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ABSTRACT

In the past, educational programs for Native Americans have failed to train Indians to develop and use their own natural resources. The following four central issues have arisen from testimony regarding vocational education for Indian people: Indian people should be involved at all levels of the program, including planning, implementation, and evaluation; each tribe's economic development plan should be considered as the basis for vocational education in that area; counseling and follow-through should be provided for the students; and curriculum in these vocational education programs should be made relevant to the Indian students. These issues point out the need for research and development efforts in vocational education for Native Americans. Vocational education research and development implications for Native Americans focus on the following needs: the need to train Indians in the field of vocational education research and development in order to discourage dependence; the need for Indian children to be exposed to career education options on or near the reservation to help them aspire to employment positions related to their future education and training; the need to help adult Indians cope with the rapid economic developments and inherent occupational developments on Indian Reservations today; and the need to help those individuals who, due to family background, perceptual habits, and life style, require the most basic vocational training for tribal occupations. The overall emphasis for future research and development efforts should be to develop human resources in congruence with tribal development needs. (BM)

Occasional Paper No. 40

EDUCATIONAL PROGRAMS FOR NATIVE AMERICANS:

IMPLICATIONS FOR VOCATIONAL EDUCATION RESEARCH AND DEVELOPMENT

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and
President of the National Tribal Chairman's Association

The National Center for Research in Vocational Education
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- Generating knowledge through research
- Developing educational programs and products
- Evaluating individual program needs and outcomes
- Installing educational programs and products
- Operating information systems and services
- Conducting leadership development and training programs

PREFACE

With a great deal of pleasure the National Center for Research in Vocational Education and the Ohio State University welcomed a presentation by Mr. Joseph B. Delacruz, Chief of the Quinalt Indian Nation and President of the National Tribal Chairman's Association, entitled "Educational Programs for Native Americans: Implications for Vocational Education R&D." In his speech, Mr. Delacruz discusses the historical aspects of vocational education for Native Americans. He further depicts how federal policies will affect future activities in vocational education under the Indian Self-Determination and Educational Assistance Act of 1975.

In his own words, Mr. Delacruz summarizes the feelings of Native Americans and the implications for vocational education R&D in the following excerpt of his speech:

> "I also warn you as educators, not to assume or pass judgment according to your particular academic training training or paradigm. You may ask: 'Why do Indian people return to the reservation?' They return because of their cultural heritage. It is their home. This phenomenon cannot be measured or catalogued for further inquiry; it must be experienced by the individual in his/her own heart."

On behalf of the Ohio State University and the National Center for Research in Vocational Education, we take pleasure in presenting to you "Educational Programs for Native Americans: Implications for Vocational Education R&D" by Joseph B. Delacruz.

Robert E. Taylor
Executive Director
The National Center
for Research in Vocational Education

EDUCATIONAL PROGRAMS FOR NATIVE AMERICANS: IMPLICATIONS FOR VOCATIONAL EDUCATION RESEARCH AND DEVELOPMENT

Joseph B. Delacruz

Chief of the Quinalt Indian Nation
and
President of the National Tribal Chairman's Association

I appreciate the opportunity to speak to you today representing the Native American world on the subject of vocational education research and development. Although I am not an educator, I believe I have a definite perspective on the issue which should be shared as vocational education begins to take a prominent position in the educational concerns of Native Americans, particularly on Indian reservations.

At first glance, considering the massive appropriations and comparative level of concern for vocational education by the federal government, there is a disproportionate lack of information on past vocational education programs for Native Americans. When political and economic history are taken into account, the lack of information and the necessity for a special 1 percent set-aside for Native Americans in the Vocational Education Act of 1976 becomes quite apparent. As we are all shaped by the historical events to which we've been subjected, I feel it is important to spend some time explaining the background history leading to our present situation.

I'm sure most of you are at least vaguely familiar with the Indian wars of the seventeenth and eighteenth centuries which terminated with treaties between the tribes, the establishment of Indian reservations by Congress, and the unique relationship between these governing bodies. These treaties established a trust relationship in which Indian tribes exchanged vast tracts of land for protection from encoaching U.S. citizens and education, health, and support services to aid the tribes in their development. Although this is a rather simplistic description of a complex legal relationship, the treaties were signed in good faith between sovereign nations.

Since the signing of the treaties, however, Indian people have not been given the right to control their own destiny, individually, and particularly as collective governing bodies. Most of you are unaware that Indian tribes were not allowed to govern their own resources until the Indian Reorganization Act of 1934. Thus, from the signing of the original treaties, unitl 1934, Indian people were forced to rely on the federal government for goods and services; to live through the ravaging influences of the Dawes Act of 1887 which divided the reservations into 40, 80, and 160-acre plots assigned to individuals rather than to the traditional governing bodies that had signed the treaties; to struggle for a sense of direction and personal identity in a world dominated by the Bureau of Indian Affairs (BIA).

The fact that the Bureau of Indian Affairs was originally part of the War Department should be understood as an ominous sign in and of itself. In addition, BIA maintained an attitude of paternalism toward Indians and imposed a mixture of Judeo-Christian philosophy and economic development ventures of questionable quality on the Indian world which simply maintained "war" on a mental plain. Add to that the termination policies of the 1940s and 1950s in which congressional logic intended to dismantle the Indian Reservation and move the American Indian into the "mainstream" of society. Considering all these factors, I feel most fortunate indeed to be able to address you today representing American Indian tribes.

In the early 1960s, Congress and the Kennedy-Johnson Administrations enacted legislation more responsive to Native Americans. These legislative changes advanced to passage of the Indian Self-Determination and Educational Assistance Act of 1975 (P.L. 93-638) which states, in part, that "the Congress hereby recognizes the obligation of the Indian people for self-determination . . . " and " . . . the Indian people will never surrender their desire to control their relationships both among themselves and non-Indian governments, organizations, and persons."[1] The Vocational Education Amendments of 1976 set aside 1 percent of the vocational education monies for tribes eligible under P.L. 93-638.

With this as background, let us look at past vocational education programs for Native Americans. All treaties contained provisions for vocational training, but the training was superimposed with assumptions by non-Indians as to the type of training and the process of instruction. As an example of the frustrations experienced by Indians, I would like to quote from dialogue between the Chippewea Chief Hole-in-the-Day and the then Commissioner of Indian Affairs E. M. White prior to ratification of a new treaty on February 22, 1855:

> COMMISSIONER: "I do not want to employ blacksmiths, farmers, etc., for you any longer than till it shall appear you are competent to get along and manage your own business. The clause is conditional. I am willing to compromise the matter, and strike out all but teachers. I do not mean by that missionary teachers. I refer only to such as are capable of giving instructions in education, etc.
>
> HOLE-IN-THE-DAY: The teachers who have been sent among us have never done us any good. They seem to care about nothing but their salaries. (Hon. H. M. Rice said that was literally true. He did not know a single Indian who had been educated by them, notwithstanding the large sums expended out of their annuities.)
>
> Listen Father, to me one minute, and I will make you understand what I mean. In all our treaties, there are provisions made for laborers, blacksmiths, teachers, etc., and we have expended a goodly amount for them. It has done us no good. It is very essential that the Indians shall be thrown on their own resources.
>
> COMMISSIONER: I am willing to do away with the employment of men to work by the government, but I want something reserved for educational purposes. Don't you, Hole-in-the-Day, feel the want of education? Would you not, for instance, like to know how to read this paper?
>
> HOLE-IN-THE-DAY: Father, it is twenty years since we began to receive annuities. Refer back, and you will find those stipulations for the employment of laborers, teacher, etc. They have done us no good. We have remained long enough in ignorance, depending upon others, and we now want to try something for ourselves. You will see that for twenty years that money was appropriated for education, but what good has it done us?"[2]

Sadly, Hole-in-the-Day's words of frustration at the inability of the tribe to control education programs have been echoed from Indian country for over a century . . . to fall on deaf ears. Because of the BIA circumventing the tribal governments and providing vocational counseling and training for the individual, most Indians were forced to leave the reservation for particular skill training in either BIA vocational-technical schools or state-federal vocational training institutions. Although many Indians moved to urban centers for employment utilizing their newly acquired skills, as many returned to their respective reservations with highly specialized skills unrelated to the reservation or area economy. In my own experience, I have many Indian friends adapting these specialized skills to the present realities of developing reservation economies.

I think it is important to emphasize a reality in the Indian world at this point which has direct, although abstract, relationship to vocational education research and development. I have spoken of assumptions by the BIA regarding Indian people. I also warn you, as educators, not to assume or pass judgment according to your particular academic training or personal paradigm. You may ask: "Why do Indian people return to the reservation?" They return because of their cultural heritage. It is their home. This phenomenon cannot be measured or catalogued for further inquiry; it must be experienced by the individual in his/her own heart. Most of you here today are second and third generations removed from your immigrant grandparents. I would contend that during quiet moments there is a faint calling in the backs of your minds to return, or at least, experience the surroundings and peoples of your origin. But the calling is becoming fainter, the relationship more abstract, and the demands of the immediate moment more important for you to heed the yearning.

There is a sense of wholeness in Indian country which is easily experienced, but difficult to describe. That wholeness provides a particular sense of meaning and purpose to our lives.

With that in mind, let us turn to present realities and needs in vocational education for Native Americans.

Congressional legislation in recent years has focused on reservation-based development. The Indian Self-Determination Act provides contracting authority for Indian Tribes to assume programs previously administered by the BIA or Indian Health Service. A variety of training programs, in particular, the BIA's Indian Action Teams initiated in 1972 and the Department of Labor's CETA programs, have provided employment on reservations toward tribal development. The 1 percent set-aside for Indians to be administered by the U.S. Office of Education is blatant indication that historical relationships change slower than congressional wisdom or social realities. Rather than the BIA assuming program control, Public Law 95-40 of this year directs the BIA to match the appropriation each year and to allow USOE to administer the funds.

In addition, a 1 percent set-aside from close to $1 billion in vocational education appropriations graphically illustrates another reality in Indian country. Most of the vocational education funds are spent through the states. Indian tribes, fearing the constant pressure from states to control aspects of reservation life, have not been anxious to seek direct training support from the states. The states, in turn, have not shown great evidence of concern for vocational education among Indian tribes with their state plans, advisory committees, or discretionary monies. The conference reports for P.L. 95-40 state quite clearly that the special set-aside for Indians does not reduce state responsibilities to Indian needs. Possibly an initial venture by the National Center for Research in Vocational Education would be to act as an ambassador of good will in helping state departments and Indian tribes plan, develop, and fund tribally-relevant vocational training programs.

I recommend for your initial review of Native American vocational education research and development needs, the proceedings of the recent conference on the theme: "Opportunities in Vocational Education for American Indians." Warren Means, a Native American and former member of the National Advisory Council on Vocational Education, has been an instrumental voice for Indian vocational education.

Listen to his words of frustration spoken at this conference in June 1977, and note that any phrases similar to those stated by Hole-in-the-Day in 1855 are not just coincidental. Excerpted from Means' remarks, "Present Law, Future Plans, and Indian Involvement in Vocational Education," are the following:

"Vocational training has not been gearing us toward utilization of our land of natural resources and has not equipped us to do anything to assume jobs that were related to development of the land and the natural resources . . . . If we control natural resources, then we should develop those natural resources. We can only develop those natural resources if we have the technical skills and the manpower skills to do so . . . . Our people have never had an opportunity to participate to any effective degree in the development of their human resources so that they can do these things with their natural resources. People do not realize that we control vast amounts of natural resources and the only reason that we aren't developing them and utilizing them to our benefit is because we don't have the human resources, the trained, experienced people that do it . . . .

Vocational education can be the cornerstone to sovereignty in the Indian world. Through men and women working to preserve what is theirs and to develop it in a manner that is benefitting them, that's when you have sovereignty."[3]

Means held hearings this year at strategic sites in the United States to investigate the effectiveness and current status of Indian vocational education from Indian leaders. This task force noted four central issues from the testimony regarding vocational education for Indian people. These included:

1. Indian people should be involved at all levels of the program including planning, implementation, and evaluation;

2. Each tribe's economic development plan should be considered as the basis for vocational education in that area;

3. Counseling and follow-through should be provided for the students and;

4. Curriculum in these vocational education programs should be made relevant to the Indian students.[4]

With this as a background, I would now like to address the question of vocational education research and development implications for Native Americans. First and foremost is the need to train Indians in the field of vocational education research and development. This should be done through fellowships placing Indian individuals in institutions such as the National Center for Research in Vocational Education and through training programs at the tribal and Indian urban center level to train those appropriate Indian individuals in your area of expertise. Obviously, you have all had years of experience related to your specialized field. We do not expect to establish immediate or short-range authority in Indian country in vocational education research and development.

Vocational education researchers and developers have expertise to apply their background and knowledge to develop solutions. Although we will have to rely initially on the ability to work together to adapt given products or tailor established solutions to our vocational education needs, in the long term we will need Indian people versed in the concepts and jargon of your field who understand the process by which you arrive at given solutions to problems in vocational education.

Let me respond a bit on this point so as not to shatter delicate egos or imply that Indians have a special corner on knowledge. A basic problem in the past has been that Indian people have been forced to accept solutions developed by others for our particular problems. This creates a dependency which, if allowed to develop, forces us to rely continually on your particular set of solutions.

We live in an age of rapid economic and social change. Although we will survive these new challenges, we will need the capabilities to adapt solutions and plan our futures according to our developing economies. The only way to insure that capability is to create an atmosphere for training to fill an expressed need. We will need expertise in the fields of vocational planning, counseling, statistics, curriculum development, project design, and evaluation. In these tenuous times, our basic need is to understand the process of vocational education research and development while incorporating products that work with our people.

I refer to a paper prepared by the education staff of the Organization of American States (OAS) entitled, "The Transferability of Technology." Their concern is with understanding the process in developing a given solution rather than the importation of a solution. Importation implies dependence. Indian country understands dependence and its ramifications very well.

We cannot imitate in the long term because that implies dependence on established solutions. We must incorporate, translate, and tailor present vocational education solutions to our R&D knowledge needs. Hopefully, in the long term, we will be implementing programs which incorporate the best of both worlds. To clarify my point, I quote from this OAS document:

> "The massive productivity of technological societies is due to the fact (in large part) that such societies are conditioned to the methodology, the process of designing solutions that will achieve objectives. Again, we must stress, that as each 'solution' generates new environments, new conditions, new expectation, new hopes, new wants, needs, drives, objectives and problems, there is an automatic escalation of the production of products. But the choice and production of products are not governed by magic as they are in nontechnological societies. They are governed by rational, logical systems of problem solving. In a technological society any product is designed and evaluated in terms of its capacity to achieve a stated objective. It is kept as long as it functions better than anything else available, and it is ruthlessly tested in a competitive environment. In technological societies corporate executives regularly attend 'schools' or seminars or workshops in which their behavior is tested to see if it is functionally relevant to the corporate objectives. If not, it is modified or replaced. When a member of a nontechnological society views a product, his/her psychological set is:
>
> > 'How can I use this wonderful product?'
> > It is a problem solver. An objective achiever. Magic.
>
> What he/she should import is the system that produced the solution. His/her question should be:
>
> > 'What is the process by which that particular group identified its own objectives and designed a solution based upon available resources that would achieve those objectives?'[5]

Since there is a definite lack of expertise in vocational education on Indian Reservations, we will need vocational education R&D expertise in the fields of vocational planning, assessment, and the coordination of available resources. Vocational planning will require working closely with tribal planners in developing programs consistent with tribal economic development needs. As mentioned previously, many reservations have individuals trained for positions for which there are no immediate application for acquired skills. Or, in the rush to reduce embarrassing high unemployment rates, Indians have been trained for positions with no possible advancement or vocations with minimal adherence to development plans.

In this regard, the recent American Indian Policy Review Commission established by Congress to review federal policy toward Indians concluded:

> "Despite the last 25 years of effort, the greatest barrier to increased employment on reservations is quite simply lack of jobs. In the period from 1966 to 1973 the BIA reported a figure for participants in Direct Employment and AVT that equaled 60 percent of those enrolled in the Indian labor force. If other training programs are considered, such as Indian Action Teams and CETA, it is not unreasonable to assume that every member of the Indian labor force has participated in a training program at some time. The continued high rate of unemployment of that labor force could be attributed to lack of appropriate training and lack of jobs. It is probably both."[6]

On related matters, there is no data base to determine who has been trained in given fields by either the Bureau of Indian Affairs, the USOE, or the Bureau of the Census. Take, for instance, the Indian Self-Determination and Education Assistance Act designed for Indians to control their own destiny through the administration of government contracts. Although the BIA had given "orientation or training" to "approximately 660 BIA employees in the implementation of P.L. 93-638 by May 1977; in regard to Indian training" the agency responds that:

> "We do not maintain a record of the number of reservation-based or urban Indians trained to administer the Indian Self-Determination and Education Assistance Act. Neither are we able to provide a reliable estimate since such training is provided to tribes from a variety of sources."[7]

At present, the American Indian Policy Review Commission describes the training on Indian reservations as follows:

> "The great majority of training programs directed at Indian people have involved teaching blue-collar occupations. Even where professional training has been delivered, the focus has been on training teachers, the social sciences and to a lesser extent, law and health. Few people have been trained, or have sought training, in the hard sciences, such as engineering, business, and administration.
>
> Why? With respect to the blue-collar occupations, the inadequacies of secondary education on the reservation is a potent force pushing the young Indian person toward trade schools; furthermore, this structural force is generally supported by the school counselors. With respect to higher education, the situation is somewhat more complex. Two forces seem to be responsible for the fact that the great majority of Indian students who go on for higher education opt for such disciplines as teaching and social sciences. One reason for this is that the only Indian role models young Indian students have encountered are usually in either teaching or social services. Another is that school counselors seem not to be aware that professionally trained Indian administrators or technical experts are needed on the reservations.
>
> So what needs to be done? Education and training must be intermeshed with reservation development. Skilled workers are required in many areas. Technical experts—e.g., engineers—are required. And finally, people with training in administration and management are required. The specific types of requirements vary from one reservation to another. But the principle remains constant. Indian education and training must support reservation development. People must be produced with relevant skills. Education and training programs for the sake of education must be replaced by education and training directed toward Indian self-sufficiency through resource development. Teachers, social service personnel are needed—and training should continue

In these areas. But on every reservation, there are potential engineers scientists, and administrators. And these potential engineers and scientists and administrators must be found and encouraged. To do this, a far better program of career counseling must be available on the reservation at the high school level and beyond. And of course, to be a better program, this career counseling must take account of the unique developmental opportunities in the Indian communities."[8]

Of equal importance is the growing federal interest in the field of career education at the elementary and secondary levels. Indian children should be exposed to career education options on or near the reservation to help them aspire to employment positions related to their future education and training. In the long term, these children are our future and we need to honestly outline future occupational options and provide support for their career aspirations. Thus, career counseling and education should be tailored to local tribal development plans.

Another area of immediate need is in helping adult Indians cope with the rapid economic developments and inherent occupational developments on Indian Reservations today. Many Indian adults, growing up in the 1950s with occupational aspirations related to existing manual labor, occupational demands, marrying, and establishing homes in rural areas have been swept into occupations for which they have been neither academically or emotionally prepared. Many have learned their new trades through On-The-Job Training (OJT), CETA programs, and by simply upgrading themselves in the tribal system through merit of performance. Due to their family obligations, distance from urban training centers, and the pressures of time and obligations, training has been a peripheral luxury. For others, their personal aspirations and family backgrounds limit their occupational goals.

In both cases, the willingness and capability to expand their skills and develop new occupational options in a rapidly developing economy is thwarted by the psychological trap of personal assessment of capabilities. In these instances, the application of educational psychology through individual counseling and classroom training could transform individuals from positions of perceived precarious inability to vocational fulfillment. Although I'm not an educational psychologist, the work of Leon Festinger and his colleagues with the Theory of Cognitive Dissonance should possibly be explored for potential application here. As I understand the theory, an individual's self-development is often blocked by false assumptions regarding one's own capabilities. Considering the rapid developments in recent years in Indian Country, this theory should be explored for relevant application to vocational training.

Our emphasis in the future will be to develop our human resources in congruence with tribal development needs. This will require a clustering of skills to allow mobility for staff as positions become obsolete or personal development warrants promotions. Personal skill assessment, identified professional or vocational education development requirements, and coordinated training resources will all have to be developed in consort with tribal development plans.

Finally, but not the least of our concerns, are those individuals who, due to family background, perceptual habits, and life style, require the most basic vocational training for tribal occupations. Modes of training, including the transfer of information and skill training, need to be researched and modified to meet their particular needs. Traditional approaches simply have not worked in the past and are more an indication of lack of interest in new training approaches than the inability of trainees to comprehend instruction.

In these cases, as prioritized in the Indian Education Act, Title IV, Part C for Adult Indian Education, special emphasis should be given to functional literacy training along with vocational

skill development. As noted by the Adult Performance Level research at the University of Texas, at least 20 percent of the adult population in the U.S. does not possess the basic capabilities to cope in modern society. To train individuals with the basic skills to perform a necessary occupation with no preparation to deal effectively with societal pressures once the paycheck is cashed is a tragedy of the saddest proportions. Without these skills, individuals are caught on the treadmills of continuous work to pay for debts accrued under the kindest basic human intentions promulgated by the most questionable moral sales practices in a capitalistic democracy. Thus, I believe the functional competency areas of occupational knowledge, consumer economics, government and law, health, and community resources should be incorporated into future basic skills courses.

I will close by addressing the issue of cultural relevance in vocational education research and development. We are on the threshold of vocational education programs which are designed for our people . . . our development. We ask that you be sensitive to our ways of looking at the world, relating to each other, and performing work. I like what E. F. Schumacher talks about in his book, *Small is Beautiful*. He talks about "Economics as if people mattered" and the application of appropriate technology. Indian people have strong interpersonal relationships. Our lives are built on separate and distinct heritages. Our perspectives on life are unique in an age of confusion. Our age-old values are being dramatically revived by the dominant culture as if they were new discoveries. As we would appreciate learning the modern processes in research and development, we invite you to learn about us and our ways. We don't want the work done for us. We want to work with you collaboratively in developing processes and solutions to our vocational problems.

As you scurry back to your desks and the demands of your respective occupations, and as I rush off to catch another plane in the seemingly never-ending round of meetings, I would like to leave behind the excerpted statement from a Canadian Indian on "Time." Time is important to us all these days. The writer notes that non-Indians developed time, which is an abstraction imposed on life, and particularly, on vocations. He states:

> "All my life I have heard non-Indians complain about the 'system.' But I have never heard any of them express the desire to get out of all systems. They all seem to have a better system they want to promote and impose. And the systems referred to have always been political and economic. A world of abstractions—that is the real oppression they feel—that is the actual system. A web of abstractions. And they are all caught in it like flies.
>
> Abstractions mask reality. Abstractions mystify and confuse people so badly, they don't know when they are being robbed and enslaved. And they don't know when they are robbing and enslaving others. They don't know they are locked into educational institutions, locked into professions and jobs, religious denominations, marriage contracts, political parties, timetables . . . locked into a system of living—and locked out of life. For (Indian people), time is a kind of living history, held between the latest infant born and oldest resident—a living flow of experience, issuing from what has happened, into what is happening now, and on to what is about to happen. And there is no point at which anyone can lay a yardstick of units on that river and accurately measure its flowing.[9]

Thank you for the opportunity to speak to you today.

FOOTNOTES

1. Indian Self-Determination and Education Assistance Act of 1975 (Public Law 93-638).

2. Deloria, Vine, Jr. *Legislative Analysis of the Federal Role in Indian . . . Education.* Washington, D.C.: Office of Indian Education, U.S. Office of Education, Department of HEW, 1975, pp. 61-63.

3. Means, Warren. "Present Law, Future Plans and Indian Involvement in Vocational Education." *Proceedings: Conference on Opportunities in Vocational Education for American Indians.* Denver: Coalition of Indian-Controlled School Boards, Inc., 1977, pp. 20-23.

4. Coalition of Indian-Controlled School Boards, Inc. Introduction to *Proceedings: Conference on Opportunities in Vocational Education for American Indians.* Denver: Coalition of Indian-Controlled School Boards, Inc., 1977, p. 7.

5. Clayton, John S. "The Transferability of Technology" (paper delivered at the Fourteenth Meeting of the Inter-American Committee on Education, Washington, D.C., November 5, 1974).

6. American Indian Policy Review Commission, *Final Report.* Washington, D.C.: U.S. Government Printing Office, 1977, Vol. 1, p. 352.

7. Director, Office of Administration, Bureau of Indian Affairs, U.S. Department of Interior, to Joseph Tallakson, Council for Educational Development and Research, May 10, 1977.

8. American Indian Policy Review Commission, pp. 349-350.

9. Pelletier, Wilf. "Time," *The Native Perspective*, 6 (May 1976), p. 28,

QUESTIONS AND ANSWERS

Question: What are the specific developments in your tribe? Do they relate to your natural resources?

I will be a little lengthy on this as I want to give you some related history about my tribe and my people. The Quinalts are historically woodworkers and fishing people. The first relationship the United States Government and the Bureau of Indian Affairs had with them was several attempts to make farmers out of the people on the Olympic Peninsula in the Rain Forest.

The blacksmith shop was still one of the biggest buildings in the villiage when I was a young man. I don't think we have anyone who knows how to be a blacksmith; besides, there was no need to have a blacksmith in a village of fisherman.

Anyway, we went through all the various changes that Congress and different administrations put Indian people through. During the 30's and 40's, in terms of resources and education, we probably had it better than most other people in the United States. Through the years of the Depression and up to and after World War II, because of the mismanagement of the fisheries and timber resources in that area, and because the salmon supply was beginning to deplete, we first became aware that we had to start attempting to change some of the direction in the lives of our people.

Of course, programs were available to us at that time. The Bureau of Indian Affairs was just beginning to go into their vocational training and employment assistance programs. I think I was one of the first persons to enroll in the BIA vocational training when I first came out of the service. We had many people that went away and received various kinds of training. Some worked in those skilled training fields sometimes for a year; some did not last a year; and many like myself stayed five or six years.

Because of the exploitation of our resources, the fishing was declining. Because of the way the timber was harvested, there was pollution of the streams. Just prior to the late 60's we had probably one of the most depressed areas or communities in the United States.

We had about a 50 percent dropout from high school among our young people. In 1967 we had probably one student in college. From the late 50's into the early 60's, we were beginning to have one of the highest suicide rates of any community of our size in the nation.

Probably with the initial funding of the Johnson Administration and the Office of Economic Opportunity, our people and our tribal government began taking a serious look at what could be done to change this situation.

During 1965 to 1967, I and a couple of other Quinalts began fighting the various systems, groups, whatever, and were able to develop the data to do a complete analysis of what happened to our people and our resources.

Our development began with funding from a Ford Foundation grant where we developed the ecological model of a 200,000 acre piece of real estate, with a lake and four rivers and all the exploitation that happened in that area and tried to put into that model the aspects of our culture and

our values. As we were developing that model, we put together our needs today and our future needs such as jobs. This is where we are today.

We began even at the elementary level to see that a lot of the state curriculum was not relevant to our students. Through a series of meetings of our own elders and people, we came to the conclusion that we should try to develop some curriculum and some other activities within our school system that were meaningful to our children. Our children sometimes eat salmon three times a day, five or six days a week, so that was one of the programs we went into. The students themselves—elementary, sixth, seventh, and eighth graders—and state hatcheries, federal hatcheries, university salmon research centers, all became involved. With the help of some of our technical tribal employees a closed hatchery system was built right in the elementary school.

We began building curricula in science and math around the salmon species. A few years ago we were having problems with some of our gifted students out of the eighth grade (which is as high as our schools go) when they got into mixed high schools off the reservation. Because of the change of schools, we ended up with some very brilliant students who dropped out by their late freshman and sophomore year. To change this trend, we tried to design all of our education needs toward where we were going to be in the years 1985 to 2000. Most of this is based around things in our environment . . . our ecology. Our young people began to see a future for themselves on the reservation. They are beginning to realize we will need them for our future development. Education began to take on meaning, and the dropout rate began to decline.

I think the model is relevant to the direction in which we are trying to lead our people. The school district to the north of the reservation has one of the highest dropout rates of the nation. People seem to think that one of the reasons for this is we have such a heavy rainfall there that the people are depressed. I find that hard to believe. It's a beautiful area even though it rains a lot. But that is the kind of system and the direction in which we are going.

Question: Can you suggest specific training for or screening of vocational teachers to make them more effective in serving native Americans?

I personally think that you need to know the needs of the students whether it be an Indian community or a non-Indian community. From my own experience in various schools, I found that no one was training the people in the vocational areas that they wanted to enter in the economy or for the jobs that were there. That is why Indian country ended up with over 10,000 welders and auto mechanics and nothing to weld or repair. In the Olympic peninsula area, for example, most of the people were fishermen or loggers. The populations there pretty much stayed at a certain educational level because the economy was well balanced. But, because of the decline in the timber industry and other changes, we need to look at local and area economies and establish economical development and vocational training programs that will be relevant in the future.

The area where I live, in the early 1900's and up to the late 1930's, had 136 sawmills. As the timber depleted, these mills all began to close down. People who were not retrained stayed there and pretty much lived in a poverty situation. My point is this: When vocational training is relevant to the economy of an area and when students understand that their training will result in meaningful work, we won't have to be so sensitive to teaching approaches. We are living in an age of rapid economic and social change. Many vocational educators are training for the past and students know it.

Question: Do many youths leave the reservations and return later? What are their patterns?

I believe that more of our Indian youth, nationally, are staying on the reservation and working toward some kind of training at home on the reservation. A lot of the tribal governments and people working in education are slowly designing educational facilities and programs on or adjacent to the reservation instead of young people having to go somewhere else for training. At Quinalts last year we were teaching college credit academic courses on the reservation credited by area junior colleges. Our staff people were doing the teaching and training. More and more of our people are staying at home. If they can't get the training at home, they aren't willing to go someplace else for it. They just wait until it is available on the reservation.

We have seventy or eighty students in college right now working on degrees related to our tribal development. They are learning to be fisheries' biologists, forestry managers, and workers in other fields that relate to our tribe. Some of the students have related to us that they feel they learn more during the three summer months while working with our people on the reservation than they do in the nine school months spent in the various schools or universities. During the summer, returning college students are employed by the tribe in positions related to their fields of interest. Possibly, we should take a closer look at this situation and keep them at home all together.

Question: Reservations vary across the country. What is the probability that they could generate the economic development to allow them to keep their people at home?

I have been to most of the Indian reservations across the nation. Even the reservations that seem to be the poorest in the United States seem to have something of value on them. The ones that seem to be the poorest in resources usually nave the most gifted and excellent craftspeople on them. Many of the people on the very small reservations are learning the techniques of marketing and are becoming a part of the system. They are no longer just giving their valuable crafts away as they did for years. Even the very small reservations, such as the ones that are only about a mile square in Washington, seem to have some economic resource or value. Even those very small tribes are taking a good look at development in relationship to the resources that they have.

Question: What is the population of your community?

We have three communities on the Quinalt reservation. One community comprises about 1,200 people; another community has about 700 people. Both of these villages have increased their populations over 100 percent since 1967. This is mostly due to people moving back. We have another community near Amanda Park which has about 600 or 700 people. One third of the population on Quinalt is non-Indian. That is the resident population. Our studies of people that are employed either through the tribe or through the logging and salvage operations on Quinalt indicate there are almost 5,000 people either directly or indirectly employed by Quinalt or because of Quinalt resources in the area.

Question: What would be the optimum arrangement between the federal government and the Indian nations to promote self-development to Indians?

We thought we had some decent legislation with Public Law 638 on contracting. We are not even off the ground, and we have run into several problems already. I think the tribes that are really

into contracting are beginning to surpass the bureaucrats that are supposed to be helping us. We are starting to surpass some of the people that are supposed to be managing the resources around us for the state and federal governments.

I think we are backing off in a different direction in recent years. We have been able to make progress in the training area. Besides the self-determination involved in 638 , there are some very strong Indian consortiums that are doing some excellent work on their own without the expertise that you people have in research and development in training. We have tied in with other national organizations and have a majority of people on the advisory board as far as what needs to be designed for management training to meet our needs as we see them. I think there needs to be more of this done by the federal government.

I don't know why, but when we move too fast it seems that people begin to feel we are a threat to them, especially people that are in the established bureaucracies. We go in one direction for a few years and, historically, if we seem to be making progress, someone reverses that direction. I am hoping that we will be able to build on a few of the things that we have been able to establish. There are several pieces of legislation that were almost unanimously recommended and supported by the Indian community within the American Indian Policy Review Commission. There were ten or twelve legislative areas that were pertinent in nature to our existence. Not one of them got anywhere in the House of Representatives.

Question: You mentioned that you hope that the National Center will serve as an advocate for vocational education for Indians. Could you elaborate on that?

At present we have only a few states with large Indian populations that have been willing to work with Indian tribes and Indian organizations. The Minneapolis area is one of them. In the Southwest, the Pueblo people are beginning to develop some relationships with the state. In some states, Washington, for example, we have had a complete breakdown of communications. Indian people are developing mechanisms to work with the state of Washington with cooperative programs. However, the Judge Boldt Fisheries decision and related treaty issues have been detrimental to those efforts. The treaty issues are in front of every Washingtonian's face right now. It has slowed things down as far as our negotiations in all areas. Possibly this Center could be a catalyst to improve communications or promote model state-tribal relationships.

We have some good examples in some regions of the country. The state of Minnesota and its various areas work very well with the Indian people. In Oregon, the Warm Springs Tribe probably is the one that we are pushing to eventually be a model for state, county, and tribal relations. The Warm Springs Tribe works very closely with the University of Oregon and Oregon state. Initially, when they started several years ago, they tried to project what their training needs would be for the tribe in generations to come. Economically, the Warm Springs reservation is going to be one of the tribes promoted as an example of what the benefits to our people can be through cooperative agreements between state institutions and state governments. The economic story is there of not only the jobs, but the great contribution of the Warm Springs people to the State of Oregon. The Warm Springs model could also work in other states. I think this institution can help us promote that.

Question: What kind of technical assistance could institutions such as ours provide in the development of career guidance programs for native Americans?

I think an institution like this could help us develop some of the training tools that are needed. Some may have to be of a particular design to meet some of our particular needs. You could help us develop the curricula for those needs. There are some situations that I would like to test your computer with. I would like to ask it some questions some day. Institutions such as this one could help us develop curriculum and training approaches unique to our needs and altered significantly from traditional training delivery philosophies. Hopefully, we can develop some techniques that can relate to our people.

Unless there is a need, all the papers and all the instruction materials in the world are meaningless. There are many types of repair vocational training material and many training programs but I found that with our people, that if there isn't a need and desire for training they won't learn.

Sometimes they have taught themselves without any training. The Quinalt people got lazy and quit paddling their canoes and designed a way to put an outboard motor on the canoe. It wasn't long before our people started getting competitive with those motors and racing them. They began changing the design on the outboard motors and making racing motors that competitive racing people couldn't compete with. It wasn't long before they knew how to completely tear down a motor and completely rebuild it. That need is there and it can be done. That is what we have to work out; what is the need, what is the desire of the individual.

Technical assistance ranging from curriculum design to career guidance must be developed with the individual tribes. The major vocational training systems and processes need to be adapted to tribal development plans.