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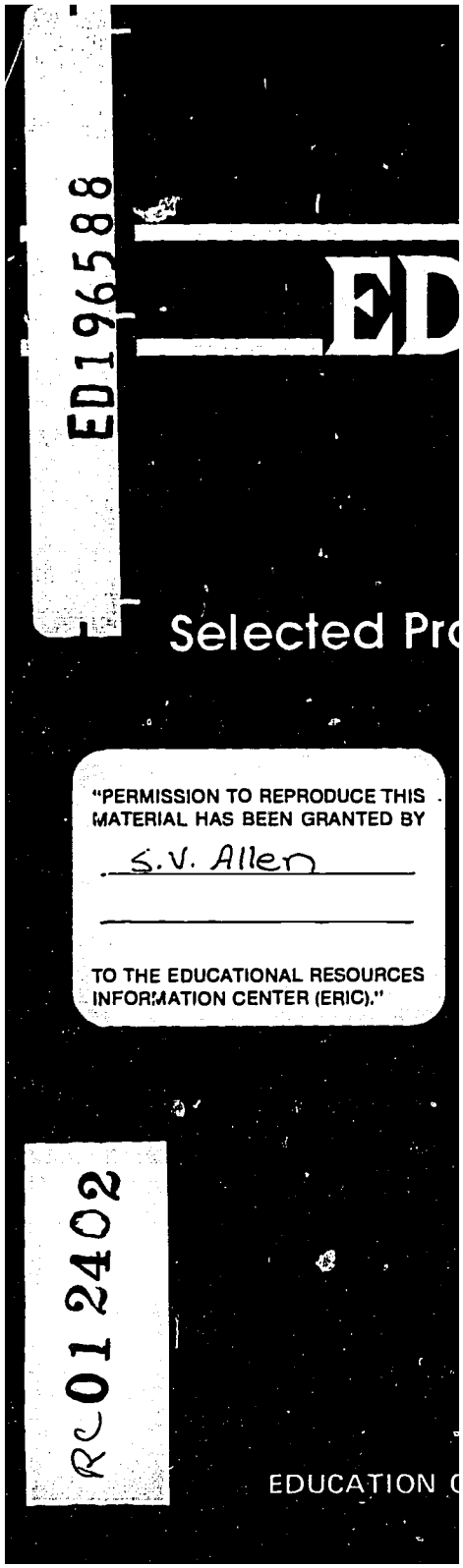
ABSTRACT

On-site visits and surveys of parents and students, as well as tribal, education, and government officials were utilized to gather information regarding selected Indian education programs and practices in Alaska, Minnesota, Montana, Oklahoma, and South Dakota. Many local and federally funded programs existed to provide Indian students with a bilingual/bicultural atmosphere and aid in the mastery of basic skills. Bilingual programs were particularly numerous, but basic skills programs were less so. Although Indian education curriculum development varied greatly from state to state and locality to locality, many school districts made concerted efforts to provide counseling, tutoring, and retention programs to help Indian students. Indians, however, felt that Indian-operated programs and schools were more responsive than public schools to the needs of Indian children. Indians supported alternative programs (usually federally funded) such as alternative K-12 schools, experimental "demonstration" school models, BIA contract schools, and adult basic education programs. Indian preference for teacher hiring was rare in school districts with many Indian children and active recruitment was infrequent. Cross-cultural training was suggested for non-Indian teachers. Parental and community involvement in Indian education programs was emphasized by many school districts and states. Other results concerned needs assessments, textbook selection, and higher education. (SB)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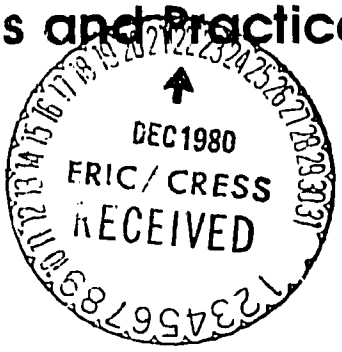
INDIAN EDUCATION

Selected Programs and Practices



Education Commission of the States
Denver, Colorado
Robert C. Andringa, Executive Director

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Indian Education Project
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November 1980

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The Indian Education Project of the Education Commission of the States (ECS) has two primary goals: (1) to identify and discuss the states' involvement in the education of Indian students; and (2) to suggest ways to coordinate federal, local and tribal activities so that state responsibilities to Indian education may be effectively met.

The five states that participated in the study are Alaska, Minnesota, Montana, Oklahoma and South Dakota. A national advisory task force composed of Indian and non-Indian leaders primarily from these states gathered and synthesized pertinent information about existing practices and programs. Through research and task force input and concurrence, the project staff will prepare and disseminate a series of project reports nationwide.

The task force will suggest program modifications — either through policy changes or the legislative process — that could be of value to the participating states, as well as to other states with Indian populations. In addition the project seeks to determine promising practices that can be shared.

The Education Commission of the States Task Force statements on Indian education stated herein recognize the federal trust responsibility established by the Congress of the United States through treaties made with Indian nations, legislation and court decisions. These precedents emphasize Indian sovereignty, Indian self-determination, and full involvement of the Indian communities at the local, state and national level in the establishment of educational policy for Indian citizens.

The Education Commission of the States Task Force also recognizes that the states have the primary responsibility to educate all Indian children and adults while the federal and tribal responsibility is to meet the unique educational and cultural needs of Indian students and adults.

It is further recognized that a cooperative effort between all groups concerned, regarding policy making and funding, must be implemented to achieve the full intent of this report — improved education for Indian people.

Contents

Introduction

A number of problems confront Indian education, with respect to curriculum, counseling, student drop-out rates, teacher training and sensitivity, affirmative action, higher education, and other areas. Many individuals in education and government are working to resolve these concerns. The Indian Education Project of the Education Commission of the States was established to study and report on the current status of Indian Education, as well as to make recommendations for further action.

This paper discusses selected programs and practices found in the states of Alaska, Minnesota, Montana, Oklahoma and South Dakota. The details of programs were gathered through recent Indian Education Project staff visitations and consultations with Indian and non-Indian educators, government officials, tribal leaders, parents and other interested persons, and through a recent in-depth survey of Indian education in the five states, the latter task performed by both project staff and in-state consultants. Discussed in the following pages are overall Indian education curricular programs, bilingual and bicultural Indian education, counseling and retention of Indian students, parental and community input into Indian education, staff development and recruitment, needs assessment devices that indicate the effectiveness of Indian education, the role of higher education in Indian education, textbook selection, and various miscellaneous programs and practices.

Programs and practices described in this report are only representative of a larger number of activities being carried on in Indian education. Moreover, many of the activities have not been in existence long enough to determine how successful they have been or could be in terms of meeting the needs of Indian children. An analysis also indicates that there is ample evidence that school systems still need to do much more to effectively serve Indian students.

In general, states believe that they should provide the same educational services and programs for all students. Therefore, in many instances, states are reluctant to fund special Indian education programs. Most funding for Indian alternative programs, curricular options, and schools comes from the federal government. While some programs and practices described in this report are funded by states,

nevertheless, it is a fact that most are funded by the Office of Indian Education, Bureau of Indian Affairs and other federal sources.

Further perusal of these programs and practices also indicates that some measure of success has occurred where Indian parents, teachers, and school administrators have been directly involved in the planning, design and implementation of Indian education programs and practices. Federally-funded programs and practices have particularly involved Indian people in the planning, design and implementation functions.

If an individual school or school district believes that the described programs and practices have value, it is recommended that they write directly to the mentioned school districts. In some instances, an inquiry to the state department of education might furnish the individual with desired program information.

The term Indian Education — as used throughout this paper — usually refers to bicultural and/or bilingual teaching that is provided specifically for Indian children and focused on the particular tribes with which the children are associated. Many times the bicultural programs developed in schools are offered to all children in the school. Thus, while the term generally refers to education designed for Indians, it can also mean — in terms of the other students in a school — education about Indians.

General Indian Education Curricular Program Practices

The overall development of Indian education curriculum is most often left to the curriculum/instruction division within the state department of education. Because not all states have separate or even identifiable departments of Indian education, program development often depends upon the interest and personal commitment of the curriculum people within the state department, and upon the direction of the superintendent of public instruction for the state. At the local level, Indian education is seldom an integral part of the regular public school curriculum; more often, attention to the needs of Indian students is the result of special programs financed by Title IV of the Indian Education Act of 1972, (Department of Education) and the Johnson O'Malley Act (1934) in the Bureau of Indian Affairs (BIA). The states included in our survey — Alaska, Minnesota, Montana, Oklahoma and South Dakota — had varying commitments to the general development of Indian education curriculum.

State Level Practices

The state of Montana has an "Indian Culture Master Plan" that sets out specific curricular guidelines for its various public school districts to use on a voluntary basis. Published in 1975, the plan sets out objectives and goals designed to make schooling more relevant to American Indian pupils. This document stresses curriculum that relates to Indian aspirations, values, customs and historical perspectives — in an undistorted way. The Montana plan also stresses the understanding of Indians by non-Indians — through programs that create among all students an awareness and appreciation of cultural differences — and of American Indian cultural contributions to our nation.

The state of Minnesota has legislated an overall master plan for and commitment to Indian education curricula in the public schools. This legislation, passed in 1977, calls for "curriculum that is relevant to the needs, interests and cultural heritage of American Indian pupils; curriculum that provides positive reinforcement of the self-image of American Indians; curriculum that will develop intercultural awareness among pupils, parents and staff." A number of pilot programs have been authorized and implemented to carry out this very clear legislative mandate.

South Dakota has a Curriculum and Instruction Division that works with individual school districts who request assistance. This division is beginning to work on options that aim at helping schools implement the most appropriate multicultural education possible

for Indian and non-Indian students, to evaluate curriculum for non-racist content, and advise teachers on how to create positive learning situations for Indian students. The Division of Curriculum and Instruction is also organizing various activities designed to help individual schools and school districts to create appropriate Indian-oriented curricular materials for the classroom.

Curriculum experts in Alaska and Oklahoma have put together Native and Indian education curriculum guides designed for use by classroom teachers. Materials in these guides are organized for the convenience of the teacher, and stated objectives stress that schools need to include in their curricular design an educational climate that will help both Indian and non-Indian students learn and recognize the unique contributions of the American Indian.

Local Level Practices

The Department of Indian Education is a component of the Educational Support Services Division for the Minneapolis, Minnesota, school system; it is one of only two such locally-funded Indian education departments in the nation. Besides administering special programs to serve Indian students in the district, the Department also provides direct curricular support services to schools and other agencies, aimed at meeting the educational needs of Indian students in the regular academic setting.

The Anchorage, Alaska, school district has a federally funded program that concentrates on meeting the unique needs of all Native students — Aleuts, Eskimos and Indians — enrolled in the public schools. Curricular design is organized around instruction that can help Native students attain independent adulthood through the public school setting. This goal is sought by promoting the development of individual responsibility, encouraging Native students to take charge of their own lives, and helping pupils realize the value and importance of education.

Tulsa, Oklahoma; Great Falls, Montana; and Rapid City, South Dakota; are some of the other school districts actively designing and planning Indian education curriculum for their Indian and non-Indian students. These school districts have staff people who monitor, assess and make recommendations for various Indian education bicultural and bilingual programs in their schools.

Bicultural, Bilingual and Basic Skills Programs

Bicultural

One of the often expressed concerns of Indians — parents, tribes and educators — is that Indian education should expose Indian children to the dominant culture in such a way that they can function efficiently and effectively in that setting — without losing contact with or faith in the value of the Native culture. Because the traditions and values of Indian and White cultures are markedly different and because Indian languages and English have descended from totally different language families, the Indian child is often subject to a type of culture shock when thrown direct into a typical American public school. For this reason, these children cannot relate quickly to the teaching provided, and often get a slow start in the basic skills. Frequently, teachers who are ignorant of these effects assume that the children are not intelligent or that they are resistant to learning. These assumptions on the part of the teacher compound the problem, as the children are likely to believe the subtle messages communicated to them by the teacher's attitude. Thus, the important aspects of Indian education are the provision of a bicultural atmosphere, the use of native languages in at least part of the teaching, and special attention to mastery of the basic skills. A number of programs, most of them federally funded, in the states surveyed, are addressing these needs and problems.

In addition to the curricular programs mentioned in the previous section a number of school districts in the surveyed states have special programs concerned with American Indian culture and tradition, and basic skills development. For instance, school districts like Nowata and Catoosa, Oklahoma, use state-approved and state-designed textbooks on Indian culture and tradition in their classrooms.

Shannon County, South Dakota schools, including Rocky Ford, Red Shirt Falls, Wolf Creek and Batesland, have Title IV programs that create cultural awareness through native dances, through Indian social clubs and costumes, through natural science school fairs that are reservation-wide stressing Indian culture and academic excellence. Indian artists also teach sculpture, theatre, art, Indian legends and traditions.

St. Paul, Minnesota, has a federally funded culture and tribal studies curriculum. This school district also has its own published Indian storybooks, and a cooperative language and cultural development program for the Ojibwa tribe. Duluth, Minnesota, has cultural classes that are held weekly at four elementary schools, a cultural enrichment summer program for students in Grades K-6, credit classes in tribal history and various aspects of the Indian culture at three high schools, a pre-school Ojibwa-oriented culture/ Indian language program, and a basic cognitive skills program at one elementary school.

Minneapolis, Minnesota, has a "North Wind Warriors" classroom program, funded through Title IV, designed for exceptional, high-potential Indian youth. All classroom activities are cultural in nature and stress the concept of the extended family as a traditional tribal value. All students who are enrolled in the program receive individualized and group instruction, with special emphasis placed on oral tradition, cross-age learning, traditional ways of Indian people, and decision-making by group consensus. Another Minneapolis-based program is centered at the Hans Christian Andersen school. School personnel use this project to review and evaluate materials on Indian culture and tradition that would be useful to all elementary school classrooms. Resource people from the Indian community as well as project staff members serve as teachers for the mini-courses on Indian history and culture taught at this special school.

Anchorage, Alaska, stresses Alaskan Native, Aleut, Eskimo and Indian, materials that are designed to help both Native and non-Native students understand each other better, and curriculum that helps individual students develop a sense of pride in themselves as people and as members of a total community. Tradition, a sense of belonging, a good self-image, cultural awareness and other values are promoted by the program structure. Schools in Great Falls, Montana, also focus on materials designed to improve students' pride and knowledge about their Indian culture and traditions.

The Iditarod Area School District, located in west central Alaska, has a bilingual/bicultural program serving 390 students scattered over the district in nine schools — seven elementary/junior high schools and two high schools. The bicultural program stresses school curriculum built upon parental desires and community needs, and focuses on developing the individual student's self-worth and self-esteem. This option is also closely interrelated to the development of language skills for the Native student.

Bilingual

In 1975 the Alaskan State Legislature passed a law requiring that bilingual and bicultural education programs be provided in all schools where there are eight or more students of limited English-speaking ability. This legislation also established the Alaska Native-Language Center at the University of Alaska. The center has actively encouraged and helped local school districts to expand and preserve over 20 native languages, In 1979 the legislature funded the bilingual program at 5.2 million dollars and tied it to the state "Foundation" program. This process allows school districts to budget for bilingual and bicultural programs without depending also on federal funds. Classroom programs where the Native language is primary and English secondary, exist in Kuskokwim, St. Mary's and other school districts.

The bilingual program in the Alaskan Iditarod Area School District has the ultimate goal of helping Native students to become fluent and flexible in the use of language. Students must not only become fluent users of a language, but must also recognize that the function and character of a language changes according to the social situation and cultural context within which it is used. Programs One and Three — Native Language and Native as a Second Language — are taught by Native language instructors; Programs Two and Four — English Language and Cultural Studies — are taught through the regular classroom program and using regular classroom teachers and local resource persons. Program Five — Special Projects — is aimed at correspondence students.

The state of Oklahoma has a number of bilingual education programs. These particular programs concentrate on the Choctaw, Cherokee and Seminole languages and are located in rural schools that have a significant number of Indian children. The Choctaw program for instance, is in place at four pilot schools. In addition to language teaching, it concentrates on better understanding between Indian and non-Indian students, and between Indian students and their teachers. The Cherokee Nation program emphasizes career awareness, culture, language fluency and literacy. The Seminole program emphasizes the study of Seminole history, culture, and language and is aimed at helping individual Seminole students acquire positive self-images. Bilingual instruction is given to Indian and non-Indian students in a common classroom setting, and Seminole Indian people are employed as bilingual assistants in each classroom. The parents participate in the Seminole program and offer stories and legends to Indian and non-Indian students about the Seminole tradition and culture.

Minnesota recently established an Indian bilingual education component as part of an overall state goal to increase and develop intercultural awareness among all Indian and non-Indian pupils, parents, teachers and administrators. School participation is voluntary, and districts like Duluth, Granite Falls, Cass Lake, and Minneapolis offer American Indian language components at various elementary schools as part of the overall instructional program effort. They are for all students on a voluntary participation basis. In addition, the Minnesota Bilingual Education Act of 1977 created programs and funding for instruction in languages other than English. The Ponemah school on the Red Lake reservation has one such program presently funded under this Act. Ponemah has an all-Indian student body and offers all curriculum for Grades K-6 in Ojibwa language.

At the local level, Hardin, Montana, has a bilingual education program that stresses the use of both the Crow and English language in the classroom. Moreover, 10 percent of all bilingual educational dollars authorized for the school district are used by Hardin to employ Indian teacher aides. A number of Indian people originally hired as teacher aides have gone on to become certified bilingual and bicultural education classroom teachers.

Batesland, South Dakota, and other Shannon County schools, have a basic bilingual educational program for Grades K-3, and are gradually expanding this effort to include Grades 4, 5 and 6. Special materials have been designed and are utilized in the classroom for all subject areas. In addition, the Lakota language program aims at building listening, thinking, speaking, reading and writing skills through the bilingual approach. English is utilized as the primary language of instruction, and Lakota is used as a second language of teaching.

Basic Skills Development

No statewide programs were found to be addressed specifically to the basic skills problem, but several school districts in the five surveyed states do give special attention to the improvement of basic skills (reading, writing and mathematics) for Native Alaskan and Indian students. For instance, the Lower Kuskowim school district in Alaska has a bilingual component for Grades K-3 stressing instruction of basic skills in the Yupik language. Individual pupils are also tutored in basic skills, as required.

Schools in Rapid City and Winner, South Dakota, have special remedial reading programs. Catoosa, Oklahoma, has an in-depth, regular-classroom mathematics and remedial reading program for

Indian children in the public schools, and a summer basic skills program that attracts over 70 Indian students in need of special assistance to improve their skills in reading, writing and mathematics.

Hardin, Montana, schools have Crow-speaking teacher aides in every district classroom on the Crow reservation. These individuals work with Indian children on a one-to-one basis and help them develop and improve reading, mathematics and language skills. Hardin teachers, parents and staff have found that as student skill in the Crow language improves, so also do English, reading and mathematics skills.

Nineteen schools in northwestern Minnesota have "Comprehensive Special Education Projects" that resulted about six years ago — from a civil rights complaint by an Indian parent. This project focuses on Indial students who are handicapped, potentially handicapped, dropouts, and potential dropouts in a school district. Social worker aides work with schools, parents and others to identify Indian pupils who require special education services. These aides also work with schools to see that this assistance is provided within the school system, either in the regular academic setting or in a special program.

Counseling, Tutoring and Retention Programs

Both Indian and non-Indian educators, parents, tribal officials, legislators and others indicated that a number of Indian students need special assistance to stay in school and graduate. A number of school districts in the surveyed states make concerted efforts to counsel, tutor and help Indian students remain in school.

The Minneapolis public school system uses social worker aides to counsel, assist, tutor and act as advocates for both Indian students and parents. Indian college students also serve as peer counselors and work with individual Indian pupils to develop positive attitudes that will help them stay in school. The social worker aides and peer/para-counselors also provide counseling, tutoring and job referrals for Indian students, and maintain close home communication and contact with parents. The peer counseling program alone has reached over 300 Indian children since its inception in 1976 and has received strong support from participating school administrators. Duluth, Minnesota, has Indian resource people who act as a liaison between Indian students, their parents and the school; work with potential and actual school dropouts; find tutors for Indian students; and work in many other ways to keep these children in school.

Great Falls, Montana, has a federally-funded home-school coordinator program. The Indian counselor works actively in the school setting to help the student receive any special tutoring or counseling that he or she may require. The counselor also goes into the home and works closely with Indian parents in cooperative efforts designed to keep their child in school. The district carefully evaluates the results of its efforts, asking parents and children to tell the school administration and teaching staff how effective this coordinated effort is. This emphasis has increased both student interest and desire to remain in the regular academic setting.

The Tulsa Public School district has a Title IV funded counseling and tutoring program that concentrates on the rural student moving into an urban environment and academic setting. This program is designed to improve achievement levels of Indian students, retain them in school, improve personal and school adjustment for Indian pupils, and assist Indian students and their families to relate home life successfully with school interest, achievement, health and nutritional needs. Trained tutors assist children with the development

of basic reading, mathematics and communications skills, and experienced counselors assist Indian pupils with any special concerns or problems. They also arrange field trips related to career exploration and, where appropriate, visit Indian families to encourage family support of the child in the educational setting.

Dropout rates among Indian students in Shawnee, Oklahoma public schools have dropped from five percent annually to less than one-half of one percent since the implementation of a counseling and tutoring program funded since 1973 under Title IV. In 1973, moreover, an average 20 percent of all American Indian students were absent daily, but in 1979, less than 8 percent did not attend on a daily basis. Too, in 1973, only 7 American Indian students graduated from high school, but in 1981, about 80 will graduate.

This change has resulted from the use of a counselor aide program that requires aides to work closely with students, regular classroom teachers and parents. Many American Indian students also attend summer school programs in remedial reading, mathematics, arts and crafts, and physical education. The program succeeds too because Indian parents participate actively in curricular decision making, are kept informed through a regular school newsletter, and participate in workshops designed by the Shawnee schools to solicit parent input.

Workshops are also held for teachers when requested, and Indian curricular programs, with culturally-related activities are packaged and taken into regular classrooms when teachers request them from the Title IV program staff. Educational field trips, vocational information, college and university assistance, exhibits of students work and other mechanisms also contribute to the success of the Indian education program in the Shawnee, Oklahoma Public School District.

Counseling efforts and tutoring functions in Rapid City, South Dakota, focus on student retention, career awareness, problem-solving, role identity and personal behavior. School and home-visit counseling is carried out with local school district funds as well as under Title IV, Part A, of the Indian Education Act of 1972.

Counselors in the Anchorage, Alaska, Indian education program focus on making Native students — Aleuts, Eskimos and Indians — feel comfortable in attending, participating in and remaining in school. The Anchorage staff assigns individual counselors to schools with high concentrations of Native students. In addition to developing good working relationships with individual Native students, these counselors act as advocates of Indian student rights — being

intermediaries between student and teacher, between student and administrator, and among the student body. They also work to help individual students overcome problems of alienation, unassertiveness, maturation, prejudice, and lack of social or academic skills.

Anchorage has also experimented successfully with a program directed toward student dropouts, ages 14-22. This program offers these students three options: a) a return to the regular classroom setting; b) an opportunity to work for the GED (General Equivalency Diploma), which can be granted at age 18; and c) individualized home study in the village, coordinated by traveling teacher-tutors and video tapes and cassettes.

Alternative Indian Programs

A number of curriculum innovations have been designed to help bridge the gap between schools and Indian communities. In addition, new programs and schools have been implemented by and for Indian people. These options permit Indian parents and communities to participate in closer, more responsible relationships with the education of their children, and with the management of programs and schools.

Generally, Indian parents and communities believe that Indian-operated programs and schools are more responsive to the needs of Indian children than regular public schools. The federal government funds many of these new options for Indian children. States usually will fund only nonacademic services like transportation and lunch programs in Indian alternative schools. Indian children and tribal communities now participate in such activities as alternative K-12 schools on and off the reservation, experimental "demonstration" school models, Bureau of Indian Affairs contract schools, and adult basic education programs.

Alternative Schools

Indian-operated schools in Alaska, Minnesota, Montana, Oklahoma and South Dakota attempt to give students and parents as many alternatives as possible, particularly when the traditional school system does not meet their needs and concerns. Two such examples are Rocky Boy on the Chippewa-Cree reservation in Montana, and The Red School House in St. Paul, Minnesota.

A number of Indian people regard the Rocky Boy Elementary School as a model for the teaching of Indian culture and language in all schools attended by Indian children. This school has been operating since 1970, at which time a bicultural and bilingual curriculum was introduced. It came into being when Indians succeeded in their efforts to establish an independent public school district on the reservation, rather than have their Indian children bused 30 miles away to a predominantly white community of 15,000. Funding has been the primary problem for this Montana school, with most money coming from Title 4, Impact Aid, and from BIA resources.

Basically the school emphasizes local Indian control of the educational process and bilingual, bicultural curriculum development that instills pride in the individual Indian pupil for his Chippewa-Cree heritage. Courses in traditional academic subjects are also taught.

The Red School House is located in St. Paul, Minnesota. It is an Indian alternative school that was founded by the American Indian Movement in 1970 to counter the problems of the cultural gap in the public educational system and its relationship to Indian students, and the lack of cultural recognition of the American Indian in the school system. The Red School House was founded to counter these problems, and to instill self-confidence and pride in Indian students. Currently this school operates under grants from the U.S. Department of Education, Title IV, the LEAA Governor's Crime Commission, Parole and Probation Project, and grants and donations from private foundations and individuals.

While offering the standard courses found in most public schools, the Red School House differs from other schools, in that all courses are taught from an Indian perspective. Emphasis is on a learning system that prepares Indian students for living full lives in a modern American society. At the same time, the program aims at giving students a culturally-rich background that will help them to derive strength and enrichment for their existence inside and outside the Indian community.

Students are not grouped into the normal structure of 12 grade levels, but rather into four groups according to age and ability. Area 1 includes all preschool students, Area 2 comprises ages 6-8 or students with those abilities, Area 3 encompasses ages 9-12 or students with those abilities, and Area 4 enrolls ages 13-18 or students with those abilities. For some classes, students are separated into two groups to lessen the teaching load, provide more individual attention and stimulate discussion. Some classes assemble the entire school population into a single classroom, and most classroom settings emphasize a "circle of learning" concept wherein students and instructors are arranged in a circle, with the teacher taking the circle for teaching purposes and with students many times occupying the center to provide and present their ideas for discussion. Faculty believes that the circle of learning adds to a feeling of family and mutuality as well as self-respect — all students are in the circle and no one is in front of anyone else; there is literally no back row for any Indian student.

Total community involvement is the basis of the Red School House philosophy, with everyone having a voice in education decision-

making. Even the students are involved in planning activities, handling discipline problems and evaluating school functions.

A recent Coalition of Indian-Controlled School Boards' newsletter stated that the Red School House emphasizes that "it takes the teaching of survival skills for modern living along with cultural knowledge and traditional values in order to build strong leadership for tomorrow. That is why we think our school is needed. That is the way that we run our school."

The Red School House in St. Paul, Minnesota does not serve only as a school. Adult education programs provide classes for Indian students who have not completed high school; the graphics program trains high school students in design, commercial art layout, screen painting and offset printing; the Drop-In Center provides Indian youths with social activities; the Parole and Probation Project aids Indian youth in Ramsey County with problems concerning police and the legal system; the Day Care Center provides free day care for working mothers.

The Native American Center in Oklahoma City, Oklahoma, and agencies in other target states provide similar functions and services. They do not, however, always offer total education programs for Indian children and adults.

Bureau of Indian Affairs Contract Schools

The Indian Self-Determination and Education Assistance Act, P.L. 93-638, passed in 1975, was designed not only to strengthen tribal government, but to increase Indian participation in the education of Indian children. For instance, the Act authorized the Secretary of the Interior to enter into a contract with any tribal organization to plan, conduct and administer its own education programs.

Since that time, a number of bureau contract, Indian-operated schools have emerged in our Indian Education project states of Alaska, Minnesota, Montana, and South Dakota and Oklahoma. One such bureau contract school is located on the Mille Lacs Lake Chippewa reservation in Minnesota. "NAY AH SHING" was established in 1975 as a private school and is now contracted as an Indian-operated contract school by the Bureau of Indian Affairs.

"NAY AH SHING" is operated as a viable alternative to the slowly-declining bureau-controlled school of many years. This school offers basic education programs in English, mathematics, social studies, arts and crafts, Indian language, traditions, and Chippewa culture and in other areas of need and concern for the Indian child in this school.

It provides academic services for students in grades 7-12, and emphasizes an individualized format. The overall emphasis is on a bicultural teaching format that is directly related to Indian student environments, and that is directly focused on values and a respect for all things.

An all Indian school board sets policy and the tribe controls the direction and focus of all education programs. "NAY AH SHING" is basically independent of the public school system and is free to set the guidelines that affect all education programs and teacher certification. Certification of its graduates by the Omamia Public School district, however, subjects this Indian-operated school to the requirements set by law and by the state department of education for pupil instruction requirements and for teacher certification.

Experimental Schools

One alternative indicating the ability of Indian people to educate their children is that of the experimental "demonstration" school. Such a school seeks to provide Indian children with quality education in a learning environment that enhances pride in Indian heritage, fosters a strong self-concept, and increases academic achievement with the entire process designed and operated by Indian people.

Experimental demonstration programs have several major functions. One of these functions is to demonstrate ideas in operation for improving schooling, and the second is to demonstrate how to put together the resources necessary to establish and nourish a school program. The first function demands educational resourcefulness; the second, political resourcefulness.

The Pikuni Community School, located in Browning, Montana, was established in 1971 to provide an alternative form of education for Indian students who had dropped out of the public schools before completing their high school requirements. Pikuni, first known as the Blackfeet Community Free School, is a bicultural institution that emphasizes the development of Indian cultural art, while at the same time, it offers those courses of education required for survival in the dominant society. All instructors are certified by the Montana State Department of Education and are required to have exceptional aptitudes in their field of instruction. Although the state system provides nonacademic funding for transportation and lunch programs the basis funding of the school comes from federal agencies.

Pine Point Elementary School, located in Ponsford, Minnesota, is an experimental school that was established in 1970. State financial

assistance is provided for basic support, for transportation and lunch programs at the school. Pine Point seeks to supplement the total program to upgrade the educational achievement of elementary school pupils in a rural setting, through a culturally-sensitive, behaviorally-engineered instruction program.

The Minnesota school concentrates on upgrading the mathematics and reading achievement of Indian pupils, generates a learning environment consistent with the culture and live styles of Indian people — which environment is perceived as desirable by community members, parents, and pupils served by the school. Instruction programming emphasizes postive reinforcement to learning tasks, individualized instructional tasks, and Indian heritage content of history, traditions, culture, legends, language, music and art of the Chippewa Indian people.

Other experimental schools that serve Indian pupils are located in Alaska, Oklahoma and South Dakota. The primary emphasis of all these schools is to provide Indian students with a viable alternative to the public school.

Adult Basic Education

A recent Indian Education Project report "Indian Education: Involvement of Federal, State and Tribal Governments" indicated that nearly one-half of all reservation Indians have an elementary education or less, with only one-fourth of them managing to attain a high school diploma. Statistics indicate that the dropout rate remains high for both reservation and non-reservation Indian students, and that proportionately fewer Indian high school students graduate than do non-Indian students.

Many Indians are candidates, therefore, for adult basic education programs that seek to help them overcome the obstacles to graduation that had earlier prevented them from finishing high school. Adult basic education programs that concentrate on providing the Indian adult student with either a high school diploma or its GED equivalency are emphasized in each of the target states of this project — Alaska, Minnesota, Montana, Oklahoma and South Dakota.

The Indian Adult Basic Education program (IABE), in conjunction with public school districts, serves the Indian adult population across the state of Minnesota and is funded by both state and federal agencies. Well over 600 American Indian adults in Minnesota have received GED's since this program began five years ago.

The Minnesota IABE program provides basic skills in reading,

writing and arithmetic to American adults, and emphasizes individualized instruction and counseling programs, based on the immediate needs and concerns of the individual Indian adult. The program also assists school districts to work with Indian communities in the planning, development, implementation and administration of the IABE program, to insure that establishment of a program that will meet all of the education needs of the Indian community. In addition, flexible learning environments responsive to the culture of Minnesota Indians, technical assistance and inservice training for professional and paraprofessional staff, and the hiring of culturally sensitive instructors and community-oriented aides are stressed by the program.

The Cheyenne and Arapahoe adult education program, located in Weatherford, Oklahoma, also emphasizes classes that help the adult Indian to obtain a GED certificate.

The Blackfeet Heritage Program, sponsored by Browning Public Schools and funded by federal funds, develops Blackfeet cultural materials. Anchorage, Alaska public schools concentrate on GED equivalency programs for the adult Natives in their area.

For the most part, Indian tribes, parents, and communities believe that Indian-operated schools like those described in the preceding paragraphs best reflect Indian history, customs, life-styles and values. These Indian-operated schools are an attempt made by the Indian educators to address these and other concerns that affect the education of Indian children.

Parental and Community Input

Many states and local school districts stress Indian parental and community input into the decision-making process for schools. In the State Department of Education in South Dakota, the Division of Curriculum and Instruction, for instance, has an Indian advisory board that includes people from the Indian community, parents and tribal leaders. This board meets with the state curriculum and instruction staff and advises them on specific Indian education concerns. Indian people also serve on the state textbook review committee, on the needs assessment development committee, and on the State Standards of Excellence for Indian Education Committee, thus providing input into decisions made by the Division of Curriculum and Instruction for the South Dakota Department of Education.

Oklahoma and South Dakota have state Indian advisory boards that work primarily with curriculum and instruction personnel to effect changes in Indian education throughout these states. The state of Minnesota has a state advisory task force on American Indian language and culture education. Minnesota Indian parents are also active in the formulation of policy and procedures relating to their 1977 legislated American Indian Language and Culture Education Act.

At the local level, parental and community input is largely the result of federally-mandated participation in Title One, JOM, and Title Four programs. In Title One of the Elementary and Secondary Act of 1965, for instance, Indian parents serve only in an advisory committee function. In Title Four of the Indian Education Act of 1972, and in Johnson O'Malley programs, the federal government requires that Indian parent committees approve all Indian education programs before they will be funded by the federal government.

A few local education agencies request input into decisions involving the education of Indian children. For the most part, however, parents and tribal communities have little impact upon and input into the decision-making process that involves the education of the Indian child, beyond the scope of special categorical Indian education programs.

Staff Development Programs

Indian parents feel that many teachers are insensitive to the needs and concerns of Indian children in their classrooms. One of the remedies that has been suggested to improve teacher sensitivity to the Indian student is that of inservice staff development. Several states give attention to this need, and a number of school districts included in the Indian Education Project survey indicated that staff development is emphasized in order to better serve the Indian student. How successful these inservice programs are, however, has not been documented by any of the schools that indicated that they provided inservice, sensitivity training workshops and seminars for their teachers and school administrators working with Indian children.

The Anchorage school district holds half-day and day-long inservice workshops for its teachers and administrators — for which a local university gives one hour of credit. Other major targets for this sensitivity program are tutors and tutor/counselors and Native-resource people involved in teaching cultural heritage programs in the public schools.

In the state of Oklahoma, individual school districts hold workshops and institutes for their teachers — although infrequently — on Indian culture, history and tradition. Recently too, the State Superintendent of Instruction implemented a Teacher Awareness Institute, which met for the first time on November 29-30, 1979. Thirty non-Indian teachers who work closely with Indian students were selected for the institute. Seminars included topics like "The Psychology of the Indian Child," "Why Indian Curriculum?" and "What to Include in Indian Curriculum." Media people from the state department filmed and taped all seminar sessions. The tapes and films are available to superintendents and school districts across the state who might wish to hold their own awareness workshops for non-Indian teachers and administrators working in the public schools with Indian children.

Montana local school districts can provide a voluntary inservice course for their teachers. This training includes cross-cultural awareness, social and personal value systems, native-American history and culture, and classroom techniques for teachers of Indian children. Objectives of the course include teacher awareness of Indian student backgrounds and concerns, teaching skills for Indian

education programs, and information and communication techniques for working with Indian children in the public schools.

The school district in Hardin, Montana, has an intensive fall inservice workshop for its teachers and administrators. For three days these individuals concentrate on cultural awareness training, as well as on relevant curricular materials and testing techniques. The workshop has been repeated for several years and has been modestly successful in improving the education environment for Indian pupils.

South Dakota requires three hours of American Indian studies in its teacher certification programs for prospective teachers. Teachers from South Dakota already in the system, however, and teachers who come into the system from other states are exempt from this requirement.

This state also has a federally-funded program called DIAL, "Developing Indian Administrative Leaders." The university-based program is carried out in cooperation with various public school districts, and is designed to train and prepare Indian educators as elementary and/or secondary school administrators. Graduates are usually placed on or near Indian reservations, and they often serve as tribal leaders and role models for Indian children, as well as educators and trainers for both children and adults. The program also focuses on strategies that will bring about a greater degree of community involvement in the education of Indian children.

As a final example, Minnesota has a Board of Teaching that certifies people who have the competence to teach American Indian studies and/or language, but who may or may not have degrees. The purpose of this plan is to put more American Indian people into the classroom in ways that will improve sensitivity to Indian student needs and concerns. School districts like Duluth, and Minneapolis and others hold annual inservice teacher training seminars and workshops.

Staff Recruitment/ Affirmative Action

Many Indian and non-Indian educators, as well as parents, suggest that Indian preference for teacher hiring is rare in school districts with large numbers of Indian children, and is nonexistent in other schools. Statistical information also suggests that active recruitment of Indian teachers and administrators is infrequent in the average school district.

Federally-funded programs often require Indian hiring preference, and in many instances school districts do follow this mandate from the federal government. In addition, several states and a number of school districts give special attention to this problem. For instance, Cloquet, Minnesota, and Hardin, Montana, collect and analyze hiring information and make recommendations regarding the hiring of American Indian teachers and administrators. The data is used to determine recruitment goals and objectives and ways in which these goals and objectives can be accomplished over a reasonable period of time.

In the state of South Dakota, the Indian education department conducts an annual statewide survey of the state to determine how many Indian teachers and administrators work in public schools, bureau/contract schools, private schools, vocational education institutions, colleges and universities. The school district of Rapid City, South Dakota, moreover, has an affirmative action plan that works out a proportional distribution of racial and ethnic groups for the school system. An annual audit of minorities holding teaching and administrative positions is performed, and goals and timetables are established to improve and expand teaching and administrative staff positions for American Indians, Chicanos, Blacks and women.

The five states included in the project study are making modest progress in hiring American Indian teachers and school administrators. Nevertheless, an analysis of available state plans reveals that much remains to be accomplished. For instance, a recent (January 1980) report from the Alaska House of Health, Education and Social Services indicates that Alaska Native teachers in that state represent less than 4 percent of the teachers in rural schools, where more than 80 percent of the children enrolled are Alaska Natives. The same appears to be true generally in the other states.

Needs Assessments and Evaluations

Title IV-A of the Indian Education Act requires needs assessments from schools and school districts who are funded under this program. Survey responses indicated that several state departments of education and local school districts also carry out needs assessments for all their Indian education programs.

In 1976 the Minnesota State Board of Education held statewide public hearings on Indian education. Indian people and non-Indian people testified about Indian needs and concerns. Based on the testimony presented, the board recommended to the State Department of Education certain changes in curricular practices that will considerably improve and expand education for Indian children. As a result a state-wide assessment was mandated by legislation passed in 1976, calling for evaluation of all pilot programs funded by state legislation — including assessment of pupil achievements, processes utilized, and attitudes of people involved in and affected by programs.

In addition to Title IV funded programs requiring needs assessments, school districts such as Cloquet and Duluth, Minnesota, have their own locally-designed needs assessment instruments. These instruments are designed to measure how well the schools meet the goals and expectations of both Indian and non-Indian students, how successfully the buildings are utilized for Indian and non-Indian students, and how well the schools fill a vital economic, social and recreational role for the Indian and non-Indian community.

The Curriculum and Instruction Division in the South Dakota State Department of Education has developed a needs assessment instrument designed to help individual schools determine where they stand in terms of Indian student success in school, student preparation for careers, evaluation of programs and other areas. Staff people see the needs assessment instrument as a framework for curriculum development in Indian education, and also as a good mechanism for determining strengths and weaknesses of the current Indian education programs. This "standards of excellence" instrument is meant to describe conditions that might contribute to effective Indian education for both Indian and non-Indian students. The instrument is also designed to create a statewide awareness of Indian needs, problems and necessary priorities in education.

Local districts such as Rapid City and Winner, South Dakota, use an internal school district survey of teachers, students, administrators,

parents and people from the Indian community to determine how well their programs serve Indian students. And others such as Fairbanks, Alaska; Tulsa, Oklahoma; and Hardin, Montana; involve the entire school community in evaluating, improving and expanding Native and Indian education programs.

Higher Education Programs

Respondents of the survey believe that colleges and universities need to do more for Indian students, potential teachers and administrators, and present staff in the public schools than they now do. Several states have programs to benefit Indian college students, however, and a number of colleges and universities are performing significant tasks for those involved with Indian education, and for Indian students preparing for professional, teaching and other careers.

Counseling and Tutoring

An example of university action is the state-funded Counseling and Tutoring Program at the University of Minnesota at Duluth. Indian student-counselors help Indian students make the social and academic adjustments necessary to succeed in college, are responsible for close follow-up counseling of new and continuing American Indian students, and are responsible for training and working with tutors to set up tutorial programs. American Indian student-counselors also design, plan and coordinate a three-day fall orientation session for new students at the university.

Oscar Rose Junior College in Oklahoma City, Oklahoma, uses peer counselors and tutors to help retain Indian students. Institutions in South Dakota, and Montana have centers of Indian studies that provide counseling and tutoring for the Indian student, as well as support services that help to build the self-image and confidence of the individual student — such as peer counselors, remedial reading, special seminars on coping with college life, writing and mathematics non-credit workshops, individualized tutoring and other services.

Minnesota has passed legislation and provided funding for programs designed to retain the American Indian student in college, through providing counseling, tutoring and other support services. This state had an Indian student attrition rate averaging between 22-64 percent during the school years 1969-77, and is determined to reduce the rate, if not eliminate it altogether in time. Chicano and Black students also benefit from the initial $700,000 appropriated for the academic year, 1979-80.

Scholarships

In addition to support by means of counseling and tutoring, Minnesota also has a growing scholarship program for American Indian college and university students. In 1955 the Minnesota Scholarship Program aided 3 American Indian students, but in 1978-79, over 1,000 American Indian students received aid from the state. A special Scholarship Committee works with the State Department of Education, the Bureau of Indian Affairs and tribes to determine who will be the successful applicants for the annual grants. Scholarships are provided to students for four academic years. To qualify, Indian students must have one-fourth Indian blood or more as required by state legislation.

South Dakota and Montana also have legislation that provides financial aid for American Indian students enrolled at state colleges and universities. The funding and awarding of all scholarships in South Dakota is administered through the State Department of Education. Oklahoma stresses Indian participation in state-funded "minority professional grants" for the study of medicine. American Indian students are also encouraged to participate in special summer law school seminars that — if passed — permit their enrollment in the fall as regular students.

In 1978, under Title IV of the Indian Education Act of 1972, some 260 Indian students received fellowships for tuition and other financial needs at various colleges and universities for participation in undergraduate and graduate programs in medicine, law, forestry, business and other professions where American Indians are underrepresented. A number of colleges and universities in the five surveyed states work with students enrolled in this program.

Teacher Training and Reservation Programs

Teacher preparation and certification programs also help the cause of Indian education. The state of Oklahoma has a program for Indian teachers located at Northeastern State University in Tahlequah. EPIC — "Education Professionals for Indian Children" — is a federally-funded project designed to improve the delivery of education services to Indian students, through increasing the number of Indian educators with the necessary academic and bicultural capabilities to work with Indian students in both rural and urban education settings. The training design includes a 16-week field experience in an Indian-dominant public school or a BIA school, with one day each week required for pre-intern teaching. The program includes seminars appropriate to Indian education, intern teaching for senior students, and attendance at an American

Indian symposium held each year on the campus. EPIC also has a counselor-administrator program that certifies Indian people for school counseling and/or school administration. A recent Northeastern survey of program graduates indicates that almost 80 percent of these people were then employed in Indian education as either teachers or school administrators.

The state of Oklahoma also has a university-located "urban teacher corps" program. This program prepares teachers to work with minorities in large urban areas. Many of its graduates teach and work with American Indians throughout the state.

In Alaska, there is a rural-based teacher training program for Natives — Aleuts, Eskimos and Indians — that supplements the teacher training program of the University of Alaska. This rural teacher training program, "X-CED" (Cross-Cultural Education Development) provides on-site studies in rural villages so that the student may live in his/her own home village while also obtaining necessary education tools required to teach in rural village communities. This program receives funding from the Alaska State Legislature and the federal government.

Moreover, in the five states surveyed, tribal leaders and Indian and non-Indian educators provide teacher-training programs designed to train Indians and non-Indians to work on the reservations. Programs concentrate on teacher sensitivity to the needs and concerns of the American Indian and usually require a period of residence teaching on the reservation prior to certification. In addition, institutions such as Black Hills College at Spearfish, South Dakota, hold annual institutes for potential and in-field teachers. This program concentrates on Northern Plains Indian history. Indians and non-Indians across the state attend seminars on the Lakota problems presented from the Indian point of view.

A number of tribally-controlled community colleges in various surveyed states work directly with reservation communities and focus on teaching students practical skills and abilities that will be useful in the Indian community. Tribally-operated community colleges lead the way in encouraging Indian people to remain in school and to concentrate on tribal leadership course work, as well as on encouraging Indian people to achieve graduate and professionally-oriented degrees.

Northeastern State University at Tahlequah, Oklahoma, has a master's degree in Tribal Management. This program prepares Indian people to effectively manage and administer tribal affairs — education, management, law and government.

Some colleges and universities have responded to the fact that chemical dependency among Indian parents also causes problems in school for their children. Several institutions, including the University of Minnesota at Duluth, now have alcoholism training projects for Indian counselors. These programs prepare teachers, social workers and other people who work with American Indian parents and communities to utilize techniques designed to lessen parental dependence on alcohol and other drugs. Over the past four years the Minnesota program has certified over 60 counselors for the chemically-dependent.

A number of colleges and universities have successful teacher training programs in bilingual studies. For instance, Oklahoma University has various federally-funded bilingual/multicultural education fellowships designed to prepare doctoral candidates to teach and administer bilingual education programs in the public schools. Oklahoma City University has a bilingual/multicultural education program designed to train teacher aides and teachers in the special techniques and skills required for working with the limited English-speaking child. The ultimate goal of this program is to provide an equal education opportunity for limited English-speaking children, such as the American Indian.

Indian Studies

Various colleges and universities in the surveyed states offer extensive and comprehensive programs in Indian studies. Many courses and the availability of majors and minors attract both non-Indian and Indian students. For instance, the University of South Dakota offers a minor in Indian studies, has an Institute of Indian Studies, and hires a coordinator in the school of education for Indian-related programs. Black Hills State College in South Dakota has a Center for Indian Studies offering course work in areas like Lakota conversation, Indian law and Indian education.

The University of Montana has an Indian studies program and interdisciplinary master of arts program concentrating on American Indian Art. Montana State University at Bozeman, Montana has a Center for Native American Studies whose object is to establish, maintain and improve the educational process for Indian people. This institution provides a quality education program that is designed to meet the changing professional and cultural needs of Montana's Indian tribes and all Montana citizens. To do so, the institution stresses curricular options aimed at three constituencies: (a) the teacher and candidate who will teach Indian children; (b) the on-campus Indian and non-Indian students who want an academic program in Native American Studies; (c) the Montana tribes and In-

dian students with their own self-directed needs that are related to cultural, community, educational and economic development.

The Center for Native American Studies began with two instruction components during the academic school year, 1975-76. Since that time, an additional 26 courses and a minor in Native American Studies have been added. Student credit hour production has grown from 0 during 1976 to over 2,200 during 1979. There is also a graduate minor in Indian education, an option in the administration of Native American Affairs in the Master of Public Administration program, a visiting lecture series involving respected tribal leaders and others prominent in Indian affairs, and important working relationships/technical assistances with and to tribal communities in Montana. The Center has also delivered continuing education workshops on reservations and has hosted various conferences on Indian education.

The University of Minnesota at Minneapolis combines a major in American Indian studies with counseling and guidance, and the University of Minnesota at Duluth offers a 33 hour credit minor in American Indian history and culture. Colleges and universities in Oklahoma and Alaska offer course-work and majors and minors in Indian studies.

Indian Community Participation

While Indian people gradually have gained a voice in the education decision-making process for elementary and secondary education, they have not fared as well in higher education. One recent exception has occurred in the state of Minnesota.

During the first few months of 1979, the Minnesota Board of Regents for Higher Education accepted recommendations from the Minnesota Indian Affairs Intertribal Board (MIAIB) to create three committees: 1) a special Regents' Committee on American Indian Education, 2) an Indian Affairs Advisory Committee reporting to the chief executive of each campus enrolling American Indian students, and 3) long-range planning committee that will meet on a regular basis to facilitate a joint MIAIB/Regents' educational policy. Twice annually this latter committee will report to the Regents and MIAIB, relative to procedures and policies affecting Indian higher education in the university system. For the first time, Indian people in the state of Minnesota will have a direct voice to the chief executive of each campus and a mechanism that will allow tribal governments direct input, interaction and communication with the Minnesota Board of Regents for Higher Education.

Textbook Selection

Many of the persons surveyed believe that stereotypes about American Indians are perpetuated in textbooks used by the public schools. Therefore, a number of respondents are beginning to ask book publishers, state departments of education, teachers and school boards to oppose stereotypes that portray the American Indian culture as a dying tradition, or that picture Indian persons as drunk, lazy and shiftless.

In South Dakota, the State Department of Education Curriculum and Instruction Division has put together a textbook task force that is now studying and recommending textbook changes. The task force plans to work with individual schools to raise consciousness regarding stereotypes, will suggest books that present American Indians in a more objective way, will suggest guidelines for acceptable textbooks, and will work with individual schools to present workshops that deal with textbook stereotyping of American Indians.

In Great Falls, Montana, the school system works with teachers to help them find and use textbooks that will not demean the American Indian. The school district furnishes individual instructors with guidelines that may be used to evaluate textbooks. The school district also gives them techniques that may be employed when teachers look for textbook stereotypical definitions, generalizations and misquotes about American Indian people.

Miscellaneous Programs

South Dakota has a statewide program that is beginning to deal with testing procedures. This state has adopted nondiscriminatory testing procedures that are designed to resolve most of the problems that Indian students in particular have with present testing and placement procedures. South Dakota has determined that testing and evaluation materials, as well as procedures for evaluation and placement need to be in the mode of communication and/or in the native language of the individual child. Tests, moreover, are to be designed to be as free as possible from cultural and linguistic bias.

A federally funded program in Oklahoma focuses on vocational-technical education. This program — located at Northeastern State College — is called the "Talking Leaves Job Corps Center." Curriculum revolves around basic education, vocational training and a positive residential life experience. The program also has student support services that enhance and enrich the vocational-technical program training of each individual Indian student.

A number of our survey respondents reported that some of the high schools in their states also had successful vocational-technical programs. These people also indicated that Indian students in their school districts preferred these curricular options over regular academic subjects. One Montana school superintendent suggested that he would lose over half of his Indian students if he did not have a vocational-technical emphasis in his high school.

Another program worthy of note is offered through the Office of Indian Education, U.S. Department of Education, as provided for in the Indian Education Act of 1972. Last year alone, this department selected 44 tribes and Indian organizations to operate basic literacy, high school equivalency, job training and other programs for approximately 10,000 adults across the nation. The Office of Indian Education hopes to encourage more adults to finish their interrupted education and thus to make more adults employable because they have a high school diploma or its equivalent.

School districts at Duluth, Minnesota and Lame Deer, Montana, are typical of the elementary and secondary schools that focus on social and alcohol/drug problems. Curricular design for the teacher-oriented programs include units on nutrition, alcohol and drug abuse, family life and personal health.

Finally, students are becoming more involved in making sure that their needs and concerns are addressed by the public school system.

In addition to attendance at school board meetings, some Indian students are holding conferences with teachers and administrators about their needs and concerns; they are attending local, regional and national conferences on Indian education and making their concerns known at those meetings; and in states like Oregon, Montana, South Dakota and elsewhere, they are forming Indian youth associations to work with adults to improve Indian education, counseling and tutoring.

Selected Comments

A large number of interviewed respondents indicated that states need to give more attention to developing bilingual and bicultural programs for both Indian and non-Indian students in order to increase knowledge, understanding and awareness. A number of individual staff people now work at the state level to expand and improve education opportunities for Indian children, and to promote the use of Indian studies and languages in the regular school curriculum. However, as several respondents indicated, tight fiscal policies confronting the states may make it more difficult in the future to expand funding for Indian education, particularly if programs do not serve all students.

States should consider developing their own bilingual education programs for American Indians, such as Minnesota has recently begun to do. Respondents indicated, however, that with so many prevalent dialects even within an individual tribe, this goal might be hard to accomplish. Linguistic programs such as those developed at the University of Alaska are used by some school districts to preserve a basic Indian language and culture.

A number of states and school districts talk about low Indian student achievement, but not too many have come up with successful testing plans that will tell whether or not it is the regular programming that creates the low achievement. Many respondents believe that most testing and placement is middle-class oriented and not "tuned-in" to the American Indian child. Indian people and non-Indian educators often disagree about the causes of student dropouts and loss of interest in school.

The most effective Indian student "dropout/retention" programs appear to be of the following types: 1) those that use Indian resource people to motivate students, promote success, focus on basic skills development, improve verbal and non-verbal skills, raise individual student self-images, and provide role models of Indian people who are successful; 2) those that actually and actively involve parents in encouraging their children to stay in school; and 3) those that involve parents in the education decision-making process affecting their Indian children.

Providing for inservice teacher and school staff training may become more difficult. Handicapped persons and other groups in addition to Indians are insisting on inservice training, and many schools find it hard to schedule all the requested training. As it is now, not many school districts are implementing inservice programs to

help teachers, administrators and staff become more sensitive to the needs and problems of the individual Indian child in the public school setting.

Parents have been legislated into unfamiliar roles in education and need to be trained and oriented to these new roles. Also, individual tribes need to develop comprehensive codes of education that clearly identify what they want for Indian children from elementary and secondary schools, as well as from institutions of higher education.

Indian Education reports available from the ECS Publications Department:

Report No. 135
Indian Education: Involvement of Federal, State and Tribal Governments

Report No. 136
Indian Education: Problems in Need of Resolution

Report No. 137
Indian Education: Selected Programs and Practices

Report No. 138
Indian Education: Policy Recommendations

Report No. 139
Indian Education: An Overview of State Laws and Policies

Report No. 140
Indian Education: Final Project Report

Additional copies of these reports may be obtained from the Publications Department, Education Commission of the States, Suite 300, 1860 Lincoln St., Denver, Colorado 80295. Please enclose $3 for the first report ordered. For each subsequent copy of any report listed above, please add 30¢. This price covers postage and handling. Prepayment required.