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ABSTRACT

Libraries and information centers are rapidly becoming an integral part of American Indian life. Individuals, organizations, and tribes are recognizing that libraries and the information services they offer are necessary to meet Indian goals. Although these goals vary widely from improved access to education, cultural information, information on available social services to leisure reading, they are all based in a component or institution designed to process information. Sixth in a series of 11 brief, practical guides developed to provide initial direction and alternatives to those planning or engaged in developing Indian library and information systems, this guide explains the integral role of libraries in the adult education process. The guide discusses the library as a provider of adult education and describes some model programs which have been successful. Funding and problems encountered in adult education programs are also discussed. Some reading suggestions and other resources are also listed. (NQ)

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Adult Education and Indian Libraries

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by
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PREFACE

Libraries and information centers are rapidly becoming an integral part of Indian life. Individuals, organizations, and tribes have come to the decision that libraries and the information services that they offer are necessary to meet Indian goals. These goals may vary widely, from improved access to education, cultural information, information on available social services, to leisure reading. They are all based in a component or institution designed to process information - a library.

As yet, only limited resources are available to meet this fast growing demand. Funding must usually be garnered from other programs. Professionally qualified Indian librarians and trained Indian technicians are in critically short supply. Books and other informational resources still contain racist information. Experience in developing programs and services which meet the local community's needs is slight. Specific sensitivity to Indian ways and alternatives is just developing as library and information services develop in Indian communities.

The purpose of these guides is to provide initial direction and provide alternatives to those planning or engaged in developing Indian library and information systems. Each guide discusses basic policies, initial steps, or discreet activities that appear to be essential to successful Indian library service. Each guide gives the reader basic direction and alternatives for development in his locale.

The reader is strongly advised to recognize these guides for what they are - ideas and programs that have been successful in the communities where they are used. They will not solve all the problems of Indian library service. They will provide the reader with some ideas, programs, and concepts to be considered in light of informational needs in the specific Indian community to be served.

Three basic types of information are presented in the guides: societal coping skills, basic considerations for implementation; and descriptions of services unique or critical to Indian libraries. These guides are supplemented by the Appalachian Adult Education Center's, Library Service Guides. The excellent Appalachian guides deal primarily with services in small communities.

Coping skills are given in two guides, (#'s 1 and 2). Organization and implementation will be discussed in five of the guides (#0,3,9,10, & 11) which cover: funding, organization, assessing needs, materials selection, and training. Five guides will discuss services unique or critical to Indian Library Service (#4,5,6,7, & 8). These guides cover: cataloging, urban services, adult education, program elements, and information services.

Charles Townley, Editor

Continuing Adult Education and Indian Libraries

Virginia H. Mathews

Guide 6

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The project presented or reported herein was performed pursuant to a Grant from the U.S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U.S. Office of Education and no official endorsement by the U.S. Office of Education should be inferred.

I. ADULT EDUCATION

Perhaps we should begin by defining some terms: what exactly is meant by "continuing education for adults," and who is it for? And what are Indian libraries?

Continuing education for adults is at once a very old concept, and a very new one. It has "been around" for a long time as an idea, and has taken various forms and formats. People are learning every minute they live, hopefully, but continuing education refers to selective, intentional and somewhat structured learning. Its scope is enormous, and has included almost as many kinds of learning as there have been participants, and teachers, and agencies sponsoring programs. From time to time, one or another aspect of continuing education is emphasized, across a broad range of possibilities from academic-intellectual to technical-practical skill sharpening.

For people in the cities, adult education has often in the past meant learning English as a second language; the achievement of basic literacy; studying for a High School Equivalency Exam; or learning a trade. Many such opportunities must now be made available to people who live in rural areas of the country.

For the already college educated, continuing education may have meant seminars, institutes and workshops. Professional people - teachers, doctors, scientists, to name only a few obvious ones - have had to keep up with huge amounts of new knowledge, and undertake an almost constant round of conferences, committee assignments and professional meetings, as well as periodic returns to formal high education courses, to help them learn about new developments in their fields.

Between these two extremes of educational background and need, thousands of agencies have offered the average high school graduate, and those with some college experience, technical skills training, academic subjects, and hobby and work-related special courses. These agencies include public community high schools; labor unions; industry; government agencies, such as the county agents and home demonstration agents of the Department of Agriculture; correspondence schools; private, profit-making specialty schools, like language schools; libraries; and college and university extension units, and more recently, community colleges. These agencies, and others, have created a network of opportunities to learn, for most Americans living in the suburbs, small cities and towns, and some rural areas.

Some of these adult learning opportunities have been available entirely free of charge, or for a small fee. Industry, for example, has been involved for years in upgrading selected employees by training them with special skills that will enable the employees to move up into more responsible, better-paid positions. Home demonstration agents have for decades been teaching farm

wives to can, and to cook better meals, to sew, and even to speak better. Hundreds of thousands of people have learned to speak Spanish or French free at high school adult evening classes, while additional millions have paid substantial fees to language and correspondence schools. Suburban, middle class Anglo women have learned decorating, while their husbands learned to be real estate agents or investors in the stock market, or even to help their wives with childbirth and child rearing -- and all of this and more has come under the heading of continuing adult education. Courses given under the auspices of a college or university can usually be taken for credit, by those who want it, and who are able to pay the enrollment fee.

It is estimated that perhaps as many as 20 million adults in America are now involved in some form of continuing adult education, thus broadly defined.

There are several points to think about as we move now to the question of what is new about continuing adult education, and especially what is relevant about it for Indian people, and how it relates to libraries.

First, adult education, like all education programs, must be paid for by somebody. There are several choices: it may be paid for by all the taxpayers (in a community where, unlike the reservation community, tax revenue is raised from levies on property) or members of a community who are willing and able to support education as a common good, whether or not they choose to participate personally; it may be paid for, at least in part, by individual fees (tuition) paid by those who want to learn; or it may be paid for by special grants (which usually end after the "demonstration" period) by the federal government or a foundation.

Secondly, continuing education for adults has been shifting over the past five years or so, from being an "elective" to becoming a virtual economic and social necessity for nearly all, not just selected, people. As a requirement for millions who must now be involved in continued education with some regularity, it must be easily accessible on a day-to-day basis when and where people need it. Adult learning should no longer require super motivation, ability to travel long distances or be away from home for long periods of time, or extraordinary energy. As a necessity for all the people, it should be provided and paid for by all the people through public revenues, just as education for children and young people is.

Why has structured learning for adults of 18 years of age or more become a necessity? Because technology has all but eliminated the "fixed instruction" job for which a person can be trained once, and then be expected to earn a living for the next forty years. Constant change in work methods, in the techniques of the factory, the fields and offices alike demand new learning. All jobs are becoming more professionalized in that they require decisions, ability to analyze a situation and act accordingly, relate to a whole production process, and communicate with other

workers. A background of general knowledge, imagination and good judgement will be required of more and more workers. Elementary and high schools are increasingly teaching students not what to know, but how to learn, so that they can keep on learning for the rest of their lives.

If we hope, if we are determined, that more and more Indian people will get away from dead-end, repetitive, meaningless and low-paid jobs that destroy initiative, and self-esteem, we must see to it that convenient and well-organized education and training opportunities on many levels are available to Indian people wherever they may live. Such programs must be compatible with both Indian cultural values, and the requirements of life in non-Indian society. They would greatly benefit not only Indian men and women, but the children, by providing adult learning and career models in the home and in the community.

Federal educational efforts and provisions for Indian people up to now have been geared almost entirely to children, together with whatever access to libraries has been provided on reservations through BIA schools. Off-reservation Indian populations have seemingly been invisible, and ignored, by both libraries and other adult education agencies.

This neglect has resulted in a lack of "learning up-keep" for Indian adults, and a poor climate in the communities for children's school achievement. In addition, it has depressed the social, economic and personal development of adult Indian people. Yet BIA has recently stated that it recognizes that, "a vital ingredient in a child's school progress is the continued interest of his parents. Without parental involvement the most carefully conceived and executed education program is mostly wasted effort ...". Continued learning opportunities for parents and other adults is certainly implied, if not directly stated.

II. INDIAN LIBRARIES

We believe that the best access, and the best on-going support for adult education programs for Indian communities will be through Indian libraries which are appearing, and developing, throughout the country.

Indian people, people for the most part living in and between two worlds, want, being human, the best of both. Having resisted and by-passed the "melting pot" trauma from which other ethnic groups are struggling to emerge, they seek constant assurance that acceptance of majority cultural institutions, like libraries and schools, does not mean sacrificing Indian priorities, values, perceptions, traditions, and experience. But Indian people do want access to alternatives, and to the privilege of choosing, of selecting or rejecting methods, techniques and information, so that whether living on or off the reservation they may be able to cope with the Anglo society on equal terms if they wish to do so, and at the same time preserve and build upon their own cultures. And that is what library-learning-

cultural-centers are all about!

The research report which was the first phase of the NIEA's Library Project, (funded by a grant from the Bureau of Libraries of the U.S. Office of Education) is believed to be the first extensive assessment made of the information needs and desires of Indian people as perceived by Indian people themselves. It shows that Indian people have, on the whole, a high regard for, and interest in, knowledge. This is apparent, without the research, for it is knowledge that enables a people to resist, to stand fast against the tide by which they do not want to be submerged, and to survive against impossible odds, as Indian people have done.

The Library Project research shows also that the interests of Indian adults vary as widely, or more widely than, those of most groups, and run the gamut from concern with immediate useful life-coping information (legal, health, or job-related) to concern with the most intellectual, philosophical and cultural aspects of knowledge, especially that which accurately represents tribal cultures and traditions. The research shows, too, that language and format is a key factor in the use of materials, and that as with most people with an oral tradition, non-print materials are most useful, at least in initial library experiences.

Since there is generally understood to be a high correlation between library experience and exposure, and demand, it is not surprising that until now there has been little active demand for library services for Indian people. But there is now!

Many of the developing libraries on reservations are initiated, sponsored and almost totally supported by tribal councils, with tribal funds. Others which may be thought of as "Indian libraries" are off-reservation public or community libraries and library systems which serve a significant Indian population with genuine Indian input into program planning, choice of materials, and utilization of Indian staff members. Some library programs are operated on a cooperative basis with an Indian organization--an Indian center, for example--by the public library system.

There are various levels at which libraries may be involved as sponsors, conductors for and sites for, adult education programs for the Indian people they serve. The library may serve simply as a support agency which furnishes books, audiovisual and other materials and equipment to students who do their formal learning elsewhere, in an agency offering formal instruction. At a level of deeper involvement, the library may provide facilities as well as materials, with classes held in the library quarters, and teaching staff and coordination of the learning program being imported entirely from an outside agency. At the level of fullest involvement, the library may be the sponsor, jointly with one or more other agencies, sharing in the coordination of the teaching staff, the provision of materials and space, and responsibility for structure of the learning sequence. The library may be also the channel for evaluation and credit given to students for

course work completed.

III. THE LIBRARY AS A PROVIDER OF ADULT EDUCATION

There is much to be said for the Indian library's involvement in all aspects of a learning program for adults, in collaboration with other agencies. It is especially desirable for the library to share fully in provision of literacy development programs. For people who are interested in history, tribal culture and languages, or who are working toward high school equivalency or pursuing independent, alternative, or non-traditional college level programs, the Indian library facility seems to be the best possible setting.

The library surrounding encourages individual, personalized learning at one's own pace, and with materials to suit one's own taste and style. The good library can be the ideal motivator and satisfier of inquiry, and thus the ideal learning laboratory.

In the library, books and magazines, pictures, reference tools, filmstrips and audio cassettes are right at hand. Becoming a learner can be a casual, natural and pleasant habit. Most adults can master the technical skills of reading: decoding letters and sentences, and putting them together for meaning, in a rather short period of time. But no one really thinks of himself as a reader until he has read enough to do it comfortably, and with confidence and enjoyment. It is a good deal like becoming a driver - none of us could have said, probably, that we were good and relaxed drivers on the day we got our drivers licenses! Many more Indian people have become illiterate than remained illiterate, because after they had learned to read in school, their skills got rusty - as unused skills do - primarily because there has been so little handy for Indian people to read that was of interest to them.

Of course, for subjects that require shop equipment, science equipment and other special tools, the library facilities themselves may be inadequate, as they might be too, if space is too limited to accommodate adults in comfort and with some degree of quiet. Still, library materials and know-how should be used in every possible way, and librarians looked to for help as "learners' advisors."

More and more Indian libraries are developing arrangements with community colleges and other institutions of higher education that can guide, monitor and grant credit for an adult student's independent study in the library, so that he can work toward a high school diploma if he lacks one, an Associate or Bachelor of Arts Degree right in his own community - even his own neighborhood.

IV. MODEL PROGRAMS

One such program is being most successfully carried out at the St. Regis-Mohawk Reservation at Akwesasne, in upstate New

York. A Mohawk woman heads the adult education program in which the Library-Culture Center is deeply involved as a partner. The ideal for the basic literacy program, Right to Read, has been to offer it to adults on the reservation almost anytime, anywhere. Some forty people are in the program at any one time. Individual tutoring and class sessions under the Right to Read program are held in the Library-Culture Center and in individual homes. The library is such a good one that this past year it won the New York State Library Association's award as the best small community library in the state! Local resident tutors work one night each week with 6 to 8 people they are preparing to take the General Education Development (GED-High School Equivalency) exam. Tutors are paid, and student evaluations and credit matters are handled by nearby St. Lawrence University.

On the Navajo Reservation, another of the three NIEA Library Project libraries is housed in the Rough Rock Demonstration School, and serves both as a school and a community library. A range of classes for the staff and for community residents are offered in collaboration with the University of New Mexico and the Navajo Community College. The NIEA project has also helped to establish an information-communications center at Fort Yates on the Standing Rock Sioux Reservation. This tribal library is establishing three satellite learning centers on the reservation. A videotape production center and film festivals have been among the informal educational programs of the library.

In a different kind of pattern, the Sioux City Public Library System carries on a variety of formal and informal adult learning programs in partnership with the Winnebago Tribal Library, the Winnebago Community College in Norfolk, Nebraska, the Indian Council Center and the Indian Center in Sioux City, Iowa. Two Winnebago aides, paid by the Sioux City Indian Library Project funds (under a grant from the Library Services and Construction Act of the U.S. Office of Education) work out of the Winnebago Tribal Library, and furnish materials for adult education programs which are run by the Community College.

The Indian Library Project at Sioux City has seen as its function getting adult education projects started with its funds and staff, and then turning them over for continuation to Indian organizations and agencies. The GED preparation program, begun at the central library, is now operated by the Indian Center, which has obtained a grant for that purpose. Several Indian young people who began in the project as library aides, themselves finished high school through the Library's project and are now in college as full time students. The Library has been a collaborator in classes in cooking and consumer education with the Indian Center; in self-expression, creative writing, and public speaking with the Indian Council Center. There are three Indian aides employed, two who work mostly in their own Winnebago reservation, and another, a Ponca, who works out of the central library. An Indian-planned media van visits rest homes and senior citizen homes on the reservation. Also, the Indian Library Project pays a visiting teacher from the reservation to teach some 20

sessions a year of a class in the Winnebago language. Since Winnebago is not a recorded language, he uses Lakota teaching materials, but the library, in collaboration with the Tribal Library and the Community College hopes to build from the classes toward some initial base for teaching the language in written form.

In other cities, among them Tulsa and Minneapolis, space has been set aside in the Indian Centers for library learning centers, and plans are underway for adult programs in collaboration with the respective public library systems.

Perhaps the most ambitious adult education-library program to which substantial numbers of Indian people now have access to is Study Unlimited, the jointly sponsored program of the Chicago Public Library and the City Colleges of Chicago, Illinois. The Northtown Library Center, one of five Study Unlimited Centers now operating, is close to the Indian community, and to the American Indian Center of Chicago. The American Indian Center has made many referrals to the program since it began in September of 1973, and Indian people referred have shown particular interest in the GED preparation and Basic Literacy Programs. Counselors from the college system work with all students; those in the GED program are referred to the County Superintendent of Schools, who makes arrangements for them to take the examination and receive their diplomas when they feel they are ready. Many of them, having gotten into the swing of self-directed study, keep on going into the College Level Examination Program, in which they may receive a total of 24 semester hours of credit for college courses by taking examinations as they are ready for them.

Some 800 adult learners are now involved formally in Study Unlimited. Materials used in their study include Sony video-cassettes, texts, and related readings. Each student proceeds at his own pace. His classroom is his local library; his study hours are set by him at his convenience. The curriculum is the core of courses which are essential to general education, and lead toward the Associate of Arts degree. Review cassettes are available for those who want to prepare to take credit by examination. The counselor from the college system meets the student at the library, and the TV teacher may be contacted by phone or in person, and meets with the student in the library periodically.

The City Colleges System and the Public Library System share responsibility for providing a high school or college level program of study for the student who cannot attend regular classes. In this case, it is the college which provides accredited instructional opportunity in new, creative and flexible formats; establishes administrative procedures that fit into both the needs of the independent learner and the requirements of academic standards for an accredited college; provides adequate guidance and counseling in academic and career decisions; and allocates credit due for non-instructional and life experiences as well as for formal instruction completed.

The Chicago Public Library, as the other partner in the enterprise (it is really a three-way partnership if the student is considered, as he must be): develops the library into a good learning environment by providing adequate study space, and learning materials, print and non-print; reviews and renews the variety of materials; cooperates with the college system in designing and offering group events which reinforce individual learning, such as workshops, films and exhibits; and most important of all, establishes the "learning advisory services" that provides students with highly personalized help in using materials effectively. Librarians may be called upon to teach sessions on library use, basic reference, simple research techniques, the use of the card or book catalog, the arrangements and resources of the library, if this seems necessary. Strong commitment to people and to helping them to achieve their own goals is required of librarians and library workers who can successfully guide people in the use of resources which they may have never used before. Librarians may also be called upon to administer prepared examinations.

Texts and study guides are available at each of the Chicago Study Unlimited Centers. Each student is assigned two viewing hours a week at the video player at a time most convenient for him. If he is able to come at that time his use of the video equipment is assured; if he cannot get there no one gets upset. Where there is good video equipment and good teaching, course production is possible. Each course may be composed of from 15 to 30 taped lessons, and the video tapes can be edited, labelled and stored like books. One study console with TV monitor and videoplayer will provide some 10 to 12 viewing periods each day.

The cost of the video hardware is about \$1200. Audio cassettes - used in the much less expensive audio cassette players - may be used to record instructional material, as well as 8 mm. single concept loops with sound, or 35 mm. filmstrips with sound; but video cassettes seem to be most successful because of their ease of operation; and the interest stimulated by the multisensory impressions.

It is important that examinations be scheduled on an individual basis, and that the independent study not be "locked in" to the rigidities of the regular school calendar. Thorough advance planning, and top administrator commitment are essential if red tape is to be successfully untangled and decisions made. If, indeed, as we believe, the adult independent learner is the new Indian library focus, the Chicago model is a useful one.

V. PROBLEMS

Problems to be expected include: financing after the initial demonstration period is over; reaching potential learners to let them know about the program and encourage them to come try it; the time and patience and one-to-one attention involved in teaching learners to locate and use materials with ease; evaluation of learning; and articulation of credit for independent course work

with more traditional classroom work.

VI. FUNDING

The major challenges are finding money for adult Indian education programs, and then grafting these programs into the library programs, where they will have a chance at least to become a budgeted part of the community's on-going education thrust. There are some hopeful signs, among them:

....that BIA has recognized and reaffirmed that BIA school personnel do indeed have responsibility for mounting continuing adult education programs, and that BIA school library-media specialists have responsibility to provide materials and study opportunities for adults as well as children. An adult education workshop, held for area tribal leaders in the Albuquerque Area last year stressed the importance of relating parent education needs to early childhood programs; the Choctaw School in Mississippi is involving parents as aides in the library, providing training and gaining community interest; and the Phoenix Area Office sponsors adult evening classes several nights a week. These are only beginnings, but the idea of converting some of the better BIA school libraries - obviously with appropriate additional staff and resources and user involvement in planning - into media centers capable of providing adult community services as well as school service, is in the wind. This would have some advantages since BIA budgets are relatively secure, and its programs reasonably stable.

....Part C of the Indian Education Act (Title IV of the Educational Amendments Act) provides a current appropriation of \$3,000,000 for Adult Education Programs although the bill authorizes \$8,000,000 annually for this purpose. Some of this money was granted in FY 1975 to tribes for the development of library learning centers, materials and programs. The Zuni Learning Center, at Zuni, New Mexico received \$60,000; in Fort Hall, Idaho, the Shoshone-Bannock Tribal Council received \$10,000 for its library-related adult education program; and in South Dakota, the Sisseton-Wahpaton branch of the Sioux received \$70,000 for library materials for adult programs.

There are some sources of funds and program leadership which as yet have been little related to libraries. The Office for Native American Programs, a part of the Office for Human Development of HEW, is conducting adult education programs for tribal leadership. We know of no library links to these programs as yet.

Under the Indian Manpower Training Program, Title II of the Comprehensive Employment and Training Act of 1973 (CETA) there is \$42,000,000 available to some 150 so-called Prime Sponsors, who are allocated the funds by formula and must conceptualize their own plans for training. About half of the Prime Sponsors are tribes (for the on-reservation programs) and the other half are mostly Indian organizations which run the Off-Reservation programs. Training may, and often does, include Basic Adult Litera-

cy training and GED High School Equivalency preparation in which libraries - whether tribal, public, community college or high school - should be of great assistance.

Also under the 1973 Manpower Act, some \$6,000,000 in additional funds is available under Title II which provides training for public service employment programs (such as library learning centers.) Research, experimental and demonstration programs may be included in the CETA formulas. Indian Manpower officials in Washington are trying, through program planning guides and technical assistance, to help Prime Sponsors to tie training and job programs into community development, career awareness and aspiration. CETA programs cover testing, basic education and skills training: library and information resources and involvement are essential to their full effectiveness, but little linkage has evolved. Training Indian people for community service in learning, information and library-media centers would be responsive to need as well as cost-effective. It would address the need for developing a good community learning climate, as well as jobs with meaning and some future. Officials of tribes and other Prime Sponsors should welcome initiatives from Indian librarians.

VII. DO'S

In summary, there are some basic points to bear in mind for those who want to explore and develop a role for libraries in continuing education programs for Indian adults:

1. Get Commitment - from top officials and administrators, so that they are as determined as you are to make it work, will clear channels, make quick decisions.

2. Collaborate - libraries, whether public libraries serving a largely non-Indian community as well as an Indian population (as in a large city) or a tribal library on the reservation, should work in partnership with at least one other agency in planning and carrying out any adult education program. Study pursued for credit, or in preparation for an official examination such as GED, should be undertaken in collaboration with a community college or university; programs with fewer or no formalities or achievement measures will still be more successful for more people if responsibility is shared, and each partner does what he can do best. There are too many Indian adults who would like the chance to learn for agencies to work at cross purposes, or in competition with each other.

3. Begin With What You Have - because if you wait for ideal conditions, the chances are that you will never start. If you have even a few books, filmstrips, films and equipment, and only two or three people who want to start a program at any level - start. Success breeds success, and experience by the library, teachers and learners is the best foundation for healthy growth.

4. Prepare Carefully - even for a small start. Touch base with all the right agencies - those who will need to know event-

ually what you are doing. Provide special training for all staff who will work in any way with the adult students. Understanding, patience, respect for differences-a good attitude toward people-will be the key factor in success. All equipment should work. All materials should be previewed by the staff, so that they will be thoroughly familiar with it, and other materials that relate to it.

5. Break Away - from rigidity and tradition. Do not think, nor let anyone else think, that this is the same kind of learning program that has been going on in schools and colleges for generations. Innovate with new materials; experiment; listen to the needs and ideas of the students. They are adults, undertaking a program because they want to learn. Help them to manage their own learning.

6. Stick With It - it won't be easy, but almost nothing is, that is worth doing. Expect the adult education components to be an on-going, valid, growing part of the library's total program from now on. Produce - encouragement, achievement - for a few people, and the program will grow. Remember - continuing education for adults - especially Indian adults - and the involvement of libraries in it, is the wave of the future.

Here are some reading suggestions, and other resources:

1. Brooks, Jean S. & David L. Reich. The Public Library in Non-Traditional Education. ETC Publishers, 1974. 244 pp. illus. index. bibliog. appendix.

2. Cotner, Susan, compiler. Coping Skills Materials List: Categories and Subcategories. Morehead, Kentucky: Appalachian Adult Education Center, Bureau of Research and Development, Morehead State University, June 1973. (mimeo)

Also from the same source: annual reports on the Inter-relating of Library and Basic Education Services for Dis-advantaged Adults from Birmingham, Alabama, Huntington, W. Va., Columbia, S.C., and Floyd Co. Kentucky. gives details of program

3. Commission on Non-Traditional Study. Explorations in Non-Traditional Study. Samuel B. Gould and Patricia Cross, editors. Jossey-Bass, Inc, 1972. 137 pp. index.

4. Educational Testing Service. Listing of College Level Achievement Tests. Princeton, N.J.: ETS, 1970.

5. Hiatt, Peter, and Henry T. Drennan, eds. Public Library Services for the Functionally Illiterate Adult: A Survey of Practice. Chicago; ALA, 1967.

6. Lyman, Helen Huguenor. Library Materials in Service to the Adult New Reader. Chicago: ALA, 1973.

7. National Commission on Libraries and Information Science. Library Information and Service Needs of a Nation. Carlos A. Cuadra, editor. Washington. Superintendent of Documents, U.S. Government Printing Office, 1974.

8. Smith, Carl B. and Leo C. Fay. Getting People to Read: Volunteer Programs that Work. New York: Dell Publishing Co., 1973. 238 pp. (available in paper)

9. State University of Nebraska, Lincoln has videocassettes made in its Great Plains Adult Education Center.



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