DOCUMENT RESUME

ED 093 559 RC 008 019

AUTHOR	Mech, Joyce, Ed.
TITLE	Proceedings: Indian Education Conference 1974 (15th, Arizona State University, Tempe, Arizona, 1974). Educational Services Bulletin No. 49.
INSTITUTION	Arizona State Univ., Tempe. Coll. of Education.
SPONS AGENCY	Arizona State Univ., Tempe. Bureau of Educational Research and Services.; Arizona State Univ., Tempe. Indian Education Center.
PUB DATE	May 74
NOTE	83p.; For related documents, see RC008020-022
AVAILABLE FROM	Arizona State University, Bureau of Educational Research and Services, Tempe, Ariz. 85281 (Educational Services Bulletin No. 49)
EDRS PRICE	MF-$0.75 HC-$4.20 PLUS POSTAGE
DESCRIPTORS	*American Indians; Childrens Literature; *Conference Reports; Cultural Differences; *Educational Programs; *Educational Resources; Evaluation; Federal Legislation; Librarians; Library Education; *Reservations (Indian); Resource Materials; Services; State Programs; Workshops
IDENTIFIERS	Arizona

ABSTRACT

The 15th Annual Indian Education Conference, sponsored by the Center for Indian Education and the Library Training Institute for American Indians at Arizona State University had as its 1974 theme "Learning Resources for Indian Education". The workshops attempted to inform the participants of educational opportunities for Indian children and their elders. This publication, taken from workshop recordings, presents the exchange of various viewpoints, approaches, and suggested solutions by the participants. In some instances, participants' comments did not record properly and were therefore deleted or reworded; in others, some concepts were summarized, attempting to retain the style of the speaker. Nonshops covered are: Evaluating Resources for Indian Education; Indian Education Act (Title IV); Strengthening Navajo Education; Arizona Reservation Educational Programs; Locally Produced Materials for Indian Education; Indian Education Programs at the State Level; Training Programs for Library Media Specialists; Literature That Transcends Cultural Differences; and Arizona State University Student Services. The keynote address, "Preparing Indian Youth for Success in School", is also given. (NQ)

PROCEEDINGS: FIFTEENTH INDIAN EDUCATION CONFERENCE

1974

Co-sponsored by ASU's
CENTER FOR INDIAN EDUCATION
and Department of
EDUCATIONAL TECHNOLOGY AND LIBRARY SCIENCE

Co-Directors:

Dr. Harry W. Sundwall
Dr. Norman C. Higgins
Mr. George A. Gill

EDUCATIONAL SERVICES BULLETIN NO. 49

Published by:

ARIZONA STATE UNIVERSITY
College of Education
Bureau of Educational Research and Services
Dr. Merwin Deever, Director

FORWARD

The 15th Annual Indian Education Conference was the result of combined efforts on the part of the Center for Indian Education and the Library Training Institute for American Indians, Arizona State University. The theme of this year's conference was "Learning Resources for Indian Education."

Throughout the workshops, the attempt was made to inform the people of educational opportunities for Indian children and their elders. The exchange of various points of view by participants and their great variety of approaches and suggested solutions are what made the workshops important. It is hoped that their experiences and observations will stimulate thought, suggest alternatives, and open new horizons to all individuals concerned with Indian education.

The following presentation of ideas and information was taken from workshop recordings. In some instances participants' comments did not record properly and were therefore deleted or reworded. In other instances, some concepts were summarized with attempts made to retain the style of the speaker.

Hopefully, the participants will find these changes acceptable and, along with other readers, will recognize how greatly their contributions have added to the field.

Joyce Mech, Editor

May 1974

TABLE OF CONTENTS

15TH ANNUAL INDIAN EDUCATION CONFERENCE

THEME: "Learning Resources for Indian Education"

KEYNOTE ADDRESS: PREPARING INDIAN YOUTH FOR SUCCESS IN SCHOOL

Billy Mills, Consultant

SUMMARY: A message to Indian youth: your greatest enemy is yourself: determination, perserverance and sweat are qualities that lead to success.

(My intention) is to address this conference to just one small phase of the total concept of education, and that is the average student spends approximately 85% of his time outside the academic atmosphere.

Those of us on the reservations are well aware of the total complexities facing the adults on the reservations. The average unemployment rate is about fifty to sixty percent, and the parents have so many pressures on them that they have very little time to give direction or to participate with their children as they should. Yet they totally rely on people in the academic atmosphere to give guidance, direction and lay the foundation for the future of Indian youngsters.

The area I'd like to discuss could cover many things: recreation, leisure time, whatever. I feel there's a need for a basic recapturing of circumstances that will help you understand the programs I am involved with. I feel very strongly, for example, that my ancestors, the Ogalala Siouxs, had a philosophy of life. That philosophy revolved around a very deep, physical, mental, and spiritual type basis; and as they were defeated, the philosophy was destroyed to a great degree.

When I speak of mental philosophy, I am referring to an understanding of and a living in harmony with nature, and an awareness of your own relationship with nature. This is a natural philosophy. You may recall in the archives, the letters that Columbus wrote back to Spain and his description of the physical, mental and spiritual beauty of the Indian people. They lived in harmony with nature and their philosophy of life was based on their respect for nature. As they were defeated, their philosophy was destroyed to a great degree.

As we were placed on reservations, we rejected a more technologically-oriented type philosophy. A hundred years later, I found myself living in a vacuum. There were no goals, no commitment, no accomplishment.

To complicate matters, there was cultural shock and lack of cultural awareness. When the way of life of a group of people is destroyed and they are put into an alien world, they suffer cultural shock. This happened to our people and the society and culture into which they were thrust advanced more in 150 years technologically than it had in the past 2,000 years, and an Indian suffers cultural and future shock.

In reference to the eighty-five percent of the time our youth spend outside of the academic atmosphere, I'd like to read a few statements that I think have a powerful impact on a conference such as this:

> "It is of no value to the Indian communities to have their youth well prepared academically if these students are incapable of participating fully in the cultural and social life of the tribal community either because of psychological reasons or because of culturation."

To a great degree we expect our people to adapt to the institution rather than the institution adapting to them, helping them meet their own basic needs, growth, emotional, social, psychological, cultural, and in many cases, religious type needs that have to be met before anybody can even begin to attempt to get a better perspective of his or her role in society. The individual fails because of not having the capability of adapting to the institution rather than having the institution adapt to him and we blame the failure on the parent, or the child, or both. If we ignore the previous experiences of any child, there's really no growth experience. If there's no growth experience, education is really not occuring.

What I want to share with you is based on my own personal experiences, and you can be the sole judge as to whether or not there's any merit to them. I'm talking about recreation. Recreation is defined as anything that's constructive and enjoyable--sports being one component of recreation. I'm convinced beyond a doubt that recreation can contribute more toward helping Indian youth acquire a basic foundation for a philosophy of life than just about anything they can do at an early age. Definitely much more so than the academic atmosphere. It's extremely difficult to acquire any kind of a philosophy of life sitting in an English or math class. Any youngster has emotional, social, psychological, cultural and in many cases, religious type needs that have to be met before he can even begin to get a better understanding of his weaknesses, strengths, and acquire a philosophy of life. Without a philosophy, he's going to be in no position to properly utilize the academic atmosphere.

What do I mean when I speak in terms of a philosophy of life? What do I mean when I speak in terms of recreation programs? Let's take the Ogalala Sioux religion as an example. Within our own culture we have some of the most beautiful experiences and capabilities of helping a youngster meet basic growth needs. He goes out on a camping experience and learns to build a sweat lodge, one of the purification ceremonies of the Ogalala Siouxs. He can learn the basic concept of a sweat lodge and participate in it. He sits around the campfire and experience storytelling, and learns to a great degree what Indian standards are rather than white standards. The beauty of the thing is, he's going to find that in reality the basic standards that anybody has to possess to accomplish goals are universal. I found out on a personal basis, I go up to a Hundred Indian youngsters and we start talking about basic goals, objectives in life, they may throw out a statement such as "Bill,

that's white. We don't want to live up to white standards, you'll become unculturated." But at the very beginning if I tell the youngsters we're Indian and we're going to be Indian, we don't have to live up to any white standards. Then I start defining what Indian standards are and they're excited, they're motivated, they're beginning to tune in.

One of the things I'd like to make reference to now is the film I'm going to show which stresses the ability to accept defeat and come back in victory. For the past three years as I've worked with people, I've noticed their inability to adjust to the white world. I've had a number of Indian youngsters tell me "I can't do it anymore. I'm going to quit school." We quit before we even give ourselves a chance to fail. The easiest thing to do if you don't have a philosophy is to quit, to cave in; but a person with a philosophy is going to be able to accept defeat and to come back, and to keep coming back until he starts accomplishing personal goals.

This film is about Ron Clark, a man with a philosophy of life. He dedicated four years of his life toward one purpose. That purpose was to win a gold medal in the Olympics. He ran 120 miles a week, twice a day, seven days a week. When the games were over the best Ron Clark could do was third place. He was twenty-eight years old, standing there with tears coming down his cheeks. And I walked up to him and I'm on Cloud 13 and I said "Ron," and all I could think about was gosh, Bill, you're the Olympic champion, a gold medal winner, and I said, "Ron, what are your plans?" assuming the man was going to quit, assuming he was going to fade away. He looked me right in the eyes and he said "I'll tell you what my plans are, Bill. I'm going to continue. I'm going to give a total effort!"

And I started laughing. I said "What the hell's a total effort? I thought you just gave one." He said, "I did, I gave a total effort. I gave a complete effort. And I was beaten, but I'm going to give another, and another." And I told him to define a total effort, and it sounds trite, but it gets back to the purpose of a philosophy of life. He defined a total effort for me and in his own words, he said "You know, Bill, a total effort to me is physically, mentally, and in my own manner, spiritually. And I could care less what the hell anybody else thinks about me. But with a total effort I know I'm going to possess the greatest key to success."

And I thought awhile about Ron Clark, an Australian, telling me those things; it began to register. It fit right back into the Indian world. I was constantly being told as a youngster to be proud that I was an Indian, yet people within the same school system, the very same people who told me to be proud, on the one hand, suppressed me because I was Indian. And for no justifiable reason, I felt ashamed of myself for at least four or five years because I was Indian and yet I realized that our ancestors had a philosophy of life that we were neglecting.

Ron Clark also said one other thing in reference to a philosophy of life. He said "You better be ready, because we're going to compete against

one another next summer." And he said he was going to give a total effort. The following summer we toured Europe, for six weeks, sixteen races--during which Ron Clark broke twelve world records. To me, here was a man who was able to accept defeat but not quit, and come back and keep coming back.

Anybody with a philosophy of life is going to be able to accept defeat and not quit. You may change perspectives, alter your goals, readjust, but you're aware of your many strengths. You're able to have a better perspective of life and how you fit into it. I'm convinced that these qualities can be learned, and we can teach them through recreation, through proper use of leisure time, and they will result in a better self-image.

I would like to discuss mental attitude. I came from Casa Grande, Arizona last night and had a number of faculty members telling me that Indian and Mexican American youngsters are not competitive. "They're not competitive, Bill, they give up too easy."

You hear about great inspirational speakers: such as Dr. Norman Vincent Peal, Maxwell Multz, Rev. Bob Richards. Yet inspirational speakers go back to the Indian people--the spiritual leaders. You've heard them referred to as medicine men. The Ogalala Sioux refer to them as spiritual leaders, people who were capable of understanding the subconscious mind, capable of controlling their own destiny, rather than having destiny control them. The subconscious mind is nothing but a big warehouse, everything you put into the subconscious mind, be it negative or positive, is stored back there. Everything you see, you touch, you taste. If most of the impressions are stamped negative you're going to respond negatively. It's that simple. If most of the impressions are stamped positive, you're going to respond positively. One of the most beautiful opportunities to develop positive attitudes is through recreation programs. Yet this is an area we totally neglect.

Three years ago on the Pine Ridge Reservation, out of 5,200 school age youngsters there were 4,500 arrests. I've had Indian girls at the BIA boarding schools write me and say "Help. We have the worst grades. We have the highest drop-out rates. We're in the most trouble. There's nothing to do." And they're asking for help. They're not saying, help me in English class or in math class. They're wanting something to do with their minds, with their bodies, with their creativity, before they begin to suffocate. Eighty-five percent of their time is spent outside of the academic atmosphere. In that same reservation five years ago, there were 6,500 adult arrests out of an adult population of 10,500.

Let me get back to the world of sports. I think you may find this a little more enjoyable from this standpoint. We have to help the youngsters, we have to teach them to dream dreams. Well, we really don't have to teach people to dream dreams, they do. But we have to nurture those dreams so that eventually the dreams become real.

Little Jerry Lingrin had a dream. He was a high school senior, 5'2", seventeen years old, 119 pounds. He wanted to make the U. S. Olympic team.

What did he do? He chose to run 250 miles a week. You don't do that living in a vacuum. You've got to have a perspective of yourself. You've got to have a philosophy of life. You have to want it. You have to be able to close your eyes and reach out and almost touch it, taste it. He not only made the U. S. Olympic team as a high school senior, but a year later he set the world record in the six mile run. Mental attitude--goal setting--that's what it's all about.

Goal setting--that fits right into the Indian world. I've never had the opportunity, for example, like my ancestors to a vision quest, but I think in my own mind I've had a lot of vision quests. I spent two years running 100 miles a week, twice a day, seven days a week; and at least six times a day just being able to close my eyes and visualize myself breaking the tape at the Olympic games. And this was implanted in my mind so strong, I could close my eyes and I could hear eighty-five, ninety thousand people in the stadium screaming. I could stand, with my eyes closed, and I could almost feel the tape breaking across my chest. It was so real. Living this for two years, the race turned out almost exactly the way I had imagined. Goal setting.

On a camping experience, through recreational opportunities, you can have Indian youngsters so tuned in, so excited, in setting goals it's unbelievable. Then if they're going to be Indian, they're going to live up to Indian standards, and they're going to accomplish those goals. Not everybody is going to accomplish a goal, but if you set a goal, you develop a basic philosophy of life. If you fail, it's not failure, there's no such thing with a philosophy as failing except when you give up. You may alter your goals again. If you don't accomplish them, you become stronger in just accepting the realities of life. Goal setting.

Let me get back into the world of sports here because I know I'm running out of time. Last night I had dinner with George Young. In reference to goal setting in 1958, this guy wanted to make the Olympic team. He ran for two years, a 100 miles a week. He made the team, his goal was first, second or third at the games. He's in the steeple chase jumping over hurdles three feet high, a two mile race. Five hundred yards to go in the race he hits a hurdle, he falls flat on his face, from sheer exhaustion. His knees are bleeding, torn elbows, he's going to quit. But simply because he had a philosophy of life, he jumps back up and he starts to drive. He came within two-tenths of a second from accomplishing his goal in the world of sports and was willing to see two years fade away.

He trains for two more years, goes to Rome, Italy, goes to Tokyo, Japan in 1964. Six years of training now. He ran the fastest steeple chase in the Olympic games' history. Only one problem: on that day four men ran faster. He would have won every other Olympic game in history but he finished fifth. George looked at me and he said "Bill, to hell with it. You run six years, 100 miles a week, to hell with it. I'm going to quit."

He called me three weeks later and he said, "You know, I want this so bad, I can't quit. Every step I take, subconsciously throughout the day it occurs to me, a medal at the games!" He starts training for four more years. Ten years of training. Let me describe his race: The race gets underway. He lived and trained at sea level, or below, at Casa Grande, Arizona. Mexico City being a mile and a half high, his greatest competitor was altitude. Runners from Africa lived and trained at that altitude. The race gets underway, lap after lap runners begin to fall behind. George had told me before the race, "Bill, the only thing that counts is when I get up in the morning and when I look into the mirror I see George Young. I'm aware of my many weaknesses, but I'm also going to be aware of a few strengths that I have and I know if I remember these strengths, they're going to take me as far as I want to go.

The race is underway, lap after lap runners fall behind. There are five laps to go, George is in eighth place. Three laps to go, he moves into third. Two laps to go, he's in second place. Ten years of training. The gun lap. Four hundred meters to go; he accelerates, he moves into first place. And then it was like running into a brick wall. The lack of air, the thin oxygen. His legs began to wobble, his back began to tighten. He begins to lose his vision. Eighty-five thousand people in the stadium screaming. He heard nothing. One runner going by him. Then another. Another. And the next fifteen yards he's back in fourth place. Ten years of training, three hundred fifty yards to go. He'd never hurt so bad in his life, he was going to quit.

But he didn't quit because he had a basic philosophy of life. And you know, if you don't possess a philosophy of life, that eventually becomes a philosophy. It becomes a negative one. But with a philosophy you're going to be able to cope with realities. And you don't cave in. You may be defeated, but you don't cave in. George decided, one more try, he was going to accelerate and get back into third place. He accelerated, he got nowhere, they pushed him back. He came off the curve, about one hundred fifty yards to go, he was going to quit again. He was going to trade ten years of sacrifice, ten years of training for approximately twenty seconds of pain. And I can put that into the Indian world. So often we expect the youngster, in this case, to adapt to the institution rather than the institution adapting to him. And it's difficult. You're totally rejecting the past and you expect him to accept the future and understand it. And he quits. We blame the youngster, rather than the institution. But regardless of who's blamed, a life is basically lost. And in this case, rather than ten years of sacrifice, it's more like one hundred fifty years of suppression and defeat.

Back to the world of sports. George Young, rather than quitting, decided to make one more attempt. And not to get back into third. He's now ninety yards from the finish line and he decided "I'm going to drive on through to the tape, because maybe one of the three men ahead of me might quit." George kept driving; nobody quit. Less than five yards to the finish line, the runner from Australia began to crumble. George Young went by him. And he accomplished a goal in the world of sports by one-tenth of a second.

One-tenth of a second. Ten years of training, ten years of sacrifice. And yet, in reality, the difference between success and failure to a great degree is less than that, is less than a tenth of a second. But we need a philosophy of life. One of the most effective ways in which to teach a philosophy is to lay down the foundations of life so our youth can acquire a philosopy--would occur in the eighty-five percent of the time they're outside the academic atmosphere. But there needs to be the training, organization, implementation, programs, staffing, and most vital of all, leadership.

I think there are ways in which we can build a better tomorrow. In reference to Indian standards, a lot of people have asked "What are Indian standards?" I'd like to read a short prayer, which is generalizing, but to me it's Indian standards. In reference to Indian people not being competitive, I think this little short prayer will reveal one of the highest degrees of competitiveness available. And it's an Indian standard to me. It's a prayer that goes like this:

> "O Great Spirit, whose voice I Hear in the winds, and whose breath gives light to all the world, hear me. I come before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise so that I may know the things you have taught my people, the lessons you've hidden under every leaf and rock. I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy: myself. Make me ever ready to come with clean hands and straight eyes so when light fades as the fading sunset my spirit may come to you without shame."

Competition. The greatest degree and the ultimate degree of competition is to compete against yourself. Not your fellow man, or your neighbor, but yourself, to become aware of your many weaknesses, and your strengths, to get a better perspective of your whereabouts. Those can be done, to the greatest degree, where the youngsters spend the greatest amount of time. Leisure time, recreation programs, at home, reading, whatever it may be in the vast scope of recreation. But I also think there's a way, and I think it can contribute, again, to building a better tomorrow. It helps you to have people who believe in you. It helps you understand and look for a person's strengths, and to accept his weaknesses. The basic concept of love, sharing, communicating, and people believing in you.

Let me share the 10,000 meters with you, then I'll close. Because I think this contributes through many ways in which I think, or did, in reference to Indian standards. I'm rooming with Jerry Lingrin from Spokane, Washington. Jerry's coach came in, two hours before the race, and he said "Jerry, here's a list of the top ten distance runners in the world, the men you have to beat to win the gold medal. I want to review this with you."

And I'm on my bed and I'm thinking the top ten, the list of the top ten in the world. My name has to be on that list. He goes through the entire list and I'm nowhere on there. An every Indian youngster has had that experience. And I began to lose confidence. The coach said "Jerry, is there anybody we might have overlooked?" Little ole Jerry gets out of bed, nothing but his shorts on, so skinny, he looks like death warmed over, and the coach says, "Jerry, is there anybody we might have overlooked?" Jerry says "Yeah, coach. Billy Mills. I've been training with Bill. I think he has a chance to win." Somebody believing in me! The confidence goes back up.

Through recreation programs, every youngster who participates has got to experience a degree of success, a positive type self-image. Jerry believed in me, the confidence goes back up. I go down to get a rub down. Here's the assistant traffic field coach on the U. S. Olympic team. He doesn't see me. His words are, as he talks to the trainer, and I'm standing behind them, "You know, it's a shame Lingrin sprained his ankle, because we have no idea how strong it's going to be until the race gets underway. If his ankle doesn't hold up, all we have left is Mills."

You've all experienced that. Every Indian youngster experiences that in an indirect type manner. My response was to hell with him. I grew up in that kind of a world with nobody believing in me. I didn't get the rub down. I went back to where Jerry was. I sat next to him on the bed, almost on his lap, and if anybody came by the open door they would have wondered what was going on. And I'm thinking, then I start talking to him, "Jerry, do you really think I have a chance to win?" And he said "Yeah, I do." Then I responded, "Tell me about it." I needed somebody to believe in me. He started talking and the confidence goes back up.

It's time to go to the track and there's a phone call. I pick up the phone, I'm thousands of miles from home in Tokyo, Japan. It's my sister from the Pine Ridge Reservation. She can't even afford to have a phone, let alone calling me in Tokyo, Japan. But when I heard her voice, I thought somebody back home is thinking about me. Somebody cares. The confidence goes back up.

She starts out, "Bill, it's twelve o'clock midnight. We know you compete in about seven or eight hours, we wanted to reach you before you race. We love you..." and we're disconnected. We don't have time to put the call back through, but the simple fact that somebody's thinking about me, somebody cares, is help.

I get on the bus and we make the trip to the track. We get off the bus, we go through our warm-up. Fifty seconds before the race a friend of mine from the Marine Corps, no offense to the Marine Corps if there's any families here associated with the Marine Corps. He competed the day before, lost out. He went out that night and was letting the good times roll. How he made it to the track, I don't know. Maybe I can parallel that with how some of you made it to the conference. I don't know, eh? At any rate, the friend of mine in the Marine Corps showed up and he leans over the rail and he says

"Hey Bill, come here, come here. I want to tell you something." Fifty seconds before the race! I stepped by him and his words were: "I had this weird dream last night. I dreamt you won the 10,000 meters." Somebody believing in me again. Communicating on a positive level. The confidence goes back up. Five seconds before the race, there's complete silence. And then I hear my friend start to laugh. And it dawns on me also that the guy didn't even have a chance to sleep last night, let alone dream. And I forgot about him.

We cross the free line in thirteen minutes and thirty seconds, within one second of my fastest three mile lever. I was going to quit. I was in fourth place. I dig out, I decided to take the lead, go one more lap. Then I'll quit while I was in front. This way I had all kinds of excuses--I would have won if...you know? I took the lead, I went one more lap. I looked into the infield to see if it was safe. Nothing but Japanese faces. It was safe. I knew nobody. I glanced into the stadium. Eighty-five thousand people in the stadium. Who do I focus in on? My wife. She's standing there and she's crying. It dawned on me why she was crying. She was aware, for example, of my personal experiences on the reservation: my dad dying when I was seven, my mom when I was thirteen, being poor before I was popular. And there's a world of difference, and I hope I don't offend my adopted sister, because I love her very much, but my wife was also aware of the first world record in the family. My adopted sister, Marcella Bigcrow--twenty-five children, twenty-three living, nine sets of twins, growing up in a two-room house. She was aware of the other complexities in the family. Fifteen of us over all, including my half sister and brothers and adopted sisters. Seven passing away. She was aware, for example, of stories I told of when I was in school. Having one of the teachers come up and picking a bed bug off from my shirt and then turning around and asking me "Do you have bed bugs at home?" You know? And you want to crumble. You want to hide. You want to die. And in many cases, without a philosophy of life, it's like death. She was also aware of the University of Kansas, trying to join a fraternity, not able to join, and that was when the fraternal system was the big thing. Not able to join because I'm Indian. So we decided to rent a house. Not able to rent the house because three of us wanted to room together. Clint Cushman, Norwegian from North Dakota, Ernie Schabia, twenty-six foot long jumper, a black man, and myself, an Indian. And we're not able to.

Then she was also aware that for the first time in my life I was giving a complete-type effort and I was beginning to develop a basic philosophy of life, and that I'm Indian, and I couldn't quit. You continue. One more lap, one more lap, to where the film picks up the race. Three hundred and fifty yards to go, I'm on Clark's shoulder. He accidentally pushes me into the third lane, at least he told me later it was an accident. I stumbled. I closed back on Clark's shoulder. Gumudi, the Tunisian, broke between us. And I quit again. I quit. The Ethiopian, the Russian had fallen behind. It was obvious I had third place for sure. I quit.

But I don't think I'm any different from anybody in this room or any Indian young boy or girl, on or off the reservation, who possesses a

philosophy of life. You can't quit. Number one, if I quit, the first thing that went through my mind was it would not have been Billy Mills who quit, it would have been, somewhere, in what little print there would have been, Ogalala Sioux. Ogalala Sioux. And that's all people would have remembered. And I had decided to live up to Indian standards. And if you analyze Indian standards you're going to find they're among the most difficult standards in the world to live up to. But they're no different from any other standards throughout the universe. So you make another attempt. It's like an electrical shock going through your body, something telling you that if you try harder than you've ever tried in your life, you can still win. You're pounding. You're pumping. You're swinging the arms. Eighty-five, ninety thousand people in the stadium screaming. All you're aware of is the thumping of your own heart, and your own thoughts.

My thoughts were just one more try. Just one more try. Just one more try. One hundred and twenty-five yards to go, a hundred yards. The thoughts started to change from one more try to I can win, I can win, I can win. Sixty yards, forty, thirty yards to go. The thoughts changed from I can win, I can win to I won, I won, I won. And then in the next few seconds there's the tape breaking across your chest. You're in a complete trance, with your thoughts and the throbbing of your heart. Over and over in my mind, I won, I won, I won.

What brought me back to reality was the Japanese official who came running up to me and his first words were: "Who are you?" And the beauty of it is, for the first time in my life I was able to tell somebody who I am. And yet so often we fail. We fail to give the Indian youth an opportunity to even begin to find out who they are, let alone be able to tell somebody who they are. But I'm convinced, again, beyond a doubt, through recreation programs, out-of-classroom type activities, it's one of the most neglected areas within the Indian world today and yet it's one of the most effective areas in which we can help people meet emotional, social, psychological, cultural, and in many cases, religious needs that have to be met before they can even begin to acquire a basic foundation for a philosophy of life.

And in closing, the most beautiful experience was when I went back to the Olympic village my sister was on the phone. Four o'clock in the morning. She'd been up all night long trying to reach me. She started off, "Bill, I hope we're not bothering you. We were disconnected." And I said "Yeah, we were disconnected." She said "I know you compete in a couple hours. We're glad, we're thankful we could reach you before you race. We love you. We've been praying for you. We're proud of you. Regardless of what happens..." And I broke in with "Guess what? I won! I won! I set the Olympic record! I won the gold medal!" There's complete silence.

She came back with "Bill, don't tease me that way. It's too cruel." You know, we don't even believe one another within a family, let alone different cultures. I repeated it. "I won, I won the gold medal." She woke up everybody else in the house. She started crying. They were all crying

except my seven-year-old nephew. He came to the phone and his words were: "Uncle Bill, I knew all along you were going to win." And I said "How did you know?" And he said "Because I asked God to let you."

He's the same man, that Donny, a sophomore in high school. I was talking to Donny a couple weeks ago, and I said "Donny, do you remember 1964 when you said you knew I was going to win because you asked God to let me?" I said "What's the difference in the white world between God and in the Indian world? Our god, Wankantanka, The Great Spirit?" And he said, "You know, Uncle Bill," and he quoted from Black Elk, he said "When Black Elk saw the Great Spirit in one of his visions, although the Great Spirit was dressed in Indian garb, he was the type of a man he had never seen before. He was not the Wasishu, the white man, nor was he Lakota, nor was he black. But he was the type of a man he had never seen before."

And Donny drew the conclusion that the whites so often have tried to humanize God in their own image, likewise the blacks, and he said, "I hope we as Indian people don't make the same mistake and try to humanize The Great Spirit in our own image." In Indian thought God is a spiritual existence, a spiritual world, and he is one.

In closing, if I can leave any thought with you--I'm in no position to tell you how to think, what to do--but I feel from personal experiences, from being Indian, that one of the most effective ways we can reach the Indian youth and help him meet, as I've said several times already, the emotional, social, psychological, cultural and in many cases, religious needs, is through the eighty-five percent of the time they spend outside of the academic atmosphere. That's during the school year. And through the hundred percent of the time in the summer months. And this could be done, and I'm convinced beyond a doubt, through recreational programs, recreation being defined as anything that's constructive and enjoyable. I thank you.

WORKSHOP #1

EVALUATING RESOURCES FOR INDIAN EDUCATION

PARTICIPANTS: Karen Tyler, "Evaluating Materials," A.S.U. and John Courtney, "Evaluating Programs," Nebraska Department of Education

Summary: Discussion of basic criteria for media programs and development of instrument used to measure success of existing media programs.

The concept of the school media program has developed significantly since the mid nineteen hundreds. Factors that have contributed to this development are: the information explosion, research, changes in the philosophy of education, growth and diversification of educational technology, increase of school populations, and changes in the physical school plant.

In the area of instructional materials, several elements have emerged to contribute to the concept of the school media program. The textbook has generally been given a narrower definition and is usually excluded from classification as "media." The former school library of print materials has been expanded to embrace a wide variety of nonprint materials which are retrievable through the same cataloging methods traditionally associated with the library. Audiovisual services and techniques have come to serve as the logical base for operation in this expanded facility--the media center. The professionally trained audiovisual expert and the expertise of the professional librarian have been required in the planning of the curriculum and in the designing of learning experiences to fulfill the objective of the curriculum.

The media program has further been enhanced by the enactment of the Elementary and Secondary Education Act of 1965 which made available the acquisition of school library resources, textbooks and other instructional materials. The need for guidance, selection, use, and handling of these materials became obvious and previously established standards for this kind of material were no longer adequate. Two national organizations AASL and DAVI came forth with the publication of Standards for School Media Programs in 1969. This publication officially documented the merger of the school library with audiovisual instruction. A group of Nebraska educators pooled their efforts and produced an evaluation instrument for media programs in Nebraska. The results of this effort are published in A Guide for Evaluating Establishing Developing School Media Programs.

The purpose of this instrument is: (1) to provide qualitative criteria for assessing media programs, and (2) to provide a resource for establishing, developing, and improving media programs in schools. This comprehensive tool might be a means to record data and compare it with the minimums specified in the 1969 Standards. The instrument recognizes four basic components

within a media program--services, staff, physical facility, collection--and is of the opinion that of the four SERVICES must be given the greatest emphasis as being the most necessary for a quality program.

The instrument may be used as a complete unit for self-evaluation or for evaluation by an outside agency; it may be used in independent sections to evaluate the media services, the media staff, the media facility, and the media collection; it may be used in segments or in whole to project the development of the media program within the school system or school building.

A glossary is included to clarify the use of terms. Included also are questionnaires for both students and teaching staff who share in the benefits of a media program. If the instrument has succeeded in presenting the student as the chief target, and services as the primary purpose of the program, then the student should have the opportunity to reflect the success of this effort. Since the teaching staff must often be the intermediary between the successful service of media to students, then staff also should have the opportunity to evaluate what measure of success they have earned.

WORKSHOP #2

INDIAN EDUCATION ACT (TITLE IV)

PARTICIPANTS: Dr. Kenneth Ross, Window Rock Public Schools and Mr. Rick St. Germaine, USOE Washington Intern

Summary: Discussion of the Indian Education Act (Title IV of Public Law 92-318). Projects now in operation and some proposals currently under consideration.

Dr. Kenneth Ross:

The commitment of the Federal government with respect to financing education has changed many times over since 1934. Take a look at the broad picture of federal funding. You will note that in the early 1950's Congress came along and said, "There are many military bases across the country and we need to assist those people in providing schools." And so what happened was Public Laws 815 and 874 came into existence, basically to assist federal impact areas. About five to ten years after the impact aid legislation was enacted, Congress said, "Look out into Indian country. There is another area that we have not addressed ourselves to in terms of dollar commitments. That area is the reservation proper." And so, after five to ten years, Indian people were considered as being eligible under that authority. Congress and federal agencies concerned themselves with funds available for Indian use. One, the Johnson-O'Malley, was based on the premise that there is non-taxable land in a school district. It says basically the same thing that PL 874 says. And so many Congressmen were saying, "Why do we need two national bills or legislative acts addressing the same basic problem?"

And so some changes were made to change the direction of Johnson-O'Malley. Later, Congress said, "We have a lot of impoverished children whose parents economically cannot afford to provide them with some of the basics to get them on a par with other children." So, along comes the ESEA Act and Title I for disadvantaged children, which includes Indian children. At that point we were looking at two programs addressed to basic education: 874 and Johnson-O'Malley. There were also two programs that were concerned with the special and unique needs of Indian children: Title I and Johnson-O'Malley.

Last year another bill went through Congress, known as Public Law Number 92-318, Title IV, which does a couple of things. It amends certain sections of existing laws. Public Law 874 is amended. Title VII and Title VIII of the Elementary and Secondary Education Act is amended. The Higher Education Act of 1965 is amended. Title III of the ESEA is amended. What does this all

---

*Due to technical difficulties with our recording equipment, the introductory statement delivered by Dr. Ross is unavailable.

mean? It means they had to attach an amendment to the ESEA major package and say to the colleges and universities and to every school system that had disadvantaged children throughout the country, "We need your support to push the major bill through so that our little piggyback rider can create a mechanism whereby Indian people can establish a department in the U. S. Office of Education and have some monies coming into the schools."

Okay, this bill then went through and some questions that we need to ask ourselves are as follows: How many programs do we have that address the special, unique needs of Indian children? What are those funding agencies in the state departments doing to insure that funds are not duplicated? How much time is taken by the agencies that dispense the money? How much time is actually spent in cross-checking their own files? It has been a crime that public and federal schools have not been made accountable for the funds spent. Those dollars were appropriated basically for Indian children and their educational needs.

You see a trend in this whole accountability area where the federal government is mandating through legislation the involvement of Indian people in school programs. I have to ask myself, as an Indian person, why we Indian people haven't taken it upon ourselves to get involved in the public system. I think a good illustration is that not only on the Navajo Reservation, but on my own reservation back in South Dakota, the Indian people feel we are not the public. Dr. Bob Roessel says the Navajos take a look at three systems of education. The federal system, they say, is the Washington system. They look at the public school and say, that's the white man's school. Mr. Abe Plumber, who's the assistant area director for the Bureau of Indian Affairs, says "That is the school where the Navajo goes to school with the little white man." I think we Indian people need to develop a mind set where in many areas the population is dominantly Indian. When you have a situation like that, you are the public and you can control that public school on the local level. Complete control exists only in a school system where you have charge of the finances. Wherever there's economics involved, there's also strings attached.

You look at the broad spectrum across this way and say, "People across this country have ideas about what is valuable in order to bring about a better society. The things they place value on are translated in terms of educational needs. All a school is is a place where minds are molded. It's purpose is to help the individual."

You take a look at the state level. The state has general needs that are voiced and expressed through state education codes, state standards, and state accreditation. A state puts in some money. There are strings attached to that. Indian people, by and large, do not consider themselves a part of the public and have never really spoken up and said as a unified group, "These are the values that we feel are important. These are some of the standards that we would like to see in our schools." It may be a very far-out philosophical thought at this point because recognizing the economy of the situation, many Indian tribes don't have the matching dollars to put

into education. That's one of the reasons why we have to rely on other people. "In order for us to participate, we have to have literate people. These people have to fit into society."

I would like to have Rick review Title IV at this point and from there, we can generate a number of elements for discussion.

Mr. Rick St. Germaine:

Okay, first of all, those handouts you've got are the official sheets from the Office of Indian Education in Washington D. C. In addition to that, Ken and I have a number of materials up here. This is the manuscript that was published by the National Advisory Council for Indian Education. There's only one copy of these, and this will be on display up here following the session. Also in addition to this, we have a listing of all of the individual members of that National Advisory Council. If some of you are involved in proposal writing in trying to get your programs funded, it might be a good idea politically to know some of these people, to be acquainted with them throughout the year, and to know who is representing you in Washington D. C. in regards to the Indian Education Act. We've got only about ten or so of those, so these will be available also up here following the session. Also, we do have some items that you might be interested in if you've got some time, items that we in the Office of Indian Education use as priorities for funding. So if you've got some time, I'd like you to note some of these.

Let's get into the different parts right now. First of all the purpose of the legislation is to establish, develop and carry out programs of Indian education that will improve educational opportunity for all Indian children and adults. Now this legislation is unique in that the bulk of the responsibility goes to the tribes and to the different Indian organizations throughout the country. This is something that's been missing in the past. It's also unique in that local education agencies, our public schools, our schools throughout the country have to have a Parent Advisory Council. Now I know that many of you are probably familiar with these, many of us are probably representatives in some of these local parent advisory councils. They have to be represented, they have to sign that document before it goes into Washington and gets funded. These local parent advisory boards advise and help develop local programs as they see fit. They actually take part in the evaluation and the operation of those programs. So these are some of the considerations we should be thinking about. Keep in mind one thing: all projects that receive funding must be developed in cooperation with these local parent groups and local advisory groups. This is the number one item on our priority.

Part A deals with the local educational agencies, the local public schools. These are entitlement grants on a formula basis to local schools. Basically what it says is that for a public school system that educates Indian children, what that public school needs to do is to take the average state per people expenditure for all children in the state, multiply that times the number of Indian children enrolled, and that is basically what your

entitlement will be. Okay? The example used here is Albuquerque, New Mexico. The average state cost is approximately $732 per child; 1,819 Indian students in that hypothetical situation. You come out with a total entitlement of $1,331,508. Okay, you need a note on that overhead, too. Parts B and C are not entitlement grants. These are for tribes and local Indian organizations.

What can the money be used for under Part A? The money can be spent by the schools now on planning, development and establishment of special education programs in the school, and I think that is noted on this back sheet. Look under Part A. The money can be used for minor classroom remodeling, if this happens to be a specific need as identified by your local Indian education committees. It can be used on minor equipment, and there's a special part under Part A that sets aside five percent of all the money under Part A for local Indian controlled schools. Now this is important. It's becoming a trend now, where tribes and organizations are developing their own schools and they call these Indian controlled schools. We actually have set aside a grant of five percent of the money that was placed under Part A for this purpose. Are there any questions so far under Part A?

Question: Can any of the money under Part A be used to help support the local parent groups?

Mr. Rick St. Germaine:

Let me give you an example. In our school district, we had an advisory committee to Johnson-O'Malley before this legislation came through. Our advisory committee is elected from five different chapter houses that are located within our school district. What the chapters did was vote and elect from their own membership somebody to serve as an advisor to the school with respect to Johnson-O'Malley. They said why should we have five or six other committees as well, when in fact those people are the ones we're going to corner on the local level? And so we would like to have them represent us both on Johnson-O'Malley, Title I and on Title IV. And they have a permanent member on the committee and a standing alternate in case that individual cannot attend the meeting. One of the other things they did do with respect to Title IV was include the student body president. We also have a kind of high school senate where there is an individual that sits as a non-voting member on the school board, who is different than the student body president. So those two individuals sit down with us in terms of working out some of the areas in that legislation. One of the things the students did in our original application was to divide out of the entitlement five or six thousand dollars to go to the separate buildings: one for the elementary school (we have two elementary schools), a junior high and a senior high. They divided it out equally according to the number of students in the area. Out of this money we want to buy some pool tables so we can have a little recreation during the lunch break. That's what we want to do with the entitlement money, or whatever the kids want to do. We also want to pay for all of the community people to come to a free homecoming game, because it does cost money to pay

the referees and a number of other things. These are some of the decisions that the students are making and presenting to the committee for approval.

Another good example of how the committee works is that when we first set it up they said we would like to have money in this budget so that we can go to other school systems and get some ideas from them. Our parent advisory committee has made about five or six different trips this year. They've run up to Minnesota to take a look at some of the programs involving urban Indians. They've run down to Dallas, Texas to take a look at some of the things that are happening with a number of ethnic groups involved in specific programs. This is giving them exposure to the broader educational programs. The original application also made provisions for reimbursing them for travel expenses when they attended meetings and workshops.

Question: (indistinguishable)

Mr. Rick St. Germaine:

I'd like to note here that virtually anything that the local education committees needs, we review and consider. We don't rubber stamp everything. We're trying to find out if the school district is holding a heavy hand over that local education group, using them as a rubber stamp, and there are ways of finding out. Field readers are bringing in from all parts of the country what's going on in the community. I'm familiar with a situation in Wisconsin in which they've got a parents' educational program. It's called P-E-P, PEP. In this program they're actually educating the local education groups in the state of Wisconsin. They're providing them with a background in legal aid and they're providing a background in home school coordinating. They're running these people through programs weekly. Now this is another area where some of our local education groups in Arizona and New Mexico can be giving serious thought. These monies are available for that purpose, if that's what they would like to use it for.

I think we're on Part B here. This is a very good breakdown, by the way. You'll notice on Part B, Item 2, programs authorized include planning, pilot, and demonstration projects. One of the priority items happens to provide for the local tribe or local education committee to sponsor an in-service program in their local schools for the teachers, for the administration and for the students. In-service education or special in-service workshops happen to be a priority item. This would be another thing to give serious thought to. If we can present these things to teachers in the schools in such a way that they can give more sensitivity to the Indian students during that school year, we're going to meet one of our goals. I did mention that under Part B the funds that go to the Indian tribes are determined on a competitive basis. It's not the white people in Washington who are determining who's going to get the awards. As I mentioned just a second ago, field readers are brought in from all parts of the country. And these people are changed on a regular basis to give a lot of people the opportunity to read. Also, another group doing the reading is the National Advisory Council. Here again, you have representatives from all parts of

the country. So what you're seeing is awards being given to tribes based on a concentrated program where there's a lot of local education and Indian people involved in determining where its money should go and why. Under Part B a lot of the money is going to programs for bilingual and bicultural education programs--cultural enrichment, dropout prevention, vocational education, and pilot and demonstration programs which test these projects for their effectiveness.

Under Part C is an amendment to the Adult Education Act. And what this does is go to the tribes, the Indian organizations, the state educational agencies, like the state departments and also local education agencies, like the public schools or local schools. It enables Indian adults to obtain their high school diplomas, their GED's, their adult basic education and to improve their communication skills and for career development. One of these priorities happens to be for a basic survey of Indian adult illiteracy. Right now in the Office of Indian Education in Washington, we know very little about the extent and about the impact of how much Indian adult illiteracy there is in existence in these Indian communities. One of the priorities happens to be a survey to determine the impact and the effect this is having on the tribes. I think Ken will agree that researchers have determined that a lot of the problems Indian children are experiencing have to do with the home environment. And a way of conquering some of our problems is to get at that home environment. So the adult education section under Part C is attempting to remedy that.

Part D established the Office of Indian Education and also the deputy commissioner of Indian Education, and it also established the National Advisory Council on Indian Education. I'd like to turn over that section to Ken because he's quite familiar with it.

Dr. Kenneth Ross:

Even though I'm familiar with it, I'm still kind of confused, basically because we have so many different Indian agencies supposedly speaking for the needs of Indian people. For example, we've got Indian people in the National Congress of American Indians and they have a committee on education. We have the National Tribal Chairman Association. They have an education committee. We have the National Indian Education Association. We have the National Council for Indian Opportunity.

I guess where I get confused and a lot of legislators get confused in terms of drafting bills that speak to the issues of the needs is that who speaks for whom? And I think one of the things they tried to do in establishing this particular office and this particular commission was to identify by region and to have the nominating process come from the local grassroots area all the way to the top. But then, once it gets to the top, it becomes kind of a political football in terms of whether you are Republican or Democrat. Are you from Dixie or are you from the Union? In a way, it's putting Indian people against Indian people. On the same side of the coin you have within that office an individual that is going to be acting as a commissioner

within the department or office of education. Now as I see it, many of the individuals that are on this national commission have public support for their own immediate areas. At the same time they could be likened somewhat to the parent advisory council for this project. By and large, many of them are not professional educators in their own right. They have a lot of contact and a lot of support on the local level, but as far as knowing how to administer schools, how to look at finances, both on the federal and the state level, and packaging that all together to get maximum mileage out of an educational program, I think there again we need to address the question to that council. You set an example by first of all becoming competent in those skills before trying to influence the local level.

Mr. Rick St. Germaine:

I think Ken did highlight the fact that the fifteen individuals that are appointed to the National Advisory Council are political appointments from the Office of the President. So bear in mind that the President is influenced by Congressmen, perhaps in this case, Republican Congressmen. He's influenced by a Republican Administration and some of those appointments this year happen not to be drawn from the thirty individuals that were recommended by the various Indian groups. So when the various Indian groups all got together and recommended thirty Indian individuals, they expected fifteen of those Indians to be appointed from that thirty group. Only three of those out of the thirty got appointed. The rest came from Lord knows where. So there is a little bit of politics involved, but we do have some very good individuals on that advisory council; and I think from our area here in Arizona we have Karma Torklep from New Mexico, Geraldine Simplicio from Zuni, Daniel Peaches from Window Rock, Patricia McGee from Prescott and I think that's it for our area. But we've got those five or six individuals representing our area.

Now it's my understanding for the current funding year, the proposals are in. We have grants or standards on what is awarded by Congress. And for this year, it went up to forty million and so this is distributed as equally as possible among the different divisions under Part A, B, C, and D. Under Part A this year local education agencies were awarded $23 million; under Part B, $11 million; under Part C, $5 million. So you must keep in mind that there is a limited amount of money. Under Part B and C this year we received a total number of proposals of around six hundred. Each of these were asking anywhere from $30,000 to almost a million. This is why we call it a discretionary grant. The field readers, the office staff, and the National Advisory Council must determine at their discretion where that money goes and for what reason. We've got to be as unbiased as possible. We've got to just hope for the best in each community.

Now I did bring along a listing of programs that are currently funded, and they're operating right now. And also I brought another list that gives you kind of an abstract of what some of these programs are doing. This will give you a thorough idea of the different uses for the money. I also did note on a few cards what some of the programs are doing right now, and I

want to relate the ones on the cards to programs that are zeroing in on the use of multimedia materials. The BIA has a multimedia approach to their whole school curriculum. This is a proposal that was in just this year, and we don't know whether it's going to be funded or not, but let me tell you something about this particular program.

This program is going to establish three mobile constructional units, and these will actually be multimedia vans that will travel out to the communities. These multimedia vans, mobile units, are going to provide services to ethnic culture and social science and they're going to also provide in-service training and workshops. They're going to have homebound teachers operating these vans. And in essence, this is a way of bringing education out to the community and involving the total community in an educational way. Now I was just handed a note here a minute ago that's related to these mobile vans. Fort Apache Reservation has their mobile van down here today, and it was funded under Title IV for demonstration purposes. And I understand that it's out in the parking lot, so you might be interested in going out there and looking at it. It's across from Farmer Education, so that would be probably out in that parking lot over there. Make it during noon if you have some time.

There are two particularly interesting projects that were funded last year. One of them is the Duluth Indian Action Council, which got funded for a project called Motivations in Communication and that's directed by a man called Ray Murdock. This is actually a media program designed to train local urban Indians from Duluth in the use of TV cameras, TV programming and radio broadcasting. They have a weekly hour TV program on Channel 10 in which they cover Indian events, activities and news. I was fortunate enough to see one of their programs last year and they're really doing a fine job. Now here we have involved local Indians tying in with their local agency, actually broadcasting and actually utilizing this media, this vehicle, to promote their culture and to serve as a communication between communities.

The All Indian Pueblo Council which is based in Albuquerque has a program that was funded, entitled Computer Assistant Instruction. This is a model program of computer assistant instruction that they hope will increase student performance in math, English, motivation and precision. It is serving four hundred Cochiti students. Now their computer service isn't meant to replace teachers, but just to complement them.

Ramah Navajo High School in New Mexico has a program that provides a communications encounter among their Navajos, with the use of an FM radio station. Now this is funded out of Title IV. Students plan their own radio show format. They deliver their own programs on the air and these are done sometimes in Navajo. They see their FM radio program as a stimulus and motivator for their children. It also serves as an employable skill for a young adult. Some of these kids are getting interested in going into communications after they graduate from high school. And also the most important thing, this is providing an invaluable service to the community.

These are just some of the projects that were funded this year and they're currently operating. And there are a number that are equally interesting. And like I was told when I first arrived in Washington that if you have a large enough imagination and if you have a sound program and if you're really going to attack the problems and the needs of our Indian people, then you've got a good chance to get funded and get something done.

Dr. Kenneth Ross:

I guess my major concern at this point is that if the Federal Government is going to get back to the Indian people, then we need the commitments to go along with it. You take a look at the readings from Washington and find out that President Nixon in his address to the Office of Management and Budget recommended that Part A not be funded for next year. You take a look at impounding money that we've had to go to court to get and that Congress has already appropriated and released for educational purposes and you realize the struggle we're in for. We must unite to receive this money.

I am concerned about the education of Indian children in the state of Arizona, as well as the rest of the nation. I am somewhat concerned about getting money under Title IV, for example, and many other things that are going to affect school budgets. One is the finance package that was recently passed by the Arizona legislature, which stipulates there will be a mandate on the amount of money school systems can expend on their basic operational budget. There's a six percent limitation. I use a very facetious illustration, but you get the message. The state legislature says you can only spend six percent more than what you have right now. In order for me to provide equal opportunity for the children in the area where I am, I need to provide things like the opportunity to go to the opera. Where do I go if I want to take my students to have that equal chance? I come down to Phoenix. Once I get here, I have already spent my six percent limitation so I can't get my students back to school. These are some of the concerns that I have about basic operations. Basic operations involves maintenance and operation of the plant and a number of other things. So I think one of the things that needs to be done is that we need to get together with some of the people who regulate some finances. The Johnson-O'Malley Act has been changed about five or six times down through history. In the twenty some years it's been around, nobody seems to know exactly how it seems to operate. The BIA and the State Department have not really communicated to the people out in the school districts exactly what that money is for or how and why you can get it. I see the whole area of communications as one of the keys to opening up the eyes of people on the local level as well as people in the top echelons that supposedly are setting policy and reviewing project grants. Are there any questions at this point?

Question: (indistinguishable)

Dr. Kenneth Ross:

I think children all over the country need the same opportunity for growth and development in society. In many areas, children do not have

access to radio, TV and newspapers. If it's not being provided by society throughout the community because of an economic situation, then we need to expose children to that same kind of opportunity in the schools.

Mr. Rick St. Germaine:

One of the questions that we received was that if some of the schools applied for funding from Title IV, would this affect their Johnson-O'Malley funds. Has anybody inquired or even questioned that at all? Well, some of the schools thought that if they did apply under Title IV and funding was being used primarily from Johnson-O'Malley, that Johnson-O'Malley funding would be cut off. Are you able to address that?

Dr. Kenneth Ross:

I haven't experienced any outright returns on that. The legislation speaks to one major issue, that all of Title IV money is over and above existing funds and that under no circumstances will the states reduce the amount of money that is going into a school system because of its additional resources. So there's money to concentrate on some of the things that administrators, parents, teachers and everybody else feels are the concerns in that area. They can be developed at rationale in terms of supporting some sort of format whereby to address those needs, and proceed from there. We'll need to concentrate on a lot of the basics that are involved. One of the issues in the whole area of basics is what value Indian people place on retention of culture and language. Is it the function of the school to do that? This is a very philosophical question. What is the purpose of the school? Language and culture are very important to tribes. Then there are a number of special project areas that can be funded.

WORKSHOP #3

STRENGTHENING NAVAJO EDUCATION

PARTICIPANT: Dillon Platero, Director, Division of Education, Navajo Nation

Summary: Emerging comprehensive educational plan of the Navajo tribe. Eleven programs: establishing and operating the Navajo Tribal Education Agency, assessing educational needs, providing technical assistance to schools, colleges and communities increasing sponsorship and improving the coordination of federally funded educational activities, developing Navajo educational policies and guidelines, providing training for Navajo school boards, guiding development of programs, school and community television system, implementing educational programs for teachers and administrators, administrative support services, creative Navajo youth development and employment programs.

Early in 1973, the Navajos made several major educational decisions. The first of these commitments called for the expansion and improvement of the educational opportunities being made available to all of the residents of the Navajo Nation. This decision became the platform for an important educational speech by the Tribal Chairman, Peter MacDonald, on May 30, 1973. Mr. MacDonald emphasized the value of education to the improvement of socio-economic conditions on the Navajo Nation. This speech was highly significant because he boldly called to the attention of all Navajos the Tribal Council's growing concern for improvement and expansion of education for Navajos. The Navajo Division of Education celebrated the occasion by releasing the commemorative publication, "Strengthening Navajo Education." This handsome, Navajo-crafted document was widely distributed to members of the U. S. Congress, state legislators, educational agency personnel and foundation executives who have historically exhibited interest in helping Native Americans to help themselves. The publication serves both as a position paper describing the deplorable state of educational affairs existing on the Navajo Nation, and as a paper conceptualizing alternatives for combating the problems.

A second major decision was the appointment of myself to the Directorship of the Navajo Division of Education. The goals of this position have been to understand the Navajo's educational problems, to identify alternate solutions, to find support for implementing major educational programs and to secure the managerial expertise necessary to accomplish broadscale, agency type programs.

Each of the eleven programs which is described in this monograph entitled, Eleven Programs for Strengthening Navajo Education, December 1973," is a component of the emerging comprehensive educational plan of the Navajo

tribe. It should be especially noted that although only eleven programs are identifiable at this time, it is entirely logical that additional programs will be added as the Navajos develop a better understanding of their socio-economic and educational needs and of the additional educational delivery systems which they might utilize to fulfill their needs.

Each of the initial eleven programs is briefly described as follows:

PROGRAM 1: Establishing and Operating "The Navajo Tribal Education Agency."

This has two primary objectives. The first of these is the designation of the Navajo Nation by the U. S. Government as the equivalent of a state department of education; being so designated will qualify the Navajo Nation as a legitimate recipient of numerous forms of federal support. It will also permit the Navajo Tribe to establish and maintain selective inputs to the educational systems attended by Navajo children; these controls will primarily be oriented toward understanding values and expanding Navajo cultural practices in the school programs in which Navajo children are participants.

A second objective of Program 1 is the unification of the goals of the many school systems functioning on the Navajo Nation. This Navajo objective is, in effect, an effort by the Navajo tribe to maximize the educational resources available for the best possible education of Navajo youth.

PROGRAM 2: Assessing the Educational Needs of the Navajos.

Program 2 recognizes that Navajos have seldom had the opportunity to realistically and genuinely express their school community needs. In conducting Program 2, the Navajo Ttibal Education Agency will utilize a variety of needs assessment techniques to identify student, educator, and lay citizen interests. Extensive effort will be exerted to discover what the educational programs being made available to Navajos should include to fulfill the felt and inherent needs of Navajo youth.

PROGRAM 3: Providing Technical Assistance to Schools, Colleges and Communities.

The basic philosophy of this program is the belief that the Navajo Nation will only become stronger if its communities become stronger. Program 3 is designed to develop for local schools and communities a variety of forms of technical assistance which will enable these schools and communities to help themselves, that is, to help themselves improve their educational programs and to improve the socioeconomic characteristics of their communities.

Among the technical assistances which will be provided to Navajo schools and communities are: funds for developing local programs; planning, management and evaluative consultative services; community adult educational services; feasibility studies; and, aid in evaluating optional governmental programs.

PROGRAM 4: Increasing the Sponsorship and Improving the Coordination of Federally Funded Educational Activities.

The primary purpose of Program 4 is to increase the federal funding level of support to Navajo educational programs and projects, and further, to maximize the utilization of all of the funds which are being made available. The Navajo Tribal Education Agency intends to fulfill the aims of Program 4 by both the coordination of presently funded programs and the stimulation of new programs. The accomplishment of these objectives will include seeing that the appropriate funds are utilized for the specific Indian-related purposes stated in each law and in promoting appropriations which exceed those of previous years.

PROGRAM 5: Developing Navajo Educational Policies and Guidelines.

Realizing that the proposed improvement and expansion of education for Navajos functionally incorporates extensive philosophical and operational changes, NDOE is undertaking as a major part of its new comprehensive educational plan the development of policies and guidelines to both create better understanding of the proposed changes and to provide professional guidance for implementing the changes. Basic policies will evolve as Tribal resolutions, and, subsequently, secondary policies will be developed at regional and local levels as chapter officers, school boards, and other school community groups agree upon philosophical approaches to implementing the basic Tribal policies of the Tribal Council. These new Tribal policies and guidelines will have as their central foci the maintenance and improvement of the Navajo culture, and the association of Navajo youth and adults through the educational process.

PROGRAM 6: Providing Training for Navajo School Boards.

Like in most places in the United States, the majority of school board members on the Navajo Nation tend to come from the middle and upper age groups. For a number of reasons, a large proportion of these middle aged and older Navajos have had very little formal education. The average educational achievement level of the members of some of the more remotely located school boards will generally be less than fifth grade, and the grade level attainment range on many of the school boards may vary from grade one to grade seven or eight. This is not meant to imply that many of these Navajos are not self-educated, but to emphasize that their formal educational experiences have been very limited. The reason for including this program in the comprehensive education plan is, therefore, obvious. Navajo school board members need training in developing their educational philosophy, in managing school financies, in developing the criteria for the selection and improvement of faculty, in determining the bases underpinning the creation and maintenance of new educational programs, in the characteristics of a humanistic school and community, and in many other essential educational factors. Essential ingredients of the school board training program are on-the-job training, visits to other schools and communities, participation in university seminars and preparation for moving from school board positions to other community boards of governance.

PROGRAM 7: Guiding the Development of Navajo Educational Programs.

Several conditions of the present educational systems functioning on the Navajo Nation, as well as several concerns contained in the new comprehensive educational plan, caused the NDOE to establish Program 7. Sucinctly stated, many of the educational programs now conducted by diverse sponsors are neither comprehensive nor sophisticated in character; the new comprehensive master plan for Navajo education calls for the expansion and the refinement of these programs by employing professionals to be responsible at the Tribal level for stiumlating and assisting with the expansion and refinement of these programs by employing professionals to be responsible at the Tribal level for stimulating and assisting with the expansion and refinement of the present programs. Program 7 recognizes that the educational programs presently available to most Navajo children do not integrate into everyday learning activities such experiences as bilingual education, cultural pluralism, early childhood education, and a number of other important educational concerns.

PROGRAM 8: Developing a School and Community Television System for the Navajo Nation.

The Navajo Nation is a very large and geographically varied section of the Southwest, and relatively speaking, the inhabitants live in geographic isolation. In good weather, and on the few good highways which exist within Navajoland, it takes three to five hours to drive across the Nation. In bad weather, and on the remainder of the roads, it can take six to eight hours to travel as little as 15 or 20 miles (with a four wheel drive vehicle); perhaps as many as 75% to 85% of all of the Navajo's roads fall into this category. Presently, mass media only touches the Reservation on an irregular and uncertain schedule. Newspapers, television and radio programs, U. S. mail and other such media are received in Navajo homes and institutions on an intermittent and undependable basis. Navajos need to have one mass medium for dependable communication with each other (smoke signals are no longer a dependable medium because of smog interference). Television, the most modern, most rapid, and the most functional of all of the mass media is a logical selection for implementation on the Navajo Nation.

By installing a television network on the Nation, it will be possible to conduct educational programs for youths and adults alike. It will be possible to utilize television for school and community purposes. This will do much to rapidly update the Navajos, and therefore, NDOE considers the creation of the proposed Navajo television system among the most vital of all of its educational efforts.

PROGRAM 9: Implementing Educational Programs for the Teachers and Administrators of Navajo Children.

At the present time, there are so few Navajo teachers and Navajo administrators occupying professional positions in educational establishments located on the Navajo Nation that the immediate development of hundreds of Navajo

teachers and administrators is an absolute requirement of NDOE. Currently, less than one out of fourteen teachers is a Navajo, whereas about 95% of all of the students are Navajos; likewise, at the present time, about one out of fifty educational administrators holding positions in institutions on the Navajo Nation is a Navajo. NDOE has already initiated a number of programs to eliminate this imbalance. One program seeks Navajos with two or more years of college education to help them get a Bachelors Degree in education within two years (while they continue to work on the Reservation as educational aides). Another program is directed to seeing that 20 Navajos get Masters Degrees in educational administration and, concurrently, state administrator certificates. The proposed administrator and teacher training programs are of both a pre-career and an in-service nature.

PROGRAM 10: Developing Administrative Support Services.

As the new comprehensive education plan is operationalized, the NDOE staff will expand considerably. The liaison activity between NDOE and Navajoland educational agencies will greatly increase. The services rendered by the Tribe to its schools and communities will also grow. Hence, the administrative support services required to enable NDOE to function properly will similarly grow several fold. Many more millions of dollars will be processed annually, hundreds of additional pay checks will have to be processed monthly, new fringe benefit programs will have to be developed, personnel activity will have to be increased greatly, and numerous other administrative tasks will concurrently expand. It is recognized that both NDOE and the Tribal administrative office must be cognizant of this growing need for additional administrative services.

PROGRAM 11: Creating a Navajo Nation Youth Development and Employment Program.

Program 11 declares open war on idle time. It recognizes that school age youth and other young adults spend three to four times as many awake hours out of school as they do in school. Program 11 marshalls all of the available manpower and other resources to attack idleness and its related social problems. The efforts of this program will be directed first of all to utilizing the talents and the energies of young Navajos in solving critical problems of the Navajo Nation; NDOE avows that Navajo youth can develop and conduct intelligent programs for strengthening the Navajo Tribe. NDOE believes that Navajo youth can successfully attack problems of an ecological, environmental, social or economic nature. The Division does not base this belief solely on hope but also on the past practice of a small number of young Indian groups.

WORKSHOP #4

ARIZONA RESERVATION EDUCATIONAL PROGRAMS

PARTICIPANTS: Mr. Wesley Bonito, Fort Apache Reservation; Ms. Marilyn Rope, San Carlos Reservation; Mr. Narcisse Bighorn, Salt River Pima-Maricopa Reservation; Sister Kateri Cooper, Papago Reservation; Ms. Myra Antone, Gila River Indian Reservation--Tribal Education coordinators.

Summary: Panel discussion, educational programs and goals on Arizona reservations.

Mr. Wesley Bonito:

(Mr. Bonito introduces the panel.) ...Sister Kateri from the Papago Reservation and next to her is Narcisse Bighorn from Salt River Pima-Maricopa Reservation and on the far right is Mrs. Myra Antone, working for Title IV Project for District Aid, Sacaton Public School and she's pinch-hitting for Peggy Jackson. These people up here will be talking to you about education on their reservations.

I'd like to give you a description of our jobs. The education coordinator position was born back in 1967 in El Paso Texas where a group of Indian leaders got together and talked about how local people could be involved in school affairs. At that time most programs were run through the Bureau of Indian Affairs or the public school and local people were not involved in it. We discussed a pilot program, and the first was given to the White Mountain Apache tribe. My name is Wesley Bonito. I've been with that program for the last six years. After the first year our pilot program was evaluated as good, and we were told to extend this program to other reservations and other states and into Alaska. Today we have some of the education coordinators sitting with us here and they'll be talking to you about their reservation programs.

The job description I have here is for the Fort Apache Indian Reservation, but most of the job descriptions on other reservations are identical. The description for education coordinator is as follows: (1) Responsible for assisting hired professional employees carrying out the education program on the Indian reservation. (2) Maintain a liaison relationship between school, community, and family groups. (3) Offer advice and assistance to school administrators on educational problems and needs. (4) Disseminate educational information from a variety of external sources to members of tribal group. Assist in implementation of recommendations offered by concerned groups, and individuals as endorsed by BIA. (5) Supply information on request to interested parties, such as statistics, problem areas, innovations and so on. (6) Provide orientation of tribal, social and culture mores and history for incoming BIA teaching staff. (7) Function as a resource

person available for classroom presentation on tribal history and customs. (8) Assist school administrators on problems related to school attendance, potential dropouts, hygiene, parent-school relationships, road conditions, and so on. (9) Responsible for processing college entrance scholarship applications and follow up to insure their funding is secured. (10) Visit the homes of people in the community, talk with parents and study first-hand information regarding their homes and community environments. (11) Act as coordinator with tribal and BIA offices to keep Indian reservation children in school. Counsel with parents, children and college students in registering, selecting proper studies and getting established in dormitories. (12) Plan a tribal education budget. (13) Responsible for interviewing tribal employees for summer programs.

The education coordinator does not have a staff to work with or have any direct supervision over the tribal education or BIA employees. All this started in 1967, but we have made a big dent into the education program, especially here in the state of Arizona where this program has, I feel, done a real good job working with all phases of education. We have been involved in all programs, at the state level, in the parochial and BIA schools. And we have set up some workshops some of you have attended up in Ogden, Utah, where we involve parents, scholarship officers, and university people, to let them know what type of education we want for Indian children at the reservation level.

All funding for an education coordinator is through BIA by Indian contract and they are not Bureau employees. These people sitting up here are all tribal employees.

I will stop here and go on to the speakers and then after that I'll come in with my few remarks. I'd like to start with Sister Kateri from the Papago Reservation.

Sister Kateri Cooper:

As an education coordinator, I just started about a year ago. Our tribal council asked whether an assistant was needed or representatives, which might be an education committee. So I suggested we needed an education committee. Our education committee represented the eleven districts. It meets every second Saturday of the month. It came up with the resolution that through the Papago council and education committee our desires for a sound educational program for Papago people was that we would get involved in administrative aspects of education and we would provide high quality academic and vocational education on the reservation.

One of our objectives is to strengthen and efficiently operate the Papago education tribal department. The committee was subdivided into groups, with one group working on resolutions, proposal writings or any type of needs that might come up on the reservation. The subcommittee groups want to be involved in the administrative aspects of education at Papago and to be responsible and have a say in the public schools, in the BIA schools, and

in the mission schools. One of the things that was given for the first time on the reservation where the tribal members actually control was $250,000 last year. It involved five activities: the home base program, the special education program, recreations, media learning centers, and personnel services. Under that program, we were concerned with dropout prevention and special education for the handicapped. This year we were told that we are refunded $250,000 again for next year.

Under the home base program, we allowed for the parents to get together into a centralized place to work with their three- and four-year-old children. Under the home base program we have a supervisor who has nine aides working with her.

In special education we have one person, Agnes McKay, who goes into the reservation areas and finds a lot of things we never knew before. No one ever did visit reservation homes before. In one specific area we found a girl up in the mountains who is fourteen or fifteen years old. She does not know a word of English and has never gone to school. These are the type of people that the special education person is working with. There are a lot of other things that we have found up in the mountains and remote areas which I thought was something that was needed.

The recreations program is our highest funded area. In our recreations program we have about ten employees and two more are asking to get into the recreations area. Next year we budgeted for thirteen recreation centers. The recreation centers work directly with the media learning centers. We're finding out that some of the remote areas are building their own centers out of adobe brick. Some have half finished building their centers. They're not waiting for the BIA personnel, who have been promising ten or fifteen years to put up the community centers. Instead, lots of them are building their own centers now. This summer we will continue with the recreations and media learning centers, which include arts and crafts.

We're getting an alcoholism program and other programs are asking to come into the area and work with the children. The legal services are coming in an trying to help the people. There are other people, too, who are asking to come in. We're asking that Pima College be involved in this area and we want to use them for arts, crafts, ceramics or any type of engine tuning that the boys might want. The Pima College president said that they would help us in any way that we want them to.

We have ninety-five students in Stewart Indian School, eighty students in Sherman, in Phoenix Indian School we have 150 students and these are the areas where we're having problems because some of these students do not fit in. We're getting a lot of infractions and the two counselors are working directly with the parents. We're finding out that each counselor is different. One counselor prefers to work with the parents, another counselor prefers to work with students, so there are a lot of new things that we are discovering. Next year we budgeted for four counselors, but our budget was cut to $25,000. The pupil-personnel services are important and next year we

budgeted for another one. If there are any University of Arizona students here who are in counseling, we prefer Papagos who speak the language to be hired by the counseling services because with the two counselors, it's too much for them.

Right now we are just beginning to get involved in the San Simone Elementary School. Next week we'll be going to Washington D.C. to appear in the Senate Subcommittee to ask the Senate Subcommittee for monies for the tribe and for the San Simone School. And as you know, Santa Rosa School has $4 million to start the extension of their buildings which will be an alternative type school with pod systems. More dormitories will be built, but we prefer sending the children home for the weekends. We're also trying to look into the areas for matching funds.

Mr. Wesley Bonito:

Thank you Sister Kateri. After the panelists are through, we'll have questions from the audience if time permits. We'll go on to the next speaker, Narcisse Bighorn from Salt River Pima-Maricopa Reservation. He's also the education coordinator for that reservation and this time we'll turn the mike over to him.

Mr. Narcisse Bighorn:

Thank you, Wesley. For those of you who don't know where Salt River is, if you're in Scottsdale, Tempe or Mesa, you are a suburb of Salt River. At Salt River, the tribe is working to take more control of their programs in the community. Not only in education, but you would find if you go out to Salt River that we don't have a BIA agency, a specific agency by itself. In the past two years, each department has been broken up. For instance, the BIA education department is under the supervision of my office. The superintendent, or program coordinator, does not sit in an agency, he's sitting in the same office with the tribal president and vice-president. The tribal land board is in the same office with the BIA realty people. Social service is a contract position, that's a tribal position, and they are in together with the community action agency, so the tribe is reorganizing their structure. The BIA offices and different departments are located within the structure of the tribe.

I think my title has changed this past year about two or three times. By the time I got my cards printed up they changed it again, and I got a letter from the tribal council about two months ago saying that you are now administrator of education programs, so I'll have to order some more cards, but I think I'll wait another month or so before I do that. The reason for this is that we worked out an agreement with HEW that Headstart and day care programs which were functioning under the community action agency are now under the supervision of the tribal education department. As it is now, anything that comes to the reservation, any type of program in any one of these departments, must be cleared through our office and the tribal education office. Whether it's Bureau personnel, teachers or even a principal, we make

our recommendation or our selection to the area office personnel as to who we want. This is the route that the tribe is going out there at Salt River.

As for programs, we have the day care program, Headstart program, kindergarten program which we call the Four C's. It's a cooperative effort between Mesa Public Schools, who furnish the teacher and some of the food supplies. The BIA provides transportation; and the tribe provides the facilities, the supervision. The Headstart department provides the preparation of the food for the class; so it's a community cooperative effort in child care and this is where we get our Four C's kindergarten. We have the Bureau school, which is kindergarten through sixth grade. The school is under the pod system, which was mentioned earlier and it is a new program for the community and for the school. It has had problems this year because it is something new. I think it would not have had the problems that it is facing if it would have been started out properly with community and parent involvement.

Our feeling about community and parental involvement is that you involve your parents from the very beginning before you do any writing, in disucssions about the program as to what they want in their school, how they want it done, and who they want in it and all these details. Then you get your proposal written after you find out what they want, and they are willing to approve it. Apparently some people feel that parental involvement is writing a proposal and giving it to the people and saying, "We would like you to approve this and sign it so that we can institute this program in your school." That's not our understanding of parent involvement, and when you have that type of involvement you could have problems.

We do have a GED program. It hasn't been as active and there hasn't been as much involvement in it, but nevertheless, some people have gotten their GED certificates from this program. Also we have a talent search program. Mr. Gerald Antone in the director of this program. It's new this year and he's still working to learn his techniques and job description and now he's going to be working with students on a junior high level.

Many of our students and community members are involved in a career opportunities program. We are looking forward to them eventually being teachers in the community. Some of them have been out of school for a number of years, have raised their families, and have had the opportunity to come back into education through the career opportunities program and are doing very well and will eventually be teachers, we hope, in a community of Salt River. I think I might have shocked one of the individuals. I met her out in the hall and I said "Are you ready for your speech, because I'm going to call on you," and she froze against the wall. She is a graduate student in social work who is working at Phoenix Indian School. Phyllis Bigpond is her supervisor, and she and other graduate students have been coming out to the reservation on Wednesdays. They work mainly with our students that attend Phoenix Indian School, mostly those that ride the bus daily into Phoenix Indian School. This is another program that we are thankful for that has helped meet the needs of the lack of counseling that we have.

We have proposals submitted seeking a counseling/tutoring program which I understand is almost certain to be approved, and hopefully we'll begin these things if we get the final approval on them July 1. In the counseling/tutoring program we will utilize local people. They need not be college graduates, nor have a degree in that area. They will receive specialized training under the direction of a trained counselor and be able to work with our students on the reservation. We do not have a final word yet on this, but the last report was that it was going to go through.

We also have an adult education program planned and providing this proposal is approved, we'll be able to set up a permanent full-time adult education program in the community, utilizing ASU, Mesa Community College, Scottsdale Community College and other colleges, but mainly to provide the opportunity for community members to receive vocational training or adult education classes right in the community. Along with that, we have another program that we are counting on: an early childhood program which will include infants to five year olds. I couldn't understand what our planner was talking about when he said he wrote this. I said, "Who's it going to include?" and he said "It will involve prenatal to five year olds." He's starting out before they're even born. But this is the way that we want to go. To begin as early as possible and that would be in the area of a well-organized day care type program.

Again I emphasize the tribe there is working more toward self-determination and making decisions in running their programs. The council, Wednesday night, approved a resolution requesting seventh and eighth grade in the community, which we don't have. And we have also requested to contract these classes and next year hopefully add the ninth grade. So the long range plans of the tribe are to have their own school system. We are presently under the Mesa Public School system, and we have students attending the boarding schools that were mentioned earlier. But the long range plans are to have our own junior high and eventually our own high school. Now many people that were critical about this say, "Why are you going to build your own high school, when three miles away is Westwood High School or to the west, Scottsdale, and probably in the future, to the north Fountain Hills?"

And we find that the desire of the community was to have their own children in their own community where they can feel that the school is their school; that they can become more involved in their own programs. And so these are the things that we have found through a survey that was conducted two years ago, and I think we got about an eighty-five to ninety percent coverage of the communities out there. So we're going on this basis and through the results of that survey, these are how our programs come about, and these are the things that the community, through that survey, have requested, and so it is our responsibility in the tribal education department to try to fulfill these through the federal funding agencies or however we can do it.

Then, finally, in reporting to the tribe we try to keep in communication with the tribal council. They are the final authority of the reservation.

Everything has to go back to them for final approval. Our tribal administration call staff meetings with us every two weeks. All the department heads of the tribe, which is water, land, police, education department, social services, public works, or whatever it is, each one of us is required to give a written report to the administration. We are required to give a report whenever we are called upon to.

These are some of the things that we are working toward, and any time that any of you are in the area we welcome you to come by and we don't have anything to offer you, but the water's good and we'll gladly give you a glass of cold water. Thank you.

Mr. Wesley Bonito:

Before you all go to sleep on us, I'd like to tell you a little joke to keep you awake. This little Indian boy was sent down to a little trading post, and his grandmother did not know how to speak the universal language. But the grandma knew a couple words; that was yes and no. And she said to her grandson, "Go down to the trading post and pick up a pound of hamburger for me." And the little boy said, "Grandma, both of us don't know how to speak English. What am I going to do when I get down there?" "Well, when you get down there, whoever you meet, just say yes. Just nod your head like that and say yes." "And then how about if he keeps on talking, what do I do?" "If he does, nod your head like this and say no."

So these two words were in his mind as he starts trotting down to the trading post to pick up a pound of hamburger. On the way he met this little white boy that was a little taller than he was, and this little white boy said in English, "Hey chief, do you want to fight?" And the Indian boy said yes. He really went after the Indian boy and really beat him up. And the Indian boy went home crying instead of going on to the trading post. His grandma said, "What happened?" "Oh, this boy down the road said something to me and I said yes and he really beat me up." And grandma says, "Wipe your tears and go down again. I need that pound of hamburger." So he went down the road again and that little boy was still around there. This time he said, "Chief, did you have enough?" "No," he said and really got a licking.

But that's one of the things we're here for--to learn to understand and get along together. And I think we're all on the right track in terms of teaching all children how to get a good education and speak, because this is the universal language we're all using here. If the Hopis or Navajos or whoever's sitting here start using their own language, man, what a mess we'll be in. But I think through proper process and training and learning that we're all going to get along fine, and the purpose of being here is to train our kids to be better citizens and well-educated, so this is what we're all here for.

I'll go on to the next speaker. The next speaker we have is Myra Antone, she's with the Title IV Project with the District 18 from Sacaton Public School.

Ms. Myra Antone:

I work with Title IV and I'm the Indian Studies Coordinator, but I'd like to tell you about the projects we have at our school. We have Title I, III, and IV. Under Title I we have reading technicians. They went through twenty hours training, making their own materials to use in their reading program. They have one hundred students that they see. Each has ten students. The materials that they use is the Field Enterprises Target Series, BRL Sullivan, and Distart III. They have no classrooms. Their classrooms are wherever they can find room. The teachers really say that they're doing a real good job because the students they work with show great improvement.

We have Title III which is Project HEAT, and this involves kindergarten through grade eight. It deals with Indian involvement, and they have not only the Pima but the Papago, Hopi, Apache and Navajo at what they call sites. They visit the sites and improve the reading of each site. They have workshops that are held in Flagstaff, and community research where they went out to the people and asked them just what they thought of Indian culture.

Now in Title IV, we're involved in Indian studies. We went out to do research on the reservation and we asked the parents if they would like to have their children learn the Pima language. And we asked them if it was all right if we teach them the songs, the dances, and we got good results from them. Everyone wanted Indian culture taught in the schools.

We have a primary PE program, kindergarten through third grade. And this is a structured program of physical education geared to the primary level with no pressure as to degree of success for each child. The program includes games of low organization and leads up to games of team sports, plays, self-contained playground games, functional rhythms, singing games, elementary gymnastics and physical fitness. Each month we have an Indian program where we bring in different Indian dancers, or people to demonstrate basket making, pottery making and anything that we can find that is of benefit to the Indian child.

So far, I have been going to the classrooms and teaching them the Pima language, and I teach twenty-two classes a week. Mainly we use the dictionary that was put out by Dr. Saxton. He is not a Papago, so every time I teach it I have to translate it, using the Pima sounds. Now we have our next programs, and we bring not only the Indian but Mexican culture and different other cultures to introduce to the children, and they hope next year to have even more activities like golf, tennis and other things that they wouldn't have normally on the reservation. I think this is about all.

Mr. Wesley Bonito:

Thank you panel. I'd like to say a few words since they all know that I'm the most long-winded one up here. Oh, I've got a commercial to come up with. There is an Apache mobile van outside the hall in the visiting parking

lot on the left side, and this is funded under Title IV and it's a very good program. This has been going out to all the communities on the Fort Apache Reservation and they've been taking TV with sound in homes and also in classrooms and also the tribal government and the BIA, the total operation of the Fort Apache Reservation. If you're interested, it would be nice for you to take a look at the Apache mobile van that's located out in the parking lot on my left side, up this way, towards where the sun comes up.

Since we're here talking about learning resources for Indian education, I still have a kind of doubt in my mind as to what we're educating these Indian children for. We have turned out a lot of good products and we have also turned out a lot of bad products. Speaking in general, what are we educating these children for? Have we ever looked back and seen what we have on the reservation? If the learning process is so good, I think today we should have very good, sound and intelligent, hard-working people, but right now we have a lot of Indian kids on the reservations that run around with diplomas and certificates and degrees sticking out of their pants pockets just doing nothing. Where are all the jobs? Who's holding these jobs? What needs to be developed?

I think a lot of these things need to be analyzed and evaluated by people that are talking about education. What are the universities doing about the education? Have they talked to the tribal chairmen, the leaders on reservations? What do the Indians really want on their reservations? What type of training should we offer our youngsters? Education to me is a learning process and it's a continued process from birth until death. That's education. But it's not only in classrooms that we educate these children. I think there's other training that we should offer to these children.

I think we should educate our children to be everything. Educate them just like a Christmas tree. Put all the ornaments on them: decorate them good where they can be seen. It looks real good to have all of this, a Christmas tree with a lot of limbs. You can tear one off, but still he's got a lot of limbs on there that he can get along with. But if we educate them just to look up straight, to be a Ph.D. holder, that thing will fall over, if it does fall over, he's got nothing to fall back on. So I feel we need to educate them in everything that we can offer. We should educate them where they can be used in anything, off reservation, on reservation, or anywhere, not only as a Ph.D. holder, but they can do anything.

President Nixon at the White House is not the only important man up there. Janitors, painters, electricians, carpenters, lawyers, doctors, all of these make up that White House. If that White House was with the President alone, it would not survive. It needs everything. So if we educate our children to do all things, I'm sure we can have very good citizens.

But right now we're not doing our job like we should be doing. I've been to most all the reservations. I wonder how many of these five hundred plus Indian children that will be graduating from high school have a future, have a job, or will have a job on a reservation? We need good jobs for them.

We need some new leaders, not only as tribal chairmen or tribal council members, but in all communities. A leader does not belong only in the tribal chamber; he belongs to the whole community on the reservation. We need good teachers, good lawyers, good doctors. A lot of these things I mentioned we don't have. I think it's about time we get ready and go back to our reservation and tell our people this is what we heard and this is what we're going to do. They need help, they need your help. And I hope you will work with the Bureau school, the public school, the parochial school and all, and above all of this, involve the parents and at all times, think about Johnny.

We think too much about ourselves; this is why the world is not changing. I think, not for the convenience of myself, but for the convenience of Johnny, that I will do the best I can so Johnny can learn. These are some of the things I like to bring out because at most of these conferences that we go to it's good to get together and meet old friends and make new friends, but we have not done our homework by going back to our communities and tell our people what we have learned. I think education takes in innovation and creativity.

If you get all the education you can get, you can have a certificate or you can have a Ph.D. degree, if you can't use it, what did you get it for? I think if you do get a good education, regardless of what it is, use it. I think the young generation should be blent in with the old. I'm not excluding the older people, but I like to have both of them use their knowledge. Right now we're not giving opportunities to our youngsters on the reservation. A lot of these kids have been through training, but are back on the reservation running around. There are no jobs.

I think we ought to start looking at these leaders. These leaders are kids who went to college. If they've been in business school, work with them, get them into a proper program. If they've been to law school, bring them back, use them. Bring them into the tribal system and use them. They have good heads, they can help us. And there's a lot of programs on the reservation that have not been developed. This is what all education does; it broadens your knowledge. What we learn today is going to be different tomorrow. And this is what we'd like to offer to Johnny.

And over in the high school level, a lot of the children are not getting the proper training or proper counseling that they should. Some of our Indian children are leaving high school, or even though they received their diploma, probably their tests and the score will show they are on a tenth grade level. A lot of them could not do college work. Most of the schools that I have visited do have counselors, but I'm sorry to say that there is 300 to 1 in couseling programs. I believe if we're going to do the job right, we must have enough counselors. Break it down to about 15 to 1, 20 to 1. There's a lot of funds floating around in the state and federal government and within our own reservations. Those funds should be used to help counsel our Indian students.

Right now, like I say, there is about 300 to 1 in most of these schools to help our Indian students. How are they going to get real good counseling? Some of these students don't know if they're going to go to college or will make it in college or what their plans are for the future. I think we should pick them up around seventh or eighth grade, junior high level, and work with them through high school. Give them good counseling. With what little counseling they received from high school, they go into college, they flunk out or drop out. They're not properly prepared.

We need more parental involvement, more support and more counseling in high school and in college. We need more Indian counselors that can talk to these students and have a sort of day by day communication with them. A lot of these colleges do have funds, but they're not really going out to help our students. And if some of the people are talking about money, it's not a real problem in higher education programs. Indian kids will and do get funds. They're better off than many non-Indians. EOG, BIA, tribe and other resources can support a child to go on to college. Right now an average cost to go to college is about $2,500 in these big universities, but Indian kids can get that money.

All these education programs must have a hundred percent involvement of parents. We should work with parents at all times. We're not involving the parents. Very few are involved in it. If we get more parents involved, we can do a lot in working with our students at all levels.

I think if we're coming from a reservation, we must communicate with the outside world, with universities and colleges. A lot of these people have never been on a reservation. They have a real good interest and have a kind heart and they want to help, but they don't know what we need on a reservation. Public relations is really good because we ourselves cannot survive by ourselves. We need help from the outside; so what we need to do is talk to the universities, and have them talk with tribal leaders and have them work on some of the long-range programs.

Right now there's a concept going around--management by objectives. And that's a good concept that can be used in long-range programs. What is the master plan for your reservation? Are you going to come up with some industries to create jobs and training for your people on that reservation? What are the housing programs? How's the health program? We are not going to stand still; we are changing. Population is shifting which causes and demands changes. So we need to talk with our tribal leaders and educators at all levels and let them know what our master plan is on Indian reservations.

A lot of the federal funding that are going across the states are not actually reaching us at a grassroot level. There's a lot of funds going out in behalf of Indian people, but to be honest with you, they are not really reaching you. A lot of that fund is going out for administrative cost, but they should be put out to help Johnny at the reservation or grassroot level, to meet his need.

Six years ago our reservation had less than five Apache students in college. Today we have over 165 in college. And it took a lot of doing. It took people that are interested in helping and wanted to see our kids go to school. It took the state people, the federal people, the local people, and everybody involved in getting our kids in school. And ten years ago we were above the national average with absentees and dropouts at all levels. Today, through efforts of people working together, we have reduced our drop-out rate to ten percent.

On our reservation we have an on-the-job training program that is totally funded by the tribe for students that plan to go on to college or to continue in college programs. Before we accept them into the summer program, we receive their admission certificate from college or their refunding application and then try to find them jobs within the tribe, BIA, or public health or in a profession they want to go in. If they want to go in for secretarial training, we try to put them side by side with a secretary in one of these departments that I mentioned. We also have a summer youth program that handles 500 students, age twelve through fifteen; this program is for boys and girls both, and the tribe funds this program one hundred percent. Each student that goes through this summer program receives $60 to attend the summer program. Since we do have a lot of children in this program, we cut our program down to two weeks per session. And when they are finished we give them the money and most of them do sign an agreement with us and the fund goes into a savings account and they draw this out when school starts so they can use this for books and clothing when they go to school.

We also have a college extension course on our reservation where most of our teachers and some of the people that work in an office and some of the people that want to learn some trade are taking a course at the local level. We have an adult education program and the tribe did receive some funds through EDA; now we have a building on the reservation that works with adult education under NAP--Active Native American Program.

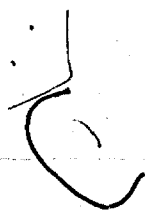
I plead with you people here. I hope when you go back, talk to your leaders and see if jobs can be provided. What it does really is using what they have learned in classrooms, in the summer, and also, it keeps the hands and minds occupied to keep them out of trouble. Anybody can get into trouble if you don't have anything to do. But if you keep their minds and hands occupied, they can do you good. Let's find some future for these youngsters.

We need more involvement of Indian people at the grassroot level. And one of the things we're doing with this group up here is we're working very closely with the inter-tribal school board in the state of Arizona who represent all Indian tribes, excluding the Navajos. The Navajos have their own education, but this inter-tribal council works directly with the thirteen tribes under the Phoenix area offce. Also we have the JOM. This includes the Navajo tribe and we've been working very closely with them, and next year the Navajo tribe will take on their own JOM program. I think they're going the right direction in helping their own children in education. Let's take some of these thoughts back to our reservation and disseminate the information.

Soon, I am working on a program which will involve workshops on school affairs. I'm asking at universities, state of Arizona, and also BIA to help fund this program where we can bring in the grassroot people into a workshop and discuss filling out and application, scholarship program, jobs, and involving parents in school programs. We need to bring this down to the grassroot level where everyone can understand and learn how to participate and help out.

You can ask the panel questions if you wish. Anybody want to ask a question? Raise your hand. Can we wake you up? (Question indistinguishable on tape.)

Well, we're glad to have had you here with us and we're glad that this Annual Indian Education Workshop continues and we would like to see more participation of Indian people because this is what's going to get us where we want to go. We want to get a good education for all children. We know it's going to be you who's going to direct the children and so whatever you have heard, learned here in this one-day session, I hope you take it back and share it with people that are at home. Let's go home and let everybody know what we've heard today.



WORKSHOP #5

LOCALLY PRODUCED MATERIALS FOR INDIAN EDUCATION

PARTICIPANTS: Delpha Delaware, Nellie Buffalomeat, Rebecca Robbins, Barbara Robbins, June Joe, Joanne Benally: Arizona State University

Summary: Discussion and illustration of methods used in development of Native American made educational materials. Utilization of entire community in production of materials. Positive effects on children's motivation and learning.

Ms. Joanne Benally:

Today we're going to show you materials that can be made by you, the teacher or librarian. We all seem to think that materials have to come from Chicago or wherever, but the things we make in our own schools are often more effective.

Ms. June Joe:

Our proposal was to produce a reader at the second grade level with the children involved in both the writing and the photography. We were involved with writing of legends and producing slide tapes, and we ended up with a whole program, an Indian club and a trade fair. It all started with the idea of producing a reader. It's an idea we copied from another school and when we saw it, we thought it might be very useful. We're a small school on the edge of the Salt River Pima-Maricopa Reservation. About eighty of our students are from the reservation, and most of them are of Pima heritage. There are about eight tribes that are represented, but because most of them are Pima, we decided to do the reader in Pima and English.

This will be a second grade level reader; it will be done with photographs and consist of approximately 55 pages. The first thing we did was to buy instamatic cameras and many film cartridges, because the children shot about nine hundred pictures. We're hoping to get fifty good ones. We met with the children once a week for an hour and taught them to use the cameras. We sent the film to the district to have it developed and printed. Then we chose the ones we wanted to use and enlarged those ourselves.

This is some of the work that the children did. It's not finalized, but I brought it just so you could see it. We're going to call it "The Land of the Red Mountain" because of Red Mountain and what it means to the people out there. These are some of the pictures that they took. We tried to give them an assignment each time, like "We want pictures of your grandparents and what they are doing. This is brothers week, parents, pets, etc." Anything we thought they were interested in, that we needed to learn about, and

that we thought they would like to read about. Why did we want to do it? I guess for the same reason anyone produces their own materials--because there aren't any. There's nothing for these children to read about their own heritage and their own tribe.

We involved fourth, fifth and sixth graders in picture taking. The problems we foresaw, such as the camera disappearing, never happened. We also foresaw a problem of older brothers and sisters wanting to use the cameras to shoot anything they want. If they did, they didn't turn those pictures in because everything we got back was from the assignments. The first problem that happened was that the cameras came back, but the cartridges didn't. I think they were afraid of giving them back to us because maybe they didn't do it right. But after we talked to the children and told them it didn't matter, that this was just their practice time, they turned the film in and we evaluated it and said, "You had too much light," or "You had too little light, don't shoot inside without the flash bulb," and it all worked out. About the third assignment they were turning in very good pictures.

The next thing we did was to blow the pictures up to five by seven format and then I met with small groups of first, second and third graders and they looked at the pictures and told me what it was. And we took it down verbatim, so we got exactly what they said. We tried to write the words and it just sounded fake. It sounded like a Dick and Jane reader when we got through with it and we knew it wouldn't work. So the children wrote the words. "This is a picture of Kenny skipping a stone across the river, which he likes to do." And it's written in English and then in Pima. "My grandmother makes tortillas to eat," said Patrick. "and they're very good, I hope we'll eat pretty soon. My grandmother makes them flat and round and she throws the dough back and forth from hand to hand. It tastes good with butter and cheese on it." We have several pictures, too, of grandmothers making pottery. They get the beautiful red clay from Red Mountain. Part of this was having the grandparents involved, too. They came into the school and showed the children how they make pottery, and we took pictures of them, too.

This is how we proceeded. We wrote a proposal and it was funded in the Mesa School District by the curriculum improvement and development fund. We were going to print 200 copies, but we've gotten funding from the government and will print 1,500 copies. We hope to have one in each of the area libraries and an copy for each of the children involved.

The biggest problem we had didn't have to do with the children at all. It had to do with translating the words into Pima. The Pima language had not been in written form until Dr. Saxton of the University of Arizona printed a Papago-Pima dictionary. Very few of the words in the dictionary are the words that are used in our local area. You can't literally translate English into Pima. It comes out very funny. So we took the first translation down to Dr. Saxton and he looked at it and said, "You need to have the older people who still speak the pure language help you." So we got more people involved

and we talked to grandparents and they saw the pictures and read the English and they told us what it meant in Pima. Ann Shaw wrote one translation. At this time we have three translations. We're going to get a fourth and put together from the four the best of each word, or the one that is the most common. Some of these words have never been in print, so however it sounds is how it will be, I guess.

One thing we're going to do with this project is to put the readers on cassette tapes so the children can plug in and listen to them and read along.

Ms. Joanne Benally:

We produced a short film and the stars are Barbara Robbins and Becky Robbins, so I'll let them tell you about it.

Ms. Becky Robbins:

We didn't know what we wanted to do for the conference, but we decided we'd like to do something in connection with Indian education so we decided to do a Navajo song. It's not for instructional purposes, but for a different kind of learning. Three of the people who helped us are ITI participants.

Films like this could be done at high school or junior high level, kids just getting together and having the equipment. They learn everything in just a matter of time. It took us over an hour just practicing and then to learn to use the cameras and do a good job. We're pretty happy with the results. (This video tape film involves the two Robbins sisters singing and dancing a song which encourages Indian education.)

Ms. Nellie Buffalomeat:

I'm not totally responsible for this tape we did. I had Joanne Benally and her brother Jimmy help me with the translation. We have a book here--this is a real cute story. Everybody in library training loves this book and has a copy. We decided to work on this so we just sat down, set up a tape recorder and went to it, word by word, and translated it. After we did that, I sat down with pen and paper and I tried writing it down in Navajo and that was pretty difficult. After we were satisfied with the wording, we taped it and I'd like you to listen to it. I don't know if you understand the language, but just look at the pictures. The pictures tell the story. We did this for first, second and third grade levels, and possibly kindergarten students would enjoy this book. It's all in Navajo.

A teacher or librarian who is not Navajo may have difficulty with children coming into the library and not being able to understand it. So you could set a child up with a book like this and a record or tape and a head set and just have the child listen and look at the book and he or she will understand what the story is about. I wanted to try this out with some students. There's an Indian school in Peoria so I took it out there and tried it with three first, second and third grade girls, and I was really satisfied

with the reactions. One of the little girls was following the book and turning the pages and it made me quite happy. Now I'd like to play the tape for you and show you the pictures.

Ms. Delpha Delaware:

I'd like to preface this filmstrip by saying that it was developed by the students at my school. This film could also be used with non-Indians who have a stereotyped concept of Indians. It has many uses.

(The film gives a general history of Indian contributions to American and tried to dispel prejudicial ideas about Indians. It identifies Indian problems in coping with a white society, both today and in the past.)

Ms. Joanne Benally:

Last but not least, we have Mr. Buchanan from Instructional Services in Sacaton, and he's the media specialist for BIA.

(Mr. Buchanan showed slides demonstrating drawings, books and card games that children in local schools have developed.)

WORKSHOP #6

INDIAN EDUCATION PROGRAMS AT THE STATE LEVEL

PARTICIPANTS: Terrance Leonard and Earl Havatone: Division of Indian Education, Department of Public Instruction

Summary: Goals of the Division of Indian Education, hoped for changes in JOM, clarification of Title IV funding, drive for increased involvement of Indian communities in the education of their children.

Mr. Terrance Leonard:

The Arizona Division of Indian Education in the Department of Education was established in 1939 and up until October of this past year, we weren't able to get Indian staff. Non-Indians were always speaking for Indian people. Our division is responsible for providing administrative services and capital assistance to the Arizona state public school districts, Indian tribes and tribal education committees under Title IV and Johnson-O'Malley. The program in Arizona is known as basic support. We distribute money on the basis of needs by the districts for basic support. The fundings provided go under a general funding district. We don't have to know how those dollars are being spent. It may be for busses or for football equipment, but it goes for the general upgrading of the district. The district must justify its need.

Let's take a look at what our resonsibilities are as the Division of Indian Education in the public schools and also our responsibilities to other people here in Arizona. We have set up some goals covering a two year period. We first familiarized ourselves with the policies and goals of the state of Arizona and the education division; secondly, we familiarized ourselves with the specialized teacher educational assistance program; third, we were to provide technical assistance program guidance and training workshops to our public schools, our school board members, the Indian communities, parents and the students. This type of training will be based on what the Johnson-O'Malley program is and what the school board member should know about his school district, what he should know about budgets, about pending and current federal and state legislation. We can provide budget forms, sit down and go through the programs and know where the money goes. The state of Arizona has recently had a new state educational finance act that is very complicated.

Our fourth goal is to create and maintain an Indian educational resource center for public schools and disseminate this information, statistical data, employment opportunities, current activities and general records to public schools and interested parties. Fifth, we hope to establish and maintain a communications system within the Arizona state government, between the Department of Education and congressional and legislative staffs, the Arizona Indian Tribes Association, Arizona universities and colleges and the general public concerning Indian educational opportunities.

Our sixth goal is to administer the Johnson-O'Malley program to the Bureau of Indian Affairs. We have legislation that is going to change the Johnson-O'Malley program in Arizona. The process of the JOM is a BIA budget item. It goes to the area office. The State Department of Education contracts with the BIA for these services and has a zone representative from the BIA. We have two government agencies that must work together. Yesterday, for the first time, the State people, the Bureau people and a member of the JOM steering committee in the BIA area office, sat down and interviewed candidates. If you're not familiar with the operations of the State and Bureau, the selection of personnel is very complicated and secretive. For once they opened the door to let us in. There's going to be a great change. We're making many changes now in the department and eventually we're going to become more and more involved as we work the programs through.

Our seventh goal is to develop and implement practical programs for community and parental involvement. Those they select to speak for Indians often do not speak for the Indians, and often those they think are the leaders are not the leaders. So Indian involvement has always been stressed, but never really emphasized. Parents, Indian school board members and Indian advisory members must know what these programs are and they must speak out for or against them and let the government know what they think on the basis of what it does to the total Indian education system.

The eighth goal we have is to offer guidance and counseling to the Indian parents and students. So often they come to our office and nobody tells the student that there is a good program that he could gear his goals toward.

Our ninth goal is to provide training experience and financial assistance in special education programs and vocational education. The state of Arizona has recently gone through their new education finance act. It provides for a very good state aid payment to school districts. The state will pick up ninety percent of that cost of the fund to public school districts. This is for all children.

There are some children here who have no facilities, no place to go. This is what we call an unorganized territory. They are not in a school district that comes under the county office. The school districts can't provide the facilities, neither can counties or the tribe. There must be some place where they can get together and say, "We're all supposed to be helping the tribe and we're going to provide state aid through that program to that town and we'll provide facilities for them." But there are not enough parents to stand up against the policies that are now being administered to these kids. Someone must be on the lookout for these kids, must be able to see that there is a problem and tell the right people so we can help.

Finally, our tenth goal is to provide professional development opportunities to the staff and for others who come through the Division of Indian Education. I am director of the Salt River Indian Reservation. Mr. Earl

Havatone is our education program specialist. He is from the Hualapai Reservation. It is not an easy job. It is not easy because we're going to try everything we can to solve the problems. We're going to make things happen, and in doing so we hope to provide better education programs for Indian children in this state. While we're here we're going to do everything we can to provide programs and opportunities. If it doesn't work, then it's going to be our fault.

So these are ten goals, and of course whatever else the Indian people wish us to do we'll try to get it done to the best of our ability. I'll be talking about our goals, the Johnson-O'Malley program in Arizona, the S-1017 bill, the proposed change to Johnson-O'Malley, Title IV, our responsibilities to the state in Title IV and general information. Finally, we're going to talk about the new education finance act.

You know that the Johnson-O'Malley program is a federally-funded program designed to provide education, health, welfare and relief to distressed and agricultural programs through contracts with states, territories, state universities, colleges, state or private schools, agencies and institutes. This is a provision of the act of 1934. This program is administered by the BIA and a contract with the state. Funds are appropriated by Congress, allocated by the BIA and distributed by the state. Funds are distributed to school districts according to a state plan or an educational plan subject to available funds. The state educational plan determines the ways the funds are to be distributed to school districts to help Indian children. These plans vary from state to state. In Arizona, as I've mentioned, we have a state plan that was developed as it is now in 1968 and amended in 1972 to include the JOM steering committee, one Indian member per tribe in the state of Arizona. That makes 19 that are appointed by the Inter-Tribal Council. The plan was amended to provide a JOM steering Committee member to be on a budget review committee. This is a very important committee. They review the budgets from the school districts.

The Arizona state plan provides funding to eligible school districts for education of Indian children in six categories. In funding, priority is subject to available funds. (1) Major impact district--a school district which is located principally on an Indian reservation and has fifty percent or more of its enrollment composed of Indian reservation children. Funds approved are based on a total deficit need and must have an average or qualifying tax rate. (2) Minor impact district--those school districts which are eligible districts having local real property taxpayer control. An example would be Northern Union County High School. (3) Peripheral dormitory program--federally-boarded Indian children attending public schools. Federal payments that are made are means of constructional and parental costs. Every child in Arizona enrolled in a public school is eligible for state aid. State aid is proposed for Arizona on a basic grant, financial assistance, equalization and county aid.

(4) To meet payments to county appropriation costs and keep the retirement payments--these are for school districts to make payments to classified personnel. The state makes payments on certified personnel, including county

appropriations and teacher retirement programs. (5) The fifth area concerns two major schools: Tuba City and Keams Canyon. These are Bureau schools operated by the BIA and are also public schools. (6) Special services--this is a supplementary program. In prior years the BIA had approved sufficient funding to provide special services to eligible schools upon residents' request. However in '73 and now in '74, these funds are not available. This year we requested ten million dollars. We've been told we can only get four million dollars. Of this four million dollars we have to provide basic support funding to fifteen major districts. Their total costs run about six million. Of that four million, three million go to the major districts. Right now we're at the point where we know that we cannot make enough money available to all the school districts that applied to us. We'll probably be providing deficit funding.

Let me just give you an example here of how the school districts do not get these funds directly. As I explained, the Division of Indian Education determines the eligible school districts and total state estimated JOM funds needed. It submits these funds to the Phoenix area office. This is reviewed by the BIA and other agencies. If the contract is signed, we send our copy back to the Bureau; they send their approved contract to the central office. They have to approve, certify and send it to the Washington office which approves and certifies and sends it to the federal reserve bank. They notify the reserve bank in San Francisco and finally the commercial bank here in Phoenix is notified that the funds are available and are to be deposited. Then they send a notice to the state finance division who records it in their ledgers, endorses the check, and notifies the county school district that the money has been deposited. If we lose one signature, the whole process stops.

We make three payments. The first is based on the district's estimated need. The second payment is needed about this time of year after the first six month average daily attendance comes in, and that determines how much state aid they will get. In Arizona it's the first time they've officially recognized an Indian committee for Johnson-O'Malley, but we feel that it should go beyond that. Tribes should speak for all the Indian education programs. They have some goals. I'll just read you five of them: (1) To provide leadership and motivation to Arizona Indian tribes in the departments of education, BIA, Indian parents and students and the Arizona public schools in all areas of Indian education. (2) To create and maintain efficient and responsible guidance to all. (3) To offer advice and consultation to all concerned with the educational needs of Indian children and thereby to provide the finest education possible. (4) To create and provide educational opportunities for Indians in the schools and in the communities. (5) To provide for educational self-determination of Indians in Arizona.

These five goals we feel confident will help the committee do more. Basically this is what JOM is in Arizona. The guidelines aren't specific. It provides what the district and the department can and must do with Johnson-O'Malley. Until the legislation changes, we're going to be stuck with this program providing basic funds. It's not like Title IV where you provide

supplementary and special programs. It is funds that are provided on the school districts for general costs. We hope to be very instrumental in helping these changes come about. We like to see tribes take initiative. We know that the Navajo tribe will be contracting JOM funds next year. We know other tribes are considering this type of action, too. I personally want to encourage it, but I would also tell them to be very cautious to make sure that the schools they're contracting for fall under the guidelines. We know that if some of the public schools change to private schools, then some funds are going to be leaving that district.

In the JOM and the state plan we have three things that provide funding. We have first of all the expenditure of the district. Then we count in the revenue it gets on local taxes, revenue it gets from state aid, and the revenue it gets from PL-874. The theory is that when you bring these together and there's a gap, the Johnson-O'Malley is supposed to fill this gap. But if we don't have the funds, we can't do that.

Now questions always come up when I'm talking about Indians in Arizona. What is the state's responsibility? The state must provide state aid for the tribes, blacks, Chicano or whatever. A report in 1959 says, "Investigating the status of the Indian in the state of Arizona has brought to light many interesting factors as to the responsibility for Indian education in the state of Arizona. The Fourteenth Amendment to the Constitution of the United States states that the Indian is a citizen of the United States." Also the state laws and enabling act whereby Arizona gained statehood bears out that the Indian is a citizen of the state of Arizona and is entitled to all the privileges as any other citizen.

In a court case it was held the Indians residing upon reservations are citizens of the state of Arizona. It is noted in this session that a school district is obligated to educate all children residing in the district, that such public schools must admit all children. This is the state's responsibility to all Indian children whether they reside on or off the reservation. This responsibility is further born out by a recent petition against the state of Arizona concerning welfare payments to Indians residing within a reservation. Because of the inability of the state to support reservation schools, the federal government is now assuming the moral obligation to assist in financing the education of Indian children.

So the Indian is entitled to all these services. My advice would be keep our eyes open, our ears open, and get what's entitled to us. We've been talking about what JOM is in a nutshell. It's a little more complicated than this. JOM in Arizona has been for basic support rather than supplemental, the Indian child in Arizona is entitled to receive state aid, JOM is not the total funding that runs the school, and it is a supplement that goes to the school district. A school just by educating Indian children is not automatically entitled to get JOM funding. They must apply and they must show a need. As I pointed out earlier, maybe the need has been a little lax. And I hope by the time that we make interviews on these programs that the justifications must be more than just sound and reasonable. They must be concrete.

Question:

Why haven't the schools in Maricopa County received much funding? I don't see them much on this list.

Mr. Terrance Leonard:

Well, one of the reasons is that first of all they probably didn't apply. This list shows who applied for the fundings. Also if they did apply and didn't get funds, it was because there wasn't enough funds to go around. The first funding, as I said earlier, goes to schools of major impact. The schools that you are considering are probably minor impact. We have one school that does qualify as a major, but they do not have a qualifying tax rate. This is what is needed for the district to pay for the education of these children. The district we had in mind has a tax rate of about eighteen cents. They did not want ot bring up their taxes to educate Indian children. We've seen this happen to boarding and dormitory schools. They say the Federal Government is responsible for it. So as I pointed out, there are three fundings available to the district: state aid, local taxes or local levy, and Public Law 874 and to fill the gap, Johnson-O'Malley. So probably this is the reason, though I don't know.

This morning they had a session on Title IV and I think I'll just cover a few points here. The Division of Indian Education is responsible for Title IV. We have three areas of responsibility. First of all, we are to verify and certify the American Indian student enrollment in Arizona public schools. This year we have about 145 school districts that are entitled to Title IV funding. We do not know at this time if all of them applied, nor do we know if the projects that were sent in are approved.

The second area of responsibility is to provide technical assistance to educational agencies, Indian tribes, Indian organizations and parent advisory committees under Title IV with the general and specific information concerning the application and proposals for projects. Records of existing or active Title IV projects in the state are also provided. We assist in project evaluation. We follow up the proposals and validate their achievements and accomplishments. We make a needs assessment from our division on homes and schools that are serving Indian children to find out what the problems are, what their needs are in areas of counseling, in curriculum development, in blingual and bicultural education, teacher aides, and vocational training. At this point, we certify enrollment. Reviews are accomplished in October. We provide the Office of Education with the number of Indian students in the district. We certified thirty-eight Indian students in one district, but by the time they read through the guidelines, they identified more than 250 Indian students. We need to cover the qualifications of who is an Indian, or suddenly there are Indians all over the place.

Our third responsibility is to compile all these projects that have been ordered, put them all in one neat package and take them before the State Board of Education. This title funding is outside of the regular district funding. It requires the approval of the State Board of Education. We check

all projects before the State Board of Education gives their approval for these districts, to receive funding. From there, the checks go to the districts and not to the State Deparatent. We have no administrative control over this. It's all in the district, and all in the parent advisory committee. There is a lot of disagreement over how much authority the parent advisory committee has. According to the office in Washington, the parent advisory committees have absolute sign-off authority on these funds. The disputes often come in the hiring of personnel. The states say, "Okay, this is federal funding, it goes through our finance system and it becomes state money so we determine how it's going to be spent." That's not so. As I pointed out, the funds go directly to the district. They are federal funds, they do become state, but still they are funds provided for that program and the parent advisory committees have absolute sign-off authority.

Title IV has really done something in Arizona. It has awakened a lot of school districts. For once the Indian people are getting inside the school districts and voicing their opinions. You've got to create enough interest in the parents to get out from in front of the TV and get over to the school and listen to the programs. That you've accomplished. And now you've got to work together to keep that program alive.

I'd like to go back to the changes in Johnson-O'Malley. One of the changes that is being proposed is called the Proposed Rules. It was published in the Federal Register, January 10 of this year. It would include an elected advisory committee which will determine what Johnson-O'Malley can be spent for, either basic support or supplementary programs. It provides an Indian advisory school board and a board elected by the parents within a school district. They meet with the elected school district board to assist in the planning and spending of funds received by the district for the education of Indian children.

Another proposal was published January 14 of this year. It authorizes payment for education programs in two categories: (1) Basic support of school programs authorized by the educational plan if a school district's financial need is proven. (2) Payment for costs of providing special programs to meet the special needs of Indian students as determined by the Indian advisory school board.

I had quite a time trying to distinguish this Indian advisory board. You have a legally elected school board. Sometimes these are all Indian people and sometimes you have a school board with five non-Indians and two Indians. We've identified sixty-seven elected Indian school board members in the state. The program is also responsible for the funds that go into that district and can be spread out in one of two categories. Now the dispute will come between the elected advisory board and the elected school district board. I have great confidence in our Indian people and our Indian parents. But when you have two elected bodies fighting over one issue, they'll hassle over what JOM funds are going to be spent for. The elected board has the authority, the autonomy, and even with that advisory board against it, the elected school people do not have to follow their advice. These are questions which the commissioner of Indian affairs did not consider before

he published these rules. If he did have these in mind, he certainly didn't bring them to anyone's attention.

Johnson-O'Malley is a very political issue. It's used by the districts, by the Indians, and by the people in Washington. Whatever changes come about, we in the State Department have to change our state plans to get the funds to the tribes. S-1017 was designed to replace Johnson-O'Malley. It was introduced by Senator Jackson and is called the Education Reform Act, providing Indian participation in education. It is the intent of this analysis to compare the benefits received from the existing JOM plan and the proposed S-1017 plan. Some schools that have never received JOM funds will now be entitled. We had four million dollars for those schools we call major impact. There are a lot of schools now that are operating at a deficit that would not get any funds.

WORKSHOP #7

TRAINING PROGRAMS FOR LIBRARY MEDIA SPECIALISTS

PARTICIPANTS: Dr. Norman C. Higgins and Helene Little, Arizona State University; Lotsee Smith, University of New Mexico; Donald Dickinson, University of Arizona

Summary: Discussion of new library programs. Objective to create more libraries in Indian communities, improve existing libraries, better serve the needs of the people and to train and staff such libraries with trained Indians.

Ms. Lotsee Smith:

My program is a para-professional program, meaning a one- to two-year program. I believe, first, in designing programs to fit needs. I've seen too many fancy programs designed from the point of view of the institution and not really aimed at satisfying a need out in the field.

Secondly, as Billy Mills mentioned before, I think you need to fit the institution to the need, to the person, to the situation. That's another thing that I've tried to do with this program. How do you go about fitting an institution to a need or designing a program to fit a need? The first thing you have to do, of course, is find what the need is. So I looked at New Mexico and I said, what is this state like in terms of general state library development? I found that the population of New Mexico is about one million people. That's very small. One-third of that population is in Albuquerque. One-third of that population is rural. New Mexico is the fifth largest state in size, its the thirty-seventh in population. Its population is very sparse.

There are thirty-four public libraries by count. But there's only really about three public libraries in that state--Albuquerque, Las Cruces and maybe one or two other places. There are terribly small places that are listed as public libraries. Still, all thirty-four have the potential of serving only half of the population. Even if they served that potential, and believe me, that's stretching it, that still leaves half the people in New Mexico without any kind of library service. We have four book mobiles in the state of New Mexico; one of them serves ninety thousand people in a fourteen thousand square mile area. You can imagine about how many people you get to. Some of the roads are terribly poor.

Another interesting point about New Mexico, and I'm sure it's very true here in Arizona too, is the multi-cultural aspect of the state. Of the one million fifteen thousand people in the 1970 census, 40 percent are Spanish, 7.16 percent are Indian, and 2 percent are black. Now the 7.16 percent Indian population represents the highest Indian count per population in any state. Oklahoma has more Indians, but it also has a more dense population. So in

of that, New Mexico is number one in Indian population. I think Oklahoma and New Mexico and Arizona are always fighting over who's got the most Indians.

In education, there are only five state institutions of higher education. A survey by the state library revealed that 27.6 percent of the state's population had an eighth grade education or less. That's a very high percentage. Thirty percent of the state's population were high school graduates, only 12.7 percent are college graduates, and those are centered around educational communities in Albuquerque and Santa Fe. There are no graduate library schools in New Mexico.

There are eleven BIA day schools in the pueblos. Only one of the eleven had a special library. There were eleven schools with total Indian population with no library services to speak of. The one that had the library had 400 students.

So there's virtually no library service in those schools and you might ask why. One reason is the very small size of the schools. One has thirty-six students and two teachers. The areas are mostly isolated. There's no housing in the areas for an outside librarian. The biggest sin of all is the lack of commitment on the part of principals. It's not totally their fault. It's the whole BIA attitude toward libraries, but they are beginning to see a need for libraries. The new schools that are being built are being library oriented, but that doesn't help the little day school. So I took a look at all the things and I made an assumption that number one, they need library research. Some schools had the facility, they had material, but it was unorganized, uncoordinated, and not having any money appropriated for librarians, they couldn't really do much about it.

My second assumption is that an Indian school needs an Indian librarian. I'm very adamant on that. And since there are only about two dozen Indian libraries in the United States, it's not very likely that they're going to hire Indian librarians. Don, you and Nora are going to triple the number of Indian librarians here within the year. That's quite an accomplishment.

My thoughts were that we should train somebody as quickly as possible to function in a library. You're not going to do it with a four year program in New Mexico, because none of the universities and none of the colleges have anything to offer in a library program except standard certification which takes four years. So I thought let's do something on the special level, pick up some people that have a year of college and try to get them an AA degree with library training. That's where we started. Our position was that an aide with the training was a hundred percent better than nothing. I solicited help from the BIA in recruiting an aide who was already working in the school.

Now librarians tend to get into it over para-professional versus professional. I find that librarians are terribly defensive when you talk about training para-professional librarians. They're a little threatened, I think, but my theory is if you have good trained para-professionals, they really support the professionalism and make them able to function much better as a

professional. So I'm not worrying about what librarians think, because they're not interested in coming out where we are anyway.

What does a para-professional do? Well, the terminology in the literature says they do technical kinds of work. That's what they would like us to do. Our situation in those schools dictates that they (the librarians) are everything. The need is for a specialist librarian and so that's what they're doing. They're being trained carefully on their visual skills, they've produced some beautiful video tapes. They're doing some slide tapes on pottery to place in the schools, and they're doing some great things, plus organizing, setting up, implementing libraries where there were none. Their training consists of twelve hours of formal course work, six hours practical, and this summer we have an open workshop for problems. We can do anything we want. It's an official course number, but we're going to take all the things they feel they want to learn and cram it into the summer.

I'd like to show you what we're talking about and make it as brief as possible. I'll show you some of the different slides. Now this library had a lot of materials in it, but if I could be very frank with you and hope the tales don't get back to New Mexico, this place was full of terribly expensive stuff--lots and lots of money. The books there looked like a lot, but they had not really been selected. They had been bought with no selection. So a lot of them were irrelevant, not useful, and thousands of dollars worth of audio-visual material was sitting around unused because nobody selected with a purpose. They just thought it would be fine to have some expensive-looking gadgets laying around.

This is a building that was just finished this year because the other building burned down. I'll show you this odd shot. There it is, textbooks in it, that's all it has. Piles and piles of textbooks some good people have donated. Teachers wouldn't let us throw them out. Well, my dear little instructor who has been the librarian at the Institute of Art in Santa Fe, says she has filled the city dump with materials that were totally nonuseful. She tries to throw them away and the janitor retrieves them, the teachers retrieve them and say "Oh, look what I found in the trash." So she's gotten where she gets her little cart out and hauls them off to Payton.

This is the outside of San Luis school. The principal is most supportive, and he moved his office to give them room.

This is a small school with thirty-six students. We love this gal. She's our sixty-year-old participant and she's a fireball, let me tell you. She really is an interesting person. See the shelf in the background? This library was very unorganized, very drab. Well Mela, our sixty-year-old participant didn't like that at all, so here's what she did. The institute director bought the paint to her specifications, orange and green, and together they painted the shelves and that's what they came up with. Now it's a very lively place.

This is Santa Clara Library. We had a nice little library building when we started this year. We've talked about being flexible this morning and

that's another thing that we sure had to be in this project. We had a nice building, perfectly good building for a library. And what did they do? One day they gave me a call and the participant said to me, "You know what they're doing? They're bulldozing down the library this morning." And they were. And why, I don't know. So they could build something else there I guess. And they put us in a broom closet with promises of better things to come.

This is Taos and this whole building is a library. We have not gotten along too well there and I'll tell you why. There was a person functioning as a librarian; she's not a trained librarian. We began to train somebody else and the girl was very good. Well, the other person became very defensive and very negative and it hasn't worked too well. This is the inside of the Taos library, very dark, not attrative at all. The girl here is quite good with audio-visual and she did the poster in the background and she's got that place bright and lively.

This is Mela, our sixty-year-old participant. She's doing a slide tape on dances and this is one of the pictures. As you know, we have to be very careful sometimes about what we do in reference to the cultural things. One of the instructors wanted her to do a slide tape on pottery to keep in the library. And the girl didn't tell the instructor all she knew, that it was against their rules to take pictures of them making pots. So I got a letter from the governor one day saying you cannot do this.

Now another thing we're doing is trying to develop materials that relate to the children. In teaching the alphabet, they're using Indian things. They're redoing all their curriculum. They're teaching with Indians in mind. This is a health poster. She xeroxed it and left it white and sent a bunch of them over to the health clinic. So while the little kids wait to see the doctor or nurse, she has some health posters there for them to color. Are there any questions?

Dr. Norman C. Higgins:

Well, the same thing that Lotsee was saying about Indian schools in New Mexico applies to the Indian schools and communities in Arizona. They're isolated. There are very few professionally trained librarians in those schools at all. Often times the librarians that are in the schools are not Indian. I don't believe it takes an Indian to teach an Indian, because I don't think it only takes a white to teach a white. I think that Indian teachers can teach white children and have Indian librarians to serve white children. But one thing we have to realize is that many of the communities where Indians live on reservations are not communities that are very inducive to having outsiders come in and actually become part of the community. It's very difficult for an outsider to come in and become a part of an Indian community, because they are Indian, they remain Indian. White teachers who teach in Indian communities remain a strange person in a strange land as long as they're there. At least in the communties I've visited, the teachers don't live in the communities where the children come from. They live in apartment complexes off to the side. And the few teachers that I've talked

with in the schools seem to be very transient. The teachers serving there seem to go there for a short period of time. They all have sort of a missionary zeal or a peace corp attitude to go out and live in that isolation for a short period of time, but not for more than a year or two. You don't find very many good teachers who stay for long periods of time. Principals tell me that their turnover rate is extremely high.

Now in thinking about what the university might do to improve education for Indian children is to invest a small amount of money and a concentrated effort into the training of Indian librarians. Our tact would be to find librarians who come from Indian communities and who could go back to those Indian communities and would live among the people and provide stability to the faculty. They would represent the community and talk to the children in the native language. A librarian is often the sole selector of materials for a school and has final say on what materials will be selected. If she were respected by the teachers and principals as having professional skills, she could make some important decisions concerning selection of materials and the production of materials for training Indian children.

The librarian has the potential of reaching every single child in the school. While the classroom teacher may reach twenty or thirty children and is gone next year, the librarian can touch every child in the school, and can reach them once or twice a week. She could probably help them in the most basic skills by helping them learn to read, motivating interest in books, and filling leisure time. We can open up the world of literature to bring cultural values to them.

Our program is a four-year program. We're now in our third year and we've had students here for three years. We've only had one student for three years. In our first year we had eight students, and of those eight only one student remains. There are a number of reasons why we failed. We had very short notice and not much time to select our participants. We had to select our students about two months before school started and most students had committed themselves by that time. So we had a very poor selection procedure our first year. The second year we had longer to recruit. We recruited people who were already working in libraries and we found people who were committed to children. We found out that a person who comes into our program must like and love children. We were much more successful in our second year and we'll actually be graduating some of our students ahead of time. I'm not going to say anything about the academic program, I'm going to let Helene Little describe that for you and tell you what happens to a student when he comes to ASU to be a participant in our institute.

Ms. Helen Little:

Number one, he fails several courses.

Dr. Norman C. Higgins:

You can count on Helene, she tells it like it is.

Ms. Helene Little:

It's actually quite difficult because I've gone through programs of training myself. The participants who come into the library training program have to complete at least 15 semester hours for each semester and have a grade point average of 2.5 or better. Some of the academic studies included are general studies, such as English, mathematics, the fine arts, and social science; and this is where a lot of the people have a hard time and get stuck and decide they might be in the wrong program. It really is a hard area, getting over your general studies. Then after that is completed, 57 hours of general studies, a participant is moved into elementary or secondary programs or he might be accepted in college education before they come into our program. Here again, a student has to make a special education requirement to prepare him to teach at all levels, and also in secondary education he has a major field like art or language or business or speech or whatever area he goes into. We have a specialization area which our participants choose to go into the media program. This program requires 24 hours of course work. This includes the internship. In secondary and elementary education this includes classroom teaching.

In addition to our participants meeting the academic requirements of the College of Education and the library science program, we have a student service project. When you are involved in volunteer work you really become involved.

Dr. Norman C. Higgins:

As Helene says, it's really pretty tough for most of our students to carry fifteen hours. They have to meet the same requirements as other students.

Dr. Donald Dickinson:

I enjoyed hearing about the other two programs very much. I think both programs are going to be total contributions to Indian communities and I think ours will, too. Our program at the University of Arizona is a graduate library institute. The basic purpose of the program is to train Indians to be expert in information handling. The graduates of our program will not necessarily be going into school libraries. They may be going into cultural centers or public libraries or a junior college or even a university library. The degree they will be getting at the end of the program will be a Master of Library Science degree which is the basic, general professional degree for people who would do library work nationally.

Incorporated in the teaching curriculum are the ideas that the materials ought to be geared to the community itself, that there ought to be a variety of material introduced, not just books, but films, records, all kinds of materials that have the information that ought to be described. The service point is emphasized very strongly, that the personnel are not there simply waiting for people to come into the library, but that the library could reach out into the community, whatever it is, and have a very broad service base.

I don't like to think of the people who call themselves librarians as waiting to serve. I think there's a lot more to library work than waiting to serve. If you're going to call yourself a librarian or an information expert of any kind, you'd better go out and find out what people need and try to deliver it where they are, not just wait.

Our program was funded on July 1 and classes started at the university on August 23. We had eight students in our program at the beginning for fall semester and they've stayed with us, and I tip my hat to those students for surviving a good deal. Five new students entered the program in January. We expect the ten or eleven students will be finishing their MLS degree during the summer months and two or three will be finishing in December. The program has been a combination traditional library school; courses such as catalogs, records and selection and some new courses that we've introduced for the Indian students. I think this combination has worked out pretty well, by and large. The objective is that improved information handling can be provided to Indian communities, and I think we've started to reach our goal.

Dr. Dickinson's Assistant:

Library service as a function of education is a treaty right of the American Indian. We found some statistics: out of the national population of 800,000 American Indians, we can only identify fourteen Indian librarians with an MLS. With one hundred fifteen thousand Americans in Arizona, one of the four states that has a large Indian population, and we have only one Indian librarian with an MLS; and that is Margaret Wood and she's a Navajo-Seminole Indian librarian at the Navajo Community College. That's not to say that there aren't other Indian librarians, but these are the ones with an MLS.

I think we need more libratians who are sensitive to the needs, values, and objectives of the Indian community. In our course study first semester we took the three basic courses which are book selection, cataloging and classification of records. Indian librarians should be able to adapt traditional library systems, such as organizing, classifying and delivering material to the needs of the Indian community. There should be library cultural centers with materials in all formats, which includes audio-visual materials, books, periodicals, newspapers, all the Indian collections, tapes of oral traditions, artifacts, original documents, photographs, pictures, paintings, tribal letters, records, music and live demonstrations of present day arts and crafts. Story telling i important. The Navajo tribe has developed quite a few of their own native language materials. Local research materials, local resource files, practical information on things like service agnecies should be available to the community. They should be able to go to the library for help and information regarding legal aid, food stamps, etc. A lot of times the Indian population doesn't know about this information.

Indian librarians, I think, should be able to evaluate materials by and about and for Indians. This semester we also took five hours in library

service to Indian communities, which covered information retrievals, special libraries, and we also took a lot of field trips. This semester some of the students are doing their field work on the Papago Indian Reservation.

Dr. Donald Dickinson:

That concludes our presentation. Before you leave I'd like to introduce to you the one man who's probably pumped more funds into Indian library services in the last three years than the BIA or any other federal agencies have in the past 200 years. I never know whether to refer to him as the godfather or the great white father or what. Mr. Frank Stevens, who is from the Bureau of Libraries and Learning Resources in the U. S. Office of Education.

Mr. Frank Stevens:

All I want to say is I feel very uncomfortable being an Eastern establishment librarian, being in Washington. I feel uncomfortable sometimes being in a position of authority and policy making. But all I can say is while we are uncomfortable, we do try to learn about what the needs are from representatives in Washington who are from your ethnic groups. I have some good friends and neighbors at the BIA. There is an Indian education unit at the Office of Education and there are other American Indians at the Office of Education. I try to learn from them so when I deal with people like Dr. Higgins and Dr. Dickinson, I do the best job I can in distributing the money from my office as wisely as I can. And I'm sure it's doing a good job here in the Southwest. I've seen it first hand and I'm very glad to be here and be a part of this successful conference.

WORKSHOP #8

LITERATURE THAT TRANSCENDS CULTURAL DIFFERENCES

PARTICIPANTS: Mrs. Grace Dunkley, Velma Spencer, Lydia Whitey, Irene Lancer, Jimmy Benally: Arizona State University

Summary: Goal of the Navajo people is to have more voice in the development of curriculum in their own communities. Interest is in values based on nature and human understanding rather than control, competition and materialism. Review of children's literature, suitable for all young readers regardless of cultural background.

Ms. Velma Spencer:

As participants in the library training program at ASU, we feel a need to share ideas on literature, and what we feel is relevant to our children's learning. We selected the books we're going to review today. Three of the participants will be reviewing adolescent literature, and two of us will be reviewing children's literature.

In order for a child to receive his reading certificate in Arizona, it is required that he read twenty-five books, and of the twenty-five, five must be written by or about Indians. I guess we can get started first with our guest speaker, Mr. Raymond Lancer, who was a coordinator of Navajo School Board training in Window Rock, Arizona. Mr. Lancer will be talking about the views that school board members on the Navajo Reservation have regarding the books and materials that they use with Indian children in their boarding schools.

Mr. Raymond Lancer:

I think the main thing I need to bring up now is that Navajo people on the reservation do not really have a say in the type of literature or the type of discipline that is used in the school. One of the main things that we're striving for right now is to give a certain responsibility to the community so that they are represented. Hopefully, we will be able to have a say in the type of curriculum, the type of books and literature so that the child can be able to develop his mind and become a member and a leader of the community. I will give you the point of view that the local school board member has.

The Navajo people feel that when a child first comes into the world, the child is exposed to a human value and the child begins to learn everything about who his parents are, who his grandparents are, etc. He begins to know the value of human life, in life as it actually exists, and that existed in the surroundings of his ancestors. When the child attends public or bureau school, he sees the world differently. The teaching, the literature, the materials are oriented towards a materialistic life. Success is

stressed and he's got to climb that ladder. On top of that ladder are dollar signs. Material. You want to be an engineer? You'll make money. Want to be an educator? You'll make money. Whatever profession that the child picks, it's nothing but material value.

The concept the individual child receives from the time that he comes into this world up to the time that he goes to school begins to change. The Navajo people see this, and this is one of the major reasons why they refuse to send their children to school. And they've been successful up to this point. We always say education was the best thing to ever happen. But what do we really mean when we say education? Does education mean that we can be able to comprehend the book that we read? Does education mean that we can be able to communicate and live in a better society? A society that's oriented to a predominant society? This is what frightens them, this is what turns them off.

If we talk in terms of the value of education, the Navajo medicine man does have a certain amount of education in his own way, based on human value. Right now we see a lot of children who have become adults, graduate from high school and go on to college. They begin to feel the pressure of competing with other minority groups and other nationalities.

The only way we can be able to change these things is for the young Navajo people to have an Indian education. They challenge one another in a conference or in a school board meeting or in a community meeting. They begin to speak too far above the rest of the community, and the rest of the community tends to shut them off. They don't want to listen to them. This is one of the main reasons why the Bureau has not been successful in areas of education. The state is repeating the pattern. School board training has been conducted on the Navajo Reservation since 1969, but it isn't what the people want. Bilingual education is the answer to the human value. We're beginning to explore more in our own language, to develop materials and make them available to the kids.

So these are the important things, to be able to distinguish between what a human value system is and what the material value system is. When you are able to talk to the medicine man or parents and to identify with your clan, you get positive feedback. But if you are impressed with a formal education and the job you have, you get no support. They're actually testing you; they're putting you on a defensive side. They're all observing you. You notice that they all begin to smile and sort of laugh, and pretty soon the educator gets frustrated and moves out.

So I think it's very important that we do educate ourselves to think in terms of the human value. When I first conducted the school board training program, this is what I ran into. The principal and teachers were well educated, but couldn't communicate with the community and the students. They wanted me to commit myself immediately, but I waited because I wanted to get the feel of the community before I spoke. The students didn't behave, they weren't learning, they were running away, and were having all kinds of problems.

I started talking to the people in general. I explained my position, and I told them right off, "I'm not a scholar, I'm not an educator, I'm not down here to lecture you. I am just like any one of you. I'm searching for knowledge. I want to be able to help you, but I need help, I need your support."

With that type of approach, they began to open up. They began to communicate and all I did was sit there and summarize all their problems. The next day I came up with some answers. I said to one of the educators, "This is how we're going to conduct the workshops." He replied, "It's a very good dream. You're going to be spinning your wheels, just like I am." So I said, "Well, I need to put traction on it, and you're the one who's going to help me. Help me out." Based on that approach the educators began to work with me.

This tactic can be implemented in a classroom. I have spoken with teachers, Navajo teachers, Navajo principals, and they've told me that, "Well, I went through four years of college, got my Master's, and what I learned in college can't be used here, because it's a completely different thing. I have to relearn the whole thing." The Navajos have a tendency to go from right to left in everything. So if you tell a child to pick up something and put it in the first place, he'll pick it up and put it over in last place.

Another thing that's beginning to develop is innovator programs. One of the reasons why they reject a textbook is if you use a textbook and say, "This is an apple, this is a tree, this is a dog," whatever object it is, after you go through the whole thing, you tell a child to write a sentence and you'll get back exactly what you transplanted in her mind. They're not creative. What needs to be done is to create an interest in them. Use real objects from the child's environment.

Navajo values are not taught in public and BIA schools and that is why parents are beginning to remove their children from such schools. It is why the parents do not get involved with the school. The value system is not there. So a lot of schools are beginning to develop what they call the "mamas and the papas program," which involves the elders. The parents come in and teach weaving, basket making, silversmithing, storytelling and what not. The child goes to school nine months out of the year and is taking classes, but during January, December and February there are a lot of things that can be told by the elders. This is based on culture and heritage. A lot of legends, a lot of songs, a lot of medicine and art can be explained, but only during the winter months.

Parents cannot really go to the school and teach these type of things. They're limited. They're just being told, "We want you to tell a coyote story, and we want you to show them silversmithing or rock weaving." So pretty soon they just don't have the interest anymore. So the conflict is the way the school system is set up. In the summertime when everything is restricted, the children get out of school and go home. Every time they do something, their parents will say, "Don't do that, don't say that." The child wants to know why, but the parents cannot give them an answer, because

these things are only told in December, January and February. So the whole system is working against us to begin with. The child goes back to school and says, "My parents don't care about me. I asked them these questions and they won't tell me anything." The children are in school during the time that they were supposed to be told all these things.

Literature and the teaching and learning that's transmitted from generation to generation has got to be felt physically and mentally before you can really know what it's all about. It's got value, it's got all that's needed in it. So when we talk about putting everything in books, like the legends, we can't get specific because in our culture they say that if you are specific and put everything on paper, you don't live the next day. So this sort of hinders us again. The whole education system needs to be changed. It needs to be changed back to where it concentrated on individual needs.

We can standardize education, but we have to know what we're standardizing. We can do a lot of things in the area of education, but we all have to mean the same thing when we say "education." Does education really mean believing in material values or does education mean believing in human values? Until this can be defined, I think we can't be able to say "I got education, and I'm going to help you." When we can use that word and be able to understand it, I think we will be working together a lot more effectively and be able to accomplish a lot more. I think money is not going to be the important thing. Being able to live together and being able to use Mother Earth and respect her--this is what the Navajo people are saying in the area of literature, curriculum and textbooks.

Ms. Velma Spencer:

I'd like to introduce the panel that will be reviewing the children's books. First we have Lydia Whitey, who will review two books on adolescent literature. Nellie Buffalomeat, Jimmy Benally, Irene Lancer and myself, Velma Spencer, will review children's literature. Before we start, I'd like Lydia Whitey to come up and discuss our displays of books and paintings.

Ms. Lydia Whitey:

I'd like to introduce you to some books and materials that we have found to be very effective with Indian children, as well as non-Indian children. Mrs. Dunkley was kind enough to loan them to us. These two posters, very inexpensive to buy, probably only $15 for each one, are framed. You could have one of these for less than $25. They would be a very inexpensive addition to any Indian center, and this would also be a very good way to start building your picture file.

Another thing I'd like to call your attention to are the filmstrips. There are many filmstrips available on American Indians, legends, history, and different types of things like that. Some of the books are written about Indians by Indians, some of them are written about Indians by non-Indians, and some of them are written by non-Indians about non-Indians, so we really

have a complete selection and we invite you to look at them. These were purchased from The Art Wagon in Scottsdale and are available in the Phoenix area.

Reviewer: (Book reviews are made by unidentified individuals on the panel.)

The first book I'd like to talk about is "Shadow of a Bull." It was written by a Polish author, and it's about Spanish people. Juan Oliver was one of Spain's most famous bullfighters, but this book is about his son. He was only three years old when Juan Oliver was killed in the bull ring and people expected him to follow in his father's footsteps. When he was about twelve years old, they expected him to start practicing bullfighting. But as we all know, we're not always what people expect us to be. Miguel knew in his heart that he just couldn't be a bullfighter, but he didn't want to tell his people. No matter how much he tried, he just couldn't get it in his blood. One day he helped a doctor mend a bullfighter who had been torn up in the ring, and this young boy discovered that this is what he wanted to be. He wanted to prevent death rather than kill. A book like this is good for all boys. I would recommend it for boys, grade six on up. The struggle for self-respect and independence that this young Spanish boy went through is universal, not just for bullfighting or for Spanish people, but for all boys.

Reviewer:

The book I'd like to talk about is "When the Legends Die," and probably all of you know that there was a movie made based on this book. This is a story about a young Indian who spends his boyhood in the mountains of southwestern Colorado and is raised by his mother and father in the traditional way. His parents both die and he finds himself alone for two years until someone takes him away to a boarding school. He doesn't fit in and develops a friendship with a white man who used to be a rodeo rider. He teaches this boy how to become a bronc rider, and this young fellow becomes a famous rodeo rider and rides in Madison Square Garden. During this time of his life he completely denies his Indian heritage and he finds himself fighting against society. He finally has a bad accident in the rodeo ring and at that time he decides that what he really needs to do is go back to the mountains and maybe he can find himself there. He goes back to the place where his parents raised him and he does find himself, through a period of meditation and fasting in the traditional way that was taught him. I recommend this book because I believe it can be used with adolescents who are searching for themselves. Many Indian children are at that period where they don't know whether they want to go one way or the other and I don't know whether this book would help them find the answer, but at least it would broaden their experience so that they could understand that other Indians have had this very same problem. This really portrays a man's struggle to find a system of values. I recommend this book for grades seven through twelve. As I said, it has been made into a movie, so those who are not good readers might enjoy seeing the movie. You can probably rent the movie for five or six dollars.

Reviewer:

The next book to be reviewed is a children's book called "Owata", which is about an Indian boy in the Grand Canyon. Owata is home for the summer from school and throughout this whole book he shares the experiences that he's had with his family, his community, and his friends. He tells stories of his family, of going to the cornfields to get the corn and picking the peaches from the orchards. He tells how his father teaches him to catch a rabbit, about the tourists who come down to the canyon in the summer and how his father teaches him to tan a deer hide. He also talks about his mother, who is a basket weaver, how she teaches the other women in the village and the daughters of the family to weave baskets and the different songs that are sung. He tells of the social activities of the Havasu people. The Havasu tribe isn't a very large tribe, in fact it's one of the smallest Indian tribes in the country. I really enjoyed this book and it would be a book that you could use with children starting with the primary. The pictures are very simple to understand and it's easy for a child to relate to this story. This could be used with children of all cultures.

Reviewer:

I have a book for you called "The Laughing Boy." This book is about two Navajo teenagers who fell in love. Laughing Boy has learned the traditional skills and code of values that were his birthright. The girl lost most of her customs and traditions. The girl suffered from living off the reservation. She was treated badly, and she didn't have any idea of what was happening on the reservation. She didn't know anything about Laughing Boy's religion or traditions. Here's a good book that I highly recommend for the high school level.

Reviewer:

The book is "Sing Downhill Moon" by a white author who has done a great job of writing a book about two Navajo couples who lived in a canyon and who experienced a tragic journey to Fort Sumner. Throughout the story the girl, Bright Morning, describes certain events that happened on the journey. The journey was forced upon them by the government when the Navajos were told that they were stealing from other tribes and they were causing trouble to western civilization. Therefore, they were forced out of their homeland where they had rich harvest and sheep and cattle and horses. They made the journey to Fort Sumner where they suffered very much under the government, where they were guarded and where they were fed food that was unfamiliar to them. Most of the Navajo people have lost their land through this event. I recommend the book because it's got a universal value, a hope for survival. The book can be used from primary grades on up.

Reviewer:

This is the Jim Thorpe story, America's greatest athlete. This book was written long ago but it's the only book written about one of our Indian

athletes that's good for everybody. It follows Jim Thorpe's life from his young days to his professional football days. What is significant is that the world shares in his winning of the decathlon in the 1912 Olympics in Sweden. But of course, that was just one of the highlights in his life. Then many sad events are related. I think this book should always be read by all young boys. I recommend this to probably sixth grade on up. It's easy reading.

Reviewer:

The book I'd like to talk about is "Cry, The Beloved Country" by Alan Paton. This is a book about the black people in South Africa and I found it very interesting and very enlightening about the people in that part of the world. The story itself is about a black Episcopalian priest who has spent all his lifetime in the countryside of South Africa. His son leaves home when he's about twenty years old and goes to the city of Johannesburg. I don't know if you're all familiar with how things are in South Africa, but in South Africa the people who are black, who are called colored, are considered second-class citizens. They don't have the same rights as everyone else. I think this is one reason why I would have this in my collection, because it is about a black man who has a very deep concern for his son. I think it's a concern that all fathers have for their sons, and this is something that everyone shares. It gives many insights into how minorities are treated in South Africa. It might also give insight to non-Indians as to how minorities are treated in some parts of the country and parts of the world. I would use it also to help broaden a child's views and experiences. I would also recommend this book because it supports curriculum. This would be a very good book to use with social sciences or political sciences. I would recommend it for ninth grade through high school.

The next book that I will review is called "Charlotte's Web." It's a classic which tends to remain very significant with all children and it's a story about a large gray spider named Charlotte who lives in a barn with a lot of different farm animals. She becomes very close friends with the runt pig named Wilbur. Throughout the story, Charlotte shows the true value of friendship. She keeps Wilbur from being killed. Charlotte goes to the fair with Wilbur, and before he leaves to go back home she tells him that her life is almost over, but that she has laid an egg sac and will have children in the spring. Wilbur feels it is his responsibility, as her friend, to take care of the egg sac and see that Charlotte's children hatch in the spring. It's a very good story because it can show children the true value of friendship. I would recommend this book to be used in third grade on up.

I have another book called "Go Ask Alice." This is an interesting and lovely book. The author is anonymous. It's about a fifteen year old, middle class white girl. She has bad trips from drugs. She wanted to experience something from drugs, but in her deep feelings she knew it was wrong. She wanted to break away from drugs. She knew that her parents were aware that she had been taking drugs. It's kind of hard to describe this book. If you don't know anything about drugs and you read it, you'll have a little insight

about drugs. I read this book and I know what the student feels when they're using drugs and what kind of situation they're in. I highly recommend this book from junior high on up.

The last book we'll review this afternoon will be "The Weeping Skies." This is a book of poetry with photographs that were taken from the different areas of the reservations throughout the country. The poetry is related to Indian poverty, voilence or personal experiences. The poems are concerned with rather simple forms which were from the different tribes. This book is quite universal, and in closing I would like to read you a poem from this book.

In the house of one life, there I wander.
In the house of happiness, there I wander.
Beauty before me, with it I wander.
Beauty behind me, with it I wander.
Beauty below me, with it I wander.
Beauty all around me, with it I wander.
In old age traveling, with it I wander.
On the trail of beauty, I am with it, I wander.

WORKSHOP #9

ASU STUDENT SERVICES

PARTICIPANTS: Roy Track, Indian Student Affairs Office; Al Flores, coordinator, Randy Eubank, counselor, Bill DeHaas, Indian Support Services; Steve Pensoneau, Ed Krank, Vicki Sorrell, Willy Keeto, Arizona State University students.

Summary: Services performed, problems confronted, future goals of the Indian Student Affairs Office. Progress made by Indian students since inception of Student Services.

Mr. Roy Track:

One of these days I'm going to design an auditorium specifically for Indian people. Normally all Indians sit in the back. As they sit down in the back I'm going to push a button, the chairs will all turn around and I'm going to walk to the back and I'm going to talk.

What we hope to do is to have a nice, easy-flowing communication between the people who are participating and those who are contributing to this workshop. So before we get started, let me go ahead and give a rundown on what we're going to do. We'll listen to students for awhile and let them tell us how they think and feel as individuals. Then in a few minutes we'll give some of the A.S.U. staff from Indian Support Services time to talk about the problems they have working with Indian students.

Now I want you to meet the student panel. They'll introduce themselves, starting with Willy, please give your name, your tribe, and grade in school.

My name is Willy Keeto. I'm a Navajo from Window Rock Arizona. I'm a freshman here.

My name is Vicki Sorrell and I'm Navajo from Utah and I'm a senior. I'll be graduating in December.

My name is Ed Krank. I'm a Navajo from Kayenta. I'm a sophomore.

My name's Steve Pensoneau. I'm a law student here at the university. I'm from Oklahoma.

Mr. Roy Track:

Now just go ahead and get the interaction going. I'd like to start with Steve. I want you to go ahead and reiterate the most embarrassing or the most difficult time you've had at the white man's college.

Mr. Steve Pensoneau:

I can't think of any embarrassing moments in law school. I did attend a school in Oklahoma a long time ago and I can recall one embarrassing moment when I was there and the same thing happened to a Kiute boy about two years later. It was mainly the fact that we arrived about 9:30 p.m. and by then people were starting to close the school and go to bed. I sat on the porch all evening, infact until dawn, because as Indians we didn't really feel like knocking on the door. We'd rather sit on the porch all evening. That's the only thing I can think of right now. Maybe Ed would have something more interesting.

Mr. Ed Krank:

I can't really relate any embarrassing moments I've had, but by the time I started figuring out when I was going to get an education, I was more aware of where I was going. But I didn't have problems. At the same time, I totally involved myself in trying to achieve what I had set for myself. I achieved some goals, and I just came back and tried to ease up on things that were supposed to be really heavy. I'd say that communication is still my problem, and I go to some classes and they give you tests and I don't do well on tests, but it doesn't bother me that much. When I ask a professor some heavy question, they don't give me the right response, the way that I want them to. Somehow it doesn't work out. I do very bad on my exams, but the questions I ask are over their heads.

Ms. Vicki Sorrell:

I'd say my most embarrassing moment was when I was a freshman and I didn't know anybody; I walked up to my advisor and I didn't know how to make out the schedule. All I had was just a catalog. I presented it to my advisor and he said, "Go downstairs, figure it out, bring it up here, and I'll sign it." I said, "Well, what about my classes, I haven't told you anything yet." He says, "Well, look at the schedule, choose your classes, write them on your schedule and then let me look at it." So, I did. For me, that was insulting and that was embarrassing because I didn't know anything. And I know a lot of freshmen that are treated like this. They're treated like a number. It was really hard for me that first day. During registration, we had to stand in line and wait and wait. I think registration is probably the hardest and the most difficult time for anyone. That's about all I can remember. Other than that, everything went smoothly and I switched advisors. I just couldn't put up with that kind of stuff. So now I have everything I want and I know where I'm going.

Mr. Willy Keeto:

I guess my most embarrassing moment is when I registered. I went to see my advisor and we got things pretty well under way; he gave me instructions on how to register and what to take. He said to come back in an hour. (The rest of Willy's statement is indistinguishable, but refers to some injustice as is apparent by Mr. Track's next statement.)

Mr. Roy Track:

Okay, Willy, you touched on the next area. I want to get into exactly what Willy reiterated for you, the racism concept. I'm sure that each one of us has experienced some racism concept. And so Willy has pointed out the thing that hit him, and we're going to see if he remembers racism he experienced in the white man's formal educational structure, whether it happened in an Indian school or college or high school or whatever. Steve.

Mr. Steve Pensoneau:

Well, the only thing I can think of is the type of world I lived in in junior high where the dropout rate was close to ninety percent. That included both boys and girls. This wasn't an overt act. There were no overt acts of racism. It is only described as the dehumanizing aspect of being a Ponka Indian. I know a lot of my peers who are no longer in school, thanks to the school system. That's the only thing I can think of right now.

Mr. Ed Krank:

The only incident I recall is the time I was going through one of the BIA high schools. We were being brainwashed and it was a concentration camp type of deal. As soon as the students started realizing what was really happening, a lot of the administrators split and didn't want to get involved.

Ms. Vicki Sorrell:

I've lived with racism all through high school. I've learned to live with it. I went to a school where mostly white kids went, and the Navajo students were always put down--treated like we were dumb. I know a lot of the kids I went to school with actually believed they were dumb. Have you ever seen your own people believe they were dumb? These kids believed that. They were passive. They let those white people do what they did to them and they didn't do anything to stop it. And that's when it gets sad. When you see your own friends say, "Oh well, I'll let it go by this time. Maybe next time they'll get better." I lived with that all through high school, and it's just something I'm not going to live with, not in college, not when I get out, and not ever again, not if I can help it!

In college the only time I've ever experienced racism was in my speech class. It was the first day of speech and all of the students were there and my teacher says, "Well, you guys, what do you want to talk about this year?" And one student mentioned, "Well, let's talk about Indians." And everybody goes, "Yeah, yeah, what about Indians, let's do that." And another kid comes up and he says, "I don't like Indians. I don't want anything to do with them." He said, "All I ever see is Indians on the street drunk. That's all Indians are good for. They're drunks." Well, I guess he thought he was talking to all whites because a lot of times I've been mistaken for being Chinese and I got up and told him, "Well, I'm Indian." And he looked at me and the whole class just got quiet and I said, "I've lived with this

kind of stuff and I'm not going to take it." And that year in my speech class I gave a speech about Indians; I made several friends in that class and a lot of them now are more understanding towards Indians. I think it's about time. Just on little bitty things we ought to speak up. It's not the big things, it's the little things that count.

Mr. Willy Keeto:

Well, I've lived with racism ever since I was in grade school. I was kicked out of school because I had long hair like this. I was expelled for awhile, and then I couldn't come back until I got a haircut. They said, "Well, if you have long hair, you're a hippie." So I finally got a haircut. I had a Catholic high school education and junior high. I was always quiet and I didn't say much. I had a lot of questions, but I didn't want to ask them. I just sat there and took everything that came and tried to work it out. It never did work out because I needed help and advisement.

I didn't solve anything by myself. I had teachers that helped me out and they recommended certain students who helped me out so we got along. In high school it was the same. I went to St. John's here in Phoenix and I did pretty well. I decided I'd better start working and I did. As a result they sent me to Santa Barbara, California for my sophomore year. When I was there, there were only two Indian students and the rest were white students, and that's where I probably encountered the most problems with non-Indians. We two didn't do too well in academics, but we did the best we could. We achieved a lot more in sports and arts and crafts, working with ceramics. We did a lot more projects than we did academic work. We did pass with C's, but it was really tough.

My junior and senior year I finished at St. Catherine's in Santa Fe. Over there it was a balance between Indians and Spanish. Minorities fought each other, but the school itself took care of the problems. It said, "We can't have any fighting here," and they had ways of making us do what they wanted and it was very effective. Those are private schools where your parents take you and "If you come here just to waste their money we will not take the responsibility for it. They sent you here because you're going to work and we're going to make sure you learn." If you need a private tutor, they provide all of that. They even showed us the amount of applicants waiting to take our place. It didn't really have too much affect on me. I was always a radical in my last two years of high school and had many clashes with faculty; they said they'd help me look for another school, but never did. But I still worked in classes and did my best in them and finally made it to this university.

I applied to other universities and this was the last one on my list to make it possible. It turned out to be the first one to answer within two weeks and I started with my paper work. I've always wanted to come here and now I'm here and I encountered a lot of problems like she said in speech class, standing in the back and we were kind of hidden back there so they really couldn't see us when everybody talked, you know. When they get to Indians, I've always corrected them and I've always spoke up in class.

Mr. Roy Track:

Now the next question I'd like to ask the panel is going to be one that if I was you, I wouldn't answer. So I won't feel bad if you don't. It's more of a philosophical type question. We have certain philosophical concepts as to what we believe, as intelligent American Indians. The next question I want to ask is what is an Indian?

Mr. Steve Ponsoneau:

Banning's definition was that an Indian was more of a legal entity as spelled out by the constitution rather than a racial identity. I believe the legal definition of Indian is one who is, as far as the BIA goes, a quarter or more of Indian blood or one who is recognized as an Indian in his community, and a third one is if you're on the roll of an Indian tribe accredited by the Bureau of Indian Affairs. I would like to see the definition of Indian as a criterion be at least one-half or more Indian. I intend to submit a proposal to my own particular organization making sure that a person who is less than fifty percent Indian will not be eligible for the law student organization grant which is administered each year from New Mexico. How far this proposal will go, I don't know, but that's what I intend to do.

Mr. Ed Krank:

To me, being an Indian is just a definition for those who classify people. Myself, I'm human. I'm at least half human anyway. As soon as I started my education, I became a half human. And all those people who are uneducated are total human, more human than myself.

Ms. Vicki Sorrell:

I don't know, I've always thought being an Indian was just being, you know? You walk into a room and everybody knows right off that you're Indian, and that's Indian to me. It's not defined in a book or anything. It's just there.

Mr. Willy Keeto:

I've had that question asked of me several times and never had any answer, so I'm still trying to figure out an answer for myself. I'll share what I thought of so far. An Indian is a human being who's really peace loving and close to nature, closer than anybody else. We live with nature, we don't use it in the sense that we destroy it to get the coal. Today I would say an Indian can belong to any tribe. You just can't be one tribe anymore because we realize we're going to have to stand together from here on to accomplish anything we want in this world. I really don't know and I'm still looking for the answer.

Mr. Roy Track:

We want to go ahead now to pick up some of the staff here at Arizona State University and then possibly we will have a meeting of the minds of some sort at the tail end. We also have one short video tape to show you that was done by an individual for a project. These are formally educated Indians, but they're nonetheless Indians. If they talk too long, you can kind of yawn a little bit and give them a cue back there. I think we'll go ahead and let Mr. Al Flores speak. He is the coordinator for the Indian Support Services for Arizona State University.

Mr. Al Flores:

I think one of the things that goes along with coordination of services in any kind of program is the realization that whenever you're charged with providing services, whether they're support services or administrative services, is that you're dealing with your own priorities. And what you're trying very hard to do is to not let these priorities get in the way of those things that the students want to do. With me here is Bill DeHaas who is the coordinator for Student Services on campus and Randy Eubank who is the counselor and works with me in the Student Support Services, a component of our operation. We work out of the Dean of Students office. What we try to do is perform our function for as many people as we possibly can. I think that's as good a definition of what we're about. What I would like Bill to talk about is what we're in the process of doing to provide supportive services to the students that we have here.

Mr. Bill DeHaas:

I'd like to make a different injection between the Indian students and Support Services office and the Indian Affairs Office. One is the component of the other. Two years ago when we put together the office, we committed our resources on an equal basis between Indian Student Support Service and the academic and curriculum development areas. After about two years we've taken an assessment of exactly what we've been able to accomplish based upon the goals that we started out with. We found that in the area of Student Support Services Office, we have been able to accomplish at least ninety percent of what we started out to accomplish.

Now, one of the reasons for this was the students were interested in the area of student support services because they have problems in the area of financial aid and in the area of getting admitted in the school, problems of tutorial assistance. This was an immediate kind of need the students identified themselves with and this is the kind of thing the students pushed. Secondly, we also had support within the university from individuals like Dean Leon Shell and Vice-President George Hamm.

When we looked at the other side, we found that we'd done absolutely zero in the area of academic and curriculum development. What we tried to do in this area was to get Indian faculty appointed in the departments. The

thrust of this was to educate the non-Indian person. We felt the university should be in the business of educating the non-Indian, because these individuals are systematically deprived of a body of knowledge which is right under their nose. All the way through school these individuals have been exposed to practically no courses involved with our ways of teaching and believing and doing. We felt the university, as an institution, should get involved in this particular area. We wanted Indian Studies that non-Indians can avail themselves of so they can begin to learn and appreciate a little of how we think and what we've done and what we're going to do in the future.

In one area we've done quite a bit, thanks to Al and Randy, who have been working almost totally in the area of student support services. And it's been a fantastic job. In the other area we've done very little. I would like to make a comment in regards to student involvement and the development of a program.

Fortunately at ASU we had a group of students who demonstrated that they had the knowledge and ability to get what they wanted. The unique thing about the ASU Indian Affairs Office is that it came from the bottom, it came from the students. There was absolutely no initiative from Arizona State University to start the thing. Indian students started the thing. As I look across the room now, I think there's only one individual out of that original group that I'm referring to and that's Mr. St. Germaine. But Mr. St. Germaine and his colleagues had an extremely important role in getting the Indian Affairs Office off the ground, because it was something that Indian students desired and wanted. Within the past year I detect the feeling from some students that they're smugly satisfied with what they have. The advisory board two years ago was a dynamic board that met with the administration on a weekly basis, challenged the administration and said, "This is what we want as students."

The advisory board today is supposed to meet with me on a weekly basis. I've only seen the advisory board three times, and when I go see the advisory board they have nothing to say. So as a final summation, I'd say that I would like to see ASU's Indian students become involved to a greater extent and try to emulate what happened two years ago.

Now as some of you are aware, I'm leaving ASU within maybe a month at the latest, but I have enjoyed the opportunity to work with people at this campus. I think there's a lot of potential. I think that we have about as great a group of people as you could possibly want, intelligent people. And I think that we are going to go a long way with individuals like Al and Randy who are assisting students and formulating where they want to go. So I think it's really basically up to the students to take the lead.

Mr. Al Flores:

Thank you, Bill. I think the only thing that you did not mention was the fact that all three of us are still students ourselves. And you know, this triumvirate that you see up here represents a real break-through for

Indian people. These innovations have come as a result of Indian student input. And it is the Indian students that are responsible for our being. At this time I'd like to have Randy talk to you about the counseling component of our support services system and some of the changes that he's seen in the short time he's been here. Randy joined us the first of October, and he has performed one whale of a job.

Mr. Randy Eubank:

You're damn right. One of the things that I would like to say, and it's not because students are in the audience, but I'm a graduate of Arizona State and am now in the graduate program, and I have seen a change in our Indian youth from what it was when I was here as an undergraduate. We were involved, we were very involved in basketball and fund-raising activities, but a lot of us didn't sit around and talk about the academic areas that we were in like our students are doing now. One thing we're doing is a study from 1970 to the present, using the number of Indian students here on the campus opposed to their general GPA. We've broken that down to find out that some of our male students are doing better than our female students. You girls are playing around too much. We're finding that the areas students are choosing are very highly technical areas, which really excites me due to the fact that when I was here we were almost all education majors or sociology majors. Very few of us were in business and that was one of my concerns because I worked with the Indian communities for about five years through Arizona Affiliated Tribes and Headstart. I had vast contact with our Indian people and the biggest concern was that there were not enough business people that were Indian managing tribal operations. Even on our reservations today there are a lot of non-Indian business managers. So I took a survey just recently and we have twelve Indian students in the financial business management area. That's great, because that's one of the prime concerns in our Indian communities today.

Another area that is of prime concern is in health careers. We are trying to stimulate some of our students to go that route. We only have thirty-three Indians in medical schools, and out of those thirty-three, we've lost six, because of what Willy was talking about, what Ed was talking about--a lot of racism.

Last year, 1973 spring semester, we had nine dropouts. A year before that, spring 1972, I think there were 27. This year, there are four. A year ago we had 43 dropouts. So fall 1972 we had 43, Last semester, 1973, we had 19.

What we have done is set up tutorial services. We've tried to set up a comfortable environment where the students can confide in us. I kind of blew a mind of a student the other day when she came in and she said, "Boy, Randy, you're really nice but I don't know if I can really be confident with you." I said, "That's great. Now who do you want to go to? Gabe Sharp? Angie? Frank? These are faculty members here on campus. Major McCabe over here in military science, or I have other people." And she thought I would

be really uptight and that's not counseling. A good counselor will try to set up a good relationship and if he can't, he'll find someone that individual can relate to. And so this is one of the areas that we're trying.

Our volunteer tutoring service has been very difficult for us, especially for the highly technical areas of tutoring. Biogenetics. Can you find me a biogenetic tutor that will do it free? Almost impossible. So we're paying them right now through other resources. One thing that has excited me is that several of our Indian students have come in and said, "Hey, maybe I can help. Or so and so needs help." And it's getting out, word of mouth, that some of our Indian students are having problems. So we can get in and try to solve some of the situations.

One of my prime functions is coordinating resources to help some of our students. I still see that some of our students do not speak up. They do not come to us in time. We had 73 deficiency slips last semester and only 47 this semester. What we're trying to do is have two Indian graduate students in the health or counseling education center at the university and have them assigned to our office and then we'll make a little more meaningful contact.

But I'm really happy being here. I think the people that I'm working with and the students that I'm having contact with are fantastic. We've had some problems, but we're all not ideal. And we're getting the job done.

Mr. Al Flores:

Sure we have problems, but one of the things is that we're realizing ways of dealing with these problems so that they don't become sores. One last note is that in 1970 we had a little bit better than one hundred Indian students on the campus. This semester we have 343 students, all of whom, we hope, feel comfortable enough to come by, say hi, and have a cup of coffee.

How many of us have ever thought about quitting school because of our academic record? No. Usually it's something like an emotional, social, or financial problem. The emphasis that we're placing on our services to the students is in the financial, social, and emotional areas. One of the things that the research told us was that juniors and seniors have it pretty well together. Freshmen and sophomores have the low grade point average. And I think you'll all be happy to know that since 1970 the overall grade point average has increased by .48. We started out at a 1.89 and we're almost up to 2.5 overall. We won't be satisfied until we can get our overall grade point average up to 3. Then we can say, "Yeah, we've done our jobs." We've begun this year. Bill's done a fantastic job serving as an advocate. Randy's done a fantastic job in helping kids get their stuff straight. That's it. I can't think of anything else to say. Thank you very much.

Mr. Randy Eubank:

I have one thing to say. I wish some of our education coordinators from the Indian communities listened to this because they should be a little

more tuned in to what they are signing or helping to sign those students into the academic area of a college or higher education.

Mr. Roy Track:

You know, most of the time when you go to white man movies they always show a cartoon at the beginning? And those of you who have been here, I'm sure you've put in a long day and you've learned some good things. It's cartoon time. The film we want to show you we have not had time to preview. We have not had time to synchronize our shots that go with the audio. We did it the regular Indian style where what we didn't do today we'll do tomorrow and all of a sudden tomorrow is today. Hopefully it was an honest attempt and if it fails, it won't be the first time that I've blown it.

(Too much of the audio from the film is indistinguishable and its meaning is lost without the visual part, but the theme concerns the importance of education to the Indian. The film maintains that the Indian must be knowledgeable of both the white man's society and of his own in order to coexist with the white man and still retain his own culture.)