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ABSTRACT

This report on the educational concerns of American Indians and Alaskan Natives is part of a four-part study of minority education in the United States by the National Education Association (NEA). Data were gathered from site visits to a wide variety of schools and programs and from the testimony of 220 representatives of Indian organizations and tribes, federal and state agencies that have Indian offices, and Indian educators and educators of Indian children. The following major findings are cited: (1) inadequate and untimely federal funding interrupts program continuity and interferes with educational planning; (2) high student mobility rates contribute significantly to the dropout problem; and (3) institutional rigidity prevents schools from addressing student needs, utilizing culturally relevant teaching techniques, and teaching non-Indian students about tribal governments and their relationship with the Federal Government. A historical overview discusses the role of the Federal Government, state governments and the NEA in Indian education. Recommendations for NEA policy in the following areas are outlined: (1) students; (2) curriculum and teaching; (3) teacher/school personnel; (4) parents/family/community; (5) employment; (6) collaboration/coalition building; (7) legislation/policy; and (8) leadership training. A list of 11 references and a six-item bibliography are appended. (FMW)

REPORT OF THE

AMERICAN INDIAN/ ALASKA NATIVE CONCERNS

STUDY COMMITTEE

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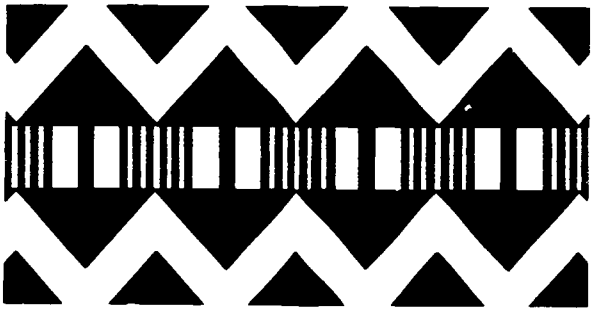
AMERICAN INDIAN/ ALASKA NATIVE CONCERNS STUDY COMMITTEE REPORT



Preface

The National Education Association is most grateful to the members of the Special Study Committee on American Indian/Alaska Native Concerns for raising our awareness about critical needs in American Indian/Alaska Native education and for recommending ways to fulfill those needs.

NEA has been concerned about Indian education ever since the Association was founded in 1857. The Association, in its early days, repeatedly reminded Congress of its responsibility to Indian education. In 1899, NEA established a Department of Indian Education that over the next nine years provided a national forum for the exchange of ideas and experiences related to Indian education.

At this same time, the U.S. government was pursuing a policy of isolation and assimilation designed to break up Indian reservations and destroy tribal relations. NEA collected first-hand evidence about the educational impact of that policy from teachers and other experts, and helped show how meddling by graft-loving Indian agents was undermining efforts to build an effective, self-respecting Indian school system.

NEA's more recent advocacy for Indian education began in the 1960s. In 1968, NEA appointed an American Indian to its newly established Human Relations Committee. In 1969, the Association sponsored a national conference entitled "Equal Educational Opportunity for Native American Children."

More significant actions took place in the 1970s. In 1971, a delegation of Indian, Mexican American, and Puerto Rican members presented 13 demands to NEA, which led to the creation of a Task Force on First American and Hispanic Education. The Task Force later presented an "Affirmative Action Program for NEA in Indo-Hispanic Education" to the NEA Executive Committee.

This affirmative action program marked the beginning of NEA's current efforts to help improve American Indian/Alaska Native education and organize American Indian/Alaska Native members. Specifically, the program sparked the formation of the NEA American Indian/Alaska Native Caucus, the recruitment and employment of American Indian staff, and the adoption—in 1976—of Resolution B-5, "American Indian/Alaska Native Education."

We in NEA have definitely made some progress. But we cannot rest until our country confronts the inadequate funding of American Indian/Alaska Native education programs and the institutional rigidity that prevents adequate responses to the unique needs of Indian students.

The Study Committee on American Indian/Alaska Native Concerns has prepared its report at a crucial time—in an era of national retrenchment from civil rights and education. This report should strengthen our continued commitment to American Indian/Alaska Native education, help us increase federal funding for American Indian/Alaska Native education, and renew our campaign to achieve educational excellence for all our nation's students.

Mary Hatwood Futrell, President
National Education Association
Washington, D.C.
June, 1987

Introduction

What should the NEA be doing today to address the educational issues facing American Indians and Alaska Natives? The Study Committee on American Indian/Alaska Native Concerns provides some answers to this question in this report. Our answers are based on observations from American Indian/Alaska Native organizations and tribes, federal and state agencies that have Indian offices, and Indian educators and educators of Indian children.

These groups and individuals cite inadequate funding, student mobility, and institutional rigidity as the major issues in American Indian/Alaska Native education today. Inadequate and untimely congressional appropriations to the Department of the Interior, they point out, adversely impact the education of American Indian/Alaska Native children by interrupting program continuity and interfering with educational planning.

Institutional rigidity is equally detrimental to the education of American Indian/Alaska Native children. Schools that cannot address the needs of the mobile student or the potential dropout, that cannot utilize culturally relevant teaching techniques, that ignore the diversity of the American Indian/Alaska Native population, and that fail to teach non-Indians about tribal governments and their relationship with the federal government hurt all children, but especially American Indian/Alaska Native children.

This report reflects the substance of the testimony we heard. The Study Committee hopes that our work will strengthen NEA's efforts to improve the education of American Indian/Alaska Native children.

All of us on the Study Committee on American Indian/Alaska Native Concerns are indebted to every person who planned and participated in our hearings and in the preparation of this report. As Committee chairperson, I am grateful to all the Committee members who devoted themselves to understanding and responding to all the issues. I would personally like to thank Committee members Monica Beaudoin (Sioux), member, NEA Board of Directors, Idaho; Harriet Booth (Ottawa), retired and member American Indian/Alaska Native Caucus, Alaska; Agnes Chavis (Lumbee), Chairperson, NEA Minority Affairs Committee, North Carolina; Carl Downing (Cherokee/Creek), member, NEA Minority Affairs Committee, Oklahoma; Jim Lewis, member, NEA Executive Committee, Kansas; and John Wilson, member, NEA Executive Committee, North Carolina.

I also thank the following members of the NEA Human and Civil Rights staff who helped the Committee do its work: Charles T. Williams, director, and Mary Sosa, Ron Houston, and Julie Bowens.

Finally, my thanks to those individuals, organizations, and schools that gave us a contemporary insight into Indian education and provided the Committee with input for this report. I greatly appreciate their willingness to share information with us.

Roz Schleife, Chair
NEA Special Study Committee on
American Indian/Alaska Native Concerns
June, 1987

The Study

The National Education Association established a Study Committee on American Indian/Alaska Native Concerns to:

1. Investigate the educational needs and concerns of American Indian/Alaska Native students and educators.
2. Assess the various educational reform initiatives and their impact on Indian students and educators.
3. Identify support systems that relate to these concerns.

To carry out its investigation, the Committee held a series of invitational hearings at which national organizations, educational leaders, and other knowledgeable individuals gave relevant testimony.

The Committee addressed the following charges:

1. Review and analyze NEA programs that address American Indian/Alaska Native concerns and make appropriate recommendations.
2. Review and analyze the needs of American Indian/Alaska Native students, families, and public school employees.
3. Assess the concerns of American Indian/Alaska Native members.
4. Review and analyze the political structure of American Indian/Alaska Native organizations and make appropriate recommendations for future relationships with NEA.
5. Meet with leaders of American Indian/Alaska Native organizations to ascertain their potential level of involvement with NEA.

(Unless specifically noted, the term "Indian" throughout this report refers to American Indians and Alaska Natives.)

A total of 220 organizations and individuals were invited to present testimony to the Study Committee. Efforts were made to invite major national American Indian/Alaska Native organizations, tribes and their educational directors, and federal and state agencies that have established Indian offices or divisions. NEA state affiliates were asked to identify Indian educators and educators of Indian children who might be interested in presenting testimony. The Committee also invited representatives from agencies that provide technical assistance to Indian education programs and prominent individuals in the field of Indian education. The Committee also made every effort to accommodate anyone requesting time to testify.

The Study Committee visited facilities and programs at three of the hearing sites: Minneapolis, Minnesota; Phoenix/Tempe, Arizona; and Buffalo, New York. Site visits included a Headstart program, an elementary school, a middle school, and two alternative schools. The programs observed ranged from unique and innovative to traditional educational programs.

In Minneapolis, Minnesota, three schools were visited: Heart of the Earth (Alternative) School, Olson Elementary School, and Anderson Middle School. Olson Elementary and Anderson Middle enroll the greatest number of Indian students in the Minneapolis public school system. Heart of the Earth is a private alternative school that works cooperatively with the Minneapolis public school system, drawing students who, for various reasons, feel they can perform better at a school whose curriculum emphasizes Indian culture.

In Washington, D.C., the Study Committee heard from organizations and agencies that ranged from the National Advisory Council on Indian Education and the Phelps-Stokes Fund to the U.S. Department of Education's Indian Education Program and the National Indian Education Association. These organizations provided significant insights about the national issues and concerns related to the education of the American Indian/Alaska Native.

In Phoenix, the Committee visited two programs on the Salt River Indian Community, a reservation.

The American Indian/Alaska Native Concerns Study Committee had a unique experience in Anchorage, Alaska. The hearings there were directly integrated with the NEA Pacific Regional Leadership Conference. The Study Committee heard directly from NEA member leaders—some American Indian/Alaska Native, some not.

In Buffalo, the Committee visited the Native American Magnet School Number 19 of the Buffalo Public Schools. The district buses students to the school so that they can participate in a unique Native American Resource Program.

Overview

From the first attempts at educating American Indians, the goal has been to change them. The Jesuits attempted change by acquainting the Indian with the French manner, French customs, and French language. The Protestants tried to Anglicize Indians and prepare them for a "civilized" life. The Franciscans worked to bring Indians into the mainstream by making them missionaries. Schools were established as further attempts at "civilizing and converting" the natives.

Every attempt at changing the American Indian and, now, the Alaska Native has met with failure or minimal success. Early approaches at changing the American Indian are explained in an 1899 statement by a top government Indian affairs official:

"The settled policy of the government is to break up the reservations, destroy tribal relations, settle Indians upon their own homesteads, incorporate them into the national life, and deal with them not as nations and tribes or bands, but as individual citizens. The American Indian is to become the Indian American. . . ."

As this statement makes clear, Indian education policies have historically had two thrusts: isolation and assimilation. Both these thrusts have been challenged by Indian people: "Indians today are deeply concerned with getting effective and relevant education for their children. They want the educational system to reflect tribal values and their way of life, and they feel they ought to influence and exercise control over this education."[1]

Said Chief Joseph in 1879: "If the white man wants to live in peace with the Indian, he can live in peace. There need be no trouble. Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all Brothers. The earth is the mother of all people, and all people should have equal rights upon it. . . .Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty."

The Federal Government

Federal policy toward American Indians and Alaska Natives has historically forced assimilation for the purpose of divesting Indians of their land and resources. Federal authorities often sought to achieve this policy by trading treaty provisions on education in exchange for the ceding of Indian lands. Schools were established as agents for spreading Christianity and transmitting Western culture and civilization.

From the beginning, the curriculum in Indian schools offered no Indian languages, culture, or history. There was no recognition that culture and land are interrelated—and that removing the people from their land and denying them their culture would take away their very essence and destroy them.

In exchange for Indian land and trade concessions, the U.S. assumed a protective role that developed into a "trust relationship." Trust is generally defined as "the unique legal and moral duty of the United States to assist Indians in the protection of their property and rights." Trust has as its primary purpose the continued survival of Indian tribes and their governments. The trust relationship existing between the federal government and Indian tribes governs that special, unique relationship between the United States government and Indian nations.

The source of the trust relationship varies depending on the individual Indian nation. It can be a treaty or an executive order, a statute, or a court decision. The "trustee" in the relationship is the U.S. Congress. The various Indian nations are the "beneficiaries."

U.S. courts have used the trust relationship to justify the special powers of Congress in Indian affairs. Congress has exercised unrestricted power in Indian affairs, enacting legislation directly affecting—and often interfering with—the internal affairs of Indian nations.[2]

According to the American Indian Policy Review Commission,[3] the fundamental authority for this power was set in 1789 by the U.S. Constitution, which conveyed to the federal government the power to regulate commerce with Indian tribes, to make treaties with them, and to control public lands occupied and reserved for them. The Constitution recognized the fundamental right and legality of Indians' desire for a permanent separate identity as a people. "The trust relationship" has existed between the U.S. government and the American Indian ever since. The trust responsibility has been defined through laws and court decisions. In administering this trust, federal agencies are responsible for preserving, protecting, and guaranteeing Indian rights and property. In order to do so, they must deliver a wide range of services to Indian people. All federal programs for Indians share two purposes: they fulfill specific treaty provisions and they fulfill a general commitment to the Indian tribes to improve their social and economic conditions.

As the original inhabitants of the United States, Indians also claim rights accruing to no other group of Americans: "These rights are based on treaties signed between individual tribes and the Federal Government between 1778 and 1871, acts of the U.S. Congress to implement the treaties and provide for the general welfare of Indian people, court decisions upholding the validity of treaties, and special legislation to deal with Indian matters."[4]

The initial Indian treaties tried to convert the Indians from hunters to farmers. Farmers would require less land--leaving more for settlement by white settlers. "The treaty period, from 177 to 1871, provided the framework for future relationships between the U.S. and the Indians in which the Federal responsibility to educate Indians became more apparent."[5]

About 400 treaties later, the U.S. had acquired almost a billion acres of Indian land. Indian nations lost both their autonomy and their means of livelihood. To compensate, the federal government offered training on how to sustain life on farm plots averaging 160 acres per family and promised the Indians health services and schools. By 1882, many Americans recognized that the federal government had failed to fulfill its treaty obligations. By the 1880s, Indian survival had become an issue confronting the Congress.[6]

Treaties between Indian tribes and the U.S. government recognized and protected the special rights of the nations who signed them. The United States made treaties with Indians to end wars and acquire more land. Many treaties contained educational provisions about providing schools, money, and teachers. At the same time, Indian governments used treaties to confirm and retain the sovereign right of self-government, fishing and hunting rights, and jurisdictional rights over their own lands. Treaties stood as evidence that Indian nations were sovereign and independent.[7]

Every so often, Indians and their plight came to the attention of the American general public. In 1928, the most significant investigation ever conducted in the field of Indian affairs—the Meriam Report—was published. Among its major findings: "Indians were receiving a poor quality of services (especially health and education) from public officials who were supposed to be serving their needs."

The report suggested that public schools, with their traditional curriculums, were not the answer: "The Indian family and social structure must be strengthened, not destroyed. The qualifications of teachers in Indian schools must be high, not poor to average. The federal school system must be a model of excellence."[8]

A generation later, in 1961, Secretary of the Interior Udall appointed a Task Force on Indian Affairs. The report recommended "a wide range of new activities in Indian education, from increased funds for scholarships to the encouragement of Indian parent participation in the formulation of school programs." This report caused the Bureau of Indian Affairs to shift policy and embark on a program of economic and community development.[9]

The 1966 Presidential Task Force on Indian Affairs was another attempt to formulate new policy on Indian affairs. The report placed education as the top priority for improving Indian Affairs and strongly endorsed Indian control and the need to have an exemplary school system.[10]

A few years later, a special subcommittee on Indian education of the Senate Committee on Labor and Public Welfare conducted a major extensive congressional hearing on Indian education. The committee's subsequent Kennedy Report, published in 1969, recommended increased Indian control over education. The report also recommended a National Indian Board of Education and an exemplary federal school system for Indian education.[11] The report further stated that:

> The coercive assimilation policy has had disastrous effects on the education of Indian children. It has resulted in:
>
> 1. The classroom and the school system becoming a sort of battleground in which the Indian child attempts to protect his integrity and identity as an individual by defeating the purposes of the school.
> 2. Schools that fail to understand or adapt, and—in fact—often denigrate cultural differences.
> 3. Schools that blame their own failures on Indian students and reinforce their defensiveness.
> 4. Schools that fail to recognize the importance and validity of the Indian community, causing both the community and its children to retaliate by treating the school as an alien institution.
> 5. A dismal record of much absenteeism, many dropouts, negative self-image, low achievement, and, ultimately, academic failure for many Indian children.
> 6. A perpetuation of the cycle of poverty, which undermines the success of all other federal programs.

State Governments

Even though the federal government—through treaties and laws—is obligated to support American Indian/Alaska Native education, state governments have the reponsibility to educate citizens within state boundaries. Many American Indians and Alaska Natives are contributing members of their state economies. Most often, those residing on reservations work in cities and towns and spend their limited incomes in off-reservation businesses.

Local school systems depend on property taxes for their existence, and Indian reservation property is exempt from taxation. Yet it is still in the best interest of states to become actively involved with the federal government in financing and ensuring quality education of its American Indian and Alaska Native population. It is the responsibility of all communities to see to it that their most prized resources—children—receive the best education possible. It is in the interest of every state, community, and educational system to ensure that Native people are involved in the education process of children so they, too, can have an opportunity to ensure that their children will have an equal chance to be contributing members of their communities and of society.

The Association

NEA expressed its interest in promoting the education of Indian children by creating a Department of Indian Education in 1899. In fact, even long before then, NEA had repeatedly demonstrated its interest in the area by pointedly reminding Congress of its responsibility for educating American Indians and Alaska Natives.

NEA maintained its Department of Indian Education for only nine years—from 1899 to 1908—but the department showed a surprising vitality during its brief tenure. Speakers and teachers came to the department from almost every state with Indian schools to discuss topics ranging from basic government policies to sanitation in the dormitories at reservation boarding schools. Teachers at Indian schools repeatedly denounced the reservations, the ration system, and corrupt Indian agents—all of which undermined the effective education of Indian children. NEA's Department of Indian Education without a doubt provided a spirited forum for the exchange of experiences and ideas during a critical period in the development of educational methods for Indian education.

At the 1971 NEA Human Relations Conference, a delegation representing (as stated then) "Mexican Americans, American Indians, and Puerto Ricans," accused the Association of failing to include proportional representation of Chicanos and Indians in the design and implementation of the conference and other ongoing programs. Thirteen demands were presented to NEA, and those demands eventually resulted in the formation of a Task Force on Indo-Hispanic Education. The name of the task force was later changed to the Task Force on First American and Hispanic Education.

This task force later presented to the NEA Executive Committee "An Affirmative Action Program for NEA in Indo-Hispanic Education" that helped begin an Association program in American Indian/Alaska Native education and the further organization of American Indian/Alaska Native members. The work of the task force resulted in the formation of the First American Caucus (later renamed the American Indian/Alaska Native Caucus), the recruitment and employment of American Indian staff, and the adoption of resolution B-5—"American Indian/Alaska Native Education"—which has been in continuous existence since 1976. The task force has also had significant input into other areas of NEA structure and NEA affiliates.

In the late 1960s, NEA became actively involved in American Indian/Alaska Native education by appointing an American Indian to its newly established Human Relations Committee (1968). The Association also held a conference on "Equal Educational Opportunity for Native American Children" (1969), passed its first resolution pertaining to American Indian/Alaska Native education (1970), and hired a coordinator for Indian programs (1971). During 1974-75, the National Project on Educational Neglect focused on the educational neglect of American Indians. Its report was published in 1975.

The thrust of current NEA staff and program efforts on American Indian/Alaska Native education is determined by resolution and new business items passed at the annual NEA representative assemblies in 1976 and again in 1986. The current resolution that governs NEA program efforts is as follows:

> The National Education Association recognizes that the complexity and diversity of the needs of American Indian/Alaska Native children require the direct involvement of their parents, American Indian/Alaska Native teachers, tribal leaders, and other American Indian/Alaska Native groups in developing and maintaining adequate and equal educational programs that preserve the rich heritage of their cultures.

The Association insists that federal funding for American Indian/Alaska Native education be expanded to effect necessary improvements. The Association supports the movement toward self-determination by American Indian/Alaska Natives and insists that such programs be voluntary. The Association opposes the termination of federal support for American Indian/Alaska Natives either as a direct or indirect result of efforts to extend their self-determination.

The Association supports programs that provide for:

1. Legislation assuring the involvement and control of the education of American Indian/Alaska Natives by their parents, communities and educators
2. American Indian/Alaska Native involvement in teacher training programs dealing with cultural pluralism and the teaching of American Indian/Alaska Native values, heritage, culture, and language.
3. Assistance to local and state Associations in meeting the educational needs of American Indian/Alaska Native students.
4. Substantial participation by American Indian/Alaska Natives in NEA conferences and leadership training programs.
5. Coordination with existing American Indian/Alaska Native organizations and concerned agencies, and aid in the dissemination of information and programs that include values, heritage, language, culture, and history of the American Indian/Alaska Native people.
6. Higher education opportunities for all American Indian/Alaska Native students through direct governmental assistance in graduate and undergraduate programs.
7. American Indian/Alaska Native involvement in developing multicultural learning centers at higher education institutions.
8. American Indian/Alaska native involvement in lobbying efforts in Washington, D.C.
9. Continued instruction in traditional hunting, fishing, and gathering practices by American Indian/Alaska Natives.
10. Continued control of native lands by American Indian/Alaska Natives.

Study Findings

The commitment, sincerity, and dedication of educational program personnel were evident at each site the Study Committee visited. That commitment—in the face of inadequate funding, institutional rigidity, and political obstacles—needs to be commended.

The Study Committee also found that there is not and never should be any question about the commitment of American Indian/Alaska Native parents and tribal leaders to achieving quality education for their children.

The Study Committee found imaginative efforts to improve education for American Indian/Alaska Native students in a wide array of schools and communities.

In Minneapolis, for instance, the Study Committee found the Heart of the Earth School located in a vacant church. Founded as Heart of the Earth Survival School in 1972 by the American Indian Movement, the school is committed to providing a culturally based academic education within the Indian and non-Indian communities. Its goal is to preserve a common way of Indian life by enhancing Indian cultural experiences within an academic setting—and, further, to reinforce parent and community participation.

Heart of the Earth is an accredited school. Monies for its operation are acquired via fundraising, donations, and—at one time—from the federal government. The school is currently involved in a court dispute against the federal government over funding for the 1985-86 academic year. Because of a lack of funds, the school currently enrolls students only in grades 9 through 12.

The curriculum at Heart of the Earth School places a strong emphasis on Indian culture. Students begin each week with a traditional ceremony before attending their classes. Taking part in this ceremony and learning traditional Indian art and dances provide an opportunity for cultural development that is normally not present in a public school.

The student discipline policy at Heart of the Earth is similar to discipline techniques found in Indian culture—an important factor when family support or discipline is absent. The school takes advantage of every opportunity to provide its students with culturally relevant experiences. To make school more inviting, educators at the school set an informal tone that gives students many opportunities for successful experiences. Students at the school feel a sense of belonging and identify with being Indian. Above all, the school provides an alternative for students who feel themselves pushed out of the public schools, those students who would otherwise become dropout statistics.

The facilities at Heart of the Earth are not comparable to facilities at local public schools, but students and faculty feel a sense of ownership in the school. By helping to raise funds for the school's operation, students learn responsibility.

Heart of the Earth tries to incorporate a full curriculum with only 11 instructors and some 70 students. Small class size lends itself to more individual instruction and attention. The complete school staff, including support personnel who are an integral part of the operation, numbers approximately 25.

If a student needs a course that the school cannot provide, arrangements are made for the student to take a correspondence course or enroll for that course at a public school.

At the Olson Elementary School in Minneapolis, the Study Committee found two unique programs—one devoted to intervention behavior and the other designed to help build student self-esteem by teaching the value of students' cultures.

There was evidence of respect at Olson for children as well as adults. The school's behavior room provides an opportunity for time out—a chance to analyze the problems that exist between teacher and child.

Olson School is one of many alternative programs offered in Minneapolis. Additional learning groups at Olson are organized outside each grade level around special needs and interests ranging from gifted and talented programs to music, social skills, and behavior programs.

Students spend most of their time in subject activities scheduled by the teacher. Teachers work with students who are learning at many different levels. The children are taught basically similar curricula content using a variety of materials. Basic skills are taught both separately and as part of other subjects. The school emphasizes the variety of teaching and learning styles available to staff and students within the contemporary school setting.

Teachers use curriculum guidelines—set primarily by central administration—to establish goals and pace student learning. Students are evaluated on what they have accomplished and how well they have progressed in their skills. Evaluations are shared with students and parents in conferences, and through report cards and daily work assignments that are sent home.

Parents at Olson may participate in the education of their children in many ways—by encouraging them to be good learners, by providing support for homework completion, and by promoting good school behavior and good health. The school also encourages parents to participate in various activities such as Chapter I advisory committees and workshops, the PTA, and building advisory councils. Parents are always welcome as volunteers and classroom visitors.

The Anderson open school in Minneapolis enrolls some 820 students, approximately 38 percent of whom are minority, with a staff of 80, of whom about 50 are professionals.

The Minneapolis school system has many different styles of programs: open schools, contemporary schools, continuous progress schools, fundamental schools, Montessori schools, and two centers—an international learning center that uses language immersion and a math and technology science center. Parents choose the type of school their children will attend. If they don't choose any, their children will attend a contemporary school, which is basically eclectic.

The open school embraces many teaching styles, philosophies, and approaches to children and curriculum. This approach allows the school to evaluate each child's needs and to try to match them up with the appropriate teaching style. Anderson offers a variety of services to children—classes for the gifted and talented, special education, and music instruction, for instance—and allows teachers to be program coordinators.

One of Anderson's goals is to treat students with respect. Students are always given an opportunity to explain things as they see them.

Anderson has a very high mobility rate. After the third week of school in 1985-86, 47 percent of the student population had turned over. From the end of school in June 1986 to the start of school the following September, the turnover rate was 33 percent.

To combat the impact of this high mobility on minority and other students, the district has tried to provide consistency by using the same textbooks, curriculum objectives, and discipline policy in all its schools. With its centralized placement center, the district works with the families to place children in the most appropriate school setting. This program works to help reduce the impact of mobility by trying to keep children in the same school whenever transportation can be arranged.

Anderson has a behavior room where misbehaving children are sent. For the first infraction, children are reminded of the rules, given a warning, and have their names placed on the chalkboard. For the second infraction, children get a check next to their name and must take a two-minute time-out from the classroom. After a third infraction, children spend a five-minute time-out from the classroom. The fourth offense warrants a trip to the behavior room where the behavior room teacher meets with the offenders to get their perception of the problem. The behavior room is also used as an in-school suspension room.

Students are encouraged to seek help for their problems while the difficulty is still minor. Some 41 percent of the students who utilize the program are minority students. Ethnic breakdown is not yet available, but data are being compiled.

Anderson is also working to develop cultural understanding and pride. Its fine arts program this year is concentrating on Native American and Slavic cultures. The school will sponsor assemblies and have artists and writers in residence at the school. Anderson has so far brought in a Native American storyteller to teach Native American legends and a drummer to talk about the drum and its centrality to Indian culture.

Many of the Native American children attending Anderson are separated from their culture. Their families do not participate in community activities, and the children, as a result, do not get a sense of their heritage. Anderson recently initiated a program that enabled fourth and fifth grade Native American students to work on Indian legends. To reinforce self-concepts, the students read legends, and—to give them the opportunity to see themselves perform—they critiqued their videotaped performance. Students also made murals and developed lessons that they taught to other classes. This unit was designed to give the children an opportunity to excel and build self-confidence. The school is exploring ways to do a similar program for this year.

In Arizona, the Study Committee found a variety of educational programs at the Salt River Indian Community: a Headstart program, an adult education program, a Bureau of Indian Affairs (BIA) school, a community college, and an alternative program. The BIA school is tribally controlled. It enrolls about 200 students. The Salt River Community is adjacent to the cities of Scottsdale and Mesa, and most of the students—some 700—attend public schools. Enrollment in boarding schools has dropped during recent years. Many children on the reservation simply do not attend school and have dropped out.

The Salt River Community is working with the Mesa Public Schools to establish an extension class or an alternative program to reduce the dropout rate. Located on the reservation is the Scottsdale Community College, part of the Maricopa County Community College system. About 200 students from the Pima community are enrolled in the Community College. The Headstart program is designed for 3- and 4-year-olds with funding and enrollment for 72 children. There is a waiting list to get into this program.

Students enrolling in the alternative school have often been truant from the public schools. They can be self-referred or come from court referrals. New students are tested in reading, math, and grammar, and then placed at their ability level.

The alternative school program is basically designed to be individualized, with the exception of a few group activities that, for instance, might involve guest speakers from the Indian community on such topics as substance abuse. Student ages range from 13 to 18, representing grades 9 through 12. The alternative school program has two sessions, each lasting for two hours and 45 minutes.

The program is a joint project between the Pima tribe and Mesa Public schools—the tribe furnishes the facilities and Mesa furnishes the teacher and materials—and having students return to the public schools is one key goal of the program.

Many students come to the alternative school after establishing poor attendance records at regular schools. These students often say they found the school day at the regular schools, including busing, too long. The principal and teachers at the alternative school suggest that other reasons—such as the large size of regular schools, dress competition, peer standing, and exclusive cliques—also come into play. In the small alternative school, students seem to feel more accepted and a part of the school.

In Arizona, overall, there are 20 tribal governments. Approximately 35 percent of the federal Indian education system is located in the state of Arizona. Twelve of the tribes have Headstart programs. A parallel system is the tribally controlled schools. Some 38,000 American Indian students attend public schools in Arizona—which is 6½ percent of the total public school enrollment in Arizona. Another 14 percent attend Bureau of Indian Affairs schools. Arizona has a multidimensional model that includes the federal, state, and tribal governments. These groups have an integral part to play in the education of Indian children. They interact with one another, and this interaction is an important concept in the Arizona educational process.

In Alaska, the Study Committee found a consensus around the importance of improving education for Alaska Native students and increasing opportunities for—and the recruitment of—Alaska Native teachers. Specifically, the Study Committee found that many Alaska Native students face the dilemma of having to choose between a subsistence lifestyle and the pursuit of formal education. The Study Committee learned that many students are reluctant to become educated because of potential alienation from their culture. Non-Indian teachers have their own philosophical conflict: whether it is more appropriate to teach American Indian/Alaska Native children to survive in their own culture or to assimilate into the majority culture.

In Alaska, the Study Committee also learned that the cost of delivering appropriate instructional materials to outlying schools creates severe strains on school systems. Delivery costs are high, and delays are common—particularly in those isolated communities where it's sometimes difficult to find someone to sign for a delivery.

At the other side of the continent, in Buffalo, New York, the Study Committee found a unique and innovative program at the Native American Magnet School Number 19. The students bused to this school's Native American Resource Program learn the language and culture of the Seneca and Mohawk Indian tribes.

The program, funded jointly by the state and the federal government through Title IV, seeks to make the regular school program culturally responsive and to teach non-Native American peers and teachers about the culture of Native Americans. Some 203 Native American students are enrolled in the special programs of Magnet School Number 19, out of a total K-8 student body of 6,576. New York State has adopted a requirement for students to learn a second language. Indian languages have been accepted to meet this requirement.

In Washington, D.C., the Study Committee found widespread concern about the "trust responsibility" established by treaties between Indian tribes and the U.S. government. The Committee also learned that the top federal position in Indian education, the director of Indian Education slot in the Department of Education, has gone vacant for five years. Not surprisingly, given this situation, the Committee found that funding for Indian education projects is not delivered in a timely manner. Other national Indian Education experts in Washington emphasized the great need to identify and increase the number of American Indian/Alaska Native teachers and to publicize NEA's importance as one of the most effective lobbyists for quality programs and funding for Indian education.

Funding Issues

Inadequate funding of education programs for Indian children and untimely notification regarding the level of funding are the biggest issues confronting the American Indian/Alaska Native community. Unlike funding in the public school system, the U.S. Department of Education's Indian education funds flow through the Department of the Interior. Appropriations are made on an annual basis. Schools are at times not notified of their next year's budget allotment until the year has almost begun. This late notification creates intense problems for meaningful short- or long-range planning—and may even cause programs to be discontinued in the middle of the year.

Educational Issues

Enhancing the self-concept of Indian students is essential to the effective education of Indian students. Helping students recognize their heritage, giving them a sense of belonging as well as a sense of their uniqueness as Indians, is equally essential.

There is a widespread feeling that Headstart programs have a very positive effect on American Indian and Alaska Native students, but a longitudinal study on this impact is needed. In Arizona, for instance, the Indian graduates of the state's early Headstart programs have now moved into high school and beyond, yet no studies have ever compared these Headstart graduates to other Indian students who did not go through a Headstart experience.

Also needed is a study on the mobility of Indian students. High-mobility rates contribute significantly to the dropout problem. Needed as well are in-service training programs to help teachers understand the cultural diversity of Indian students. Teachers need to develop different teaching techniques that are culturally relevant. Such activities might allow for group participation rather than focus on singling out individual students.

Schools also must do a far better job teaching Indian history. The federal "trust responsibility" needs to be explained, to dispel the general public ignorance about the relationship of the federal government to Indians. The Indian history that is taught is most often taught from a stereotypical and not a historically factual perspective.

Non-Indian people need to develop an understanding and respect for American Indians and Alaska Natives. Education is an important avenue to accomplish this end. General topics—treaties, for instance—could become a springboard for teaching about American Indian and Alaska Native history. Schools also need to address the different cultures of Indian tribes.

The Study Committee found that Indian students often must pay a high cultural price for their education. Students who leave their communities to continue their studies find themselves forced to learn new skills to survive in the non-Indian world. Once their studies are complete, these Indian students often have trouble returning to their Indian communities. They are seen as outsiders who have adopted non-Indian ways. Educational systems have given little thought to the reentry problems of Indian students.

Current educational institutions are not responsive to the needs of American Indian/Alaska Native students. As Barbara Shin, assistant principal at the Olson Elementary School in Minneapolis, noted to the Study Committee:

"...I firmly believe that our schooling system in this country is one that has cultural discontinuity for many populations. It attends to a cultural continuity for citizens of European ancestry. The system itself is designed upon a European model. So young people of European ancestry do not discontinue their education once they enter school. Children of other culture groups within this nation—American Indians, Alaska Natives, Asians, Hispanics and Blacks—will find most often a discontinuity when they enter the schooling experience because the model is not based on their particular cultural ancestry."

We need to have a vision of what schooling needs to become for culturally different children. We need to work for a cultural pluralism that discourages academic achievement discrepancies based on race, ethnicity, or gender and encourages equal status relationships across race and gender.

In a culturally fair school, Barbara Shin notes, "ethnic heritage is acknowledged as a source of pride in self. It is also acknowledged as a source of information. It contributes to the whole."

In such a school, Shin adds, "students having different ethnic backgrounds work and play together as equal participants—because in so doing they develop mutual respect and acquire the life skills of working and playing together."

Language is a very important support system for youth because it transmits culture. In a pluralistic environment, ethnic language differences are viewed as different from, but not lesser than, standard English. Language can have a profound effect on the psychological well-being and the academic achievement of students in a diverse society. As Katie Stevens, director of Indian Education of the Arizona State Department of Education, notes:

"...the whole issue of language is central to learning. And what we are saying is, language, its acquisition, its use in various social, cultural, and educational contexts is really our key in what we understand to be Indian students' full achievement and later success in life. So what we say is that language is the central issue...the whole issue of language is the present, it is the focus....That is the key to where the dropout solution lies, in the centrality of language. We have not addressed it from that standpoint; we began looking at the socio-economic factors. I feel those play a part in it, but our feeling is that language is the key."

More networking between educational groups—Indian and non-Indian—is essential. This networking can provide an opportunity to share advances and positive experiences that may be occurring in various regions of the country. There is also a need to help the American people understand how tribal governments function, how the federal government should fulfill its responsibilities for American Indian and Alaska Native education, and how local public schools can best make a positive contribution. There is a need to increase the awareness of Indian educators about NEA as their partner in American Indian and Alaska Native education and as an advocate for school employees.

The best support for students of American Indian and Alaska Native ancestry is a quality teacher who has been through a quality teacher preparation program, a quality teacher working in an environment designed to nurture success. Schools and schooling can never be called effective as long as there exists a disparity of achievement by race and ethnic background.

Recommendations

These recommendations from the American Indian/Alaska Native Concerns Study Committee have been adopted by the NEA Board of Directors.

Students

1. NEA will work with its affiliates and other appropriate groups to develop mentoring opportunities in the areas of business and higher education for American Indian/Alaska Native students.
2. NEA will work with its affiliates and other appropriate groups to develop programs for monitoring American Indian/Alaska Native student mobility. Such programs will augment efforts to reduce the dropout rate of American Indian/Alaska Native students.
3. NEA, along with the NEA Student Program, will develop a plan to encourage Indian students to become involved in the NEA Student Program as they pursue course work toward a career in teaching.
4. NEA and the NEA Student Program will research and develop college financial assistance information for distribution to Indian students.

Curriculum and Instruction

1. NEA will continue its support and efforts to expand the Headstart program. Additionally, NEA will work with its state affiliates and other appropriate groups to secure research-based documentation of the importance and success of this program with children.
2. NEA will work with its state affiliates and other appropriate groups to promote the gathering of data on language arts and language development in relation to American Indian/Alaska Native students who drop out of the public schools.
3. NEA will explore avenues, both internally and externally, to provide a clearinghouse for the collection of materials used for American Indian/Alaska Native education. This clearinghouse function is essential to the identification and distribution of quality materials for use in educating students and the public about American Indian/Alaska Native culture and history.
4. NEA will encourage locals having high concentrations of American Indian/Alaska Native students to become more involved in NEA-funded dropout prevention efforts by applying for Operation Rescue grants.
5. NEA will identify and promote programs designed to enhance the concept of self-worth and a positive self-image for American Indian/Alaska Native students.
6. NEA will review and update the recommendations of its 1975 Educational Neglect report and suggest appropriate action for their implementation.
7. NEA will identify and distribute information on those programs that are the most effective at educating Indian students.

Teachers/School Personnel

NEA and selected state affiliates will develop and implement a program to promote the required study of American Indian/Alaska Native culture to improve general public awareness and understanding. The state affiliates that implement this program should have high concentrations of American Indian/Alaska Native students who can benefit from having teachers with an awareness of American Indian/Alaska Native cultures.

Parents/Family/Community

1. NEA will develop and make available to its affiliates a training package on good parenting and parental involvement in children's education and schools in general. This training package will reflect appropriate cultural sensitivity for all minority groups.
2. NEA will publicize its programs on teacher-parent partnership in Fairbanks, Bethel, Barrow, and some North Slope Borough schools in Alaska, and also publicize the NEA Mastery in Learning Project in Greasewood, Arizona.

Employment

1. NEA will seek to hire an American Indian or Alaska Native lobbyist.
2. NEA will encourage its affiliates to aggressively pursue their affirmative action programs with respect to all members, including American Indian/Alaska Native members.

Cultural Sensitivity/Differences

1. NEA will recognize American Indian/Alaska Native culture and heritage at an appropriate Association function. This visible demonstration should enhance members' sensitivity and knowledge of this group's many contributions.
2. NEA will work with its affiliates and other appropriate groups to identify and develop in-service programs that focus on increasing school employee sensitivity to the culture and heritage of American Indian/Alaska Native people.
3. NEA will work with and encourage its affiliates to focus membership materials and other communications on American Indian/Alaska Native issues and members.
4. NEA will work with and encourage its affiliates to seek inclusion of American Indian/Alaska Native speakers and presenters at conferences and training sessions.
5. NEA will include in its publications articles that focus on American Indian/Alaska Native education, culture, and heritage.
6. NEA and its affiliates will work with appropriate American Indian/Alaska Native groups to assemble and promote multicultural in-service programs for teachers.

Collaboration/Coalition Building

1. NEA will work with and encourage its affiliates to invite American Indian/Alaska Native groups to participate in appropriate Association events.
2. NEA will work with and encourage state affiliate leaders to participate in events sponsored by American Indian/Alaska Native groups.
3. NEA and its affiliates will develop and implement with American Indian/Alaska Native groups programs that enhance educational opportunities for American Indian/Alaska Native children.
4. NEA and its affiliates will invite participation by American Indian/Alaska Native leaders at appropriate Association events.
5. NEA and its affiliates will work with American Indian/Alaska Native groups to develop and promote positive relationships between businesses and American Indian/Alaska Native youth, including programs to develop partnership in employment.
6. NEA and its affiliates will work with the appropriate groups to protect the educational opportunities of all minority youth, with a special focus on changes that occur as a result of the education reform movement.

7. NEA will communicate with the Council of Chief State School Officers about the needs and challenges facing public schools working to educate American Indian/Alaska Native students—and then together develop and implement a joint program with one American Indian/Alaska Native organization on an educational issue confronting American Indian/Alaska Native students. Through this project, NEA will work to help administrators and teachers become more aware of effective strategies for educating Indian children.

Legislation/Policy

1. On the NEA-PAC questionnaire that candidates who seek the Association's endorsement must complete, the Association will include questions about support for federal programs that fulfill the government's obligations to the education of American Indian/Alaska Native students.
2. NEA will provide information to its state affiliates about the amount of funding allocated into the state through American Indian/Alaska Native federal programs. NEA will work with its affiliates in monitoring the correct expenditure of these funds.
3. NEA will lobby the Reagan Administration to fill the position of director of the Office of Indian Education in the Department of Education (DOE) and encourage the Administration to select a candidate recommended by the National Advisory Council on Indian Education.
4. NEA will advocate and lobby for a change in DOE administration procedure to allow for the forward funding of Title IV programs serving American Indian/Alaska Native students. This change is essential to allow for appropriate budget management and the long-range planning of educational services for American Indian/Alaska Native students.
5. NEA will lobby for continued full federal funding of the tribally controlled community colleges. NEA will resist attempts by DOE to assess tuition for American Indian/Alaska Native students attending these schools.
6. NEA will call upon the U.S. Government's General Accounting Office to investigate the operation of the Bureau of Indian Affairs, with a special focus on its administrative procedures.
7. NEA will continue to impress on the Carnegie and Holmes groups the importance of including minority involvement in teaching as a key goal of the education reform movement.
8. NEA will encourage its affiliates to seek and assist proeducation American Indian/Alaska Native political candidates running for office. There should be a special emphasis on electing American Indian/Alaska Native candidates to school board positions.
9. NEA will include in its legislative package efforts to promote full funding of federal programs supporting the education of American Indian/Alaska Native students.

Leadership Training

1. NEA will work with its affiliates to encourage and appoint American Indian/Alaska Native members as participants in conferences and training sessions.
2. NEA will work with its affiliates to increase the participation of American Indian/Alaska Native members in the Association.

8. Construction and maintenance of roads on Indian reservations should be improved and expanded.
9. At the option of local Indian groups, school systems should be coterminous with Indian reservations. Schools systems should also be decentralized so that they will be available to separate villages, chapters, districts, or pueblos within the reservations.
10. Special efforts must be made in training, recruiting, and upgrading Indian teachers, teacher aides, and other persons so they can take over educational responsibilities in schools serving Indian students.
11. Teachers should work with parents and tribal authorities to establish closer home-school relations and to develop approaches that will be more responsive to local conditions and needs.
12. Classes and workshops in Indian languages, history, and culture should be available to both preservice and in-service teachers. They should also be mandatory for permanent teaching certification in districts serving substantial numbers of Indian children.
13. Teaching conditions and benefits should be high enough and living conditions should be adequate enough to attract and keep the very best educators in schools serving Indian students.
14. Federal, state, and private support for training Indians as school administrators should be expanded immediately to provide for needs in districts where Indian citizens are exercising expanded influence.
15. Priority should be established for support of locally developed materials on Indian languages and cultures.
16. Curriculum should reflect the needs of students to identify with local languages and cultures and should be responsive both to students who do not speak Indian languages and those Indian students who do not come from English-speaking backgrounds.
17. Basic instruction in Indian languages should be available at all levels of public schools serving Indian students and for preservice and in-service teachers of Indian students. Special assistance should be available for development of languages, including alphabets and dictionaries.
18. Cultural awareness programs should be available for Indians of all ages, both in regular school programs and alternative programs.
19. Accreditation and certification requirements at local and regional levels should be responsive to special Indian needs.
20. Career education opportunities and preparation for careers both on and off the reservations should be stressed in schools serving Indian students.
21. Allocations should be provided now to prepare for rising enrollments of Indian students in public school systems on reservations. Allocations should include purchase of materials, housing and school construction, and training programs.
22. Bilingual/bicultural education, English as a second language, and Indian as a second language should be available in all elementary schools serving Indian students.
23. State restrictions on the use and diversion of monies made available for supplementary programs should be terminated. State allocations for base support of students should be at least equivalent to any other districts in the state.
24. State base support for Indian schools should be sufficient so that funds intended as supplementary will not be needed for supplanting either state or local funds in providing education for Indian students.

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Footnotes

[1] Anderson, T.A. *Nations Within A Nation: The American Indian and the Government of the United States.* Chappaqua, New York: Union Carbide Corporation, 1976, p. 70.

[2] Kickingbird, Kirke, et.al. *Indian Treaties.* Washington, D.C.: Institute for the Development of Indian Law, 1980, p. 20.

[3] Anderson, T.A. *op. cit.*, p. 13, 21.

[4] Deloria, Vine, Jr. *A Brief History of the Federal Responsibility for the American Indian.* Washington, D.C.: U.S. Department of Health, Education and Welfare, Office of Education, 1979, p. 1.

[5] Blue Dog, Kurt. *A Legal Position Paper on Indian Education.* Boulder, Colorado: National Advisory Council on Indian Education, 1979, p. 5.

[6] Deloria, Vine, Jr. *op. cit.*, p. 6.

[7] Kickingbird, Kirke, et al. *op. cit.*, p. 2.

[8] U.S. Senate Committee on Labor and Public Welfare, *Indian Education: A National Tragedy—A National Challenge.* Washington, D.C.: Government Printing Office, 1969, p. 13.

[9] *Ibid.*, p. 15.

[10] *Ibid.*, p. 15.

[11] Fuchs, Estelle and Havighurst, Robert. *To Live on This Earth· American Indian Education.* New York: Anchor Press/Doubleday, 1973, p. 17.

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Anderson, T.A. *Nations Within A Nation: The American Indian and the Government of the United States.* Chappaqua, New York: Union Carbide Corporation, 1976.

Blue Dog, Kurt. *A Legal Position Paper on Indian Education.* Boulder, Colorado: National Advisory Council on Indian Education, 1979.

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Kickingbird, Kirke, et. al. *Indian Treaties.* Washington, D.C.: Institute for the Development of Indian Law, 1980.

Appendix

Study Sites

Originally three sites were selected for the hearings. Because of requests, two additional sites were added and one site changed. The final site schedule was as follows:

Minneapolis, Minnesota	February 9-10, 1987
Washington, D.C.	February 17-18, 1987
Phoenix/Tempe, Arizona	February 19-20, 1987
Anchorage, Alaska	February 21-22, 1987
Buffalo, New York	February 23-24, 1987

Minneapolis, Minnesota

Participants

Sam Ardido, National Indian Education Association, 2d vice president, Minneapolis

Russell Boyd, Onamia, Minn.

Joe Bresette, Great Lakes Inter-Tribal Council, Lac Du Flambeau, Wis.

Rosemary Christenson, Minneapolis Public Schools, director of Indian education

Pat Christofferson, Cambridge. Minn.

Ramona De Coteau, North Dakota Education Association

Al Puatskowit, American Indian & Cultural Education Board, Shawano. Wis.

Sara Roberson, Minneapolis

Barbara Shin, Olson Elementary School, assistant principal, Minneapolis

Jerry Staples, Minnesota Indian Education Association, president

Steve R. Weber, Onamia, Minn.

School Visits

Anderson Middle School

Heart of the Earth Alternative School

Olson Elementary School

Washington, D.C.

Participants

James Barge, Florida Department of Education, director of special programs, Tallahassee, Florida

Beverly L. Corelle, Maryland State Teachers Association, president

Ronald D. Eden, U.S. Dept. of the Interior, Bureau of Indian Affairs, acting deputy to the assistant secretary/director

John Forkenbrock, Action Incorporated, Washington, D.C.

Loretta Hunt, North Carolina Association of Educators

Hakim Khan, U.S. Dept. of Education, Indian Education Program, Washington, D.C.

Allen Lovesee, representing U.S. Rep. Dale Kilder (D-Mich.)

Gwen Shunatona, Title IV Center I, Washington, D.C.

Harriett Skye, Native American Science Education Association, Washington, D.C.

Rose Robinson, Phelps Stokes Fund, Washington, D.C.

Craig Vanderwagen, Indian Health Services, Rockville, Md.

Suzanne Weryachwe, National Indian Education Association, president, Minneapolis

Lincoln White, National Advisory Council, executive director, Washington, D.C.

Phoenix/Tempe, Arizona

Participants

Dan Little Axe, Absentee Shawnee Tribe of Oklahoma, governor

Virginia H. Bailey, Window Rock Elementary School, teacher

Benjamin Barney, Rock Point Community School, director

Rosemary Blanchard, Navajo Division of Education, acting director, Window Rock, Ariz.

Ben Chavis, Coolidge Unified School District, Indian education program, Coolidge, Ariz.

Jeff Frazier, Chickasaw Nation, Ada, Okla.

Kirk Hansen, Kino Junior High School, principal

Shirley Hendricks, Title IV Center IV, Tempe

Jan Jacobs, Phoenix Indian Center, Phoenix

Martin Johnson, Arizona Bordertown Indian Education Committee, Flagstaff, Ariz.

Sergio Maldonado, Central Arizona Indian Education Consortium

Joanne Paine for the California Teachers Association

Theresa Price, Mesa Public Schools Indian Education Program, Central Arizona Indian Education Consortium

John Redhouse and John Tippeconnic, Center for Indian Education, Tempe

Octaviana Salazar, Tucson Unified School District, Native American Studies, assistant director of instruction, Tucson

Katie Stevens, Arizona Department of Education, Indian education unit, Phoenix

Joan Timeche, Hopi Tribe, Oraibi

Clarissa Ware-Shaw, Sac and Fox Tribe, 2d Chief, Stroud, Okla.

School Visits

Salt River Headstart

Salt River Vista

Anchorage, Alaska

Participants

Kathy Dahl, Alaska Pacific University, Alaska Native Institute, Anchorage

Darlene Heckler, teacher

Sandra LaFramboise representing the California Teachers Association

Carol Minugh, Resource and Evaluation Center III, Seattle, Wash.

Lavonne M. Lobert-Eto, Salem/Keizer Schools, student resource specialist, Title IV, Indian Education Program

David Rosenthal, Alaska, teacher

Buffalo, New York

Participants

Lloyd Elm, Native American Center 19, principal, Buffalo

Gloria Gordon, Seneca Nation of Indians, acting education director, Irving, N.Y.

Robert Hoag, Seneca Nation of Indians, president, Irving, N.Y.

Ron LaFrance, Cornell University, American Indian program, Ithaca, N.Y.

Julian Macy, Hamburg, N.Y.

Marlene Martin, Native American Center 19, Buffalo

Joyce Pempleton, Native American Center 19, Buffalo

Lana Rozler, Seneca Nation of Indians, Irving, N.Y.

School Visted

Native American Magnet School Number 19

Written Testimony

Willard E. Bill, Office of the Superintendent of Public Instruction, Supervisor of Indian Education, Olympia, Wash.

Frank B. Brouillet, Superintendent of Public Instruction, Olympia, Wash.

Larry W. Chunovich, Michigan Education Association, president

Beverly L. Corelle, Maryland State Teachers Association, president

William G. Demmert, Jr., University of Alaska, School of Education and Liberal Arts, dean

John M. Folks, Oklahoma State Department of Education, State Superintendent of Public Instruction, Indian Education Section

Roger A. Jourdain, Red Lake Band of Chippewa Indians, chair, to Task Force on School Dropouts, Red Lake, Minn.

Betty Oxendine Mangum, North Carolina State Department of Public Instruction, Division of Indian Education, director

Helen M. Scheirbeck, Save the Children Federation, American Indian Nations program, director, Westport, Conn.

Notes: