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ABSTRACT

Excerpts from the discussions and presentations of the National Indian Education Association's 6th annual conference held in November 1974 are reprinted in this issue of "Indian Education." A subject index and instructions on how to obtain tape recordings of the speeches and workshop proceedings are included. Topic titles are: (1) "Tribal Control: The Bureau of Indian Affair's (BIA) Plan"; "Federal Education Legislation: Recently Passed and to Come"; "Title IV: Indian Education Act"; "Federal Programs"; "Financial Aids" (workshop); "Coalition of Indian Controlled School Boards"; "Community Schools: Concepts and Facts" (a plea for American Indian involvement in community education); "Child Development Consortium" (discussion of six teacher competency requirements); "Bilingual Education" (workshop on the responsibility of Indian peoples to preserve their languages); "Overviews: Past and Present" (Indian health care and education); "David Grant: Shaping People Up" (self-actualization); "Urban Indian Education"; "Navajo Education"; "Education Professions Development Act" (discussion of the role of institutions of learning in Indian teacher training); "National Advisory Council on Indian Education"; "Hopi Education"; and "Resolutions" (passed by the General Assembly). (JC)

NATIONAL INDIAN EDUCATION ASSOCIATION

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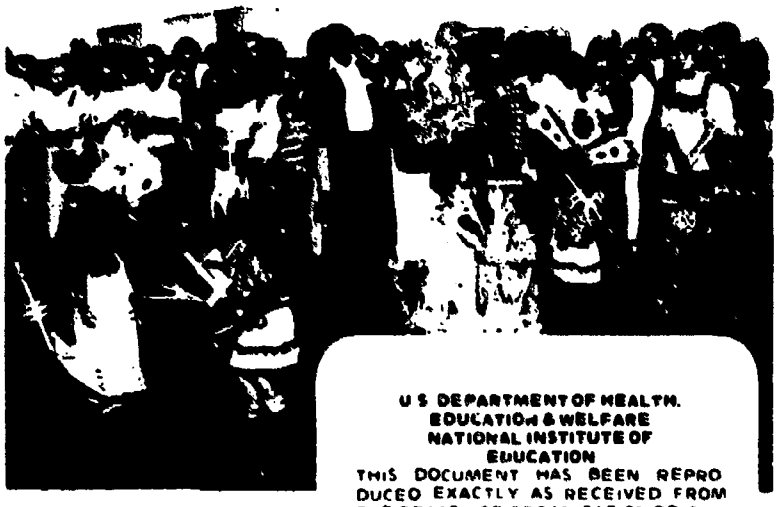


TRIBAL CONTROL:

THE BIA'S PLAN

Addressing the Sixth Annual conference participants on the morning of November 13, Bureau of Indian Affairs Commissioner Morris Thompson, accompanied by Education Director Dr. Clennon Sockey and former acting Education Director, Dr. William Benham, made the following remarks, among others, on the Bureau's plans for the next ten years:

There is probably no more important activity in Indian affairs than that of Indian education: educating our young people in the ways of being an Indian, educating our young people to be a good citizen, educating our young people so our future generations can move in comfort and style and ease . . . hopefully with the respect of their ancestral heritage, and the educational equipment to move in an everchanging modern world.

That's an awesome responsibility for any group of people, and I think it's even more difficult for the American Indian because education is a rather new phenomenon to the American Indian. In some reservations in Indian America education was introduced in the late '30's, so we've been in it for relatively few years. Education in Indian America meant control and dominance, coordination and running by a federal government: that's slightly unusual as far as the education annals of this country. Education also meant in many instances a dramatic, drastic, altering change of culture for those participating in the educational process. It meant you had to make yourself over . . . Education has been tough for American Indians because in many instances English is the second language; concepts are second and foreign to Indian history, to Indian religious beliefs. So in many respects, important as education is, education has not come easy to the American Indian.

But I think the 1970 census report on Indian education reveals some interesting facts about the results of the Bureau, private, and public schools over the last ten years. In 1970, 95% of the Indian people between the ages of 7 and 13 were attending school; the number of Indians attending college doubled between 1960 and 1970, and . . . that number has doubled again. The median years of education Indian people had achieved in 1970 was 9.8 years, which was an increase from 8.4 in 1960, but still considerably behind the national median of 12.1 years. However, there is a bright spot here, the median years of education for Indians in the age group 20 to 24 was 12.2 which was well above the national average. I think that has some importance because many of you . . . are the future educational leaders, the future political leaders, the future tribal leaders.

Since the Bureau controlled the elementary and secondary education of about one-third of the Indian children between 1960 and 1970, it must bear at least one-third of the responsibility for good or for bad for these 1970 findings.

You want to look at the Bureau's education program today and increasingly in the future; you will see signs and progress in the Indian schools primarily in one thing: Indian control of education. You want to talk management control. The Bureau has in fiscal year 1975 an objective of bringing at least 50 of its schools under local management option . . . you want to talk total control: 14 Bureau schools now under contract to Indian people, 16 tribes are contracting to run their own higher education programs. You want to talk program control: the Albuquerque area has contracted about 100% of its higher education and Johnson-O'Malley monies to Indian tribes or groups, the Navajo area will probably follow very soon, the Juneau and Minneapolis areas have substantial portions of these programs already contracted out. If you want to talk administrative control: the Johnson-O'Malley regulations that we are now operating under were in the main developed by Indian people.

The Johnson-O'Malley regulations have been tried to be revised at least 17 different drafts, but we couldn't get any concensus . . . We got together with many of the Indian

(Continued on page 28)

TAPE RECORDINGS: These are the tapes available of the speeches and workshops at the NIEA 6th Annual Conference. Please limit your order to three hours total, and send a blank tape cassette to record on. For each cassette, send 40 cents to cover postage, and use a mailing box that we can re-use. All tapes, except those marked with a * are clear enough to be heard by a group of people on a portable player, and all tapes are about one hour long unless marked 1/2 for one-half hour or 1-1/2 for one and one-half hours: Arizona Indian Education* — Bilingual Education (1-1/2) — C.I.C.S.B. (1/2)* — Community School Education — Child Development Consortium — E.P.D.A. (2) — Federal Education Legislation (1-1/2) — Federal Programs (1-1/2) — Financial Aids — David Grant workshop — Health Careers (1/2)* — Hopi* — Indian Leadership Training — Dr. McKenzie and reactors (1-1/2) — McNickle — N.A.C.I.E. (2) — National Indian Athletic Association — Navajo — Phoenix Area School Board* — Swett speech and telegram — Title IV Questions and Answers — Title IV workshop (Floyd, 1/2) — Thompson — reaction to Thompson — Urban (1-1/2)*. For any of these, send cassette with label indicating choice to: NIEA, 3036 University Ave. S.E., Minneapolis, Minnesota, 55414. We are not able to send written transcripts of this mass of material.

Executive Director's Report

I am delighted to have this opportunity to communicate with the participants of our 1974 Conference in Phoenix, Arizona. All members of the National Indian Education Association are hopeful that you gained an idea or two that will allow you to better serve the needs of Indian people.

Indian educators who have been closely associated with NIEA's Annual Conferences felt that the 1974 Conference was not only the biggest (5,000 participants) but the best on Indian education that has ever been conducted. This is not to suggest that the conference was without fault, we are aware that there are areas that should have been covered that were not covered. We are aware that a number of highly interesting speakers, workshops, and panels were scheduled at the same time. We know that the schedule was not held to as it should have been. We know that we could have had the involvement of spiritual leaders and did not use them. We are hard at work planning the 1975 Conference and will do everything possible to correct the shortcomings of the last conference.

The election of seven new board members has been completed. The new board members are: Leonard Bear-King, Lloyd Elm, Sr., Lance Lujan, Rick St. Germaine, Dorothy Small, Lucille Echohawk and Patricia Locke.

The 30 member board will meet in Minneapolis, Minnesota on February 15th to select the Conference site for 1975 and elect officers; as soon as this is done we will let all of the members know so you can set aside those days on your calendars. We want you to be an important advocate for Indian education by your presence.

Here and now, I would like to express the thanks and appreciation of NIEA to Rick LaPointe for the hard, long and trying effort he gave to NIEA during the past year as President and Acting Executive Director — few people could have withstood the work load that Rick endured. I should also like to recognize the following board members whose terms of office expired this past year for their faithful service to indian education: Joe Abeyta, Santa Clara; Ada Deer, Menominee; Dillon Platero, Navajo; George Scott Creek-Seminole, and Richard Wilson, Sioux.

I have had the opportunity during the past several months to visit with many leaders in Indian education throughout these United States as well as legislative leaders in Washington. The one single dominant impression conveyed to me by these leaders is the need for people (Indians, non-Indians, and Indian students) in Indian education to become united in their efforts to improve the education of Native Americans. This will give us a singleness of purpose, this will provide us a position of strength from which to bargain, this will allow us to go to Congress together on what is needed to do the job, this will permit us because of our numbers, to go to our Indian people and ask what they want, in terms of education for their children, this will allow us to harness and utilize the best minds available in Indian education to accomplish the mandates of Indian people.

I am pleading with all of you, Indians, non-Indians and students who really care about what happens to the Indian people of America, to literally join hands with us, in a joint assault on bigotry, prejudice, poor funding, inappropriate education, frustration, and hopelessness among Indian people and the apparent unwillingness of Congress to get resources into the hands of Indian people to educate their children as they see fit.

We must join together in order to accomplish these goals. If some of you have misgivings or fear in your hearts that this will never happen — I can well understand your apprehensions, but please keep in mind that there is a new warrior society emerging on the horizon who are educated in the ways of the dominant society, who are educated in the ways of modern war. You are going to see that armed with these new weapons, Indian people will ascend, from their position as the lowest of the low, to their rightful place in the sun as equal partners to our brothers in this great nation.

I hope you will immediately complete your application for membership in the largest and most universally accepted Indian Education Organization in the world, and send it to us, so we can all get on with our job of providing the kind of education that Indian people want.

Dr. Noah Allen, Euchee

Noah Allen

SUBJECT INDEX

Subjects which occur frequently in this set of excerpts from the discussions and presentations at the National Indian Education Association sixth annual conference, November 11-14, 1974.

Note: Throughout this issue of "Indian Education" you will find words in brackets [ ], which indicates that the editor has paraphrased the words or further identified the reference made by the speaker. You will also find parentheses, ( ), which serve only as punctuation to make the meaning clear.

FEDERAL EDUCATION LEGISLATION: Recently Passed and To Come

A large number of persons participated in this workshop, coordinated by Helen Schierbeck, Lumbee, education consultant. The panel included Betty Jo Hunt, Lumbee, professional staff member, House Subcommittee on Indian Affairs; Patricia Locke, Standing Rock Sioux, director, Planning Resources in Minority Education, W.I.C.H.E.; and Lance Lujan, Kiowa/Pueblo, National Education Association.

Betty Jo Hunt: I'm going to do a quick summary of S.1017 [the Indian Self-Determination and Educational Assistance Act] as passed by the Senate. The Indian Affairs Subcommittee of the House will be making relatively substantial amendments. We have mark-up sessions scheduled November 18, 21, and 25. The Subcommittee will at that time make amendments, and the bill will be referred to the full committee [on Interior and Insular Affairs] and they in turn will have a mark-up session, and it will then be reported to the floor of the House for a vote, if need be . . . I don't think the Senate will accept the amendments the House will make; they will have to work it out at a conference. The bill may make it this year, but it's relatively doubtful at this point.

As passed by the Senate, Part A of Title II amends the Johnson-O'Malley (JOM) act as far as education is concerned. JOM itself deals with education, medical distress, and welfare, but the Bureau of Indian Affairs (BIA) uses it only for education, and not for the other areas it was designed for, except possibly welfare. The bill calls for a local Indian education committee, where the local school board is not comprised of a majority of Indians. If there is a Title IV [Indian Education Act] committee in operation, it can serve as the JOM committee as well, under this legislation. The committee is to fully participate in the development of programs to be funded with JOM money, with the authority to approve or disapprove programs under contracts. For JOM educational purposes, there is to be authorized $65 million for each of [the two years following enactment]. Also, it provides for a study of the relationships of Title I [ESEA], Public Law 874 [Impact Aid] Title IV, and Public Law 815 [school construction].

There are five other program parts. Part B is for "Preparation of Professionals in Indian Education"; there is an authorization for $10 million for the fiscal year following enactment, and for $15 million for each of the two following fiscal years. Part C deals with "School Construction", $35 million for the fiscal year following enactment, if ever, and for each of the four succeeding fiscal years; and after, such sums as may be necessary — which is the usual legislative language meaning there is no authorization. Part D is the "Youth Intern Programs", the authorization is $10 million, for the next FY, and $15 million for the next two. Part E is "Educational Research and Development", two million dollars for the first fiscal year and three million dollars for the next two also. Part E is "Adult, Vocational, and Early Childhood Education"; the authorization is $750,000 for the first fiscal year.

We held hearings May 20 and 21, and there were Indian and departmental witnesses, but none of the Indian witnesses really commented on Parts B through E. The main thrust was on Part A. In the report submitted to the House by the Department of the Interior, they were in opposition to these other programs, in that they say they are duplicative of already existing programs. In talking to Congressman Lloyd Meeds, the chairman of the subcommittee, the staff determined that it would be better to strike Parts B, D, E, and F. The Senate will insist on Part C, school construction, and we will be making some amendments to Part A to incorporate some of the suggestions made by the "Red Regs" group. I won't go into the suggestions we will make to the subcommittee, because the subcommittee has not acted on it yet, and we don't know how they will react to the staff's information.

In response to a question: The subcommittee staff will recommend that the provision [for the study mentioned previously] be stricken, in that there has already been mandated such a study through the House Interior Appropriations Committee . . . I understand that ACKCO of Denver was to do much of the research and collect the data . . . and have now submitted a report to OE and BIA, three very thick volumes. From that will come a final report.

Patricia Locke: We did discuss this bill in San Diego at the National Congress of American Indians conference, and there truly has not been sufficient input into S.1017. There needs to be a new section to support the Indian community colleges. There are 11 tribes that started their own colleges, and there are six that are going to start maybe within the year, and six the year after that. There is so little money in Title IV, that we hoped they would add a new section on for this, and even for upper division programs and graduate schools regionally located.

Betty Jo Hunt: We did hold hearings, and there were Indian witnesses. Also, we felt there should be more hearings held, but we really didn't have time, in that it was getting on in the second session of Congress, when we held the first hearings. We sent out a letter to many of the tribes, and I don't think we got that much response back. I realize that is a poor way of doing things, in that it takes Indian people a while to make up our minds about a particular issue, but sometimes these things just don't wait. The staff is going to recommend a new Part B, "Indian Community Colleges." I don't know how far this will go, but Congressman Meeds is really interested in this particular issue. We have not set a specific authorization [for appropriations] but we are waiting for BIA to come up with some figures . . . Later you have to go through the appropriations committee anyway.

Helen Schierbeck: Two points about S.1017; the first Title deals with contracting, and I'm sure many of your tribal councils have discussed the bill. But let me say that this is the first major piece of educational legislation to be directed toward the BIA. The area of school construction is one of critical need that this conference and other Indian organizations have gone on record about for a number of years, so we're finally getting some response to that . . . and JOM. But if this bill does not go through, I'd like to urge you to be thinking about things of critical importance to change at the BIA . . . and use this bill as a vehicle to get some reforms . . . Let's get those ideas into the subcommittee next year.

Question: This information is not being disseminated in terms of helping the people . . . because [no one is set up] to disseminate this type of information to tribal councils, area offices of the BIA, and others.

Betty Jo Hunt: I realize that problem. Congress usually announces when hearings will be held and on what kind of legislation it's going to be held, but it's really hard to get the word out to everyone in Indian country . . . A lot of it's going to depend on us here . . . I will be happy to send any of the information to

anybody here, copies of the hearings and bills . . . Maybe through NIEA we can come up with committees to deal with this, to get the information out to people and get responses from them.

Patricia Locke: On Title III, Developing Institutions, because of the education act of 1972, Indian developing colleges didn't have to be in existence for the same length of time that the non-Indian colleges do to be eligible . . . it's great to have a Navajo Community College, for instance, but maybe we need as many as ten new colleges a year.

In the Ethnic Heritage Studies program, about 12 Indian programs were recommended by the readers, and only one was funded, last year. Purnell Swett said there were 40 programs in OE available to Indians, but we don't use them. Dwight Billedeaux, [Executive Director, the National Advisory Council on Indian Education] does have the information on all of these programs, so write to him.

Lance Lujan: Public Law 93-380, the amendments to the Elementary and Secondary Education Act, was signed by President Ford, but a few days later he said there would be no funds requested for it. Title IV is extended in the act, and the set-aside for non-Local Education Agencies is moved from 5 to 10 per cent. Part B, Title IV, is amended for teachers of Indian children. These grants and contracts can be awarded to institutions of higher education, Indian organizations, and tribes . . to provide individual training monies and administrative schooling monies, and for in-service training, with priority for Indian institutions and organizations. This is authorized for only $2 million.

Another section provided for 200 fellowships for Indian students in engineering, law, business, forestry, and related fields. Also, there are stipends, but there is no money appropriated for that.

In another amendment to Title IV, the Commissioner of Education must be "satisfied under Parts B, C and D, that . . . the application . . . makes a provision for [private, non-profit, elementary and secondary school children whose needs are of the type which the program is intended to meet] on an equitable basis." This opens it up for private non-profit schools to apply to the Commissioner; church schools could take some priority with the tribes.

Bilingual education, Title VII of ESEA, is amended to establish an Office of Bilingual Programs, and to hire a director, and to establish a national advisory council. Non-profit Indian organizations are made eligible as local education agencies if they operate schools. The other amazing thing is . . . that the secretary of Interior goes to the Commissioner of Education for . . . dollars for bilingual education in BIA schools. That's a whole new area, I believe. Also, each year, the Secretary of the Interior must report, to Congress and the President, detailed evaluation of the use of the money and recommended legislation to make the program effective. There is $90 million appropriated for this bill, while last year the Title VII funds were only $35 million . . . Indian people should get in there.

A new formula was agreed to for the distribution of Title I, ESEA funds. Be aware of this, so you can at least know how much your school gets; some will not get the same amount as last year.

Betty Jo Hunt: BIA boarding schools, under Title I, were lumped with money going to the territories, and with military dependents, at a 3% set-aside. Now Puerto Rico is taken out of that and will be considered as a state, and Indian children in boarding schools will be held at the 1973 funding level.

Lance Lujan: There are programs of national reading improvement and huge amounts of money for handicapped education. Community schools will be funded in 1975, after which that program will consolidate with metric, career, and gifted child education.

Question: Under Title VII, the definition for those who qualify, is that the language is a live language. Many Indian languages are in a critical condition. Have there been changes in this law?

Lance Lujan: "The term 'Native Language' when used with reference to an individual of limited English speaking ability, means the language normally used by such individual, or in the case of a child, the language normally used by the parents of the child."

Helen Schierbeck: The Part B amendments . . . include a technical mistake: mission schools would compete just like Indian organizations. They should properly be under Part A, competing with public schools . . . Also, we are just beginning to see the good work of the teacher and administrator training programs; and under the new law the Title IV set-aside for this was ignored, and the administration will not be requesting money for this. Under the new law, they have created a new section giving us $2 million for 200 fellowships for law students, medical students, teachers and administrators; last year we had $2.5 million just for teacher training. They are making us compete with ourselves. Senator Kennedy pushed that and I don't think he realized he was cutting us out of teacher training money. There will be very limited money this year, and the year after that, zero. So we need to get this corrected, and push for an appropriation for this Title IV set-aside for teacher training.

Dave Gipp, A.I.H.E.C.: The BIA has no place in its budgetary process to say "here are the funds to institutionally develop your college within the setting of the community or tribe." We do have a few schools funded, but the ruling from the Office of Management and Budget, Interior, and BIA is that there is no substance to it, to provide these funds . . . through contracts or other means. And the Higher Education Act has only begun to affect Indian institutions. But we are faced with . . . the priorities within the Bureau of Higher Education, which is really Black oriented, as well as toward poor white institutions; Indian institutions have gotten in the door, but there is really no chance for a real growth process even for those with minimal funding, much less for any other Indian communities to even begin.

Betty Jo Hunt: I believe that BIA has the authority under JOM . . . with tribes incorporated by their states or their own laws . . . for Indian community colleges.

House Joint Resolution 1117 [S. J. Res. 133] establishes an American Indian Policy Review Commission, to conduct a comprehensive review of historical and legal developments underlying Indians' unique relationship with the federal government, in order to determine the nature and scope of necessary revisions and formulations of policies and programs for the benefit of Indians. The composition of the Commission is 11 members: three senators, three congressmen, and five Indians. Their scope includes the Constitution, statues, and treaties . . . and the status of non-federally recognized Indians . . . the Commission will last two years . . . and their recommendations will go to Congressional committees, who must make a report within two years on what they have done with those recommendations. There is one thing: in the interim, Congress may just say, on other Indian legislation; "Let's wait to see what the Commission comes up with." If the resolution passes the House [in December] I think the Senate will support our amendments, and it won't have to go to a conference . . . then we may be waiting for two years

Lance Lujan read a list of upcoming education regulations, and the dates they will be in the Federal Register.

Title IV:

INDIAN EDUCATION ACT.

Following the reading of a telegram from U S. Commissio .er of Education, Terrel Bell (see box at end), the acting Deputy Commissioner for Indian Education, Purnell Swett, Lumbee, gave this challenge to the general assembly November 13:

I see in your faces the sincerity, commitment, and desire to really get on with the task, to provide a good quality program for the Indian kids of this country, and I challenge you to take that commitment and transfer it to reality.

The Indian Education Act was a specific attempt by Congress and the Indian communities to remedy some of the problems identifiable by the Special Subcommittee on Indian Education. It was not a comprehensive legislative package to solve all the problems in Indian education . . . but I think as you read the legislative history, you find one significant point coming through: the involvement of the Indian community . . . to control education to the greatest extent at the local level.

The act broadened the number of Indian children to be eligible in the program . . . including all Indians residing within the United States. Briefly, Part A is based on entitlement, in which you are competing against the regulations and requirements of the law, with the mandate of the involvement of the Indian parents. Part B is a discretionary program for model building; the cutting edge, as we refer to it. It has other provisions for providing services that are not there in sufficient quantity or quality, and assisting Indian controlled schools . . .

The Education Amendments of 1974 modified Title IV in four ways. The set-aside for the non-Local Education Agencies was raised from five to ten per cent, effective this year. The second amendment provides fellowships for Indian students . . . at the professional and graduate level, with a maximum of 200 fellowships. The third amendment moved the teacher training program from the Education Professions Development Act to Title IV. The fourth, amends Title IV to require the participation of students attending the private, non-public schools. That amendment, because we have to get the regulations out before the application date, delayed that date for Parts B and C, from December 13 to somewhere around January 30.

In the short two year existence of the program, it has progressed in this fashion: in Fiscal Year 1973 our program fund was $17 million; for FY '74, the program has grown to $40 million. For this year, Congress has appropriated the same.

Part A has grown from 435 school districts with a combined enrollment of 135,000, to 854 school districts with a combined Indian enrollment of 214,000. The average per-pupil expenditure has gone from $81 per child to $111. We have in this country approximately 2,700 eligible school districts serving 265,000 Indian students. So you know there is a discrepancy.

The first and overwhelming priority of the Indian Education Office was to create an administrative structure and management plan; to create a smooth and effective flow of federal funds to the Indian child. This has been accomplished to a degree, but it is not without its share of problems. In concert with the administrative growth, we have begun to establish a data base to accurately reflect the status of Indian education, the education needs of Indian students, and the activities in which Indian education grantees are engaged.

This office has undertaken three major efforts in evaluation. The first was mandated by the House Appropriations, Interior and Insular Affairs subcommittee. which requested that HEW and BIA jointly conduct a study of the impact of federal funds on Indian education . . . this study has not yet been released by the Secretary to the appropriate Congressional committee. The office began an assessment of the evaluation capabilities of its Part A projects, and of the methods of training in evaluations . . . and funded the preparation of a five volume series of position papers . . . to present a forum for the major issues in Indian education.

Our goals are: to act as a focal point in obtaining a greater level of federal funding, to provide the coordination for local Indian communities to obtain federal funding, and to provide them the necessary technical information. Our initial analysis of the data from the joint BIA-HEW study indicates . . . a funding level of $1,000 per Indian child for direct education expenses, and a compensatory program of $300 per child . . . is required to meet their special educational needs. Since current federal, state and local funding provides $1,000 per child, we shall try to lay the basis for funding Title IV at $300 per Indian child. We challenge you to come forth with the community priorities, and articulate them to the National Advisory Council for Indian Education.

The need for Indian education is clear, but future funding for the act depends on congressional agreement that the money is being used to create tangible educational changes. We are currently developing strategies to provide . . . monitoring and technical assistance to grantees and parent committees. There are over 40 sources of federal funding for which Indians are eligible in OE alone. At the present time, there exists no centralized, coordinated mechanism for insuring that potential Indian grantees are aware of these funds. We have initiated an effort to collect pertinent information, and based on this information, recommend administrative and legislative strategies for coordinating and/or controlling these programs to increase the effectiveness of federal programs for Indian students. This effort should result in a comprehensive policy statement on Indian education which includes all of OE programs.

Our experience has made us aware of the importance for more effective implementation of the local Indian control provisions in the act. It is simply not enough to call for local Indian control; the

process must be continually nurtured and monitored to assure effective goals. We must commit ourselves to developing a service and dissemination network . . . between Indian Education Act projects . . . By doing this, we hope to convert potential confrontations between the Indian community and school management, from the political and emotional arena to the substantive, educationally effective arena. As Dr. Bell stated in the telegram, he is meeting with many of the chief state school officers next week. We hope that through this dialogue . . . improvement will occur from the state level.

The 1974 education amendments appear to mark a move toward strengthening the role of the state educational agency, in federally funded programs . . . It points to a federally funding pattern where the state will be involved in administration of federal monies at the local program level. If this proves to be an accurate assessment, a real question for Indian people is how to tap into these resources. This means we need to re-examine and re-define the relationship between the Indian community and the state government, and let me add, without undermining that relationship that exists between the federal government and the tribes. I don't want to give the impression that we're going back to the '40's and '50's, the period of termination.

Today we can say, "Let us look at the past and what has happened in education", and we find with parental involvement, local control, we're saying, "look at the statistics, give us a chance, and we will be able to educate our children, in the mode that will prepare them, in the values that we deem necessary."

QUESTIONS & ANSWERS

That afternoon, Dr. William Demmert, Tlingit/Sioux, and Clydia Nahwooksy, Cherokee, answered questions on Title IV.

Clydia Nahwooksy: By around the first of April, if the tentative dates hold, we will begin the process of getting the proposals that have been selected for funding to the Contracts and Grants office. This office and one of our program staffs will then be in touch with the "proposee" and we will begin to negotiate your budget and plan. By the end of June, we will be alerting the people who are going to be getting grants that there is affirmative action, at the same time, we will be alerting those people whose proposals were not funded . . . we have to go through Congress and alert them, and they get to make the announcement.

Dr. Demmert: Feel free to ask any question you've ever wanted to ask. If the people in this room don't know the answer, there isn't an answer, and it's usually an answer that will require a legal opinion.

Question on awarding a Part C grant for a research project at a county school not directly serving Indian children: **Clydia Nahwooksy:** It would be possible; an advisory group would have to be part of that process. **Dr. Demmert:** There is an exception; priorities for funding under B and C are Indian controlled schools, organizations, institutions.

Question on what priority college and university Indian studies programs have: **Clydia Nahwooksy:** In some areas, institutions of higher education are able to apply. The evaluation of all the proposals is made only on criteria that's established in the law and rules and regulations. **Bill Floyd:** You wouldn't want to apply for Part C, that's for adult education, for 16 year-olds and over, who have not completed high school. Nor would you be eligible under Part B, if you are serving college students, unless you were working in teacher training. **Dr. Demmert:** Unless you were an Indian university, you would not stand a very good chance of being funded. The exception to that is if you work in close coordination with an Indian organization or a tribe, a cooperative proposal.

Question about fiscal systems: **Dr. Demmert:** The only legal applicant for a Part A grant is a Local Education Agency (LEA), defined as a school with a superintendent and a school board. There are exceptions only when the State Education Agency identifies them as an eligible applicant in accordance with the rules and regulations. In the original draft of Part A, there was a bypass of the LEA in the language of the law. That was taken out. There is no other alternative except for the parent committee to work with the school to decide what procedures will be used for money that the parent committee has set aside for its use, and whatever procedures the school has probably would be used, unless the parent committee and the school were to work out other procedures in detail and include them in the application. Since the parent committee has absolute sign-off authority on whether or not the Part A proposal submitted by the school will be funded, it is an oversight on your part if you don't do it.

In response to a question about "blood degree" **Dr. Demmert:** Our general rule is, if you are recognized as an Indian by the federal government, state government, the Indian community in which you reside, or the one you consider your home base, you are eligible for Title IV funding; in addition, if someone has moved from the reservation or the Indian community, their children are still eligible, and their children's children. And that's the cut-off point for Part A eligibility on the formula basis.

Now, if someone is challenged, they might have to come up with proof. We have preferred, when questions come up, to have the parent committees determine it. If you were to be taken to court and sued, you might have to prove it. In our opinion, the intent of the law was to give the local communities a tremendous amount of responsibility, and this is part of it. If the parent committee says "this person is eligible," a superintendent of a school would be foolish to challenge them.

Question on whether previous year programs will receive priority for funding: **Dr. Demmert:** There are several basic things to "insure" funding, but the fact that you were funded last year does not insure that you will be this year. You have to conduct a public hearing for the parents of the Indian children who are eligible under Part A. If you don't do that, you can forget it. Unless you lie to us, and then you might have to pay the money back at a later time. You have to properly select a parent committee; they can only be selected by parents of Indian children who are eligible or will participate in that program, teachers, and, where appropriate, secondary school Indian children (when the program serves secondary school children). Also, the parent committee can only be made up of that group, with 50% or more being parents of Indian children participating in that program, which means you have the controlling vote. You also must design a program to meet the special need of Indian children, not general supplies to run a school, and not construction.

Other than that, we have allowed a shotgun approach to let you try your biases, your theories, your opinions on what is needed to improve the educational opportunities for Indian students. We need to zero in on those things that work. We have had a large number of proposals that we turned down, that we re-evaluated and allowed to be funded. The last thing is that the parent committee has to be involved in all phases up to that point, and you have to outline a procedure for that committee's involvement in the implementation and evaluation. If you don't do any one of these, the proposals won't be funded.

Quesion on an Indian center applying for more than one part of Title IV: **Dr. Demmert:** You can coordinate a Part A and Part B proposal and use money in both for

(Continued on page 27)

FEDERAL PROGRAMS

Federal programs were outlined by Dr. George Blue Spruce, Pueblo, Office of Native American Programs: Herman Narcho, Papago, Department of Labor: and W. J. Strickland, Lumbee, Coalition of Eastern Native Americans. Loretta Ellis, Oneida, director of education, Oneida tribe of Wisconsin, moderated:

Herman Narcho: In the Department of Labor the main tool for funding Indian programs was the Manpower Development and Training Act until 1973. Now, the President signed the Comprehensive Employment and Training Act (CETA) . . . the intent of Congress in including Indians is that they thought Indians should determine their own programs, and that all Indians were eligible, for programs run from a central office. Title I covers state, county, and city governments of 100,000 or more, who can serve Indians if they want to. Under Title II, only state and federally-recognized Indians can participate; unfortunately, the share for Indians is only $1.5 million . . . for public employment, a relatively small amount of money.

Under Title III, all Indians are eligible; it comes out to be $43 million at this time. This can be spent by the prime sponsor in any way that it feels will best serve the people it is trying to serve. It is hoped that training would take place that would train people for a job. The criteria for prime sponsor is that they have at least 1,000 people, that they have administrative capability and that they serve a defined geographical area. At this point there are 165 prime sponsors identified, and we are in the process of funding them. In the legislation, for categorical programs, reservations and one or two urban groups that had categorical programs going to them . . . would be held at a 90% hold-harmless level. That program would be funded at at least a 90% level as to last year. They had the option of stopping that program and starting something else, also.

If a group of Indians do not meet the criteria for individual prime sponsorship, they can go into a consortium with others in some geographical proximity. If none of the groups can meet any of the criteria, the Secretary of Labor can appoint the prime sponsor, provided that group of Indians agrees.

Dr. Blue Spruce: The Office of Native American Programs holds a position in HEW at the level of assistant secretary, a unique situation . . . which gives it the opportunity of doing some great things. We have legislative authority that enables us to deal with . . . all Indians. Last year we had a budget of $30.9 million, and we affected the lives of 460,000 Native Americans in 36 states. The types of programs ran anywhere from senior citizens' projects, family planning, consumer education, economic development, and strengthening tribal government. So with a relatively small budget, I think we were able to do a lot of things for Indian people that never were done in the past.

As Mr. Weinberger (HEW Secretary) explained to me, ONAP would now be the focal point in HEW and hopefully have influence across the federal government for the Indian people in advocacy. I now have the opportunity to be in on strategy for meeting Indian needs, to have input into legislation.

There's a lot of people that forget Indian people have a dual status, that with Congress through treaty obligations, and the other, of which there is ignorance, that they are citizens, entitled to a vast number of programs. In that, ONAP can provide leadership.

One thing that has been accomplished is setting some direction, a five year plan: 1) We want to be assured that our on-going programs will continue. With our $37 million budget, we are supposed to be the answer to all Indian problems. So we are going to have to take a look at the criteria for funding on-going programs; a lot of our grantees have not utilized the resources from ONAP to do things for the people they represent. On the other hand, there are grantees that are doing wonderful things and could do much more if they had additional resources, and there are others waiting in the wings. 2) We see a strong need for informational capabilities. You go to the Library of Congress, and find 18 drawers of cards on "Indians of North America", but on socio-economic data you won't find anything. I am asked what has been done in the Indian community in dollars and cents, and it's very hard to document, there is no base from which to work. 3) There is no formalized Indian input into Congress, the federal structure, or HEW. We'd like to take that leadership. By the same token, as a government entity (we must) let the Indian people know, at all times, what's going on in legislation, in HEW, across the federal government.

4) We are talking about strengthening tribal government. In ONAP this means to lend resources to build up management capability from planning to implementation, evaluation and training. 5) The strong need for interdepartmental coordination: we've put together a steering committee of those responsible for "Indian desks", to begin to address objectives that have not been looked at. When you think that there's 1,112 programs that benefit citizens in HEW, and Indians only benefit from 49, there's something wrong. This council will have its first meeting in mid-December, and will begin to go out to Indian communities and get key people to sit on the committees of the council.

W. J. Strickland: The door has always been closed by the system to Eastern Native Americans. They have organized into a 29 state wide coalition, to present a unified force. Why does the situation exist? Eastern Native Americans constitute .04% of the U.S. population . . . The American Indian has only begun to see himself as part of the larger group of American Indians for the purposes of programs and services. With this focus, we can have a larger impact on policy implications, and plan special strategies that will meet the wide range of problems and implement solutions that will result in a wider participation in programs at all federal agency program levels. We (CENA) are in the process of conducting data collection surveys on a state-by-state and region-by-region basis toward a true definition of delivery of services. We will be pleased to share this information with all Native Americans who have expressed concern to solve problems in education, housing, and economic development.

There are many questions laden with impressions, misimpressions, facts and fantasies about the American Indians at all levels of the federal government . . . there is a need for all Native American people to be responsive to all of our needs; the question remains, whether we will accept the responsibility of the challenge for the special resources that we all know must exist in order to meet the problem. It's gotta be now . . . or will we tell our children, "we tried", but did we try?

Presentations by Dr. Peter Beech, Veterans' Affairs, and Julie White, National Endowment for the Humanities. More on the full tape of the workshop.

FINANCIAL AIDS

This workshop included Ben Lucero, Tarahuanara, Palomar College aids advisor; Leroy Falling, Cherokee, BIA Higher Education; John Rainer, Taos Pueblo, director, American Indian Graduate Program, and Jessie Bishop, Gros Ventre, Educational Talent Search, Montana

Leroy Falling: Some recent landmarks of the BIA Higher Education Program: In 1969, we had a decision that it is possible for an Indian student to receive more than one federal source of funding. Also, that year, the Office of Education admitted Indian students into their programs. By 1970, we had a matching fund agreement with the Bureau and the Office of Education that said BIA funding could be used as matching with OE funds. In 1974, we had two documents, a "dear colleague" letter and a "memorandum of understanding," released by OE to all colleges and universities in America. These two documents don't say a great deal in hard language, they simply open the door for other negotiations for a better package [of aid] for Indian students.

Until 1967, the Higher Education Program was merely a granting agency. Then we began the American Indian Law Program. Now there are 130 Indians studying law annually. We have an Indian school administrators' program . . . with 85 slots at three universities. And BIA serves as a vehicle for funds to Navajo Community College, Sinte Gleska, and Lakota. There are ten Indian Junior Colleges nationwide, but the other seven are in dire need of funds, and we hope something can be arranged for them.

The Bureau contracts with 13 tribes for the administration of the Higher Education Program. We see the Bureau going that way, and at least five tribes are studying the possibility of taking over their own program. The administration part of these contracts gives us concern, in that it takes scholarship money away from the students . . . hopefully we can get a line item on that one day.

A survey of about 200 colleges . . . shows a dire need for administrative money to fund Indian counselors. Through the efforts of Julia Butler Hansen, $100,000 was appropriated for demonstration counseling projects last year. We hoped that it could continue, but it didn't.

OVERALL FUNDS

There's $32,956,000 appropriated for Higher Education this year, which seems like a lot of money, but if we were to fund all 25,000 applicants, the Bureau's share would be nearer $50 million. And not all of the $32 million is for scholarships; five million is for the special projects, some of which I mentioned. Because the college scholarship level has gone up so much, the Bureau has put in only about 13,700 students, and we're out of money in most of our areas . . . which is the same predicament we've been in the last three years. Why? We didn't get the funding level we wanted from the Bureau; and we relied on other programs too much. We didn't get the level we anticipated, except for BEOG. The other reasons; some tribes are cutting back, which doesn't affect the picture drastically, and others like foundations . . . don't do well in depressed times. We find the Indian student depending on the Bureau more, and the Bureau having less funds.

John Rainer: When I was an undergraduate student, I swept four classrooms, and washed dishes for nine people. The university made me borrow money to pay to get my BA degree. In graduate school, my fellowship was $3,000, with two children to support . . . I am always mindful that my grades didn't reflect the best I could do, so I am determined to help the Indian graduate student as much as possible.

At the Graduate Scholarship program in Albuquerque . . . the Donner Foundation [suggested] a pilot program with the idea of matching funds; I soon discovered that there were no funds available from institutions around the country. Foundations have been disappointing to us . . . and colleges and universities were not willing to share their funding. We decided to develop the legal background as to why the Indian is entitled to an education financed by the federal government. The University of New Mexico law students found: 1) The United States government did promise education of Indians in order to induce them to cede much of their lands, and the Indians did exactly this, 2) that Congress has made an effort to implement the provisions of the treaties, 3) that according to the historical appropriations these promises have not been fulfilled, and 4) that providing funds for Indian education is a legal obligation of the U.S. government. On this basis we went to the OEO office and were able to contract for funds to support the students.

NO ADVOCATES IN BIA

As Mr. Falling has said, the Bureau doesn't even have enough funding for its undergraduate students. In BIA we do not have advocates for higher education: it seems the House Appropriations [subcommittee] made inquiry to the BIA as to what it would do with $18,768,000 for education. This is the BIA's views: "The present program of BIA Higher Education Assistance (scholarships) is meant to supplement, not supplant, other resources available to the student. Personal resources, U.S.O.E. aid, state assistance, and tribal programs are to be utilized with the Bureau program providing for unmet needs . . . To expend major additions in funds would require a change in program philosophy for the BIA; that is, a reversal of the position of supplemental funding to full funding of Indian students. The Bureau does not feel that such a reversal should be considered. In the allocation of the limited total resources available to the Bureau in any given year, other Bureau programs would have higher tribal priority for use."

We say that the Bureau had the opportunity to accept $18 million for higher education. The rationale used by BIA was that this was only for discussion purposes. Now, if Congress does not intend to give you money, why would it ask for your views? That is why I say we do not have advocates of higher education in the Bureau . . . I'm not talking about Mr. Leroy Falling. There are dedicated finance officers throughout the United States . . . We are not going to let the BIA rest until BIA itself goes after the $18.7 million to add to the insufficient funds.

Jessie Bishop: The Montana United Scholarship Service tries to get funds. One of the things about BIA that should be brought out is, you don't have to be enrolled on a reservation . . . you have to be certified. I think we are the only program that traces back ancestry. This is

FINANCIAL AIDS, *continued*

really a hassle. In a lot of cases, the ancestry traces to Canada. The Canadian and U.S. governments both say they are not responsible for and. This really bothers me. We're natives of North America, we didn't make the borders, the governments did.

It's really a wonder that Indians go to school at all with all the hassle they get. We have problems with education specialists sometimes you really have a good one, other times you have guys that I think are trying to get a medal from the BIA. The financial aids officers have this attitude: "Why should Indians get special treatment." The Indian student is loaded down with all these problems. I think post-secondary education should be available to every student that has guts enough to go to school, no matter what his land area is.

Ben Lucero: If any state is making a change, it's California. Three years ago, the Native American Student Alliance filed 17 law suits against 17 state college systems, and we froze financial assistance in 17 institutions . . . for everyone until we got our way. I hope you students, faculty members, become nosey and inquire about the mechanisms of financial aids operations. A year ago our staff conducted an EPDA workshop, training Indians to be financial aids counselors, advisors, and officers. Out of these 110 students, 67 are now working in seven different states. We wrote a proposal to follow up that program on a national level, and we got shot down by an Indian office in Washington, D.C., because "Indians don't need this."

This lawsuits and action are how you are going to get your money . . . you also are protected by civil rights. If you know what things like an "award cycle" are, at least you know how to combat a financial aids officer.

Unidentified person: I guess Long Beach State University had one of the worst reputations in California for having racist financial aids officers, but I have a new policy: "Take a financial counselor to lunch." We have made some big strides . . . Don't say it can't be done, because it can . . . Another thing, get your administration behind you and they can override financial aids and say "We do this for our Indian students."

John Rainer: It is disgusting to talk to insensitive people who think BIA provides everything for the Indian student. One Bureau employee said, "I worked my way through college, why should we help these, baby these Indian graduate students?" I instructed my staff member, "Next time he brings that up, tell him he didn't have any real estate to give to the United States Government, either."

PLEASE NOTE: On pages 4 through 15, and on pages 19 through 29, you will find selected passages from a variety of topics discussed at the Phoenix conference workshops. Because of the length of the workshops, and their large number, only excerpts can be printed here, taking parts from most of the sessions we have on tape. In each selection, every person present on the panels is listed, in so far as possible, although not all are quoted. Complete tape recordings are available of most of the 40 hours of discussion. On the inside front cover you will find a list of these and how to order. When ordering tapes, please limit your request to no more than three hours total, since a complete set of the tapes, at this time, would take us an entire week to re-record.

C.I.C.S.B.

The Coalition of Indian Controlled School Boards was represented by Denny Hurtada, Skokomish Cree, Birgil Kills Straight, Sioux, President, CICSB, Becky Adamson, Cherokee/Lumbee, Shelly Smith, Sioux, Ramos Sanchez, Pueblo, and Carol Dodge, Menominee, on Thursday afternoon, November 14. Our recording of the reading of the CICSB position paper on the Presidential-Secretarial directive (see BIA cover story) is technically faulty. If you want a copy of the paper, call CICSB, Denver.

Becky Adamson: If you are serving on a school board, take a look at the teachers' transcripts: you will see "A's" in mathematics and English, but after "teaching methods" you may see a "C". This is how they will teach: they may know math and English, but they won't know how to convey it to your children . . . CICSB field services acts a liaison between your community and the bureaucracy there.

Shelly Smith: The Washington, D.C. office provides services to tribes in keeping watch on your grants and legislative watchdogging . . . especially on education legislation. We also act as a liaison between congressional offices, tribes and other offices, if you want us to. We also have been trying to set up an accrediting body, in conjunction with the American Indian Higher Education Consortium and NIEA. We have teachers who we feel are the most competent to teach their courses, regardless of whether or not they are certified, so we need to set up this accrediting body to make it easier for them to teach our children . . .

We did get the opinion of the associate solicitor of the Department of the Interior, Mr. Reid Chambers, who stated that Indian controlled schools are eligible to receive JOM money, but the Bureau does not necessarily have to give the monies. So we will be discussing that at our meeting in Washington this month. The 1974 appropriations subcommittee report mandated the Bureau to begin working with Indian controlled schools . . . and to date they have done nothing, and we want to find out why . . . Another thing we will be discussing is the new Management By Objectives policy, in the Secretarial-Presidential Directive for Indian control of their own education. We felt, although the presentation the BIA put together to present to some 78 to 100 schools was fairly good, we had some problems with it in regard to parts of it, and where the funding would come from if they were to become contract schools, and why we as Indian people and as Indian controlled school representatives, were not contacted in advance and asked for our input.

Ramos Sanchez: I believe the Coalition can achieve many of the things that we have been saying as Indian people. You have experienced the frustrations of trying to go through the Bureau. Through the Coalition we are able to do many things. We talk about contracting, and many times we think people have been misled, misinformed. The Bureau has a responsibility to inform us of the consequences. We've never been able to have them give us this kind of cooperation, to inform us of the in-depth implications we may be confronted with.

Also, one of the things that sticks out in my mind about contracting is that we have been talking about tribal sovereignty. This is important to remember: there are ways and means that we can preserve that without throwing it out the window, and still do contracting without bowing down to state legislation, the state laws, with the people that we deal with. I know that, being on the board, representing a Bureau school; the board of regents have indicated an interest, and we are pursuing the route of incorporating, because this is the only avenue so far that has been indicated to us. Still, we're fighting, so that we will be in direct control of this school, because through contracting . . . we will be able to implement the ideas or the philosophy of the Indian people in education.

COMMUNITY SCHOOLS: Concepts and Facts

The community school concept developed by the Charles Stewart Mott foundation, Flint Michigan, has been adapted in various educational efforts. Victor LaCourse, Colville, National Indian Training Center; Vernon Masayesva, Hopi, Hotevilla Day school, Jim Shanely, Assiniboine, United Sioux Tribes of North Dakota; and Jeff Bean, Cherokee, Crownpoint Elementary school, discussed their studies in the concept and the uses that have been or will be made of it

Jim Shanely: An ideological core of people started going around the country spreading the community education concept, asking communities if they were interested. If they were, then the Mott Foundation would give them a little money, a seed grant, to get the program started. There are now 6,000 such schools, and the concept has been shown to be very successful, especially in small communities, and a number of urban centers.

The typical way to start a school is to hire a community school director, who is usually a teacher or has worked in the school for a long time. This person acts as a coordinator for all the different programs that go on in the school, other than the 8 to 5 regular program . . . with the assistance of a community council, a lay school board for the afterschool program.

How does this relate to Indian schools? In many ways it doesn't, and that's been one of the difficulties in getting Indian communities to adopt community education. First, in many Indian communities, there is a split population, the communities are part Indian, part non-Indian. Usually you find the non-Indians have control of the school system. And non-Indians don't seem to have very much concern for the needs of the Indian community, in education. Presently, I'm the JOM director for North Dakota, with 13 public school districts, and we don't have one JOM community school. We do have some community education programs in North Dakota. Although it could work in every community there, it's going to be a long time coming.

Indian people don't have enough influence and input into their schools. It's a continual fight with the non-Indian population for control of economics and other things. Therefore, community education has sprouted and taken different roots in the Indian community, and started to build up from different agencies other than the school. In Montana, North and South Dakota, there have been good attempts in community education . . . through the Community Action Program (CAP), sponsored by OEO. Some of these still exist, providing Adult Basic Education, Vocational Education, and other classes. They started getting the Indian community interested, making people realize that education can be a way to improve the situation on the reservation.

From there, now, in our area, there is the concept of the Indian community college. They try to offer many of the things that could be offered in a community school, on every reservation in North Dakota. Browning, Montana has . . . the "Blackfeet Free School and Sandwich Shop", as an alternative to the public school system. So community education has developed in Indian communities, but not on the traditional route of the Mott Foundation. In the Southwest, where you have some areas with 95 or 100% Indian population, perhaps you wouldn't have as many problems in implementing something, that really does service the educational needs. I think that, if we're going to talk about advancing community education in Indian communities, we are going to first have to talk about how we influence the schools that exist right now, the day schools. The only way to do this is by money . . .

The school district revenues, in the districts I deal with come basically from state and federal governments . . . Yet you find that the non-Indians, that are paying local taxes, are the people that control the schools. The blocks of money that go for regular school operation, should be under Indian control. The Indian people have to realize that money is theirs . . . JOM is moving in this direction. Control is basic before you have a community education program . . . If you want to influence your school, you have to go there and say "We would like this, and if you don't like it, we're going to see about getting your funds stopped."

In North Dakota, school districts are organized under state law . . . and can reorganize with another district into a larger one. In checking through some of the reorganization plans, we found that a plan, which went unquestioned at the state level, automatically gerrymanders the Indian population . . . so that the Indian population gets one seat on the school board, out of three or four, even though they are a majority of the population in the district. There are specific legal things we can do to correct that. But, if you are going to talk about taking control, you have to start looking at all of the things that affect the school: the legal base, the finances, and thirdly, the programs.

Vernon Masayesva: There isn't a manual on how to do community education, no commercial manufacturer that professes to do it for you, because community education is a very human experience. It requires imagination, creativity, and time. You are the one who knows what the needs are in your community.

The National Humanities Faculty, in Concord, Massachusetts, of which I am the project coordinator, would like to accept applications from more Indian communities. If you are selected, they award you "twenty faculty days" . . and will bring you the best people in the world to help you in whatever you need, for what you feel you want to do in your school . . .

When I came back from Flint, Michigan, I noticed that the biggest problem was children inhaling gas and sniffing glue. What I did was very logical. I allowed children to stay after school. I allowed children to use the gym, which before never was used. The previous principals had left for me boxes of basketballs which they order every year and give one basketball to the kids for the whole year. I took them all out and gave some away. That's all I did, and believe me, I have yet to hear of a single incident of a child sniffing glue. The kids come to school at 6:30, and the school is open at that time, some of the teachers are there. Incidently, I was reprimanded. The Plant Management . . . said I had burned more light bulbs than all of the principals in the last thirty years, which I thought was a great honor.

Our library is not quiet, it's noisy. Kids love to read with music blaring . . . we have a lot of Indian records, so people bring recorders and record songs. To get people into the school, I started a visitation program, and every parent is extended a personal invitation to attend the school . . . no more than two at a time.

In our school, we don't have failures, we don't believe in failures . . . In education, if you don't fail at least 20% of your students, they say your standards are too low. My kids don't fail: we use reporting, making comments to the parents . . .

We find so many products to upgrade academic achievement, to supposedly make children better mathematicians, better readers. And a great deal of our government resources is poured into these areas. I'm for this, except that we seem to be doing it at the expense of some other areas, which require the same amount of attention. I call this, "environ-

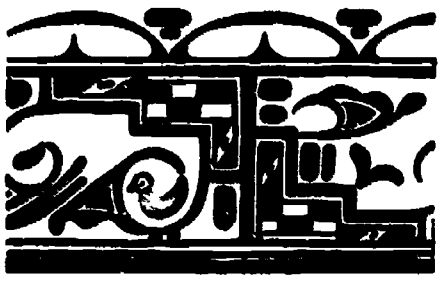
(Continued on next page)

mental literacy" We have done nothing in making children literate in the sense that they can read, that they can respond to, and that they can express, the stimulation they receive from their environment.

We call the older Indians illiterate. They are illiterate in reading letters, but they are the most literate in reading the environment. They have a taxonomy of clouds with 20 different names for clouds; when certain plants appear, they can predict certain things to come. They can respond to things around them. Yet we put our kids in formal institutions and drill them in letters, and spend no time ... to see how the kids can relate the things they are doing in their classroom, to use those to be aware and more sensitive to the things around them ... For example, to me, math is about relations, pattern and symmetry, about things that are beautiful. Two plus two is four is a statement of symmetry, because it's simply saying, what's true on this side is also true on the other side. And I relate these academic experiences to the outdoor experiences ...

The Hopi's say that through education, the children will become the eyes, the ears and the tongue. And I translate that to mean that they will see things they would not if they were never given the experience ... the colorations on the rocks with the setting of the sun. To see things, to hear things, there is such a resource of inspiration ... to express them, to be the tongue . .

Victor LaCourse: You will have to find out more about this concept that we are talking about. An hour and a half just touches the surface of many things you could do in your school and your community to change those problems of health conditions, living conditions, education, nutrition. Community Education isn't a program where we say "This is what you are going to get." You go out ... to find out what the children would like, the education of community leaders, or to give that father who is on unemployment the skills to repair his own car, or the skills with which to re-emphasize the traditional Indian values and concepts. Whatever the need ... this will be the curriculum ... I emphasize, not only the Indian community, but everyone in that community, because to improve the community, you have to take in everyone who is involved.



Child Development Consortium

Dan Honahni, Hopi, University of New Mexico; Phyllis Antone, Pima, director, Arizona Affiliated Tribes – Head Start; and Francis Cherino, Pueblo, All Indian Pueblo Council – CDA specialist, discussed the Child Development Consortium, concept of the Erickson Institute in Chicago.

Dan Honahni: There are few facilities that will accommodate those children who need to be in a day care center, who need a good healthy environment, out of the necessity that their mother has to work.

The Consortium [called CDA] is developing assessment procedures that will lead to the award of a credential; an employee in a day care center will be a Child Development Associate. This brings to mind the problem that the states have the right to license, and not the CDA ... That conflict is being worked out. For example, the University of New Mexico program, funded by CDA, where they work with the state department of education, which has made a preliminary statement that any day care center employee in an Indian community, if accepted by that community, is qualified.

Most of you probably haven't even heard of the Consortium, yet it's been in existence for three years. Because of the research involved, they didn't want to upset a lot of people. Yet we had Indian people watching this program very closely. As soon as CDA came up with its core of six competencies, that the teacher ought to have to work with any student, Indian people got these, and I held a colloquy in Albuquerque, in 1973. In the report of that you will find documents written by very well known Indian people: Francis McKinley, Jerry Hill, at University of Arizona, Betty Wescott, Alonzo Flores, and others.

They raised questions that for one year the CDA tried to answer by developing their assessment and training models. Even before that point, the Office of Child Development (HEW) funded various projects around the country to start testing out and training teachers.

In response to a question: The six general competencies, which met the approval of various colloquies of the Blacks, Chicanos, and Native Americans, are that a teacher should be able to 1) set up a safe and healthy environment for the children, 2) advance their own physical and intellectual competencies, 3) build the child's positive self-concept and individual strengths (this is where cultural relevancy falls into place; how specific these concepts become depends on the local community), 4) organize and sustain the positive function of children and adults in a group learning environment, 5) bring about optimal coordination of home and center child rearing practices and expectations (someone acceptable to the Hopi tribe is not necessarily acceptable to each village, for example), and 6) carry out supplementary responsibilities related to children's programs. In addition, the associate should possess the sensitivity to relate to young children effectively both individually and in a group.

Phyllis Antone: Our Office of Indian Child Services has a coordinated effort with the CDA: we service 11 grantees in this state, mostly Head Start and some day care centers. Our concern is to coordinate the training so we have quality programs ... We have a training program in the six competencies and a grant with the Erickson Institute, which gives us our training sessions. We

then go out on our pilot programs in the field.

My sample site is in Salt River, in the day care and Head Start. I have four trainees; two aides and two teachers, with two years of this training. We hope by January to come up with four people assessed to be qualified.

We've asked, "How do we work with these six competencies at Salt River, with that tribe, the parents, and staff?" There's a lot of competencies that we feel do not relate to Indian people, so we've been experimenting with changes. We meet all the time with the other trainers and try to get our thoughts together on this, and we work with other programs, like Central Arizona College ... We work with some of our training money through our Head Start grant, and other colleges and universities.

We feel that our main concern is that we are working with paraprofessional people, or people within the communities that know the children and understand the cultural values and differences that an outsider might not understand. So this year we've addressed ourselves to what the values are, what is it that we do in the classroom, and what is it that one doesn't do.

We wrote out our training modules at Salt River, and came up with 25 modules. We've attached college credit to it, so that the trainees receive credits. We need to work a lot more in the training areas, because we find that some of the competencies are working out really well, and some aren't.

Francis Cherino: The training program at Laguna Pueblo is located in the village of Paguate ... with four CDA trainees; a teacher, head teacher, and two aides. One of the trainees is starting out from scratch, she has never had any college classes, so she will get a full CDA program.

First, we did initial assessment with the trainees, using our own instruments; checklists and observation forms. We asked other people to do observations, and people from the Office of Indian Child Services came in and observed them, and then we sat down and put our notes together. We then discussed this with the trainees and asked them to do their own self-assessment, to determine where they felt they stood in being competent.

We then designed individual training plans for each; some knew how to work with large groups of children in a very structured situation, and some were more at ease with one or two children in an unstructured situation. The on-site training consisted of doing micro-teaching sessions with video-tape. The trainee and I would view the tapes, and have a conference. We didn't critique the tape right off. Many times they could see where they could have done things in a different way, to be more effective.

I also did some model teaching and worked with the trainees on curriculum development, on materials that would be relevant to the Pueblo. In all of these things, the cultural part was integrated. I don't mean counting moccasins or feathers, or things like that; the teachers actually spoke the language to the children and would bring in some of the happenings within the Pueblo.

The trainees received credit through Head Start. We have been working with the University of New Mexico to get credit with them, but it's been a very difficult thing to get institutions to see how you can change a college class into a competency, and it takes much time and money. That's their big thing, how are they going to send individuals out into the field for individualized training. I've been working with them to establish course outlines to address the competencies.

The first time we looked at the competencies, we tried to get the community involved, because we all know the kind of education where the teacher knows best. This is the second year, and I think they have a feeling of comfort in telling us the kinds of things they would like to see happening in the classrooms. At first we sent out questionnaires, and got few back; next we sat down with other teachers from the other Head Start programs on the Laguna Pueblo.

We came up with competencies that relate to the Laguna Pueblo .. where the people believe in bringing parts of the culture into the classroom (unlike some of the other Pueblos). Now, we are looking at working with some of the parent council representatives who will critique the competencies and make additions. For each competency, we ask "How does a Laguna teacher do that?"

Dan Honahni: Most of the training for teacher aids and others requires "x" years in college ... The procedure and criteria in CDA is that one has to be employeed in an educational program, because the trainers must determine whether they are the caliber of people required to make good teachers. We've been told for years that universities water down programs for Indian people; we don't need that. Just because someone is an Indian from that particular tribe, doesn't mean he becomes a qualified teacher automatically ... without proper training. Somebody has to provide that on-the-job training and screening, not just to drop those people who can't make it, but to direct them into something else.

The question is, "Who is qualified to assess somebody?" That's a hard decision, but it's got to be made. The assessment team consists of a local person, the person being assessed, the CDA assessor, and a peer teacher who works in the same classroom.

Do we get the community involvement we are advocating? It seems to me that the only way we get the parents into the classroom *en masse*, is in a crisis . . [which indicates] a major problem among all of us, that we are not at all sure about what our attitudes are.

Don't you think we ought to be tired of constantly having increases in [Indian] paraprofessionals and teacher aides? Don't you think it's about time we became the professional teachers in the classrooms? ... [to be a teacher, now] you have got to have about 124 credit hours ... but as soon as the state education departments say, [about CDA and about local approval of teachers] "this looks promising, too," then the task is given back to you.

In response to a question about why only the Indian, and not the non-Indian personnel are assessed: The responsibility for this is the community's, BIA and JOM. Yet no one is going to take the lead. CDA, for that reason, has decided to deal with 3 to 5 year old kids, because of the political backlash from BIA and public schools. Our biggest obstacle is politics, nationally and at the local level ... where a stagnated concept is being challenged.

Elaine Ramos, Tlingit, Sheldon-Jackson College Vice President; Dr., Robert Norris, Navajo, director, Indian Teacher Training, University of Arizona, and Cipriano Manuel, Papago, director, Papago Language, DQU, led this workshop. Ms. Ramos introduced many persons working around the country in this field, and also summarized and reacted to each speaker's thoughts.

Dr. Norris: There are over 300 languages across the nation, some of them have gone out of existence, but many of them are coming back, even stronger. In many cases now they are being written down. Many people don't realize that each of the cultures has a language; many times they ask me, "do you speak Indian?"

I've attended a large number of conferences on bilingual education, one of the major ones is the Spanish language. Usually, they have a fairly large representation, national and international. A lot of Indian people have not really come forth as strongly regarding their language, until recently, but the past couple years we've seen a great deal of development.

At the University of Arizona, one of our purposes is to provide Native teachers. Some are going to be teaching with the Apache, Papago, various tribes around the state . . . there are 106 in the program this year. One of the things we are working on with the Navajo and the other tribes as well is language, helping them to develop a written language if possible, or they can at least find out who to see. Many of the students do not know their own language, so a great deal of emphasis is put on that, since a lot of children come to school not knowing English. Another thing we emphasize is history, since every culture has a history, and each place that we place our students, and it doesn't have to be with their own tribes, they have to know the history. And we talk about economics, which is different for each tribe. And how does the local economy tie in with the national economy.

We also try to talk about kinship. In each different society, you come in and say "who is your father, who's your aunt", they aren't all the same. And usually the father or mother is head of the family; all of these things vary. Another thing is geography, places that every tribe values . . . certain kinds of mountains and ground, the places of worship. These are aspects of bilingual education. Another thing among all tribes is the aesthetics: paintings, music, dances, the way we appreciate the environment and express ourselves. One of the biggest things in cross-cultural education has to do with religion. Each group has its own way of expression, and sometimes, we have learned to adapt two or three religions . . .

We also talk with the students about social organization; government . . . edution. All these are different. I believe that some of the Native nations are beginning to form their own way of organizing education, and that's what it's all about, organizing it so it serves us better. In health care, the Native teacher has to learn both ways, the Native way they learned at home to communicate with the children better, and also the other, the Public Health Service.

Another large area has to do with values; the way we cooperate, and talk to one another. Another large area is technology; teaching the students so that they can teach the sciences . . . We have to know our own way, and the new knowledge being generated. We have to put it together, so that later on the student can become the kind of person that his particular society wants. Not every tribe wants a physicist, not at this point. Bilingual education has to consentrate on this total approach to life.

Elaine Ramos: I've always said that the language is the heart of the culture. If you don't know the language, you'll only see the surface of the culture. It is our responsibility, those of us that can still speak our languages. My biggest regret is that I didn't pass the language to my four children; they tell me today, "you cheated me." I think that is the reason why I am in this program . . . The language is the heart of the culture, and you can not separate it.

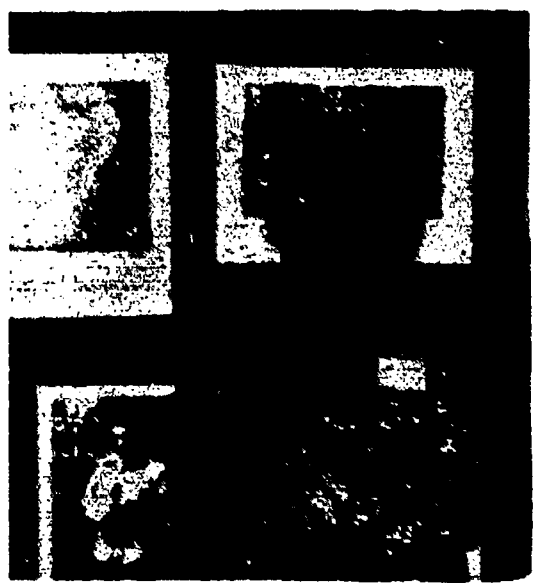
In response to a question: There is a National Indian Bilingual Education association called NIBEC . . . that deals with bilingual education only. It was first sponsored by the Bureau of Indian Affairs from Albuquerque . . The third conference site is in Calgary, but this is not decided yet.

Comment directed at panel members: "We encourage the children to use the language at home, because the parents do speak their Native language." **Dr. Norris:** There are programs around the country that are trying to develop some help for the students at school and at home, to encourage greater use of the language. I would like to see some of the program money used to get parents involved, and explain to them the kinds of language problems the children encounter. Often the parents have better solutions that what you can come up with. Often the teachers will talk to them [Navajo parents], and bring up a new concept, and ask them "what shall we call this?", for example, the word "multiplication." The parents often come up with a better word than we educators.

Comment from audience: "The Buffalo Center offers a course with no separations, the families come together. Parents and children learn Seneca, Mohawk, Cayuga, Onondaga, Tuscarora, Oneida, together. *Comment from his brother:* The Oneida in Wisconsin are sponsoring a Title IV program for K and one . . . and on a weekly basis, adult classes in the community, so that the parents and children can come in and learn the same materials. We keep duplicates of the material on tapes, so that they can use them at home . . ."

Comment: "I'm Andy Joseph from the Colville Indian reservation, we're Salish speaking, but we also have the Nez Perce on our reservation. We have about three dialects related to the Salish language in our area . . . We have an . . . Indian school teaching the Wenatchee language. Once the students learn that, or the Okanogan, they can understand the Flatheads, Coeur D'Alene, on up into Canada and some of the Salish people on the coast.

We have a real problem, because our language is mostly X-rated, according to the priests. We have only about 40 key words, five colors, ten numbers . . . We also are teaching Indian sensitivity training in that school, to feel the vibra-



tions around them . . . We teach the sense of smell and and use the eyes to the full extent. Our people don't look people in the eye when they speak to them, that's a lack of trust. We're so backwards, according to the non-Indian way of thinking, that we excuse ourselves when we walk behind people. The younger people learn to speak the language in a forward motion . . . older people get quite a kick out of that, but they are pretty pleased that they are learning the language.

Cipriano Manuel: One way that we can recover and strengthen Indian life, the way we define it as Indian people, is, what we're trying to do, in working with our language program. That is, you must have a heavy involvement of the community people. Too often I think we sort of delegate this to some other agency, like the BIA or the tribal education committee people, and . . . when we develop materials, these tribal Native language programs must be motivated by the people, the parents . . . We have this very powerful and highly developed and indoctrinated sort of thing among us, that we only recognize that which is a system, usually outside of the people. We have on the Papago reservation a Council of Elders, who mostly are monolingual Papagos, in order to try and develop our language. To me, I have found that to be another very positive way of trying to get the involvement of the parents in developing and recovering and protecting our Native language.

In the remembrance of our Native language lies our future and our power, and that is the Native American way.

. . . there are some definite differences [in the Papago-Zuni project at DQU] as compared to some of the other language programs that are being done by other tribes. As an example, we have different target groups . . . In the Papago instruction, we have students that range from age 5 to 60, and we do not at this time, teach in classrooms. Rather, we have sites where we teach like the feast houses that we Papagos have, or in one case, a church. We try to allow the community people to set the priorities as to what they feel their language instruction should consist of.

We have had experiences that were sometimes not too good, because we are deviating from the normal and the accepted way of how you are supposed to conduct a Native language education program. We have hired people who if they were to be examined by the language establishment, or what is normally considered to be a linguist, these people would probably not be recognized. But for our objectives and aims in carrying on this project, they are very well accepted. They are doing an excellent job. To me, I think that they are even better than probably these people that have been dealing with the language and have been trying to develop our materials for us . . .

For a change, I think that the Native people should hold in their hands the destiny of how the language is going to survive, if it is going to survive. We believe very strongly that the true responsibility lies with us Native speakers, and it is for that reason that we have tried to recruit fluent Native speakers of these various tribes.

We are even resorting to what we call "Native linguistic terminology," because we think the terminology that the non-Indian languages use is really not adequate or equipped to describe the language that we speak. In the case of the Papago, the term "vowel" is a non-Indian term, describing the sounds. Our own term in no way is equivalent to the term "vowel". But to the Papago mind and to the Papago soul, it really appeals to him . . . We have the definitions all written in Papago. We have been criticized that everything we do must be also written in English. When they were teaching me English, I didn't require them to write everything in Papago. So why the heck should we do this for the non-Papago speakers?

The reason we feel that this is the approach we should use is because we have felt that the Indian, the Native languages' senses are different, let's say in respect to nature. Our Native languages are extremly acute and highly attuned to the many subtleties of nature. Our languages, as I look at it and try to understand, it, are equipped so that they more accurately describe the whole spectrum of our existence and our experience.

Most Papagos know how to speak their language, but when they look at writing, they get all bent out of shape. One of our aims is to have Papagos become literate in their language . . . We've had non-Papagos working with our language for as long as maybe 50 years. We've always been hired as informants; for a change, we're using native linguists as the people who in the first place were responsible for whatever the language of the Papago tribe has come to, to this point. Anyway, when we ask our students [about the writing] and when we turn it over and they look at the animal, the creature, they say "Nahagio (mouse), Oh, so that's what that is." We say, "You say you can't read or write your language, you've just done it!"

BIA, and I have nothing against BIA really, has been conducting what is called an adult education program, and they get fancy trailers and hire high caliber professional people . . . My father, who never went to school and doesn't speak one word of English, attended those classes for two years. One of the things they promised him was that he could learn to write his name, so that he can sign his checks. And you know he never learned. We tested this [our card system] on him . . . then he reads it and he even writes it.

I want to say again . . . In the remembrance of your Native language lies our future and our power, and that is the Native American way.

Elaine Ramos, *summarizing:* Thank you, Mr. Manuel. What he has said today means a lot to me, and when I come back home to Alaska and with the other Native people that I deal with, with language aid throughout the country, I will remember many of the wisdom that he has given us today . . One of the things he brought out was the styles, the methods of teaching. Many of the programs are being patterned after "Teaching English as a Second Language," and in a sense what he is saying today is, "these kinds do not necessarily work for the different Indian locations, because they have their own style, their own way of teaching their own Native children." It is in many places almost impossible to copy the "English as a Second Language" program, and try to teach the Indian language that way . . . Also, I think that he is right, that we have to develop Native American linguists that are fluent in their own languages.

Dr. Norris: Too long we have allowed somebody else to teach our teachers, teaching them how they are to do it. It's time now for Native people to come up with some new ideas . . . On our reservation, we have college students helping in the classrooms, and yet the teachers they are working with will often say, "why don't you learn to speak English, talk properly, enunciate clearly; your written English is terrible." We had a person get up and say these things at Denver, and somehow or other I came unglued and said: "Ja, ve haf a program for that too!"

I think that the English language is not the best language in the world. It's got many, many different speakers. People in England speak it different than the people in Canada, and the United States and other countries in the world have their own brand of English. I think that the various Indian cultures are beginning to develop their own brand of English as well. I see a lot of evidence on various places that I go to.

OVERVIEWS: PAST

Taylor McKenzie, Navajo surgeon and director, Navajo Health Authority, delivered the keynote address on November 12th. Evelyn Bergen, Sioux, and state senator Arthur Hubbard, Sr., Navajo, commented:

In June, 1972, the Navajo Tribal Council established the Navajo Tribal Health Authority, and charged it with the development of an American Indian School of Medicine, and a center for the health professions education to begin to fill the health needs of the American Indian community.

The health and health care crisis, aggravated by a cronic health manpower shortage, is a need to which the federal government has exercised less than genuine concern. Indian people predicted and expressed serious concern over the potential shortage of physicians in Indian hospitals. The health of the American Indian stands out like a sore thumb, ravished by diseases now non-existent in the rest of America . . . It is even questionable that the availability of resources would bring the health of the American Indian on a par with the rest of America, until the economic conditions of the Indian communities have improved.

When the federal government does move — where the improvement of Indian welfare is the objective — as non-Indian personnel move in, distrust, misunderstanding and conflicts quite frequently interfere with any effective implementation of programs . . . the upshot is that the job gets not completely done to not everybody's satisfaction.

Indian people insist that only they are able to discover how to apply realistic approaches and solutions to their difficulties . . . Indian health boards across the country have ably demonstrated the effectiveness of "Indian solutions to Indian problems". Indian people must make the most of this opportunity . . . to have cemented down the concept of self-determination and rendered that concept a fact of Indian life. It must be done in this era, lest the opportunity will have slipped through Indian hands and vanished forever. It is the firm belief of this speaker, judging from support of tribes and groups, that Indian people sincerely want to see the American Indian School of Medicine established . . . to the end that young people of their own kind will emerge from this school as physicians and other health professionals, and return to Indian country and Indian communities to care for their own people.

It is sensed that still there remains an air of uneasiness, that such an awesome undertaking can be brought to a successful culmination. Indian people are asking, "Will the Indian doctors trained in this institution be as good as the white doctors?" That was my initial reaction . . . the American Indian School of Medicine must be properly accredited . . . and will be dedicated consciously on a daily basis to high standards of teaching and student performance, so that the quality of practice of medicine by Indian physicians will be assured.

The concern with the problems inherent and peculiar to the development of the school and the acceptance of that school, and the good that the school will do, is applicable to . . . the operation of tribal governments, the delivery of human services to Indians, the success of tribal enterprises, and most certainly to Indian education. It is applicable to any project characterized by Indian control, Indian management, and Indian performance. Indian educators, while they may advocate Indian control, must first assure the Indian communities that under the system of Indian control of Indian education, quality education will be delivered and that the products of this system will prepare the student for successful achievement, including academic achievement.

Indian educators can not afford to pretend to meet the need for engineers, doctors, lawyers, and effective administrators in a diploma-mill fashion. [We must face up to the problem that] not all Indian people understand or favor the teaching of Indian culture in the schools, or the implementation of bilingual education, especially when there appears to be some serious question about the practicality of including it in the school curriculum. It does your desires relative to Indian education little good and a great deal of damage to have in print a statement by an Indian, supposedly a leader in education, declaring that teaching standards in schools teaching Indian students should be lowered so that ill-trained Indian teachers can have employment.

If Indian control of education is a fact, the American Indian School of Medicine will look to you as Indian educators to provide students well prepared to enter the school and perform as well as any non-Indian student . . . Having convinced the Indian people back home that you as educators have dedicated yourselves to the pursuit of Indian education of the highest quality, the American public and the federal government will be placed on notice that their disregard for the educa-

AND FUTURE

tional welfare of our Indian students is no less than inexcusable and quite reprehensible.

Evelyn Bergen: It was over fifty years ago that my father said to me, "Toksa cunks," (someday, my daughter), "there will be a gathering of educated Indian people who will show the world that they too have talents, they have intelligence, and they have wisdom." I wish that my father had lived long enough to see this. He further added, "You may live long enough to see this", and I'm so glad I have.

I'd like to tell the young folks a little about Indian education as I experienced it. I was fortunate to go into Indian education in the BIA schools at a time that we had a commissioner who was interested in preserving the Indian culture, John Collier. They put me out in a day school where there were twenty-five students, and some milk cows, which incidently dried up because I didn't know how to milk cows and I couldn't teach my students how to milk. There were six children in my school who couldn't speak a word of English. So one day I asked the superintendant how to teach them to speak English, and she said, "I really don't know". I was fortunate again, in that I had learned my own language at a very early age, at a time when you were punished for speaking your own language. So my knowledge was a real asset to me, as I had to make up my own methods for teaching these children.

This was during the time when the powers that be decided that the Indian children should be at home and go to school, and so we had day schools. We did a lot of Indian studies in that school: grandmothers and grandfathers came and ate with us, the children brought arts and crafts, we learned stories and to sing some of our Indian songs.

I moved on to a boarding school, and those of us of Indian descent felt free to carry on as much of our Indian culture in our class as we possibly could. But then, with every change of administration, policies changed, and I'm sorry to say even some of our parents were saying, "We want our children to be educated, we don't need these vocations". All of that was thrown out; now we are returning vocations back into our school systems. We know that not all of our children can go to college, but everyone can go on to some type of higher education. There were some drawbacks, too. For instance,

(Continued on next page)

PERSPECTIVE ON CHANGE

D'Arcy McNickle, Flathead novelist and Director of the Center for American Indian History, Chicago, at the November 13th assembly:

The word "education" is probably one of the most misused words in the English language. The things that have been done in the name of education down through the years verge on the scandalous. Those of you who are older — myself — who went to boarding schools in the 1910's and 1920's, know what it is like to be kidnapped from a home community at age six . . . to have your head clipped and doused with kerosene, and always the threat of the rubber hose to enforce discipline. That was called education.

It's true that education is not the brutalizing experience it was, but neither is it as yet, as I see it, the means by which an individual, born into an Indian community, is trained to live in and contribute to the growth of the community. And that in my mind is what education is about. If not, what else?

The dictionary describes education as "To develop mentally and morally, especially by instruction". [Mental and moral referes] to the history, the traditions, and the beliefs that the dictionary-maker shares with others of his time and place. He is actually excluding a lot of other good folks, other people who have other kinds of uses for their minds; it might be to hunt seal on the Arctic ice . . . other people who have more respect for their kinfolk, for example.

He told of a Navajo monolingual man who is institutionalized in jail and mental hospitals in California until it is discovered that he is not surley, uncooperative or retarded, but rather that the wrong language is being used by those who are judging him.

This story symbolizes what had been the situation of an Indian child in the white man's school system, surrounded by technically trained people, competent people, experts in child development, but who are completely helpless when they confront the child and a society they know nothing about . . . in the name of education, they try to make the child over into something else.

It is theoretically possible to modify the underlying educational philosophy which comes out of the 17th century: "It's not the nature of man, but the education of man, that makes him barbarous and uncivilized". This has been the theory of educating Indian children — to rectify . . . the incomplete human being. It's questionable how far modification of this theory can go. You have new courses of study, you can have updated teacher training, even Indian participation in school board politics. But you will have only limited effect in changing this philosophy, so long as the goal continues to be assimulation, or, the extinction of the Indian community, in the broad sense, the community of Indians.

The alternative act is recognition of the basic human right, the basic moral right of the Indian community to perpetuate itself. That's what every parent knows, who nurtures his child, guides his growth, gives him understanding. The task of the school is simply to extend this parental concern. The school that devotes its efforts to alienating the child, taking him away from his community, and depriving the community of his acquired skills, is destroying that community . . . The community must involve itself with the operation of the schools, because in spite of his biased presumptions, the world of the white man is not a safe environment for an Indian child, and it's becoming less and less so even for the children of white parents.

This will not come about easily; it is difficult for specialists and experts to admit their limitations, to allow decisions by non-professionals like parents to take effect and have priority. But it can be done . . . it has been insisted on by even smaller minorities than Indians. I am thinking of the Amish, and the Hutterites in Canada . . . who have insisted on having their own schools and keeping their community intact. That is what must happen and that is the task.

DAVID GRANT: SHAPING PEOPLE UP

David Grant, Standing Rock Sioux, made the opening address November 12th and later was asked to lead a workshop on the same topics. He described the procedures and concepts of the Pacific Institute, to be used with a national group December 12 at "Indian Is . . ." the National Leadership Seminar From Native America. These excerpts are from the workshop.

From the time that you are born, you start getting information about you. You began gathering information about what the world is like and about how important you are . . . I grow a little bit, and I start gathering information through what people say to me . . . about me and about the world. Then teachers start telling me things about me . . . later my peers, my boss, newspapers and TV.

If you are Indian, there are lots of statistics about how you should live, about how you should think . . . That you are a poor parent, that you can't hold a job, that you are reticent, that you can't talk, that you won't talk. I used to look in the mirror and see looking back at me someone who was the person that everyone else said I should be.

Another way I get my information about me and about what's possible is through example. I used to look around the community, I used to watch my parents and my brothers and sisters, and watch them try to fail sometimes, try to succeed sometimes, and sometimes not try at all. I got to thinking that was how it was done. And I used to listen to counselors and probation and parole officers, and judges, tell me "Dave, you don't have a chance, you're an Indian. You've been in and out of institutions all your life, you don't have a chance."

If I accept that those people are experts, that they know what I am or what I should be, because they were put on this earth to judge me, then . . . I store it in my picture of who I am . . . it becomes my reality. I used to tell people I belong in an institution, I was born to be there. We've got another part of our mental process, the creative subconscious . . . to maintain this picture we've got, based on other people's opinion and on example. . . .

I think that part of the challenge in education is in the value of the education and in part whether I think that I can learn . . . We've been hypnotised; we start out in life with the potential to be just great, and then people start shaping us up from the time we were born to be just average . . . When I care enough about me to get an education, to get the job, you don't have to motivate me anymore . . . If I don't feel good about me, I spend my lifetime pulling other people down. Guys and women tell me, "You stop drinking on the reservation, people start calling you a sissy and just dragging you right back down there." Shaping everybody else up. And do you know where that comes from? From being shaped up.

The question that I constantly ask myself and that I pose to other people is: "Who are your experts and what do you believe about you that doesn't have to be true?" The seminar, "Indian Is", allows me, once I realize that I'm not all I can be, to change it. It's non-sensitivity, non-encounter . . . we treat you with dignity, like you deserve.

We're telling our kids "where it's at", but we don't show them. Traditional Indian religion teaches me to respect and honor everything that Mother Earth supports, that means all life. Yet I see us teaching our kids to hate . . . and missing the fact that we are a part of the creation, too.

BERGEN *continued*

the Indian parents did not get involved, or there was lip service; we did not have Indian parents saying "We want this", and being listened to, unless it was something the higher-ups wanted.

There are many things happening all over the country which make the phrase "Indian education" really meaningful. About the future . . . we need to work together, all tribes; we must put aside personal, selfseeking criticism, we must be proud of one another's accomplishments. Another thing is to get involved with the state and national educational programs; many of the state board of education members do not know much about Indian people.

Senator Hubbard: The Indian people need self-starters. How do we urge our young people to become self-starters; in this process of education, where is that developed? . . . Indian style of life is great, I enjoy it, I'm happy today, and I'll get along with what I have tomorrow. It might be sorrow, it might be sickness, but I'll still be living. I don't know that Indian people want to fully embrace the standard of living in the business world. Maybe there is a combination of styles, to make a better living style for all Americans.

Another thing Dr. McKenzie's talk brought to mind, is that the Indian people are the minority of minorities in this country, with very little chance to influence the allocation of money for the facilities used to educate people. You Indian educators are called upon to develop that relationship among non-Indian educators needed to make a greater impact on the state legislators, and the national legislators.

I don't know whether the present process of education is the correct one for Indian people. It has been my observation that when Indian people begin to tell their children about life, they relate one subject to another, to the whole spectrum of living. In school, I don't recall that any of my teachers related arithmetic with reading, or to English, or to the spectrum of living.

There is a great explosion of learning. We have reached the moon: that explosion has been of one column. Indian people are very pragmatic, give them a lot of knowledge, and they can put it to the practical use, the most beneficial use for themselves and for the greatest number of their neighbors. It would be most helpful if education took advantage of the many things that are practical in the areas of the reservation. Use this to impress upon the young people what is needed. These are the things that confront you, and I hope with all my heart that you come up with the answers soon.

URBAN INDIAN EDUCATION

Because of a schedule change on November 14, only Reuben Snake, Winnebago, Sioux City Indian Center, was on hand for this workshop. However, Dennis Banks, Ojibway, American Indian Movement, and Floyd Westerman, Sioux, were asked to comment on education.

Reuben Snake: Sioux City has a half-million dollars in Title I (ESEA) and yet there's not one Indian parent on the community-wide advisory council and not even on the local school advisory councils. There are Indian children in about half the eligible schools, yet there are no Indian parents on these councils, and only about 10% of the Indian children receive the benefits of the program.

Public school districts get their money, first, by local sources such as taxation, bond issues, fines on traffic violations, and investments of income into various stocks. Then, every state has some type of formula by which they provide assistance to public school systems. In some cases, that support is very significant. In New Mexico, state assistance is about 70% of the public schools' budgets. On the other hand, you have states like Nebraska, where just last week, a school taxation issue was defeated. So in Nebraska, about 9% of the school districts' income comes from the state level. And you can pretty well determine the state's influence on the districts by the amount of money they put into that district . . . So that's one of the things you must determine.

The third source is Uncle Sam. There are ten titles under ESEA of 1965, including Title I, the biggest funded program in the U.S. Office of Education, fully one-third of it. That's $1,885,000,000 in the past year. And most public school districts in the proximity of Indian country, or having a military installation, or the Atomic Energy Commission, the U.S. Parks and Recreation, or the Bureau of Reclamation lands, are eligible for PL 874, where they count the people who live, work or both on that property.

Unfortunately, our tape recorder ceased to record at this point. We pick up Reuben Snake's remarks again.

One of the things I want to raise is that for Indian people living in the cities it is very difficult to maintain our veracity . . . our value system. This was one of the concerns we had in our program. For myself, I am going through a process of education, since up to the time I was 28 years old, most of my Indian culture came from listening to the Lone Ranger and Tonto.

I knew I was Winnebago, I knew I was Siouan, I knew I was Red. But in all the years I went to school — BIA schools, public schools, mission schools — no one person ever told me what I should be proud of as an Indian. If anybody called me a dirty Indian or a damned Indian, I usually punched him in the mouth, because I was proud of being an Indian. But nobody ever told me what it was that I could be proud of.

We put as much emphasis as we can in this particular area, because it isn't going to mean a damned thing to us if we educate our children to become doctors, lawyers, engineers, philosophers, and orators if they lose their identity as Red people. That is why we have retained the strongest spiritual person we could find to come and work with us.

Asa Primeaux, Sioux, Director of Cultural Activities: I want to remind you Native people of your religion, your heritage, your ways of life. There is a way of teaching us now, of everyday life, working every day so that they have money in their pockets all the time. Then you have it made.

Then there is the Indian . . . with your beliefs, you have it made. Our ancestors had a feeling in their hearts, they had the plants and the people around them . . . and they had good health. Now all of that's taken away.

You are supposed to be holy, and worship all things around us, and to get along with your brothers and sisters . . . no matter what tribe you are, you have to get together, and pray to the Great Spirit, so that you will have power . . . and you won't be confused, at least we will know who we are and where we are at.

Now is the time; let's teach our children our way of life, at least teach them to speak your language, teach them your way of life, and to pray your way. That way, when they talk, they will mean business, and people will respect them. Our generation goes more toward education, and making money, we want to compete with one another. It's not supposed to be that way . . . we are all God's people here.

Reuben Snake: This is the direction we are trying to go in our community. We don't have the kind of discouragement and heartache that I see other people confronted with: we are making things happen, because we are doing these things from the Indian perspective . . .

Something I talked about at the other major conferences was . . . when we bring Indian people together, at least get one spiritual leader to talk to the Great Spirit before we get into it. I don't know if that happened. That was going to be our contribution to this conference . . . if we could do this for our people, no matter if it was 10 or 100 of us, maybe the great spirit might have listened to our poor humble prayers, for our people, and maybe something good would have happened.

That's what we were hoping for, but because the NIEA officials were listening to so many other people's demands upon them, it didn't happen, and maybe this isn't the time. Hopefully next year something really Indian can happen.

Dennis Banks: Throughout the past 30 years, everything I learned in the school system was irrelevant to the goals of Dennis Banks. I realize that in the field of education, there is a necessity to learn, even from the educational concept of the white man's ways, the three R's. From my point of view, we must think not of entirely abandoning these methods, but we must think seriously of alternative ways to teach and to bring to the attention of the young Indian student some of the things that are not brought out in the public schools.

The reason that I was on trial in St. Paul, Minnesota, goes back to the six things that I will outline here, certain educational rights that Indian students must be educated to. The first one is that there is a basic right to life itself, to survival. In America, we have to deal with the political situation, the social situation, and with the economic system. These collide with basic Indian rights. Second, the young Indian student must learn that there is a right to maintain a cultural identity. Last month in Denver, the 10th Circuit Court of Appeals ruled . . . in a civil suit against a school system . . . that the school system must maintain bilingual courses. In the school that Floyd [Westerman] and I attended, had there been this kind of right, many of the problems we face today would not be.

There is a right to maintain cultural identity; without it, you can look forward to a complete destruction of that community. There is a classic example of this in Minnesota in 1968, as the Minnesota school system resisted attempts by

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Ruth Myers, who first brought to the attention of white educators that the book, *Minnesota, Star of the North*, was detrimental to Indian students. . . . this was a book that portrayed Indian people as non-human beings, as savages bent on killing, on destruction of white settlers and their ways. It had been approved by the Minnesota Board of Education in 1929, and finally in 1969 and '70, the Human Rights Commission took action to have the book removed.

But the fight to have that book removed warrants some comment, as it did at the time from the American Indian Movement. Only when a Chippewa youth dropped out of school and was found hanging in a cell . . . did they realize that something was terribly wrong with the school system.

The students must learn there is a right to dissent, which involves the whole question of participating in the community. Just this week Peter MacDonald won the Navajo tribal election, 23,000 to 17,000 votes. They asked him for comments, and he said, "Even though I won the election, it is the 17,000 who are dissatisfied with my services that I must deal with." He was being honest about the situation. The right to dissent goes to the question of whether a community becomes one of traditional form, of Indian people exchanging ideas, and respecting another man's vision, or whether it becomes a community under a dictatorship. The Indian student must learn this right; if you don't agree with the person or the policy, then you have that basic right to disagree, or dissent from the majority

How the majority reacts to that person, is certainly a different question. The others must be willing to sit down with that lone person and say, "Where do we disagree, is the disagreement so wide we can never meet, or is it possibly a minor misunderstanding?"

There is also a right to national self-determination, where the student must recognize that there are various treaty rights in this country that are not enforced. Because of this non-enforcement, many tribal members suffer and are forgotten. There is this right, or there should be, whether you are on the reservation or whether you elect to leave . . . Then there is a right to personal dignity, which goes to the question of being maimed by the whims of non-Indians. We have people in jail because they didn't have enough money for a big name attorney. They are rotting in cells because they were born Indian . . . If the young Indian student is not taught this right to personal dignity, then we will have the same problem.

There is the right to religious beliefs . . . Not only did they slaughter Indian people in the 17th century because they were practicing their own religion, but it went on into this century . . . I know in the Southwest there are some tremendous advances in maintaining the Indian religion, but there are some boarding schools that still deny this basic right.

If the Indian students are denied any of these educational rights, beyond the three R's, the educators will have failed not only the students, but themselves as well.

Floyd Westerman: As the spiritual man said earlier, now more than ever before we are going to need to use our senses, plus the things we already have here. Five years ago, the Rapid City dam broke and many Indian people were lost in that flood. Somehow I get the feeling many other of our own people will be lost if they don't prepare themselves for economic survival and the need for food. These will be the things that will overshadow all other political problems of the world . . . If we don't see this as something we have to get together collectively about, we *will* use our senses when food is short and becomes just another excuse for a police state. People will steal a loaf of bread, and lose their lives for doing that.

Whenever the system has a shortage, the white people begin to share among themselves and forget about the other people. I don't think we have time to think about education as a solution for our lives . . . we should be thinking about those things that will help us all survive when we realiy need it; the things that we have should be used for everybody.

You notice that in any city people call the people living next to them "neighbors", but when they start scratching each other's eyes out in the city, we have to prepare our reservations to take in the 500,000 Indians that are in the city . . . I think we have to start educating our senses.

The theme of this educational conference is "It's gotta be now." I think you all have to interpret in your own way what "it" is . . . My grandfather survived on this earth without using anything that did not go back into the earth. The whole world could learn from that. I think this now is the time to start looking to those senses and to start waking them up.

Reuben Snake: I said earlier that before 1965 all my Indian culture came through watching Tonto and the Lone Ranger on TV. A lot of educators I deal with come from that perspective. They like to think about Indians being the way Tonto was. There is a basic problem in that, which I know because I ran into the reality of being an Indian.

I used to learn when I was a kid, that whenever the Lone Ranger wanted to know something, he asked Tonto. Tonto would put his ear to the railroad track . . . and say, "There's a Union Pacific freight train 3,231 yards down the track, it's got an engine and coal car, 14 boxcars, three flatcars, caboose, a white man is the engineer, Black man is shoveling coal. Chinese man is the conductor."

I used to believe all that, until I went back to the reservation and was walking up the road. There was an Indian man laying there, so I went up to him. He looked up and said, "1957 Pontiac, young woman driving, two kids in the back seat." I said, "Can you really tell all that by just listening to the road?" He said, "No, I'm trying to tell you, they just ran over me!"

NAVAJO EDUCATION

On November 13, representatives gave a comprehensive presentation of the Navajo Divison of Education. They included Dillion Platero, director, Joy Hanley, Elementary Education, Dr. Jerry Knowles, Teacher Education, Norman Wilcox, the Alternative High School, Eddie Brown, Johnson O'Malley evaluation, and Triva Morris, Special Education:

Dillon Platero: The Navajo Nation has 100 schools, not including the 102 Head Start programs . . . We are dealing with about 60,000 Navajo students, and 5,000 others. Also, we work with Arizona, New Mexico, and Utah . . . so, a program must be devised so that there is some cooperation in coordinating the whole educational effort.

We have worked on an organizational structure that might begin to work at this very thing. In the first place, we need manpower: Navajo people in the various professions. It was obvious to us a couple of years ago that we need Navajo people who can speak the Navajo language in order to communicate with Navajo children, at the elementary level. We find we have almost 3,000 teachers on the Navajo reservation, and less than 200 are Navajos. We now have 218 Navajo teachers in training. Our objective is to have, in five years, 1,000 Navajo teachers in the classroom.

We are also very short on Navajo school administrators, less than 10 at one time of the 200 on the Navajo reservation. As of January one, we are going to train about 225 school administrators in the Master's program, and 10 doctoral students, with the University of Arizona. These are efforts in which we feel there is a need to develop a reservoir of manpower . . . the Navajo leadership needed in education.

In addition, we are trying to establish the Navajo Tribe as the central coordinating group to work with various agencies. Hopefully we can accomplish this in the next few years, which depends on the cooperation of . . . state departments of education, BIA, the private schools, the colleges.

We [The Navajo Nation Division of Education] develop programs in Program Planning and Development, and we also have programs which are "in operation," such as our teacher program. Now, it is not our intention to continue to operate programs of this type, rather, we would like to turn over programs like this, once operational, maybe to Navajo Community College, who would continue to train teachers. So we are an organization that is coordinating the total educational efforts, hopefully a watchdog in terms of enforcing certain regulations the Navajo Tribe would require in education, and giving technical assistance.

In addition, there is the Navajo Endowment Program, which looks ahead 10 or 20 years. Congress provides money for education . . . how long do we think all this can continue? When will the Navajo people, the leadership, begin developing programs which might be self-sufficient? . . . It seems a permanent scholarship fund needs to be developed. So for about a year we've been developing this endowment program, in which we would start a drive to net about $200 million in five years; the interest on this would provide about $20 million a year. I don't think it's ever too big to think in those terms . . . The other special program which is fast becoming a reality is the Navajo Educational Television. With the size of the reservation, the number of schools, and the lack of teachers in some areas, it seems that television can bring some expertise to the classroom.

Joy Hanley: The Navajo Division of Education has been established by the tribal council. Prior to this, we had an education committee, members of the tribal council. The Navajo tribal council decided four years ago that, in order to push education, a department had to be established . . . the previous structure was designed with a department of elementary education, secondary, and higher, adult and vocational education. In a new area, you need a planning branch, so . . . it became clear that we had to reorganize.

Now we have a planning branch; all of the plans the division makes, that the Navajo tribe makes, information on needs, goes into this branch. For instance, in this branch, they developed an alternative high school for dropouts, an innovative program we don't consider as operational yet.

We have a curriculum development branch: Navajo educators developing curriculum at the elementary level, and also providing technical assistance to schools . . . who don't have anyone to assist them in teaching the language to their local teachers. School Facilities branch . . . helps to identify resources and write proposals. [In the Operations branch] we have . . . teacher education, adult education, clothing, special education, youth programs, and evaluation . . .

I would like to stress that in an Indian educational agency model, the structure is really important, if you are going to function properly. It has to reflect what your needs are. On Navajo we have a real need for planning and evaluation, and we have these branches. As different tribes develop departments of education, it's important to look at the different models that are around, the State education agencies around you to see how their structures are set up, to see how effectively and efficiently they operate, and to see if they would meet your needs. If not, you need to develop one that would meet the specific needs of your group.

Dr. Knowles: The Navajo Teacher Education program is an on-site program that takes place on the reservation, and most of the participants are teacher aides or dormitory aides who want to become teachers but because of large families or the logistics of getting to campus, couldn't go back to school. The model we designed has worked, and has required some concessions from some institutions that relate to the program. One of these was the University [of New Mexico]. The University comes out one day a week and meets with the students, who get that day off from work. They get a full semester credit for that one day, which is justified in that many of

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them are working with children. . .

In 90% of the cases the students are paid for that one day release time. I was just at a Shiprock school board meeting, where they voted to go along with this as the parent advisory boards for Title IV. JOM, etc., agreed to it.

The idea of work-study is not a new idea, but it *is* in education. Prior to this time, the universities felt in order to give someone three hours credit, they had to see them three hours. Now we are saying that people can develop skills on their own working with kids. You need not see them that whole three hours. We feel it is a precedent that the BIA, the public schools, the tribe, the Office of Navajo Economic Opportunity, have gone with; the idea of releasing people to go to school and paying them for it.

One day a week students in the area of each of the six sites go to class for instruction. During the rest of the week, field staff from the Universities of Arizona and New Mexico go out and check on them on the job . . . The students go to campus during the summer to pick up those courses that can't be delivered in the field. Many of our students came into the program with very poor two year's experience in college . . . and now have done very well. The program proved that when you provide a mechanism for professional advancement, and when you can see a light at the end of the tunnel, the students are quite capable.

The curriculum includes learning to write and read in Navajo, being exposed to various parts of Navajo culture . . . with the idea that some of this will transfer and be infused into the school system.

Dr. Knowles went on to talk about the school administrators program; see tape recording for details of this and the report on state JOM monitoring, the alternative high school, and special education.

E.P.D.A.

Directors and representatives of various teacher training programs presented models for training and discussed the role of institutions of learning in Indian teacher training under the Educations Professions Development Act (EPDA). These programs, held on the 13th and 14th, were conducted by Lucille Watahomogie, Hualapai, University of Arizona, and Anita Pfeiffer, Navajo, University of New Mexico. Because of the large number of speakers, we will identify each by institution they are working through as we select from their remarks, and identify the remainder at the conclusion of these excerpts. See the tapes list for further information:

John Rouillard, Sioux, California State University at San Diego: Even though we are on the swan song of EPDA, I will tell you about the program. EPDA came about because of the severe teacher shortage in the U.S. several years back. The part we are under includes 32 projects this year under the 5% set-aside in EPDA for the training of teachers of Indian children, which was used for this purpose starting two years ago, when a task force of Indian people forced HEW to respond to that part of the legislation. So all of these programs are in their first or second year. We have totally about $2.3 million for operation, double what we had a year ago. The 32 projects cover the nation . . . and Indians throughout the U.S. are served or should be served by them.

A move is well under way to phase out EPDA authorization. The pressure has come from the general education profession who say there is a glut of teachers in the market. We know this is not true for Indian teachers, and we are using this as our best weapon for defending our position, but the program is on its way out . . . We hope that the continuing of these programs for Indians . . . will go into Title IV. We feel it is one of the highest priorities of all of us concerned with Indian education.

Forrest Cuch, Ute Tribe: The Ute EPDA program is an on-site teacher training program, sponsored by the Ute Tribe, Brigham Young University, and the Local Educational Agencies. It provides formal and practical training; instead of sending students to colleges and universities, we bring colleges and universities to the reservation.

The teachers work half a day as teacher's aides, hired by the school district and under Title IV. The formal instruction is provided two days a week by instructors from Brigham Young University . . . it is possible in four or five years for them to graduate and be certified as a teacher of elementary or secondary education, or sooner if they had college experience. I don't know if we will need an internship program for the teachers,

since they are receiving practical experience every day.

The meaningfulness of the teacher's job is being reinforced day after day. It is a success, based on their attitude and response to the program.

Bud Sahmaunt, Kiowa, Oklahoma City University: Our program is primarily concerned with academic enrichment for the Indian teacher aides who work in the public schools in Oklahoma. . . We recognized that the teachers usually gave the students who needed the most help, the students who many times had major classroom insufficiencies, to the aides. Our short range objective was to provide academic courses, to attempt to give them some basic academic background to perform tasks that would help the particular individuals given to them.

We have a steering committee of aides and individuals working in Indian education in Oklahoma, which provides direction for the program. But we depend almost entirely on our aides to tell us what courses they would like to take, and on which nights they would like to take them. At the beginning, we asked the aides what kinds of courses would be most beneficial to them in the classroom. We then took those courses, started with the highest priorities, and are working down from that. At the same time, we are trying to provide some direction, so that the courses will have meaning in regard to a long range program, an Associate of Arts or Bachelor's degree.

The aides feel significantly better in the classrooms; for instance, many were having problems teaching the new math . . . so one of the first courses was math. Many of them now can take the student and help him work out his concepts under the new math idea.

This year we will begin an in-service training program to get the schools to utilize the aides more for what they learned. We are also concerned that some of these aides will become teachers . . . stay in the school, so we can retain those teachers educated in our state as teachers in the public schools, where most of our Indian children attend.

Carol Dodge, Coalition of Indian Controlled School Boards: The main purpose of our training program is to serve Indian people in the communities in which they reside. We serve nine reservations and one urban center. Each site sets up its own program, and negotiates with the college closest to them . . . the sites serve Head Start programs, elementary and high school, and counselors.

Most of these schools experience high teacher turnover, so the majority of them decided they would like to staff at least half their school with Indian people from those communities so there would be a continuity in the education of these children.

Lucille Watahomogie: We went out to the four areas we work with, met with school administrators, tribal people, parents, and teachers, and asked them what types of things they needed in their community. The four things common to Papago, Cocopah, San Carlos Apache, and Pima tribes were that they wanted cultural sensitivity training, including course content and cultural awareness content for non-Indian teachers . . . They also wanted utilization of community resources. Bilingual and "English as a Second Language" studies, and in-service training for current school staff, parents, administrators, school board members, and tribal education committee members. And they wanted enrichment and upgrading training for Indian teacher aides and tutors . . .

The main component of our program is developing Indian instructional materials, by going to the parents and teachers and telling them they are the experts on their children, and asking them what types of things their child is interested in, and what they value in their community, that could be in the school curriculum . . . The meetings we set up between parents and teachers may be in many cases the first time they talked together about their child, so we try to make parents aware that they do have control over their child's curriculum.

Fount Holland, Northeastern State College, Oklahoma: Northeastern is a teacher training institution, so the EPDA program is an intern program for senior level students, which requires 16 weeks of teaching in a school where there is a predominant enrollment of Indian students. We have small rural schools, basically Cherokee, with some Creek, Choctaw and Seminole. We work with 20 students a semester, at 33 schools of 50 to 98% Indian enrollment. We try to train the interns to develop their own materials, by developing units of study on Indian history, culture, or whatever their academic area is, to relate as much as possible to the Indian child.

We had 30 students last semester, of those, all were certified, and 26 are employed, and 22 are teaching in schools where there are Indian students. Eleven of those got jobs in the school where they did their student teaching. This was very satisfying, because it has not been the practice in the past to hire the Indian graduates.

This year we are working with cooperating teachers on an in-service basis . . . we are calling in those teachers who are supervising our students, to work with them, and are offering workshops for graduate credit, for teachers working in these small rural schools. Some of the supervising teachers were not too sympathetic to our students in that the students must develop materials in Indian education and teach them. We can see some changing attitudes on their part, and we think some of the interns' enthusiasm has rubbed off on the teachers.

This workshop included further remarks by the persons above, and also by Joan Pipe, Crow, Navajo Teacher Training; Lyman Pierce, Onondaga, United Southeastern Tribes, Inc.; Larry Lazore, Mohawk, St. Lawrence University; Andy Andreoli, Humboldt State University; and Anita Pfeiffer.

NATIONAL ADVISORY COUNCIL ON INDIAN EDUCATION

In a two-hour discussion on November 14, representatives of the National Advisory Council on Indian Education and its staff answered questions on the role of Title IV and their own role in the act and elsewhere. They were: Dwight Billedeaux, Blackfeet, executive director; Dorrance Steele, Assiniboine-Sioux, assistant director; and NACIE members, Ted George, Clallam; Dave Risling, Hoopa; Daniel Peaches, Navajo; Karma Torklep, Lumbee; Geraldine Simplicio, Pueblo; and Patricia McGee, Apache.

Dwight Billedeaux: What is the future of Indian education 20 years from now, the services to Indian people? I think we have to look at this. Is it to our advantage to centralize this in one office? What we hear from Indians throughout the United States is that they would like to see this put under the Deputy Commissioner for Indian Affairs [in Office of Education] when "you people get him named." We would like to see the 39 programs that HEW has for the benefit of Indian children and adults be put under the Deputy Commissioner. The funding would come from a 10% set-aside which is less than they say [O.E. officials say] they are giving. But I would be willing to trade just what they say they are giving, and get these hard dollars.

Should we have area offices for Title IV? What are your suggestions for the administration of all this, the process, and the financing? All of these things speak to a change in legislation. We welcome a paper, or a list of ideas ... Congress has told us to put up or shut up. They've said, "Tell us what you want, and we'll do that for you."

Dorrance Steele: After 1868, the U.S. government began to realize that the Indian people were not becoming educated; after a survey, they found that Indian people were not becoming assimulated ... Again in 1892, 1928, 1930, and up to 1968, all the surveys were the same as the first, showing that Indian education is more or less at the bottom of the heap. And some of the recommendations were similar; the need to involve Indian parents in the education process that affects their children. Finally comes 1972, the passage of PL 92-318, stating that we must have Indian parental involvement ... and a national advisory council.

The Council reflects the intent of the law. Their responsibilities in the law are very extensive, but they are very much limited by ... the amount of funds given to them to carry out their responsibilities. They must see to it that the rules and regulations of all Indian education programs are adhered to, they must advise the Commissioner of Education in any developments in these rules that affect Indian education, they must review proposals for Title IV grants, and prepare a report to Congress, making recommendations. And they shall submit to the Commissioner a list of names from which he shall select a Deputy Commissioner.

[The 1974 amendments to Title IV] need additional funds, but $40 million is already locked in for this year for Title IV, yet we need another $10 million for these. Also, Part A has not been fully funded, 1,500 eligible schools have not applied. Parts B and C proposals last year totaled $100 million, yet only $15 million was available. I ask you, what can we do?

Ted George: Indian people brought suit against the President [in 1973] for not naming the Council, and against the Commissioner of Education for not providing money for Title IV. The day the President would have had to appear in court, he named the Council, and the Office of Education found $18 million for Title IV ...

We submitted a list of nominees for the position of Deputy Commissioner. I believe the search committee made the most comprehensive search for a candidate that's ever been done. We knew how important it is, since there are only four or five deputy commissioners in all of OE. The position is scheduled under the General Services (GS) rating scale as GS 18, a really influential person. We asked, "What are we looking for in such a person?" First, we identified that he had to be able to deal at that level, but most important, he must have creditability in his relations with the Indian people. Of the 23 applications, using a careful screening process, we finally presented five candidates to the full Council, who were involved in reducing it to three ...

We thought that the Deputy would be named probably in November of last year, but we found out that these candidates were not acceptable ... One was immediately eliminated, and we're not sure why ... The supergrades, the higher GS grades, have to be appointed, and have to have the right political leanings, and another one was told that if some bipartisan support came in, he could be considered. He said, "Nothing doing, if I'm going to be named, I'm not going to have any politics influencing me" ... the other candidate presently holds a GS 15 rating, and we were told he did not hold a high enough rating to qualify for a GS 18. There is such a thing as a "hardship," where you have to show that this particular person has experience and abilities that qualify him, and if he is not allowed to meet the qualifications, the program would suffer; then you can jump grades. I believe that if the White House or others would have intervened in behalf of this candidate, it would have been relatively easy.

There are several options. We could have asked for an acting Deputy, or that the grade be reduced from a GS 18, or we could have submitted other names. We felt finally that we should get people who were involved in writing the legislation [Title IV] and in conducting hearings, such as Congressman Meeds, Senator Bellmon, and Senator Mondale; to get people that were really the advocates of this legislation, to help support us in interpreting the intent. We didn't see it as something that would follow the traditional Civil Service ways of establishing a position level ... but that whoever the Council would recommend would qualify on the basis of the qualifications the Council felt were important. We have done that. We also see the need, in order to prevent this happening again in other Indian programs, that maybe we need some legislation that would expand Indian preference. We are seriously considering that. The last tactical way to go was to go to court; we had an opinion from the Native American Rights Fund ... whose advice to us was that our case is a little bit flimsy, and maybe we ought to look at some other recourse. That is the present status, and the name of William Demmert has been re-submitted.

Karma Torklep: I am on the new intragovernmental committee [of NACIE] and we have found that many times various parts of OE are saying, "Put that program under Title IV". We've had some problems with bilingual programs, they feel that Title IV should take care of all Indian bilingual programs, we just don't have enough money for that. We are trying to make sure that Indian programs are not eliminated from consideration under other laws and programs.

Geraldine Simplicio: Last year the Council read the proposals under Part B for nine days straight, day and night. We regretted that we could not fund

them all, and this is the same way it's going to be this year. I hope people who are disappointed will try again, or will ask Congressmen to appropriate more money . . .

The proposal procedure was that field readers from different parts of the nation, and OE readers, went through every proposal. The Council comes in . . . reads the proposals, and makes its decision. In proposals where there is indecision, the Commissioner of Education makes the decision, so it is the Council's job to recommend that a proposal be funded, but it is not our final decision.

Dave Risling: We are not getting funded at the rate you would like, but do you know, we have not got the support in the community. I know this, because we on the legislative committee check with your Congressmen, and they tell us, "It's great that you are asking us for this money, but we don't know if the community wants this or not." In every state, under part A, there are 50 to 100 superintendents of schools or parent committees. If each community could [get together] you could convince every Senator to get behind this. This year, with the same funding, with the amendments [In the 1974 education act] and with inflation, you are only going to get 50% of what you got last year, in a sense. We are going backwards, and it's really a crime that we are sitting by and letting this get through.

The Council has gone to Congressmen to the point where they say, "Don't bother us anymore; if you come up here again, you are going to jeopardize your position!" They can talk to us that way because we are financed by the federal government, and our executive director talks too much so they put him on Civil Service to shut him up. This act is the only one that ever gave some authority if you take advantage of it . . . you are not a rubber stamp. But we've been so long a rubber stamp, letting some white people tell us what we ought to be doing, that we just continue to do this.

You had better start reading the law, to find out you have the authority, and that when you sign the proposal, it is like a contract. If you say you want to hire Indian people, and to make all the decisions, put that in the proposal. You will have the authority, and if they [schools] don't go by the contract, call in the attorneys; the Native American Rights Fund has a section to help you out.

You've got to have work sessions, get on your administrator, get those rules and regulations . . . and learn about them, because it's the first bill that gives you the right to do that. It is the first bill that gives you a voice to Congress, HEW and the President. The Senate Subcommittee [that led to the act] admitted that the education in the past has been to change Indian people into white people, not to live as Indians, to grow or develop. This act defies all the other acts, to allow you to develop as a human being.

Some of the materials that backed this act say that the purpose of education in the U.S. for Indians is coersive assimulation, so that they could get the lands and resources away from the people. Think about what this act does . . . We need letters to your Congressman, who will send it over to whoever is in charge and say, "Respond to this." That person usually gets one of his secretaries to respond. But if you flood him with letters he will get excited because he will have to hire more secretaries. After a while he will get the message. Sometimes you have to hit a guy in the head to get his attention, so that's what we have to do.

In response to a question about the rules for Parts A and B: **Dwight Billedeaux:** It appears to be an impossibility [to simplify them] The rules and regulations committee of NACIE met in Albuquerque a month ago, and worked for two days with the people from OE, trying to cut those things down into a readable piece of paper. Instead, it seems it will be worse. The only thing the Council can do would be to put one out on their own, one that would be simple.

In response to a question about what NACIE can do in a positive way: **Dwight Billedeaux:** The Council is not merely advisory, but also operational, unique among Washington councils. We have projected for months and years, we feel we know most of the issues. But we are still asking that issues be brought forth to us. The Council will discuss these issues and hold hearings, and will listen for three days, in the communities. These issues are fought vigorously with Senators and Congressmen, and the Office of Indian Education. We are as frustrated as you are in not being able to get things accomplished . . . This Council has been battle-born and battle-scarred, and will continue to be so. We are asking for the aid of the Indian people, by attending a meeting at which we are willing to sit down in small groups and attack each issue, because we are not meeting with the success we would like to in Washington, D.C.

Ted George: I think the Indian people have the [necessary] authority under the sign-off authority in the act . . . The Council is trying to get some money to provide materials to arm people in the communities, so that they are the experts. We were not successful in getting these monies, but I feel this has to happen.

In response to a question: **Dave Risling:** I would suggest that the chairman of the parent committee call a meeting, get the superintendent or project director, and get him to tell you all about the project. If the need is to have counselors that understand Indian people, write that into your job description. If they have to be Indian, write that in . . . this is an Indian act. Some people don't like to hear that, but in the courts, we were able to win. Specifically, some schools say that in order to be a counselor, you have to have, for example, 60 units of advanced work, and five years of experience. If you use their word, "counselor," that's what you have to go by. Some people use "teacher aides," which means you have to pay salaries at that level. You can write your own job description, call it "Indian educator," or "Indian specialist." Use everything they don't already have in their set-up. You write the description and the amount of money that's to be paid to these people.

HOPI EDUCATION

The Hopi Tribal Education Program was presented at a workshop on November 14, starting with early childhood education, Georginna Hamana; special education, Leonard Tacaswaima; career education, Phillip Sekaqueptewe; and high school planning, Milford Sanderson. Alvin Dashee, Tribal Vice-chairman, presided.

Georginna Hamana: Developed in cooperation with the University of Kansas, the Follow Through curriculum focuses on behavioral analysis as a tool for individualizing instruction. Most Follow Through classrooms include some use of token reinforcement, and these tokens are then spent on high-interest backup activities. The strength of the project is in the use of behavioral analysis in supporting positive teacher behaviors in the classroom, and in providing in-service training.

The newest of the Hopi early childhood education programs is the home-school project. The Hopi people have always been concerned with the home as the central location for the education of their children. This project is a cooperative one between Head Start and the kindergarten, and the parents, to return part of the active responsibility to the home. It is agreed that over 60% of the child's learning has occurred during the child's first years, and that the parents are the first teachers. This program provides parents and grandparents with ideas for maximizing their effectiveness as home teachers.

Monthly workshops are held in each of our five Head Start communities to encourage development of teaching techniques and materials to use at home, and to stress the value of positive support in the learning setting. Children are encouraged to work cooperatively with their elders, brothers and sisters, rather than to play in competitive games, available in toy departments.

We feel that every home has materials useful in teaching small children. We introduce games made from items common to most Hopi homes: corn, cantaloupe, beans, bottlecaps and bits and pieces of common household materials. A parent coordinator makes a weekly call at the home of each participating family, so adult members of the household can learn more about their child, learn more about materials, hear news about the classroom, and exchange materials. The parent coordinator also asks the parents to evaluate activities they have used and to suggest others.

Many parents are interested in what happens to their child during the school day; the home-school program offers an opportunity for interested parents to be employed within the classrooms for a period of 10 weeks during the school year. The other parents are encouraged to accompany their coordinator to the classroom for a monthly visit and observation. Parent interest and participation on a volunteer basis has increased dramatically.

Over 107 families are participating in the project. Their pre-schoolers have been assessed with a pre-school inventory prior to entry into the program. Each participating child will be re-assessed in the Spring, and their averages will be compared with those of children attending Head Start and kindergarten, but not in the home-school project. We anticipate significant gains. Informal assessments of parent's attitudes toward the school, teacher attitudes toward the parents in the learning situation, and children's attitudes toward their parents in the teaching role, are also being made.

We are not directly engaged in the teaching of cultural studies; however, the home-school project does try to use items and materials that are part of the traditional Hopi culture. For example, this set of matching cards uses traditional pottery and weaving designs to help the children strengthen their understanding of "same and different."

Leonard Tacaswaima: The Hopi Center for Human Services is a center for handicapped children, whether it be mental retardation, developmental disabilities, or emotional problems. It has been in operation for almost a year, having started with concerned parents who were trying to get something for their children who were institutionalized off the reservation. Previously, these children had to be sent away from home for a period of 15 years, and for a distance of 800 miles.

In 1973, these parents formed the Hopi Tribal Parents Association for Retarded Children and Adults. A lot has happened since: this special program has been started with the help of the community people who gave their services. Now there are about 62 members in the Association, which is the only one of its kind on the Indian reservations.

The Association identified three kinds of children needing special education: children in regular school who could benefit from the resources available; those who could live at home, but needed intensive and individual special education; and children who have been separated from their families for many years and can return to the reservation community and eventually to their homes, whenever possible.

The Association held several conferences . . . trying to get out into the community to let them know that we do have this problem of mental retardation. Many people really never knew what mental retardation was until the center was there. I did a survey on the reservation, about what our services would be, and as a typical Hopi, nobody really listened to me or tried to understand what I was trying to tell them, until the facilities were there. I think the entire community will be involved someday, when we have some percentage of the population on the Hopi reservation supporting us . . The Hopi Center for Human Services was established through the efforts of dedicated men and women who struggled and were never willing to give up.

Phillip Sekaqueptewa: The elementary component of the Hopi Health Professions program consists of six career education specialists assigned to seven reservation schools. Presently, the curriculum is based on seven of the 15 occupational clusters listed in the "Dictionary of Occupational Titles;" fine arts and humanities, business and office, health, public service, construction and transportation, agri-business and natural resources, and hospitality and recreation. These job clusters are commonly found and easily identified within the local area. Exploration of these may be in the form of role playing, locally introduced media, speakers from the community, and field trips . . stressing that speakers from the community be Hopi workers for easy identification.

The presentation of work is: grades K through three are primarily concerned with self-awareness. Cultural activities are also introduced, so that all activities may be developed coinciding with activities from the child's own culture, the result being adaptability to use both sets of attitudes. In the middle grades, most of the work is done in the area of work and jobs, restructuring math, English, and history to include career explorations. In the seventh and eighth grades, children come to narrow their choices, and to realize the need for definative curriculum to follow later in their school careers. Off-reservation trips are taken to experience jobs that are not immediately available in our area . . . No choices are forced upon the student, neither is the child encouraged to completely plan his life at an early age; rather, just the opposite, allowing the child to know how large and diverse a world into which a worker must enter, showing him he can be anything he wants to be.

Milford Sanderson discussed the Hopi High School concept, the "culmination of those things that have been discussed so far." See tapes list.

TITLE IV, *continued*

reaching the same group of students . . . but you wouldn't want to pay a Part A director 10 or 20 thousand dollars a year, and the same amount from Part B. Identify what you are going to do with each part and how you will coordinate them. And it's also possible to subcontract Part A money to a center to carry out the project . . . You can also do that with Part C, and we encourage doing that with other federal programs. **Bill Floyd:** You should submit a separate proposal for each part, but within one part, you should submit one proposal for all its sections you are applying for.

Dr. Demmert: There will be about $2.3 million for Indian controlled schools located on or near a reservation, in Part A set-aside. But they have to be Indian controlled in every sense of the word.

Question on grants for more than one year at a time: **Dr. Demmert:** You can only apply for a project one year at a time . . . to insure that the parent committee has an opportunity to participate to the fullest extent possible under Part A. There are plans for multiple year funding, under Parts B and C. **Clydia Nahwooksy:** We are talking about taking a portion of the funds and making them available for continuing years' funding. It's up in the air; it's at the general counsel's office. If it does happen, it will become a part of the announcement of around December 15.

Question on how long a parent committee can exist: **Dr. Demmert:** There are several possibilities; we allow the parent committee to decide how they would like to add or subtract, to change members every year, or to replace only a part each year. Also, the law allows for appointment to the committee when this is consistent historically with that tribe's operation. The Pueblos pointed this out when the law was being drafted. But the appointment still must be within the law for eligible committee members.

Many times it's frustrating for you at the local level [the local discretion in the law], but by the end of another year or two, you'll be telling us what you want to do, and won't be asking us.

Clydia Nahwooksy: In part B, the advisory committee doesn't have to be made up only of parents. Again, the discretion of how that committee is appointed or elected is left up to the local community. Our staff is there to assist the program directors of those local projects. We are there as a resource. There are certain suggestions and advice we will share with you to help you keep within the confines of the law, and help you make the program successful.

PROPOSAL WRITING

Bill Floyd, Part C Program Officer, led a workshop that evening:

Under Part B, 810 (b), planning, pilot, and demonstration projects . . . we're looking for models, what works and can we apply it somewhere else. This is the only section under which BIA schools can apply. Under 810 (c), we are looking for basic services, including health, remedial, bicultural, anything that is not being delivered now or is delivered poorly. In 810 (d), eligibles are institutions of higher education, and state and local education agencies, in combination with these. This is for teachers, aides, and administrators. Because of Indian priority, the only 810 (d) proposals last year were heavily tribally involved.

Under Part C, Aault Education, 314 (a) allows Indian tribes, Indian institutions, and Indian organizations, and additionally in 314 (b), public schools. Again there is Indian preference. 314 (a) (1), here we're looking for something that can be demonstrated to be successful and be used somewhere else. All of Part C applies to Adult Basic Education or preparation for the GED test. Using your imagination, this can apply to consumer education, cultural education, parental education to teach parents to help children with homework. 314 (a) (2) is basic services, 314 (a) (3) is research, in the same areas. 314 (a) (4) was primarily for a national survey of adult Indian education, to determine levels of education. We would still like to see a good application come in on this, to know the extent of the problem, in dealing with Congress. The rest of Part C deals with information dissemination and evaluation. For example, a radio program at Colorado River, which disseminated information about ABE in their area. As in Part B, you can evaluate currently funded programs.

The regulations for that act . . . sets out all of the requirements you must have in your application. We may add a few definitions, for instance for "Indian educational agency", before the regulations get to you, if they are approved. Most important to us: applications under 810 (b) and (c) must describe how the parents of Indian children to be served and tribal communities were consulted and involved in the planning and development of the project, and will be actively participating in the further planning and development, operation and evaluation of the project. If you fail to put that item in, you automatically won't get funded.

TELEGRAM FROM U.S. COMMISSIONER OF EDUCATION, TERREL H. BELL

I would like to mention the appointment of a Deputy Commissioner of Indian Education. My staff and I have been working closely with the National Advisory Council on Indian Education, with the Council's staff, and with interested senators and representatives and their staffs, in an effort to bring about this vital appointment, which has been delayed too long. The Council has recommended, and some senators have suggested, that I appoint a Deputy Commissioner, without review of his qualifications by the Civil Service Commission. But the legal staff of the Department of Health, Education and Welfare, informs me that I have no legal authority to do so. However, I am confident that a permanent appointment can be made shortly, from the list of nominees submitted by the Advisory Council . . . [There is a meeting of Chief State School Officers next week]. With the help of Dr. Will Antell [Assistant Commissioner of Education in Minnesota, and chairman, NACIE] I have arranged to discuss Indian education problems at that session. Several Indian educators have brought my attention to problems in administration of the ESEA Title I and Impact Aid programs. Dr. Antell and I plan to discuss these issues with the state officials and believe this can solve some of these problems. We also hope to influence the states to direct greater attention to Indian education. Finally, I have been examining ways in which the Bureau of Indian Affairs and the Office of Education can cooperate, in particular, regarding better use of ESEA Title I funds. I wish you a successful and productive meeting, one that will bring us all closer to the goal we all share, improved education of the Indian people.

BIA PLANS, *continued*

leaders . . . and I think really hammered out good effective regulations. We've had to revise the manual of operations for the first time since 1953. Before drafting the goals section of that manual, we surveyed 3,000 Indian parents, educators, students and school boards to get their views. Other parts of the revision will be sent out for tribal review before adoption as permanent parts of the Bureau manual. Here again is a keystone that was started prior to my administration: trying to get as much Indian voice into the management and operations of the Bureau.

That's easily said, but at times it's very difficult to obtain because of the diversity that exists in Indian thinking. There is no one voice in Indian affairs: we used to be a group of individual nations . . . and to think that Indians speak with one voice is I think a myth of the media. Indian involvement sounds great in speeches . . . but really to get it in effect is a lot of hard work, and I think it's well worth the effort.

We want to talk curriculum control: the Bureau has an advisory school board for all its schools and they are becoming a potent force. We're moving toward the creation of boards for the off-reservation boarding students. We want to talk staffing control: under the recent *Mancari* decision, the number of Indian teachers in the classroom and in the administration of Bureau schools is going to increase dramatically.

I would like to digress a moment to talk about a particular effort the Bureau is making toward tribal control. The Bureau has indicated as of fiscal year 1975 the objective of having at least one-fourth or fifty of its schools subject to management option chosen by the tribe the school serves. Each of the fifty tribes will have chosen by the end of fiscal year '75 whether they want one or all of the Bureau schools on their reservations being managed by the Bureau, by the tribe, under contract, or a public school or a combination of these. We are talking of an informed choice. Our central office education staff has put together a film presentation which describes the objective itself and goes on to describe each option. A management needs assessment will aid the tribes in deciding what changes should take place in the management of their local schools.

During the '50's, the late '40's and the early '60's, there was a policy handed down that Indian youngsters should attend public schools. Subsequently today well over three-fourths are in public schools. There has been a gradual shift away from the off-reservation boarding school, and there has been declining enrollment in the Bureau schools. This year we see an increase in the boarding schools. Many tribes are coming to the Bureau and saying: "We want a Bureau school established on this reservation." So there is a shift, perhaps, in Indian education. I don't think it need be back to the Bureau system, it could be back to the reservation.

To get back to the subject of Indian control . . . The reason many, many more aspects of Indian education will be brought under the control of Indian people as the decade passes, if they so desire, is that we really mean it when we say we want Indians in control of the education of their young. It may not appear so sometimes because the pace of transition is so slow, but we want to insure an orderly route of transition.

Why do we want to transfer control of education to the Indian people? The education of young minds is an awesome responsibility. I as commissioner feel it every time I hear statistics on the numbers of school-age children who drop out, use drugs or wind up in penal institutions. I am personally happy that Indian people are asking for the responsibility. I don't mean to suggest that the Bureau is shrugging off its remaining responsibilities for Indian education; for those tribes who choose to remain under Bureau-controlled schools, we will be constantly attempting to up-grade the quality of education. We will also attempt to meet our responsibility to seek an increased budget and staffing for Indian education . . . so we will have adequately funded programs to turn over to Indian control.

There are certain times and issues where the Bureau of Indian Affairs and you as Indian people will be sharply divided . . . But I think one of the things we have got to do is learn when to stick together and push for more monies to get approved for school construction . . . more higher education dollars . . . as I think quite a few of you in this room are doing.

We intend to meet our responsibility of monitoring the use of federal funds that Indians are controlling, but the Bureau has reached the end of a very, very long road in Indian education . . . The Bureau's major responsibility from now on will be to see that each member of an Indian group receives an education. The who, the what, the why, the where and the how of education will be the responsibility of you in the Indian community.

RESPONSE

On the afternoon of the Thompson speech, a panel consisting of Myron Jones, Indian Education Training; Gerald Clifford, ACKCO, Inc.; Warren Means, United Tribes of North Dakota; and John Wabaunsee, Native American Rights Fund, addressed a workshop of several hundred to discuss the Bureau's plans. Excerpts follow:

John Wabaunsee: The commissioner talked about Indian control . . . and it sounded good; he said in 1980 we'll have all these types of control . . . Pressure has to be maintained. You don't get community control unless you work for it. I found it very interesting when he was talking about increasing the Bureau schools, the tribes demanding Bureau schools. Maybe the way to go back to Bureau schools is through contract schools . . . that's the way to get Indian control and get that money from the Bureau. This is the true alternative to getting more Bureau schools which are, I think, beyond the control of Indian people. When he spoke in terms of Indians taking control of Bureau schools I found it very hard to believe. It seems at times to be an unworkable program but it does work in terms of contract schools.

There was an interesting comment about "The Bureau needs support at money time", I don't quite know how to react to that. We have to think about organizing a united front to lobby for more money. How are the new [Johnson-O'Malley] funds to be used? The community starts to talk about new innovative programs, they go to the local, state JOM, they go to the area director, the director says: "no money". We have to . . . present the Indian voice, the community voice. We need to think about how we ourselves can go to Congress.

Myron Jones: I want to limit what I say to the question of the Bureau's role in

public schools. One of the problems is being demonstrated at this moment: we are here responding to the Bureau's plans for the next ten years, and at the same time there is a panel going on where people are responding to OE's plans for education, for the next ten years. The two are inseparable. Most of the difficulty that anyone's ever had with Johnson-O'Malley has grown out of the fact that it's never been clear whose responsibility Indian education is. It was taken as an automatic good that there ought to be an increase in federal funding. Federal funding actual can hurt and I think has hurt, because of the role the Bureau has played in the public schools, namely: "You teach our Indians instead of us, and we'll make it up to you." This has created a situation where public schools have been allowed to get away with saying: "It is our job to teach everyone who goes here . . . everyone but Indians. We can do that too if we get a lot of federal money." You get support funding with split responsibility.

The job of the schools basically has been to take a whack at education for Indian kids, and having missed on the first whack . . . to hold back and wait for a new kind of cavalry rescue, this time the cavalry wears the BIA uniform. The truth is there is not a public school except in the state of Nebraska . . . that has Indian kids going to it, that doesn't have far more OE money in it than BIA money.

The second difficulty is that . . . since the passage of the Indian education act, it has literally funded some public schools with more money than they know what to do with. I know a kid in the ninth grade in Albuquerque who takes three remedial math courses and no English courses. The Title I teacher doesn't know that the JOM teacher is doing, and the JOM teacher doesn't know that the Title IV teacher is doing, and the regular teacher doesn't what any of the three are doing, and the kid doesn't care about any of the four of them, because they have proven to his satisfaction that the whole thing is a joke. There's a huge gap been created there, and guess who's sitting in the middle of that gap?

The third problem is, generally speaking, Bureau education staff people have to spend most of their time on a maintenance function. In relation to public school education, most Bureau education people are very, very part time. The Bureau people [have] nothing to talk about but Johnson-O'Malley. It's a bad position from which to negotiate. There is . . . the beginning of a solution to this . . . in the new regulations: any Indian group can incorporate either under state law or tribal law, [and] receive funding under Johnson-O'Malley. That funding can either be used for public schools or it can be used outside of the public school district. It can also be used for early childhood. If you decide within your community that you no longer want to pay for the public school kindergarten program, or you would prefer to expand your Head Start program, you can now legally do that under Johnson-O'Malley. If the school delivers, you can give them the money if you want to. It is no longer a public school entitlement.

Public schools can get Johnson-O'Malley for basic support, only when they can prove that they can not meet state minimum standards without it. There are very few districts in the country that can get basic support . . . proving that they are poor, because they are not, and they haven't been for years. Public school education is, as the Supreme Court told us, a state responsibility also.

Gerald Clifford: In relation to the talk this morning, I was pleased to hear the concepts that are being discussed at that level. The problem is the implementation of . . . these concepts. Right now, there is still major confusion among the area directors, the Albuquerque office, and the central office in interpreting these [Johnson-O'Malley] regulations. What you wind up with, is a very good piece of legislation, a good piece of regulations, but you have no way to get these implemented.

Right now, there is still a policy on the books, in the BIA manual, that says it is the policy of the BIA to encourage Indian children to go to public schools. It's an exercise of termination of tribal educational jurisdiction. The perception of the federal government . . . is that there are only two types of institutions for Indians, the BIA boarding school and the public school. It's been their policy to get kids out of these boarding schools, into public schools. The notion of contracting has come up. It is a stepping-stone . . . to tribal educational jurisdictions.

When it comes to financing, what the Bureau should be talking about is a guaranteed per/pupil dollar amount. If the commissioner's ideas are to be implemented, we have to think about the institutional structure, and the finances. What happens with the present method of financing is that the Bureau is able to trade off different tribal interests.

Warren Means: For two commissioners now I've heard the same thing, about there being a change in the policy. The philosophy sounds like it did four years ago. We . . . need to determine what, when and how all these grandiose things that they have been promising are going to come about. First of all, they have got to maintain a certain amount of Bureau employee status on the reservations, which [funds] could be used otherwise to provide a lot of things.

Right now, Indian people have available to them probably as great an expertise in education as anyone has ever had. That comes direct from our own Indian people, because of the interest in education over the past fifteen years.

We always have to submit a BIA budget: the fact is, we should be submitting a federal budget. We should be able to, through that budgetary process, show specific needs from every federal agency that funds Indian education. These agencies have taken on that responsibility, to educate the people, and that's what we are interested in.

The JOM is one of the most prostituted areas of money there is in the world. What we did in North Dakota is put the school districts on a voucher system. The next thing we are doing now . . . we've got to make sure that the programs are being successful. We are in the process of doing that. One other area: vocational education for Indian people. The federal government has completely ignored Indian people in [this area]. What we would like to see . . . is special legislation for special monies for Indian community colleges, high schools, and elementary schools for the development of curriculum and programs in vocational education.

Dr. William Benham and Dr. Clennon Sockey answered questions on the shortage of construction monies for Indian schools and on the 50 contract schools planned for FY '75:

Dr. Benham: About the best hope in terms of public schools [construction] is in the Senate version of the Jackson bill [S.1017]. There is a hundred million dollars plus in the bill to be expended over a three year period.

Dr. Sockey: The secretarial directive as it has been placed in the hands of the Indian people has been altered some last week. It isn't practical to have this objective calling for the schools, communities and tribes to make these choices as late as May and expect those schools to be operating under the plan of the community's choice [by the end of the fiscal year]. There will be a need for each community to go into a good deal of planning if they are to alter the existing plan of operation. If the tribe is to actually control and operate the school and contract for it, it may take a lot of preparation. I do not see how fifty schools could possibly be expected to be under the plan in this span of time. Fifty will have made a choice, of plan of management, but not necessarily gone on to the plan of operation.

complete recording: see tape list.

RESOLUTIONS

On Friday, November 14, 1974, the General Assembly passed the following resolutions (the name of the person submitting each resolution, and a summary is given):

Res. No. 1-1974: Harry Boness, Sr., President of Minnesota Chippewa Tribe, requests the establishment of Indian Education programming for Indian inmates in Minnesota state penal institutions and continuity of such programs for such persons after release.

Res. No. 2-1974: Larry Banegas, Chairman, Los Angeles College and Universities for Higher Education, requests that California ignore its boundaries for purposes of admitting "out-of-state" Indian students to the California institutions of higher learning, tuition free.

Res. No. 4-1974: Jana McKeag, Education Director, National Congress of American Indians, requests support and cooperation from NIEA in disseminating NCAI's Tribal Government Studies Program.

Res. No. 5-1974: Spencer Sahmaunt Bureau of Indian Affairs, Portland Area Office, requests that the Bureau of Indian Affairs establish an intern program within the various Bureau branches for Indian students under the proposed career development program, so that such persons may fill vacancies occurring in managerial positions. It also requests more flexibility of the entry grade level.

Res. No. 6-1974: F. Jeanne Thomas, Chairman, 6th NIEA Washington State Indian Caucus, and *Res. No. 13-1974:* Birgil Kills Straight, President, Coalition of Indian Controlled School Boards, are consolidated. Both urge the immediate appointment of the Deputy Commissioner for Indian Education, in complete compliance with P.L. 92-318.

Res. No. 7-1974: F. Jeanne Thomas, Chairman, 6th NIEA Washington State Indian Caucus, relates to Senate Bill 1017 and petitions Congressman Lloyd Meeds to request the attendance and participation of all his subcommittee members at the next mark-up session to occur on November 18, 1974. An additional request is made to the subcommittee members to carefully review the statements of Indian leaders given on May 21, & 22, 1974, so that mark-up revisions are wisely representative of Indian self-determination viewpoints.

Res. No. 8-1974: F. Jeanne Thomas, Chairman, 6th NIEA Washington State Indian Caucus, requests that where J.O.M. audits and evaluations are done in a specific community, that responsible Parent Advisory Committees receive the results, that the program be consulted prior to evaluation and auditing and that the Bureau of Indian Affairs give prior approval only to those evaluators/consultants who possess adequate knowledge of a particular area and its special problems.

Res. No. 9-1974: Orlene LaMont of the Institute of American Indian Arts, requests the Bureau of Indian Affairs and other federal agencies to support and create a four-year accredited degree program and institution for Native American students at the Institute of American Indian Arts in Santa Fe, New Mexico.

Res. No. 10-1974: Tony Mochukay from Rice School District #20 in San Carlos, Arizona, requires the NIEA and the participants at the 6th Annual Conference to declare a formal policy on cultural plurality and to implement this policy in all Indian related school systems.

Res. No. 11-1974: Rick LaPointe, President of NIEA, directs the U.S. Office of Education to disseminate the original report, which was prepared by ACKCO, Inc., to all Tribal Governments, affected educational agencies and Indian organizations in the immediate future in order to assist these groups with pending legislation. This report entitled, "USOE/BIA Study of the Impact of Federal Funds on Local Educational Agencies Enrolling Indian Children", is the result of a six-month study conducted by the ACKCO, Inc. under a contract with the U.S. Office of Education and the Bureau of Indian Affairs.

Res. No. 12-1974: Roger R. Philbrick, Indian Education Specialist, Madison, Wisconsin, resolves that NIEA supports quality education and the arts by accepting recommendations from the respective state and local Indian Education Committees, and that local Indian people would be consulted in decision-making concerning National Projects, Programs serving Indian people.

Res. No. 18-1974: Kevin Hart, Michigan Caucus, requests NIEA support for Michigan House Bill 4085 which, if passed, would exempt from the payment of tuition or other matriculation fees in Michigan Community or Junior Colleges, Colleges or Universities for North American Indians. Written communication to the Michigan State House of Representatives is mandated.

Res. No. 19-1974: Donald LaPointe, Acting Chairman, Michigan Caucus, calls upon the President, the Secretary of Interior, the BIA Commissioner and the Congress of the United States to immediately: a) reaffirm the policy of Indian self-determination; b) direct and require all policy, manuals, practices, and procedures of the Bureau, be changed to reflect, incorporate, insure and protect this self-determination, and c) incorporate into meaningful practice the priorities established by the Indian community, d) provide full higher education scholarship assistance to Indian students by entitlement, and e) affirmatively respond to the current Congressional inquiry about the use of additional resources, and accept the $18,768,000 offered.

Res. No. 20-1974: David Risling, member, Board of Directors, D-Q University, Davis, California, requests that NIEA general members go on public record, on behalf of Indian students at D.Q.U., in support of D.Q. University's efforts to receive Title III funding for Developing Institutions for 1974-75 and that such support and a copy of this resolution be transmitted to the Commissioner of Education and the director of Title III.

Res. No. 22-1974: Helen M. Schierbeck, NIEA Board Member, addresses itself to proposing an amendment to P.L. 92-318, Title IV to clearly permit mission school participation in Part A of said Act, providing such mission schools are under control of Indian school boards. It further requests that language be stricken from P.L. 92-380 which appears to restrict funding flexibility to Indian Tribes.

Res. No. 23-1974: Loretta V. Ellis, member, Board of Directors, NIEA, Oneida, Wisconsin, requests that a procedure be developed and implemented immediately by the Commissioner of Education to solicit nominees from Indian Tribes and organizations for the 15 positions on the National Advisory Council on Indian Education, whose terms expire May, 1975.

Res. No. 28-1974: Southwest Indian Cultural Center, Inc., requests endorsement and assistance regarding a proposed contest for a design of a monument/shrine symbolizing strength, unity, and pride of the American Indian community with a concurrent essay contest concerning the topic "Why I Am Proud To Be An American Indian". Said contests would be tied in with the Bicentennial Celebration.

Res. No. 31-1974: Dr. Edwin H. Richardson, Senior Advisor to the EIACT Indian Club, Fort Meade, SD, requests that NIEA, a vast number of political figures and all persons influence Congress to enact a law permitting Indian persons to be considered "Associate Faculty" to teach Indian languages in school systems, that time to teach such classes be provided as an integral part of the educational curriculum and that funds be provided for same.

Res. No. 32-1974: Dr. Edwin H. Richardson, Senior Advisor to the EIACT Indian Club, Fort Meade, SD, resolves that NIEA communicate with the American Medical Association, the National Hospital Association, the Veterans Administration Central Offices, the U.S. Public Health Service, the Bureau of Indian Affairs, the National Congress of American Indians, the National Tribal Chairmen's Association to explore avenues and employ methods that will allow Medicine Men to practice Indian Medicine in hospitals servicing Indian people. Their services should also be an integral part of the instructional process where their unique expertise is required.

Res. No. 33-1974: W. Larry Belgarde, Turtle Mountain Community College, resolves that the NIEA officially endorses, encourages, and supports the creation of advisory groups to the Tribal governments, consisting of the Indian professional educators enrolled in the Tribe, provided such policy would not be in conflict with Tribal policies and self-determination decisions.

Res. No. 34-1974: Tika A. Esler, Financial Aid Counselor, University of Washington, Seattle, directs the B.I.A. and the NIEA to form a financial aid study committee in order to obtain additional funding for Indian College students. This committee would be comprised of representatives from the B.I.A., education specialists, tribal officials, financial aid officers and Indian students.

Res. No. 37-1974: L. Duane Pulliam, President, Lakota Omniciye, is directed toward the concerns of financial aids for Indian students attending Institutions of Higher Education. Provides that the NIEA support the South Dakota I.E.A. in a request to South Dakota to waive tuition and fees for Indian students attending South Dakota Institutions of Higher Education. It also directs the N I.E.A. to push for federal legislation that will provide adequate funding, adequate policies and administration of such funding, so that all Indian students desirous of attending Institutions of Higher Education may do so without undue hardships currently being experienced.

Res. No. 38-1974: Lionel Bordeaux; President-Sinte Gleska College; Rosebud, South Dakota, directs the NIEA to give full support for the immediate passage of Senate Bill 1017 and in particular the amendment which authorizes the construction, development and operation of Indian controlled Community Colleges.

Res. No. 39-1974: Henry Allen, requests a change of United States Public Health Services policy to permit increases in training grant to meet the minimum needs of Indian students, at the graduate level, who are anticipating health professional status.

Res. No. 40-1974: Alan Slickpoo, Nez Perce Tribal Executive Committee, requests that the NIEA does endorse and support the National Endowment for the Arts and that Congress is requested to continue and increase funds of said Endowment. Specific reference is made to expansion of Indian cultural programs designed for the preservation and protection of Native American (American Indian) cultural values.

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