



League of Women Voters of Minnesota Records

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[1970-5]

PROJECT S.T.A.I.R.S.
2736 17th Avenue South
Minneapolis, Minnesota 55407
722-7623

Project S.T.A.I.R.S. - Service to American Indian Resident Students - is a one-to-one tutorial program for Indian children in grades one through six. The goal of the program is to help children who are having trouble with their schoolwork before they get to high school, where the dropout rate among Indian high school students is 64%. If they are doing well in school they will be less likely to want to drop out of school.

Project S.T.A.I.R.S. uses volunteer tutors who meet with their students once a week for two hours or more on Saturdays during the school year. Some tutors meet with their students in their respective homes convenient to their schedules. There is some training provided for the tutors. Tutors serve a dual purpose: to aid children in their schoolwork and to develop a "big brother" or "big sister" relationship. Volunteer tutors are always needed. If you have some extra time to give, or know someone who does, call Project S.T.A.I.R.S., 722-7623.

In addition to tutoring, special attention is directed towards the enrichment of Indian culture and the history of the Indian People. Recreational activities and field trips are scheduled once a month. A summer program involves children in many activities. Arts and crafts include beadwork and the making of Indian outfits. There are sports activities and field trips. During the year tutoring sites are well equipped with educational games and materials.

Project S.T.A.I.R.S. is in need of financial assistance to provide the children with adequate materials and opportunities for field trips. The Project is funded by the Office of Economic Opportunity, the University of Minnesota, and the Board of Education. This money helps to cover the cost of staff and much of the operating expenses, but as the program develops more money is needed to cover costs. Contributions are tax deductible and can be made out to Project S.T.A.I.R.S., 2736 17th Ave. So., Minneapolis, Minnesota 55407. Donations of sports equipment are greatly appreciated. Contributions will go towards arts and crafts supplies (beads, leather for Indian outfits, feathers), sports equipment (basketball and volleyball are played in the winter, softball in the summer), educational games and materials for tutoring sites, bus fare for field trips.

There are 160 students and 160 tutors in the S.T.A.I.R.S. Program. The Project is attempting to teach children the importance of schooling and the meaning of their heritage. Contributions will help Project S.T.A.I.R.S. achieve this goal.

League of Women Voters
of the United States

Indian
Memorandum

1730 M Street, N.W. - Washington, D. C. 20036
(202) 296-1770

February 11, 1970

This memo going on
Duplicates Presidents Mailing

TO: Local and State League Presidents (for Human Resources Chairmen)
FROM: Mrs. Richard G. Miller, Chairman, Human Resources
RE: Exchanging Information on Indians and Native American Claims

We are eager to have in the national office as much information as you can give us about your understanding of Indian participation in equal housing, equal employment, equal education opportunities, - and "further measures to combat discrimination and poverty" - in your state.

Because many reservation Indians live in remote regions, only a very few local leagues have had a chance to be concerned directly with federal projects to counter Indians' desperate poverty. Several state Leagues, however, are finding themselves more and more attentive to Indians' needs in their states and consequently involved at Legislature time with issues which affect Indians. This seems to us an important facet of the League's work in Equality of Opportunity, and a good chance for inter-League exchange and state-national cooperation in learning and acting.

* * *

The issue of Indian justice and opportunity is peculiarly a national issue. Though many states have Indian Commissions, the fundamental legal relationship is a direct one between the Native American and the United States Government. Where states intervene with laws or regulations they tend to cloud or abridge that relationship. In the state of Alaska, which received almost \$1 billion this past September in bonus bids for exploration rights to 431,000 acres of North Slope oil land claimed by the Exkimos as theirs the Alaska Native Claims are of particular current concern.

Discrimination aspects of land zoning has come to our attention in our housing studies. But for Native Americans, land and water and fishing & hunting rights are central equal opportunity issues.

"Reservations" or "allotments" of land, with certain water rights, and certain food-gathering rights (fish, game, wild rice, pinons) were granted the native tribes by the United States by federal treaties, plus a particular guardianship relationship with the Federal Government, carried out by the Bureau of Indian Affairs, by the U. S. Public Health Service, and more recently by special programs of the Office of Economic Opportunity and the National Council for Indian Opportunity.

Leagues may want to make an effort to understand these elements of our Human Resources study, both the facts surrounding the Indian peoples and the federal structure assignment to deal with them.

To this end we suggest the following bibliography, brief and incomplete, but recent and useful:

Cahn, Edgar S.: Our Brother's Keeper: The Indian in White America. Cleveland, Ohio, World Publishing Co. 1969. Reflects the attitudes of Indians toward the BIA.

Steiner, Stan: The New Indians. 1968. Dell Paperback. Describes the changing attitudes of the younger Indians: Washington Fish-in, Red Power, present reservation conditions.

- Deloria, Vine: Custer Died for Your Sins. 1969. A young Sioux attacks distortions of anthropologists and whites in general.

Joseph, Alvin: Indian Heritage of America. 1968. Compares the archaeology, ethnology and history of tribes and cultures of the Indian in north and south America; a good general history.

A Andrist, Ralph K.: The Long Death. 1964. Covers the constant relocating of Indians to smaller reservations, the broken promises, Indian wars of the Great Plains.

Momaday, Scott: House Made of Dawn. 1968. A Kiowa describes problems of coming back from the war, urban relocations and his feeling for the reservation.

Huffaker, Clair: Nobody Loves a Drunken Indian. Many of the characters and situations recorded in Our Brother's Keeper are illustrated here.

Toward Economic Development for Native American Communities. A compendium of papers submitted to the Subcommittee on Economy in Government of the Joint Economic Committee, Congress of the U.S., December 1969. U.S. Government Printing Office, Washington, D.C. 20402.

Man's Rise to Civilization: The American Indians

March 1970

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MARCH, 1970

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in this
ISSUE:

**The Indian in Minnesota ■ ■ ■ Are We Ready for Rail? ■ ■ ■ Services We Often Forget
Women Who Drive Alone ■ The Magic World of Anaheim ■ A Monument to Life-Saving**



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focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

November 30, 1971
Volume 2, No. 7

MINNESOTA OJIBWAY INDIAN AUTHOR

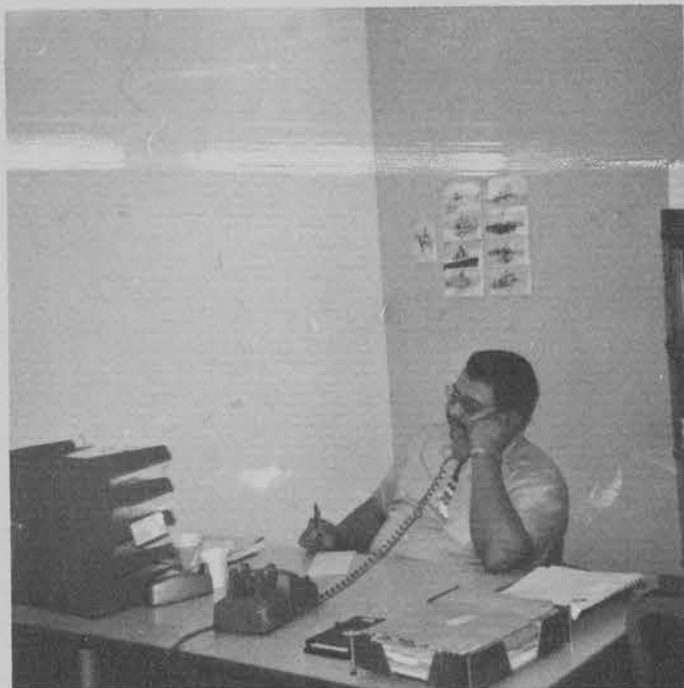
* *Wanda Kee-Wah-Din.* Larry P. Aitken, a book for pre-school children, Tri-State Community Action Project Inc., Box 26, Cass Lake, Minnesota 56633, Department of Health, Education and Welfare Grant No. H-5936-A-H-O (1971)

From the charming Wanda on the cover of this small book for small children to the interesting, warm photographs of real people that illustrate the words, to the use of the hand-printed words on each page to the final photograph of Wanda sleeping and the fact that the story itself, while deceptively simple but yet saying all that should be said about the modern Indian family, is what makes *Wanda Kee-Wah-Din* a book that Indians and non-Indians ought to put under the Christmas tree for the little ones in the family. It will make a welcome addition to the kindergartens, 1st and 2nd grade libraries in Minnesota and hopefully will entice other Indian people to try their hand at writing stories as Larry Aitken has so successfully done.

Larry Aitken is an Ojibway, born in Cass Lake, Minnesota, attended Haskell Institute, and received a two-year printing diploma. He also attended Bemidji State College for three years and is still attending night school at that institution. He is employed full-time for Tri-State ICAP, Inc., at Cass Lake, Minnesota. Before his employment at Tri-State ICAP, Larry was employed as a youth social worker, Headstart social worker, and as a Headstart Director.

"It was during my work with pre-school Indian children that the idea first began" Larry said. "I had seen too many books not geared to fit the needs of Indian children. To me, children must be able to relate to the story, to identify with the character and to be familiar with the surroundings. Hopefully many Indian children can do these things with this kind of book."

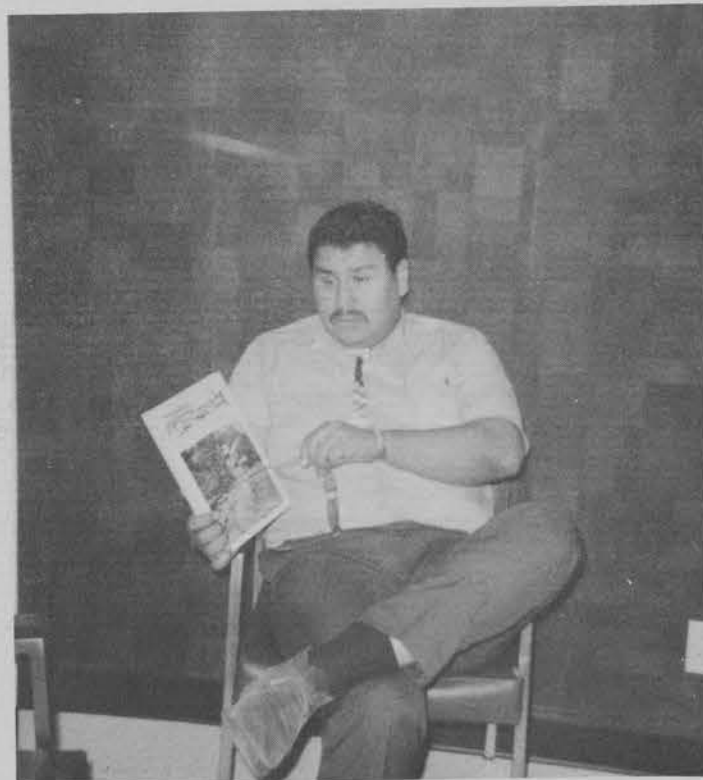
Robert K. Smith of Bemidji is paid tribute by Larry Aitken as a very understanding and interested friend without whose help the book could not have been completed. Mr. Smith did the photography for *Wanda Kee-Wah-Din*. "Thanks go to many Indian people in northern Minnesota, and my special thanks to Melvin Losh, Donna Raisch and Marie Rea, the main characters of the book", Larry stated, and when asked if he would write another book he replied: "R.O.B.," which means to the uninitiated, Right-On-Brother!



Larry Aitken

"Author Making
Contacts"

"The 1st
Child"



"it's a darn good
book"



THE INDIAN EDUCATION ACT OF 1971 ... A BEGINNING

by Walter F. Mondale
U. S. Senate

For almost 2 1/2 years the Senate Subcommittee on Indian Education, under the able and dedicated leadership of its first chairman, the late Senator Robert F. Kennedy, and later under the equally able and dedicated chairmanship of Senator Edward M. Kennedy, explored the educational plight of American Indian children.

In November, 1969, the Subcommittee, on which I was privileged to serve, issued a shocking report: "Indian Education: A National Tragedy -- A National Challenge." The Subcommittee found that four hundred years of incredible insensitivity and neglect have bore bitter fruit:

- fifty thousand Indian families live in unsanitary, dilapidated dwellings, many in huts, shanties, even abandoned automobiles;
- the average Indian income is 75 percent below the national average;
- the unemployment rate among Indians is more than 10 times the national average;
- the average age of death of the American Indian is 44 years, while for all other Americans it is 65;
- the infant mortality rate is twice the national average; and
- thousands of Indians have migrated into cities only to find themselves untrained for jobs and unprepared for urban life.

The history of Native American people in this country is a record filled with injustice. But no injustice is more apparent -- or more devastating -- than our failure to provide educational opportunities to Indian children.

- their drop-out rates are twice the national average;
- their achievement levels are 2 to 3 years below those of white students;
- Indian children are often taught by persons who dislike teaching them;
- and most tragic of all, Indian children, more than children of any other minority group, mistakenly believe themselves to be "below average" in intelligence.

Last October 8, the Senate adopted S.2482, the "Indian Education Act of 1971", originally sponsored by Senator Kennedy and myself. That bill, now pending before the Committee on Education and Labor in the House of Representatives, is a first step toward desperately needed reform of Indian Education.

If fully funded it would provide approximately \$75 million to assist public school districts -- with the participation of Indian parents and members of local Indian communities -- in meeting the special educational needs of Indian children. These needs -- for curricula sensitive to the proud and tragic role of the Indian in American History, for remedial services, for teachers who respect Indian students -- will not be met without substantial Federal support.

In addition to provision of special services to children in public schools, the bill would:

- authorize special pilot and demonstration programs (conducted by Indian tribes and organizations as well as public schools and state education agencies) in the education of Indian children;
- provide for extending educational opportunities to Indian adults, less than 1/5 of whom have completed high school;
- amend the Education Professions Development Act to insure attention to the need for teachers and other education professionals sensitive to the needs of Indian children;
- establish an Office of Indian Education and a National Advisory Council on Indian Education in the Department of Health, Education and Welfare to insure that Indian Education programs conducted by the Department are responsive to Indian needs.

Public schools serving children who live, or whose parents work, on tax-exempt reservation lands presently receive \$23 million under the so-called "Impact Aid" program (Title I of Public Law 91-874) in lieu of taxes. Minnesota alone receives over \$900,000.

But too often Indian children fail to receive a fair share even of Impact Aid benefits, and suffer severe discrimination in the allocation of general school resources. The report "An Even Chance", by the NAACP Legal Defense and Educational Fund with the cooperation of the Harvard University Center for Law and Education, found:

In large districts where Indian enrollment is concentrated in certain schools close to the reservation, there is typically a vast difference in the quality of education, the condition of the school, and the provision of books and supplies offered in these schools from those offered in predominantly non-Indian schools. The differences are so obvious as to lead to the conclusion that Indian children are not receiving an equal share of anything.

The report concludes:

"The discriminatory allocation of educational services in local districts means that Impact Aid funds do little to improve the educational opportunities of Indian children".

The Indian Education Act continues the allocation of Indian Impact Aid funds. Under my sponsorship, however, a provision was added to assure that where school districts receive Indian Impact Aid, Indian children will participate on an equitable basis in school programs, and to assure parent participation with respect to expenditure of Indian Impact Aid funds. With these amendments, I believe that Impact Aid can be a powerful tool for improving the education of all children in school districts on or near reservations.

Nearly 200,000 Indian children (over 70% of the Indian student population) attend public schools. The bill will go far to assure that these children are provided the educational opportunities they deserve.

But most of the remaining children attend schools operated by the BIA. Conditions in these schools are often shocking:

- the average educational level of Indians under Federal supervision is five school years;
- only 18% of students in Federal Indian schools go on to college, although the national average is 50%;
- in 1953 the BIA began a crash program to improve education for Navajo children. Between then and 1967, supervisory positions in BIA headquarters increased 113 percent; supervisory positions in BIA schools increased 144 percent; administrative and clerical positions in the BIA schools increased 94 percent. Yet, teachers increased only 20 percent.
- in 1969 the BIA spent only \$18 per year per child on textbooks and supplies compared to a national average of \$40.

The Indian Education Act of 1971 as originally introduced by Senator Kennedy and myself would have established a National Board of Indian Education, to effect reform of the BIA school system by placing control at the Federal level in the hands of the Indian community, and by establishing local school boards to operate BIA schools. Senator Jackson has introduced a similar proposal (S.1401) to establish a National Board of Regents of Indian Education.

Both of these proposals may need revision with the guidance of the Indian community, but they can, I am sure, provide the basis for essential and lasting reform.

I am encouraged that Senator Jackson has introduced a comprehensive measure which combines the National Board of Regents -- for reform of BIA education programs -- with the provisions of the Senate-passed Indian Education Act -- for Indian education in public schools, demonstration programs, and adult education.

But we have already delayed too long. Americans concerned for the well-being of Indian children must insist upon passage of a measure to reform the BIA school system during the present Congress.

And we must insist that the Administration lend its active support to our efforts.

In his message on Indian policy issued in July, 1970, the President said: "One of the saddest aspects of Indian life in the United States is the low quality of Indian education". Yet, although the Indian Education Act received the support of the Indian community, and unanimous, bipartisan support in the Senate, the Administration found itself unable to join us.

The President also said "we believe every Indian community wishing to do so should be able to control its own Indian schools". And yet now, more than a year after the President's statement, the Bureau has contracted with only six communities.

With respect to the education of children in BIA schools -- as with respect to almost every aspect of reservation life -- the Administration now has power to extend control of Indian institutions to Indian people. Cosmetic personnel changes within the Department of the Interior are not enough. Indian citizens must see concrete changes in their daily lives.

The Indian Education Act is a promising beginning -- but it is only a beginning. We must achieve a national commitment to educational excellence for all American Indian children -- with control by Indian parents, not BIA bureaucrats, over educational programs, and the assurance of sufficient Federal funds to carry these programs forward.

NIEA

During its Annual Meeting held in Albuquerque, New Mexico on November 4, 5, 6, the NIEA elected the following new board members: Wayne Newell, Maine, Jim Bearghost, D.C., Joe Abeyta, New Mexico, George Scott, Washington, D.C., Dick Wilson, New Mexico, and Ada Deer, Wisconsin. Former Board members re-elected to the NIEA Board were: Liz Whiteman, Montana, Rosemary Christensen, Minnesota, and Dillon Platero, Arizona. Officers elected for the 1971-72 year at the Albuquerque site were: Will Antell, President, Dillon Platero, First Vice President, John Winchester, Second Vice President, Elgie Raymond, Third Vice President, Rosemary Christensen, Secretary and William Demmert, Jr., Treasurer.

The new office for NIEA is: National Indian Education Association
2675 University Avenue
Suite 102, Hubbard Building
St. Paul, Minnesota 55114
Telephone (612) 646-6349
NIEA Field Director Bud Sahmaunt

ABE - ST. PAUL

The St. Paul Center has as its program objectives three major items:
1) to offer classes in Indian culture and history in order to help Indian and non-Indian develop awareness, respect and appreciation for one another
2) to offer its constituents the opportunity to work toward a G.E.D. certificate
3) to help the Indian student gain better skills to eventually lead him to a better job.

The curriculum offerings consist of Crafts and Beads, Basic Communication, Indian music and poetry, Indian languages, Basic Math and Science Work Studies, and Home Management. A staff of approximately a dozen people including aides and office staff are involved at the ABE center. Instructors for the course offerings are Betty Greencrow, Henry Greencrow, DeAnne Fairbanks, Dave Beaulieu, Camille Whiterabbit, Bonita Adkins, Howard McKee and Elizabeth Arrendondo. Occasional lectures will be given by Ed McGaa and Roger Buffalohead.

The center is open to Indians and non-Indians and is located at 643 Virginia Street, St. Paul. Telephone numbers for information are 225-9234 or 488-0901.

Rose Barstow is the Indian cultural coordinator for the center. She is a White Earth Ojibway, has lived in St. Paul since 1958. Mrs. Barstow is the mother of seven children and the grandmother of 30 grandchildren. Mrs. Barstow enjoys working with the Indian community and says she "hopes her grandchildren will have it easier". This is one of the reasons Mrs. Barstow is working at the ABE Center, 643 Virginia Street, St. Paul, Minnesota.



Rose Barstow

FOR YOUR INFORMATION . . .

* *Bibliography: Indian Materials Regional Collection*, Brainerd, Minnesota, 1970, is available upon request, free, from the Indian Materials Regional Collection, at the Brainerd Senior High School. The pamphlet is a list of available material. These materials are available to interested individuals or institutions on an inter-library loan basis. Individuals desiring the use of the materials should contact Brainerd directly or through their local college, public or school library. Libraries can request materials through:

The Librarian
Brainerd Senior High School
702 South Fifth Street
Brainerd, Minnesota 56401
Phone: (218) 829-4751, extension 54

We encourage readers to send for the free list of materials available through this extensive collection. Teachers and others ought to make it a point to examine materials available, then to check out useful material for use in their classrooms. Knowing and using available resources on the American Indian is an important contribution to the re-education of Minnesotans on the First Minnesotans.

* *The Personnel and Guidance Journal*, American Personnel and Guidance Association, October 1971, Vol. 50, No. 2, is of interest to Indian people interested in the field of guidance. It is a special issue entitled: Culture as a reason for being. Articles include: *Learn, Amigo, Learn, Learning the Language* and an article by Alonzo T. Spang, Sr., entitled *Understanding the Indian*. The issue covers areas of interest to Indians, Puerto Ricans and Mexican-Americans. Edited by Leo Goldman, City University of New York.

BOOK REVIEW

* *Everything You Ever Wanted To Ask About Indians**

* *But Were Afraid to Find Out*

by Don Bibeau, Carl Gawboy, Naomi Lyons. North Star Press, St. Cloud, Minn. (1971)

There is a popular expression lately that many Indian people have talents that put them in a special class of their own. One need only hear Floyd Westerman sing *Missionary* or *Custer Died for Your Sins* to verify the truth of this statement or read DeLoria's or Momaday's work. For further evidence we need only to look at the creations of Des Jarlait, Howe, Echohawk and the many other Indian artists to view true cultural treasures. Speaking of treasure, Don Bibeau, Naomi Lyons and Carl Gawboy have composed a 33 page contemporary Indian caricature that is outstanding. Carl Gawboy's illustrations are outright funny - besides being accurate. Carl is an exceptional painter but his cartooning is equally exceptional. (Many from the contemporary cast are breathing a sigh of relief, however, once they discovered that the drawings didn't really mean them) Carl gives some room to blame it onto the other contemporary Native American. Except for a few characters, you can't pinpoint the depictions as any one individual. Whew! Although Clyde Atwood, Bill Houle, Lehman Brightman, Warner Wirta, Roger Buffalohead, Henry

Greencrow and G. Wm. Craig seem to be discernable.

This book is a must for all Indians - reservation, urban, conservative, activist, American Indian Center, American Indian Movement, the Winona Club or Cheerful Workers from Rapid City. In fact, if you've ever attended a conference - you need this book before Black Elk Speaks.

It is also a must for all non-Indians. You will learn more from these 33 pages than you will from attending conferences. Funny, comical and out-right hilarious.

P. S. If you are contemplating becoming a missionary, let this be your guide! Amen.

Reviewer: Ed McGaa

INDIAN PEOPLE SPEAK OUT AT MEA AND TEACHERS FOR CHANGE CONFERENCES

The Minnesota Education Association's Annual Conference, held at the Minneapolis Convention Center, listened to the viewpoints of Indian people from throughout the State. Materials were distributed through an Indian Education booth. Movies were presented and a unique "Visit with an Indian" session room was manned by Indian people and well attended by visiting teachers.

Speakers and panel participants at MEA included Will Antell, Artley Skenandore, Roger Aitken, Dick Wolf, Paul Day, Roger Buffalohead, Ruth Myers, Eddie Benton, Marv Buzzard, Dick Tanner, Dennis Banks, John Red Horse, Rosemary Christensen, Ed McGaa, Mary Louise Smith, Lee Antell, Henry Greencrow, Barry Blackhawk, Ken Ross, Lionel Bordeaux, Don Bibeau, Dennis Morrison and Gertrude Buckanaga.

Teachers for Change Conference theme was, Teachers are Failing - Indian People Speak Out. Intensity and informality was a trademark of this conference. Cassette tapes of all sessions may be borrowed free from T.F.C. If you want a tape to keep, send an empty cassette to 600 North Lilac Drive #406, Minneapolis, Minnesota 55422.

Tapes: Why the teacher must become an American Indian
by Ed McGaa
Indian History by Roger Buffalohead
Growing Up Indian by Indian students from North High
and chaired by Chuck Robertson
Indian Music (highlight of conference) by Henry Greencrow,
Asa Primo and Barry Blackhawk.

THE DEPARTMENT OF AMERICAN INDIAN STUDIES

UNIVERSITY OF MINNESOTA

by W. R. Buffalohead

The Department of American Indian Studies offers undergraduate education leading to a B.A. degree in American Indian Studies. The courses offered by the Department contribute to the broader as well as the more specialized interests and goals of students -- undergraduate and graduate -- in areas of history, anthropology, law, medicine, education, social work, public health, and other professional fields by providing the best understanding possible of past and contemporary Indian life.

The Indian and non-Indian people involved in the original planning of the Department envisioned a service as well as academic role. As the Department developed, it was to serve as a resource base to the Indian and non-Indian community. Technical and research assistance, information dissemination, and community educational programs and training are available, or in the process of development, in the Department.

The Department also assists in making the University more open and inviting to Indian students from all over the United States. The American Indian Student Association works in close cooperation with the Department to aid students wishing to attend the University. Information on financial assistance, counseling, tutorial, and employment opportunities are available in the Department to all American Indian students. The Department Library and Conference Room is open for research, study, and small meetings.

Curriculum

The curriculum consists of three categories of courses: (1) core courses offered by the Department and listed as American Indian Studies (AmIn) in the College of Liberal Arts catalog including integrated interdisciplinary courses, directed study, and field work; (2) upper division courses in CLA and other colleges which are listed as part of the major; and (3) courses in General College which are open to students from other colleges and which are especially recommended by the Department for General College students who plan to major in American Indian Studies.

A. Courses for Freshmen and Sophomore

College of Liberal Arts:

Anthropology: Introduction to Cultural Anthropology

History: American History

American Indian Studies: American Indian History: A Survey
Beginning Ojibwe
Beginning Dakota (1972-73)

General College: Minnesota Indian History, Minnesota Indians
in the Sixties.

B. American Indian Studies: Core Courses

Beginning Ojibwe
Intermediate Ojibwe
Beginning Dakota
American Indian History: A Survey
American Indians in the Modern World
The Arts of the American Indian
Urban Indians in the United States
Industrialization, Employment and the Indian American
Directed Study
Seminar: American Indian History in the Twentieth Century
Seminar: Education and the American Indian
Topics in American Indian Studies.

C. Supporting Courses in other Departments

Anthropology: Indians of North America, Archaeology of
North American, Indians of the Great Plains,
Peoples and Cultures of Middle America

Geography: Historical Geography of North America

History: Minnesota and the Northwest, Civil Rights
in the United States

Humanities: Racial Thought: A Conceptual Theory

Music: American Music

History and Philosophy of Education: Intercultural Education:
Indian American Population

Social Science: Crisis in Human Relations, Structure and
Dynamics of Poverty, Urban Crisis

D. Proposed Courses in American Indian Studies

Cultural Patterns and Social Change Among American Indians
Minnesota Indian History: Life Styles and Political Traditions
Native American Literature
Legal Aspects of American Indian Affairs
Economic Development and the American Indian
Tribal History: Ojibwa, Dakota, and Winnebago
Indians and Other Americans: A Survey of Ethnic and Race Relations
Comparative Study of American Indian Cultures
Canadian Indians: History and Modern Conditions
Tribal Government
Indian Water Rights
Nationalistic Trends Among the American Indians
The Philosophy and Religion of the Native Americans
American Indian Policy
Health Conditions of the First Americans

Rose Foss (Instructor) Mrs. Foss is an Ojibwa from Cass Lake, Minnesota. She has been active in Broken Arrow Guild, an Indian service organization, for many years. In curriculum development and teaching in the Ojibwe Language Program, her contributions have been immeasurable. In addition to teaching, she is currently working on cultural materials to supplement the Ojibwe Language courses.

Duane William Chatfield (Instructor) Mr. Chatfield hails from White Earth Reservation. Over the years, he has been a consultant and colleague to many scholars studying the culture and language of the Ojibwa people. Presently, he is working on cultural materials to supplement the Ojibwe Language courses. He is also working on an Ojibwe-English Dictionary.

Kenneth Truitner (Teaching Associate) Mr. Truitner is graduate student in Linguistics at the University of Minnesota. He serves as a technical assistant in the Ojibwe Language Program.

Walter Funmaker (Instructor) Mr. Funmaker is a Winnebago from Black River Falls, Wisconsin. He is a graduate student in Anthropology at the University of Minnesota. He teaches American Indians in the Modern World in the Evening College. In addition, he is a counselor in the MLK program, a special program for economically and educationally disadvantaged students at the University of Minnesota.

Elizabeth Gonier (Instructor) An Ojibwa from Nett Lake Reservation, Mrs. Gonier teaches Ojibwe Language courses in the Evening College. She completed an undergraduate degree at the University of Minnesota. Her work in course development and teaching in the Ojibwe Language Program has been extremely valuable.

Richard Tanner (Program Supervisor) Mr. Tanner is an Ojibwa from Walker, Minnesota. He holds a joint appointment in the Communiiversity Health Center and the Department of American Indian Studies. His duties at the Health Center are part of the technical and research assistance function of the Department to the community.

In addition to the regular faculty, Ruth Voigts (Ojibwa) serves as a Graduate Teaching Assistant and Deanne Fairbanks (Ojibwa), Linda Quaderer (Ojibwa), and David Matthieu serve as Undergraduate Teaching Assistants.

Mrs. Marie Funmaker (Canadian Ojibwa) is the Senior Secretary of the Department. She is assisted in her work by Rosemary Foss (Ojibwa) and Joanne Kauffman (Nez Perce).

INDIAN CULTURE CONSULTANTS OF DULUTH

by Don Murdock

Indian Culture Consultants of Duluth, Minnesota, is an organization of Indian people who have formed to project Indian resource personnel into the classroom.

Since its emergence in January 1971, Indian Culture Consultants has recorded an average of six classroom presentations per month in northern Minnesota schools.

The topics, presented in classrooms, ranges from demonstrations of traditional cooking to discussions on tribal treaties and customs and viewpoints on urban living.

While most out-of-town travel is subsidized by the requesting institution, the cost is based on the requesting agencies ability to pay. This also involves Indian Culture Consultants availability and scheduled appointments.

Many members of Indian Culture Consultants hold positions in the community and many are homemakers both or all of them having unique experience in areas of Indian culture.

Indian Culture Consultants, a non-profit organization, is a subsidiary of the Duluth Indian Action Council.

The Duluth Indian Action Council spearheaded Duluth's involvement in producing a manual for teachers of Indian children. The manual entitled "The Chippewa Indians of Minnesota" is authored by Mr. David Peterson of Grand Portage, Minnesota. The manual is being distributed by the State of Minnesota Department of Education, Indian Education Section, free of charge to Minnesota teachers.

Indian Culture Consultants has also provided countless hours of resource instruction to the Duluth Public School System. Indian Culture Consultants has developed an Indian Culture Kit for use in making the presentations and has two specific areas of interests.

- A. A collection of traditional and contemporary Indian artifacts.
- B. A collection of books, many of which are authored by Indians and are, by and large, about Indians, and/or Indian culture.

Indian Culture Consultants are providing classrooms with resource personnel and having produced the manual, for teachers of Indian children, have been instrumental in statewide growth of a positive image of Indian people and ancestry.

DIAC NEWS

by Mary Ann Walt

The Duluth Indian Action Council recently sponsored a bus trip to the Third Annual Indian Education Conference, November 3 through 6, in Albuquerque, New Mexico.

Thirty-four Indian people attended from areas in northeastern Minnesota including Duluth, Grand Portage and Carlton. An effort was made to include as many youth as possible so that they could see Indian Education leaders in action. Reports gathered say the conference was very enjoyable and many ideas were shared.

Duluth was well represented by its Indian youth dance group in the conference Pow Wow; and we were justly proud of them and their dancing.

For those that have never traveled farther than Minneapolis-St. Paul, the bus trip alone was an educational experience. And for all who attended the conference it was an opportunity to come together and communicate with different tribal delegations.

A special thanks goes to IABE for the assistance they offered DIAC in arranging this trip which was the first of its kind from this area. Thank you.

SCHOLARSHIP REPORT

Preliminary data shows that 292 returning students are receiving Indian scholarship funds. 263 new students have joined the higher education ranks. A total of 555 Indian students are in higher education. These data include the state colleges of Bemidji, Mankato, Moorhead, St. Cloud, S.W. Minnesota, Winona, University of Minnesota with branches at Duluth, Minneapolis, Morris, and Crookston. In addition, there are Indian students at the junior colleges, private colleges in the state, private colleges out of the state and state vocational schools. State funds total \$102,705. Federal grants total \$473,319 (this figure does not include federal grants to graduate students), State funds previously allocated were \$3,390.70. A majority of the students are at Bemidji State College, a total of 127. 112 are enrolled at the University of Minnesota at Minneapolis. 115 students are attending private colleges out of state and 11 students are attending state vocational schools.

On November 19, the Minnesota Indian Scholarship Committee reported a total of 724 Indian students on the scholarship program.

CALENDAR

- | | |
|--------------|---|
| December 4 | Indian Federation Meeting, 122 West Franklin
Indian Week will be discussed. Charles Buckanaga,
Chairman |
| December 4,5 | MIEC December meeting. Alexandria, Minnesota,
Holiday Inn |
| December 5,6 | Follow-Up Workshop for Teachers of Indian Children,
to be held at Alexandria, Minnesota |

POSITIONS AVAILABLE

Childhood Development Coordinator for the Sisseton-Wahpeton Sioux Tribe of the Lake Traverse Reservation, Sisseton, South Dakota 57262. If interested see or call Ed McGaa (221-6458) for further information and/or for application blanks.

Assistant Director of High School Relations and Undergraduate Orientation - at the University of Wisconsin, Division of Student Affairs, 123 Bascom Hall, Madison, Wisconsin 53706, Telephone (608) 262-1011. Contact Merritt J. Norvell, Jr., Coordinator of Special Projects, Division of Student Affairs. Mr. Norvell, is specifically looking for someone who is "capable of developing and coordinating recruitment and informational programs to the Native American communities which informs both prospective students and parents of the academic opportunities that are available." Master's degree is preferred but not mandatory if there is comparable experience.

Resident Parent Couple - \$500 per month plus room and board to live in a group home. Parent figure to young girls. Qualifications: Mature happily married couple, preferably Indian. (Willing to accept single persons working on shift basis.) Contact:

Judith Hammond
720 Washington Avenue S.E.
Room 35
Minneapolis, Minnesota
373-7767, 333-3771

Minnesota Indian Education Staff

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Duluth Regional Office: Regional Director IABE, Mary Ann Walt.

U OF M INDIAN GRADUATE STUDENTS

Allen "Chuck" Ross and Ken Ross are participants at the University of Minnesota Indian Administrator Preparation Program. Ken and Chuck attended the University of South Dakota at Vermillion, South Dakota, and Black Hills State College at Spearfish, South Dakota, and received their bachelor degrees from the Spearfish Institution. Ken received his master's degree in counseling and guidance from Northern Arizona University at Flagstaff, Arizona, and has most recently worked as Director of Indian Education for the Department of Public Instruction, State of South Dakota. Chuck received his masters degree in education from Arizona State University, Tempe, Arizona, and most recently was employed as the employment supervisor for the United Sioux Tribes in western South Dakota. Ken and Chuck are working diligently on course work completion toward the Ph.D. in educational administration. Outstanding athletes in high school and college the brothers continue to flex their athletic muscles by playing basketball during their spare time. The brothers are family men and consider themselves fortunate to be married to beautiful Indian women. Mrs. Ken Ross is a Navajo from Gallup, New Mexico and Mrs. Chuck Ross is Hopi-Navajo from Canyon, Arizona. Other than complaining about the omnipresent green trees, hills and rivers, the Ross brothers have acclimated well to the beautiful Minnesota countryside, but they admit to occasionally heading back to the brownscapes of South Dakota for relief from the verdant lushness of Minnesota. Ken and Chuck, in addition to keeping busy with their school work, attempt to keep up with tribal doings back home and currently are working with the Indian Advisory Committee to the Minneapolis Public Schools in a community project. The Ross brothers are enrolled at Flandreau and are members of the Santee Sioux Tribe.



Chuck Ken



Lee Antell, Newly Elected Chairman
of Minnesota Indian Education Committee



Indian Youth -- Beautiful!

MIEC

The committee had its 1971 organizational meeting on October 27 at the State Department, Indian Education Section. Officers were elected, briefing on duties was given the committee by Will Antell and a delineation of Human Relations Guideline-writing duties was begun. Officers elected were: Lee Antell, Chairman, Jerry Vizenor, Vice Chairman, Rosemary Christensen, Secretary and Vernell Wabasha, Treasurer. The committee immediately began work on writing Human Relations Guidelines for participating JOM schools under P.L. 934. This work was finished at the November 12 MIEC meeting held at Red Lake, Minnesota. The Red Lake Tribal Council, Chairman Roger Jourdain graciously allowed MIEC to use council chambers for the meeting. Through the good offices of Chairman Jourdain and MIEC member from Red Lake, Joyce Oliver, the committee was treated to a delicious noon lunch of Red Lake fish at the charming Red Lake Village Cafe. Other business handled at the November meeting included listing MIEC volunteers to each JOM district for Human Relations training. The December MIEC meeting will coincide with the Bemidji Teacher Follow-Up Workshop to be held on December 5 - 6 at Alexandria, Minnesota's Holiday Inn.

The committee welcomes written or oral input from Indian people in the State of Minnesota. The public is welcome to attend MIEC meetings.

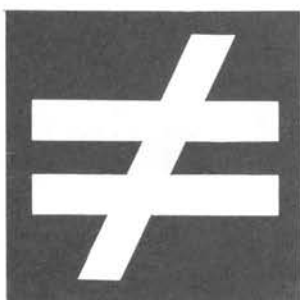
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[Dec. 1971]

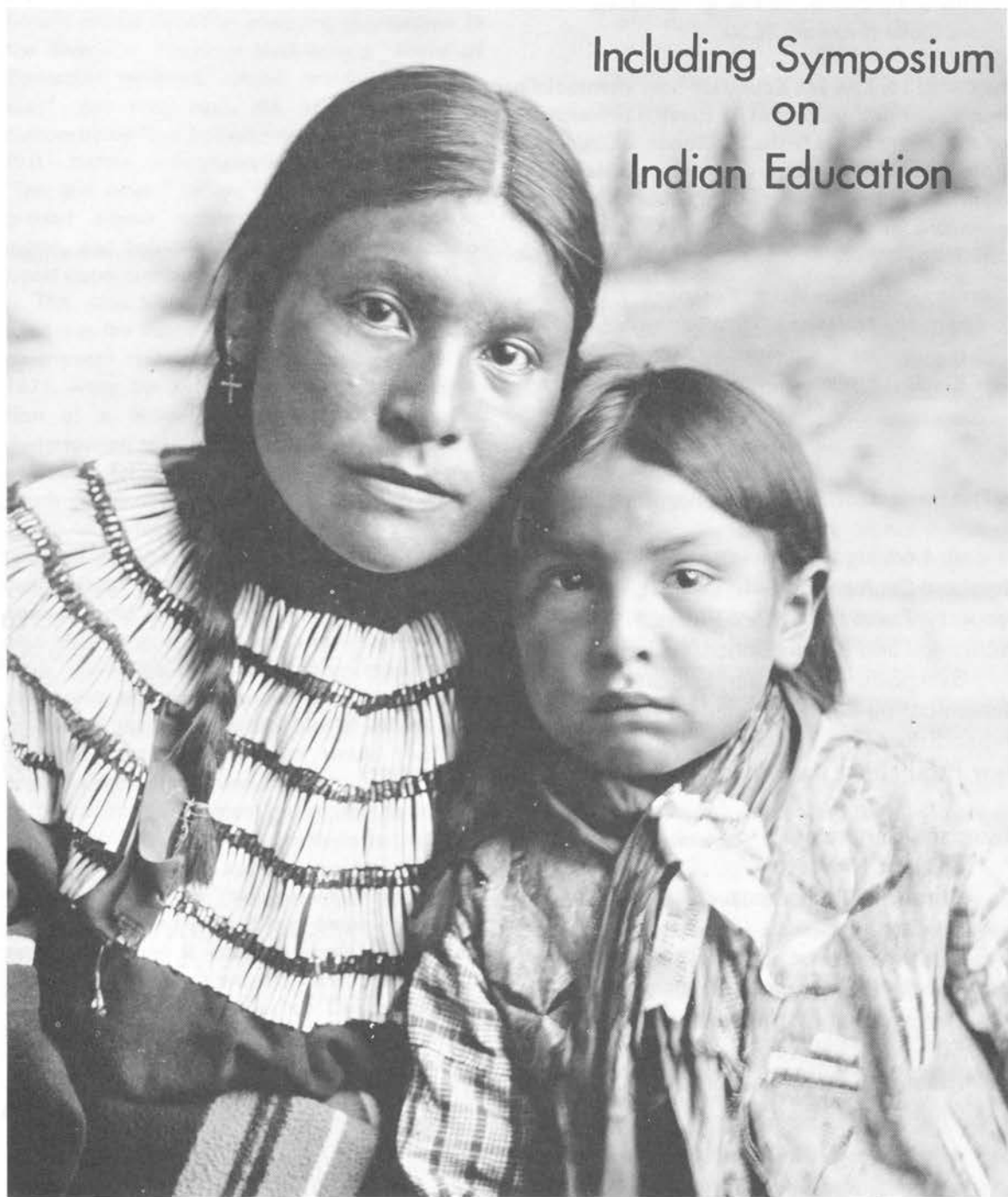


INEQUALITY IN EDUCATION

Number Ten

Center for Law and Education
Harvard University

Including Symposium
on
Indian Education



Courtesy of the Peabody Museum.



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focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

January 31, 1972
Volume 3, No. 1

EDUCATION BEHIND LOCKED DOORS



Indian educators have a moral responsibility to explore ways of educating Indian inmates of penal institutions. Too often, this portion of the Indian population is forgotten or remembered just once in a while. Ways and means of serving these Indian people is being done on an ad hoc basis by several members of the Indian community. One such person is Bob Powless who teaches a class in Indian history at the Stillwater institution on Wednesday evenings. Powless encourages the men to explore ways of furthering their formal education and some of the men are currently working on their high school equivalency exams under the help of Sister Joan and her dedicated colleagues from Grace High School. Other inmates are working on a prison newsletter. Powless encourages his University classmates to join him on an evening lecture. Lionel Bordeaux, a University grad student, lectured one evening on Dakota history and culture, U of M Language (Chippewa) instructors, Rose Foss and Bill Chatfield, will be making the trip to teach interested inmates the Chippewa language. Powless intends to continue his class during the winter quarter, hopes to arrange college or high school credit for those inmates who desire it. His class schedule calls for lectures on Indian law, history, religion and other related matters. He plans on calling on Indian people to help him in their area of expertise. Currently, newspapers and other media are highlighting the need for the human approach in all aspects of prison life. Certainly, the *Anishinabe* population of the prisons can and should be helped in whatever way Indian educators can muster.

Powless is a graduate student at the University of Minnesota. He is finished with his course work in Educational Administration and is currently taking preliminary written and oral exams for the PhD. He expects to complete the degree by June of this year. When asked about his activities at the prison, Powless said, "I have found it to be one of the more rewarding activities I am doing at present, and I hope my schedule can be arranged to permit me to continue to teach on Wednesday evenings. The Indian inmates are not only interesting to talk to, they are interested in what I am trying to teach about Indian history and culture."

FOR YOUR INFORMATION

The following excerpt is from A Short History of the Indians of the United States by Edward H. Spicer. As the argument whether or not Indians were the owners of this continent waxes and wanes with the moon, the entire article is herein printed for reader information. Recently, local newspapers featured reader letters questioning the Indian ownership concept. This article is by no means a definitive statement on the subject but is offered as a small history lesson.

FRANCISCUS DE-VITORIA

The first known document relating to the American Indians, concerning their political status and ownership of the land, "De India et De Jure Belli Relectiones", was written by Franciscus De Vitoria in Spain. Father de Vitoria, at the insistence of the Emperor of Spain, began a series of lectures at Salamanca, on the problems concerning Spanish-Indian relations, beginning in 1539.

Numerous arguments were brought forth, by members of the court and by the clergy, regarding the Indians' state of sin, (unbelief and/or other mortal sins), and his unsoundness of mind. Fr. Vitoria, however, reached the conclusion that: "the aborigines in question were true owners, before the Spaniards came among them, both from the public and the private point of view". Since the Indians were true owners, Vitoria held, discovery could convey no title upon the Spaniards, for title by discovery can be justified only where property is ownerless. Nor could Spanish title to Indian lands be validly based upon the divine rights of the emperor or the Pope, or upon the unbelief or sinfulness of the aborigines. Thus Vitoria concluded, even the Pope had no right to partition the property of the Indians, and in the absence of a just war only the voluntary consent of the aborigines could justify the annexation of their territory. No less than their property, the government of the aborigines was entitled to respect by the Spaniards, according to the view of Vitoria. So long as the Indians respected the natural rights of Spaniards, recognized by the law of nations, to travel in their lands and to sojourn, trade and defend their rights therein, the Spaniards could not wage a just war against the Indians, and therefore could not claim any rights by conquest. In that situation, however, sovereign power over the Indians might be secured through the consent of the Indians themselves: "Another possible title is by true and voluntary choice, as if the Indians, aware alike of the prudent administration and the humanity of the Spaniards, were of their own motion, both rulers and ruled, to accept the King of Spain as their sovereign. This could be done and would be a lawful title, by the law natural too, seeing that a State can appoint anyone it will to be its lord, and herefor the consent of all is not necessary, but the consent of the majority suffices. For, as I have argued elsewhere, in matters touching the good of the State the decisions of the majority bind even when the rest are of a contrary mind; otherwise naught could be done for the welfare of the State, it being difficult to get all of the same way of thinking. Accordingly, if the majority of any city or province were Christians and they, in the interests of the faith and for the common weal, would have a prince who was a Christian, I think that they could elect him even against

the wishes of the others and even if it meant the repudiation of other unbelieving rulers and I assert that they could choose a prince not only for themselves, but for the whole state, just as the Franks for the good of their State changed their sovereigns and, deposing Childeric, put Pepin, the father of Charlemagne, in his place, a change which was approved by Pope Zacharias. This, then, can be put forward as a sixth title."

While it is true that the Emperors of Spain and the Viceroys, and the Administrators, of New Spain did not consistently nor religiously carry out Fr. Vitorias legal advice, they did in fact, adopt many of the laws that recognized Indian title and rights of the Indian communities. The theory of Indian title, as promulgated by Fr. Vitoria, came to be generally accepted by writers of international law of the sixteenth thru the eighteenth centuries.

The idea that land should be acquired from Indians by treaty involved three assumptions: That both parties to the treaty are sovereign powers, that the Indian tribe has a transferable title, that the acquisition of Indian lands could not safely be left to individual colonists but must be controlled as a government monopoly.

BOOK REVIEW

* *Anishinabe Adisokan*, Gerald Vizenor, Nodin Press Incorporated, 519 North Third Street, Minneapolis, Minnesota (1970) paper, \$2.45

This small gem, edited by Jerry Vizenor, is a joy to read both for its *Anishinabe* content and for Vizenor's editing hand. The tales are well-known stories of the *Anishinabe* people, first printed in a weekly newspaper published on the White Earth Reservation in the 1880's. *Anishinabe* people told these stories to their children and each other during long winter evenings and as Vizenor explains, "stories are a circle of dreams and oratorical gestures showing the meaning between the present and the past in the life of the tribal people of the woodland." The book is divided into three parts, the first part presents stories of *Anishinabe* men, women, naming, initiation, religion and *Anishinabe* spirit. The second part tells of the *Anishinabe* trickster, Nanabozho. The Nanabozho stories are interesting, funny at times, similar to white stories at other times, and always good reading. The third part of the book is about *Anishinabe* words. This small section gives the *Anishinabe* words used in the text and their english meaning.

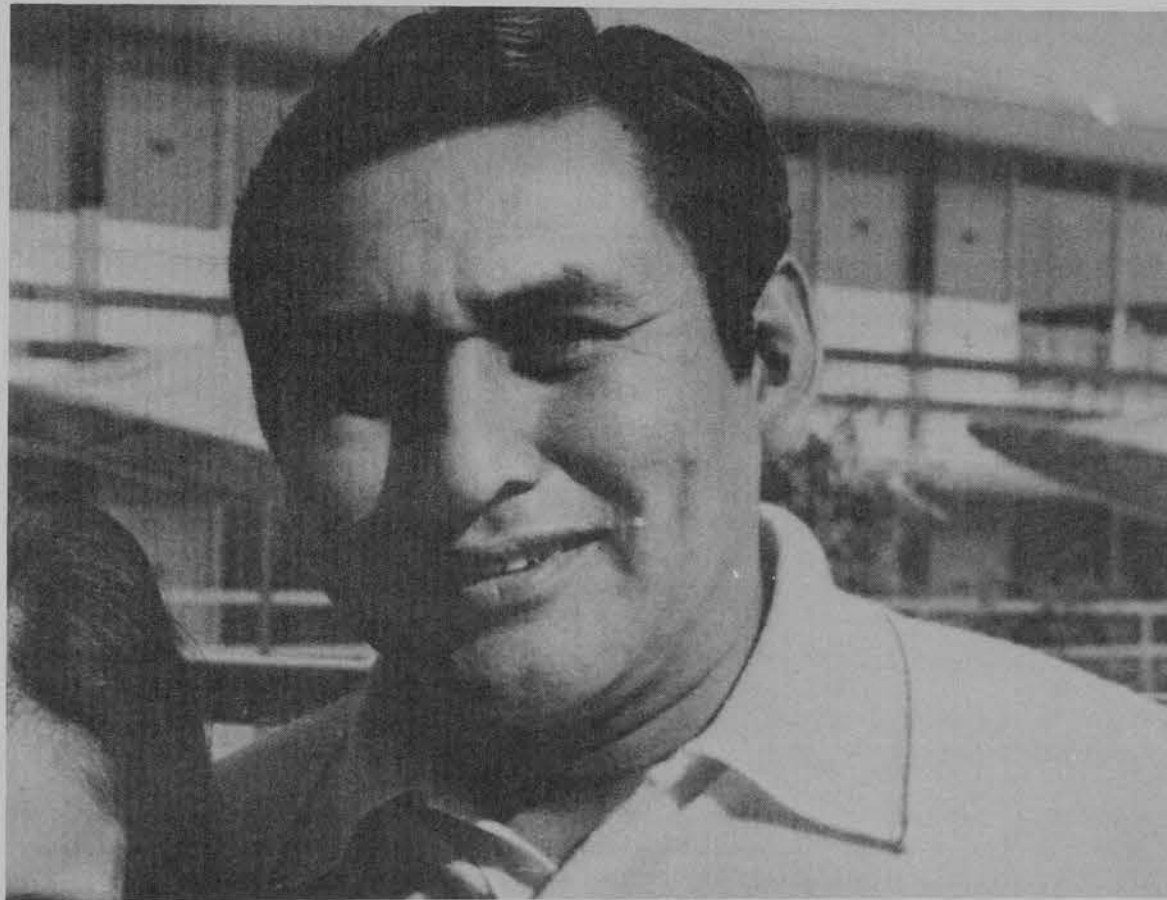
Anishinabe Adisokan is a nice addition to anyone's library and with its companion *Anishinabe Nagamon* (a book of *Anishinabe* songs) will make a sizable dent in anyone's ignorance regarding the *Anishinabe* people of Minnesota.

NIEA

According to president, Will Antell, the National Indian Education Association headquartered in St. Paul at 2675 University Avenue, has hired an Executive Director, Herschel Sahmaunt, a Kiowa from Washington, D. C. Sahmaunt will be acting as Executive Director on a half time basis and going to school at the University of Minnesota the remainder of his time. He intends to work toward the Ph.D. in Administration.

Sahmaunt is married and the father of four children. He will make his home in Stillwater, Minnesota. Mr. Sahmaunt, in his capacity as Executive Director, identifies his highest priority as "helping NIEA develop to the extent that it can speak for Indians all over the country on Indian Education."

The National Indian Education Association will be holding its quarterly board meeting in the Minneapolis-St. Paul area February 21 and 22. Indians and non-Indians are welcome to join the organization. The membership fee is \$10. Interested persons may request application blanks from NIEA, 2675 University Avenue, St. Paul, Minnesota 55114.



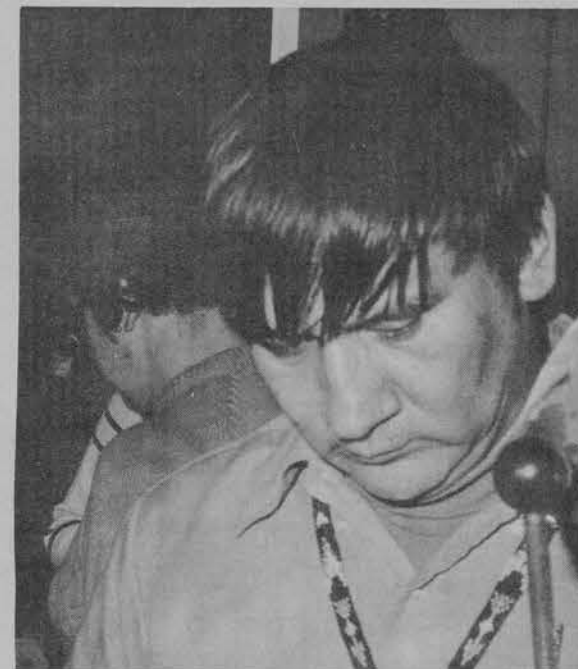
PICTORIAL POTPOURRI



Dennis Morrison, Chairman
Indian Advisory to
Minneapolis Public Schools



John Anderson
New Staff Member at
St. Scholastica, Duluth



Bill Houle, Minn. Indian
Education Committee Member
Cloquet, Minnesota



.... a lovely young
Anishinabe lady

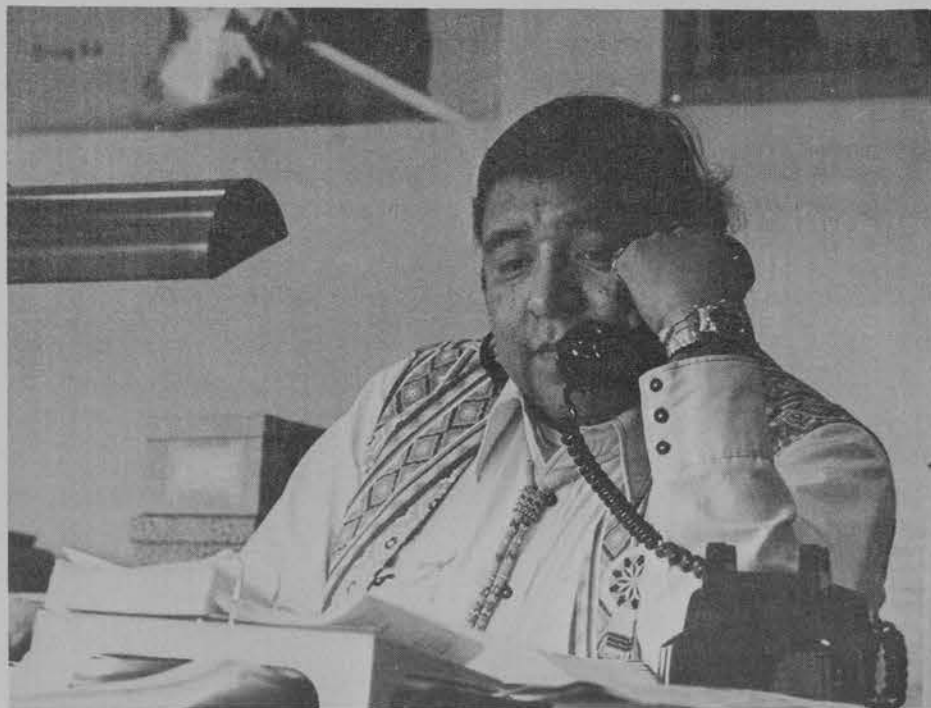
HENRY GREENCROW - ST. PAUL SCHOOLS INDIAN CONSULTANT

Henry GreenCrow, Winnebago from Wisconsin and currently residing in Bloomington, Minnesota, has been selected to head the Office of Indian Consultant to the St. Paul Public Schools. Henry, a former policeman, brings special credentials to the job. He is a member of the Minnesota Indian Education Committee, a radio personality, Chairman of the Board of the American Indian Movement in St. Paul, former teacher of cultural classes at Stillwater prison and Master of Ceremonies *extraordinaire* at just about every local pow-wow function. In addition, Henry speaks his native tongue fluently which will be an asset in St. Paul as the St. Paul Indian population has a considerable portion of Indian families whose tribal affiliations are Winnebago.

Before accepting this job as Indian Consultant, GreenCrow worked on the Indian Crime Control Program under the auspices of the Indian Affairs Commission. He will continue his work as a resource person and counselor-friend to Indian inmates at Stillwater prison on an irregular basis.

GreenCrow intends to work closely with the Minneapolis Consultant to the Public Schools, possibly in the area of change beneficial to Indians in the public schools. He identified three areas of emphasis in the Consultant's spot advocating additional Indian visibility in the St. Paul Public Schools, positively attacking the high drop-out rate, and organizing a curricula evaluation pertaining to Indian related materials. GreenCrow designated the second item as his highest priority. GreenCrow recognizes time and personnel shortages as limitations to his job. He already sees the need for at least two assistants especially in the area of textbook evaluation.

St. Paul is indeed fortunate in having a big man on hand for a big job.



MINNESOTA INDIAN EDUCATION COMMITTEE

The committee holds its regular monthly meeting at the Duluth IABE Office on Friday, January 21. Ordinarily, meetings are held on the second Friday of each month but due to bad weather in Duluth, the 14th meeting was postponed to the above date. Lee Antell, Chairman of the Committee is arranging the February meeting as a cooperative session with the Wisconsin Indian Education Committee. The meeting will probably be held in the twin city area. Time and place are being arranged and interested people can get this information from Will Antell's office. Other avenues of cooperation between the two state committees will probably be explored during the February meeting.

CORRECTION NOTE

The November 30th issue of Focus featured an article on the numbers of Indian students currently in residence at schools in Minnesota. Chris Cavendar, Admissions Associate at the University of Minnesota, very kindly wrote to Focus with an updating of the number of Indian students there. According to the records of his office (Admissions and Records) the official number is 157 Indian students at the University of Minnesota. Cavendar, however, figures a more accurate approximation to be 200 students as the office did not get all Indian students on their list.

EDUCATION CONFERENCE

The Indian Education Section of the State Department of Education will sponsor a conference for Johnson O'Malley School Board members and Superintendents. The conference will be held at Brainerd, Minnesota, at the Holiday Inn on January 31 and February 1. Featured speakers include Dr. Charles Sederberg from the University of Minnesota, Bureau of Field Studies, who will speak on "Indian Education and School Management", Dr. C. Hooker, Chairman of the Ed. Ad. Division, his topic, "School Board Power and Local Control"; Dr. Van Mueller, his topic is "An Overview of New Legislation on State and Local Finance of Schools"; and Mr. Tom Arneson who will speak on teacher negotiations.

Minnesota Indian Education Staff

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Duluth Regional Office: Regional Director IABE, Mary Ann Walt; Counselor Ruth Myers.

DESIGNING INDIAN SCHOOLS

The following article is taken from a rough draft entitled "Seminar: Design of an Indian School" written by 6 Indian graduate students with an interest in designing schools for American Indian children. The paper is part of several articles written for the seminar conducted by a Massachusetts Institute of Technology instructor in Architecture. During the seminar, many questions were raised, discussed, but primarily the students and instructors were interested in attempting to design an Indian school that would, in a word, be the ideal Indian school. The paper is divided into several areas: a central philosophy of education, a philosophy of education from a Navajo point of view, class seminar discussion, field trip evaluations, problems in Indian education, curriculum and conceptual design. The authors wrote sections of the paper individually and other sections together. All the material was discussed by the authors. It is in rough draft form, and eventually the authors hope to publish the paper. The section entitled: Curriculum, is an attempt to discuss in a very general fashion, what ought to be considered as curricula offerings in an Indian school. This section was written by William Demmert. Other authors include Joe Abeyta, R. Christensen, Peter Soto, Mary Helen Tapitto and Della Warrior.

CURRICULUM

To pave the way for educating Indian children we must start at the beginning and at the same time attempt to provide a meaningful experience during a student's formal school setting. Parents must know about those things that might adversely affect an unborn child. Knowledge about potential problems of poor diet, use of alcohol, lack of rest, disease, etc., must be communicated to potential parents. This means classes or a training program. This must also include what poor diet, poor health habits, negative attitudes, etc., have on a young child. If our children are to successfully compete for whatever goal they eventually set for themselves, we must prepare them at an early age.

The implications here are many. This means close relationships between parents and children; direction and values must be implanted at an early age; children must be exposed to a wide variety of experiences dealing with environment, people, culture, dominant society, and educational materials. Proper diet and one's health must be closely watched. An ability to perceive should be developed by encouraging use of this special skill while still young.

If a child has been prepared for his school experience he will be ready and eager to begin his formal educational experience. This enthusiasm for school will disappear unless the school setting is designed to facilitate students. This means his educational experiences must be interesting, fun, relevant, and culturally sound, coupled with an excellent staff, pleasant surroundings and community involvement. Communities must provide resource people, teacher aides and a positive attitude toward the future.

Kindergarten classes must provide snacks, lunches, warmth, and be a fun place to be, while attempting to be preparing a student for the formal school setting. The school day should start around ten or ten-thirty in the morning, run through a well-planned lunch period and end the school day at one-thirty or two in the afternoon. Time should be spent in playing with educational

toys, field trips, story telling culturally and non-culturally oriented material, work with tape recorders, listening to records, watching slides and movies on many short subjects, and learn to get along with their peers in a relaxed non-threatening atmosphere. This does not mean lack of control or direction.

The first graders' day should start around nine in the morning and end about two in the afternoon. It should not have over fifteen students for the teacher and aide to work with. Part of the day should include short periods of concentrated study of language including the native tongue, simple computation, a leisure social studies program utilizing audio visual material as well as written and other innovative items. Certain big muscle activity should be incorporated in the physical education program. Environmental education should have its formal beginnings here in relation to a well thought out but loosely regimented program for the total school. An understanding of the cultural background should be introduced via simple art and legends, dances and songs, the dominant culture's social practices with an analysis in connection to different backgrounds.

The second graders should continue the culturally relevant education started in grade one, and add more language, legends, art, dances, and songs. Those areas of language arts that appear troublesome should demand concentration of effort while attempting to maintain a certain amount of flexibility for projects, field trips, environmental education and a more relaxed setting for reading, and social studies, including science as related to the environment. Language, writing, and computation must demand short but concentrated effort at various times throughout the day or week.

Grades three through six must establish a program through which a progression of the simple beginnings in kindergarten gradually reach a program with a sound base in language, arithmetic, and reading. In connection with this development of a rich, pleasant, highly concentrated learning experience, development of other priorities should have occurred in the more relaxed and informal setting. The school day should have been expanded an hour or so in the afternoon.

The junior high years, grade seven, eight, and nine, must begin with students being treated differently than they were in grades K - six. They must be given (1) more freedom in choosing curriculum; (2) responsibility commensurate with their maturity; (3) free atmosphere in the classroom and school setting; (4) an opportunity for after-school socialization and recreation; (5) a chance to become involved in simple community projects; and (6) an opportunity to really contribute to the total school setting through a working student government, both class and school oriented. The curriculum should include cooking in both native and non-native dishes, teaching of skills utilized in that community, i.e., woodworking, weaving, metal working, etc. Classes in reading should integrate with writing, typing, and make use of audio-visual equipment for developing their own social studies program in connection with a required text. The regular language arts, and arithmetic should begin to expand and be useful in other areas of study. For example, a student-run carnival where material expense, profit and overhead are figured by the class. Certain arts and crafts of interest to the students or developed over the first six years should be encouraged - especially if related to the historical

background of its students. This is also a good time to begin creating information about, and interest in, various fields of advanced education or skill. Men and women from the community should have an opportunity to show what is done in that area for economic endeavor and students given a chance to observe first hand. The three branches of local, state and federal government need to be introduced through real experiences like a trip to court and see an arraignment or trial first hand, or the legislature in action. All of the subjects offered should include material written from an Indian perspective. Literature courses should have selections from Indian authors. Speech courses should offer orations from famous Indians, etc.

From grades ten to twelve any skills in language, both oral and written, computation, and reading that students are lacking in need special tutoring. For those interested in college a highly concentrated program needs to be available. Above all a flexible pattern needs developing to give students an opportunity explore various areas of interest. They need an opportunity to work in those areas that the community depends upon for its economy, run a student business with the freedom and responsibility young adults deserve. This might mean independent study, an open campus, or an opportunity to receive school credit while working part of a day at some job in town, the community, or outlying area. A student government with real power needs to help faculty, administration and community plan, as well as run the educational complex.

A community health program needs to be coordinated to serve the school as well as the community simultaneously, bringing doctors, dentists, dieticians, and nurses to serve. This must be a part of the total school and community program.

A physical education program needs to include all grades every day for up to one hour of either well organized individual or team sport, plus an opportunity to learn how to handle free play time.

The school program needs to include the community in all areas of endeavor whether it is formal study, community planning, recreation, or school planning. The curriculum of the school must be developed with the concept that the school will embrace Indian culture and serve to reinforce Indian values and way of life. This concept should permeate the entire school system while at the same time widening the availability of choices for determining one's life rather than establishing the course for one's future. The curriculum must be compatible with what Indian students are, it must not separate them from their culture, but surround them with it - just as the current educational system is based upon the culture of the dominant society.

Another section from the paper Designing Indian Schools is entitled "Problems in Indian Education". In this section, Demmert attempts to broadly delineate seven problem areas.

1. Lack of parental concern, involvement or interference: The reasons for this have developed over many years and are not easily overcome. We've had the forced boarding school situation for an acculturation process. Schools have belonged to someone else, not the Indian. The public schools' lack of concern about Indian students, and the lack of opportunity for Indian in-put. In many cases the Indian is considered an intruder to the public school system; he is lucky to be there. The Indian family has been forced to withdraw from the educational process - the child has had to move to a formal setting. Schools transmit one's culture - it has not been the Indian's culture that has been transmitted in his school.

2. Economic position: The problems of food, clothing, shelter and health have to be met or education is going to maintain a secondary place in importance. Indian communities need to develop an economic base - the type or direction will vary with each location and will involve living off the land, an industry or seasonal occupations.

3. Clash of Cultures: The social structure has differed and caused problems. Older generations had to constantly evaluate old values, way of life, and future. As time passed more and more pressure was exerted to change. The end result was a feeling by some that these values, beliefs, or way of life were not as good or that he was not as capable. The things we learn need to be in connection with the value system of the people teachers are working with, not in exclusion of. There needs to be a feeling of pride, not a false pride or a backlash to an inferiority complex. A real knowledge or understanding of what an Indian is, is needed. There has been a different concept of material wealth - It has been accumulated to give away, share or destroy - not to save.

4. Lack of opportunity to work with materials that help develop skills the educational systems of today see as necessary: The home needs books, magazines, television and educational toys. The youngsters need to travel so they can see first hand what the rest of the world is like. To add to this lack of opportunity - the basic skills have not effectively been taught. Indians need to recognize these as tools to meet the demands of the present economic system, not as evaluator of one's innate abilities or competence.

5. What is taught in schools has been challenged as not applicable to the Indian situation: Texts now used are described as detrimental to a positive learning experience. Evidence that curriculum and methods of teaching are opposite to what we are traditionally oriented to is supported by research. This system has caused identity problems, a negative self concept, causing many social problems.

6. Administration of school systems have not understood the problems involved in Indian education and have aggravated rather than alleviated situations needing real understanding: Decisions are made on expenditures of Indian funds with no Indian input. The separation of school and community is constantly reinforced. The attitude and competence of

professional personnel has been a problem. There has been a lack of teachers of Indian descent who are cognizant of Indian values and way of life.

7. Problems of learning a second language: Educational and psychological problems may develop as a result of teachers not understanding factors involved when teaching standard English to students of another language or English dialect.

I believe the areas mentioned above need consideration, understanding and solving before lasting educational improvements can be realized. To date, the educational systems for the Native American have failed because all pertinent areas were not dealt with. In order to be successful we have to find solutions while continuing programs designed to improve what we have. After these areas of concern are dealt with - the single most important factor in the educational success of a school system will be the teacher and staff, next comes curriculum, and atmosphere of the school system.

These are the problems in Indian education as we see them and as they have been voiced by Indians for many years.

Reader comments are solicited on the two sections from the paper Designing Indian Schools. Demmert is currently a graduate student at Harvard University completing work for the Ed.D. He is a native of Alaska and is Tlingit.

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focus: indian education

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February 29, 1972
Volume 3, No. 2

ANISHINABE PROFILES

Elgie Raymond, *Dakota* graduate student at the University of Minnesota, is currently completing requirements for the Ph.D. in Social Work. Raymond holds a masters degree from Kansas University in Social Work. He has been in the twin city area for three years and is originally from the Rosebud Sioux Reservation in South Dakota. Presently, he teaches a course in the Department of American Indian Studies on the American Indian and Social Work.

Raymond spends a good portion of his time working with a new organization whose members are American Indian Social Workers. The organization, Association of American Indian Social Workers, was established to promote and develop social welfare programs consistent with the needs of American Indian people. The AAISW is funded through membership fees which are five dollars per person per year. Additionally, AAISW obtained restricted funds through the Health, Education and Welfare Office to be used as planning money. Further information on the goals and specific actions of AAISW can be obtained from Elgie Raymond, Department of American Indian Studies, University of Minnesota, Minneapolis, Minnesota. Raymond, a founding member of the National Indian Education Association, serves the Association as its Third Vice President.

Photographer: John Winchester



Elgie Raymond

OSHKI ANISHINABE ARTISTS

by Gerald Vizenor

Those historic figures bending to their ancient tasks of gathering wild rice and building birch bark canoes is not a social issue anymore...

Carl Gawboy

The tourist may still find the birch bark baskets and beadwork of tribal craftsmen, but the work of the creative *Oshki Anishinabe* artists will not be found in gift shops along the roadside. The creative *Oshki Anishinabe* painters and sculptors are very independent and individualistic artists whose work is displayed in sophisticated galleries and museums.

George Morrison is the most honored and best known *Oshki anishinabe* artist in the world. He is a graduate of the Minneapolis School of Art and has had more than seventy public showings and exhibits of his work are in galleries in major cities of this country and in other parts of the world.

The art critic for the Minneapolis Star wrote the following review of Morrison's paintings exhibited at the Kilbride-Bradley gallery in Minneapolis:

"Morrison over the years had edged away from figurative painting and now is almost entirely devoted technically, to pattern and texture, in a rich repertoire of colors . . . his pieces project as visual music in various keys and harmonies.

The paintings seem to originate in a deep composure rather than stirred by external excitement, and they strike inner chords while pleasing the eye. They are animated by different schemes. In some there is a calm vertical flow, in others there is a blazing centripetal movement . . . an art of sensitivity and range, essentially lyrical and subjective. It discloses an experienced skill in setting up the counterpoint and tensions which induce you to gaze for a long time, seeking out the secrets imbedded there."

Morrison graduated from high school in Grand Marais, Minnesota, near the Grand Portage Reservation. He has been on the faculty of the Rhode Island School of Design. Morrison was awarded a Fulbright Scholarship to study art in Paris, France, and received the John Hay Whitney Fellowship to study the patterns of *anishinabe* culture and art. He also attended the Art Students League in New York for three years.

Recently Morrison participated in the Minneapolis Summer Arts Festival sponsored by the Mayor's Council on Youth Opportunity. He conducted daily sessions on mural painting in a community center in the city. He emphasized, as he does in his own work, the expression of ideas from the experiences of living.

Morrison is committed to the freedom of the artist in expressing the conscience of the time, or the feelings about life experiences. In his paintings he expresses his feelings about life rather than what the society expects in traditional symbols. He is not a traditionalist in the sense that he produces familiar images about tribal cultural values.

Patrick Des Jarlait, another well known *Oshki anishinabe* painter, is more involved in the romantic identity of the *anishinabe* in the tribal past. Des Jarlait defines himself as an "indian" artist painting the indian people."

Sitting at the kitchen table where the family eats and he does his fine painting, Des Jarlait said: "I am dedicated to painting the Chippewa people. . . in my paintings I give the picture of the ideal people . . . I try to bring out things in my paintings that many white people may never see -- the happy people, like the happy mothers and fathers with their children. I never paint about the problems" he emphasized.

Des Jarlait is sensitive to the problems of the people but he feels that art is not the way to show it. He supports the militants who are demanding changes but does not feel that the artist is obligated to show the conscience of the struggle for justice and identity.

"The militants are the symbols of the problem," he said sitting in his suburban apartment, "and the people must wake up to what is happening . . . twenty years ago we were never militant."

He was born on the Red Lake Reservation where he graduated from high school after attending a federal boarding school. He started drawing, he said, when he was four years old and has never stopped. He received an art scholarship to college for one year.

Des Jarlait does not consider himself to be a traditionalist. He said he is "not interested in the flat tones of the southwest tribal artists." He considers himself to be an abstract artist and is sensitive to criticism that his work is not indian, because, he explained, abstracts are not indian.

After serving three years in the military he returned to civilian life and worked for an advertising agency as an artist and illustrator. He was also employed for several years as an artist for a local manufacturing company in the city. For the past year Des Jarlait has been working as a free lance artist receiving commissions of more than a thousand dollars for a single watercolor painting.

He supplements his income from commissions by making public speeches about his art and life on the reservation, and through the sale of prints of his best known watercolor -- The Wild Rice Harvest. His paintings have won first place awards in the Minnesota State Fair art exhibit, the Indian Artists Exhibition at the Philbrook Art Center in Tulsa, Oklahoma, and several of his watercolors have been reproduced on the cover of The Conservation Volunteer, a publication of the Minnesota Department of Conservation.

Des Jarlait's paintings have been exhibited in art shows and galleries in several states. The Indian Arts and Crafts Board and the Bureau of Indian Affairs have purchased his paintings for permanent collections.

"People like the muralistic quality of my paintings," he said wiping the perspiration from his upper lip. "My work is understood well by children because of the stories behind the paintings." He illustrates his lectures with his paintings -- The Wild Rice Harvest and Red Lake Fisherman -- to strengthen the meaning of life on the reservation.

The artist is married to an *Oshki anishinabe* woman from his home reservation. They have five children and live in an apartment in a suburb of the city. He does all his painting on the kitchen table after the breakfast dishes have been removed.

While Des Jarlait does not consider the problems of the people in his painting he has much to say about the conditions of life on the *Oshki anishinabe* in the city and on the reservation. He said that "unity is the biggest problem the people are facing today . . .

We will accomplish much more by getting together. There is so much fighting between the people now," he said, "in the city and on the reservation." He moved to the city twenty-five years ago because he believes in "integration".

Des Jarlait is a beautiful painter and a complex thinker. He gives the appearance of being a rugged construction worker - heavy shoulders and strong arms -- but paints fine point and thin line watercolors which create an intricate sense of depth in tones and consciousness of the ideal *anishinabe* family life from the tribal past. His voice is soft and tender when he talks about the *anishinabe* family and the love of the people, and rugged and angry when he talks about the problems the *Oshki anishinabe* must face in the dominant society. He is a determined man who believes in integration and has lived in a white community for twenty-five years. At least four times a year he returns to the reservation to visit family and friends.

His artistic images are positive and warm and his technique is delicate and concise. He believes an *Oshki anishinabe* artist should be dedicated to expressing the ideal life of the *anishinabe* people.

Respecting the ideals of a good life, two *Oshki anishinabe* artists, both in their twenties, one a sculptor and the other a painter, do not agree that an artist should be committed to an ethnic or racial identity in his work.

"White people tell me often that I have this great heritage and why don't I do something with it . . . I have strong feelings about the values of the past but this great heritage pitch is someone else's thing," said Kent Smith, a soft spoken sculptor and graduate of the University of Minnesota in fine arts. "They tell me, you should go back and dig up all those old things. . ."

"Some teachers have told me this because they were under the influence of teachers who were in their prime in terms of learning and acting, say in the late thirties, when American Indian art was being discovered in terms of totemic images and a recognition of organic forms . . . and many found themselves spiritually akin to Indian artists, who seemed to be close to nature in their art. These people were influencing artists in my generation," Kent said stretched out on his modern couch beneath an abstract wood-block print on the wall behind him, "but most of us have rejected this whole thing."

Kent was born on the White Earth Reservation where he lived for two years before the family moved to Cass Lake on the Leech Lake Reservation. His father is an ordained Episcopal minister who has been active in civil and human rights in the state for many years.

The young sculptor graduated with honors from high school in Cass Lake, spent the summer after graduation working as a cowboy on a ranch, and attended college for one year before moving to Chicago where he worked as a laborer in the steel mills. After working for a year he returned to the city to study architecture at the University of Minnesota. In his second year of college he changed his major to study sculpture and graduated in fine arts. "Sculpture gives me peace and the only thing that gives me some order to the experiences I have living in the world," he said molding his hand down the back of a cat sitting next to his chair.

His sculpture of steel and wood and leather has been shown in several exhibits in the city -- one showing was specifically for *Oshki anishinabe* artists -- but he has never sold a piece of his sculpture. He explained that he has never been able to set up a chair in an art fair to be accepted or rejected. "This gets into the social thing that if someone doesn't buy your work you feel rejected . . . like on the roadside with beads and baskets. . . Part of the reason I have not been able to sell a work, I suppose, is because I am insecure about the whole thing of the work of an Indian artist . . . when the white church women discover an Indian artist they treat him like a thing to manipulate," Ken said, taking his boots off and propping his feet on a low table, "It might be a good idea for Indians never to participate in art programs organized by people who want only Indian artists. . . These people are more interested in manipulating the Indian thing than they are interested in the art," he said emphasizing his independence as an artist with *anishinabe* heritage. The white artist is not singled out on the basis of his ethnic or racial identity."

Carl Gawboy is single, *Oshki anishinabe* born, confident, under thirty, a dedicated painter, and graduate of the University of Minnesota in art. Working in acrylic on large canvases, Gawboy rejects the traditional and romantic images of the tribal past and expresses contemporary social values in his art. "Those historic figures bending to their ancient tasks of gathering wild rice and building birch bark canoes is not a social issue anymore," Gawboy said at a small gathering of *Oshki anishinabe* friends, "that went out forty years ago with the conservation camps . . . being an Indian artist is a trap -- you feel that you have to cover all this identity ground with information from books . . ."

"There is no easy way out," he said shaking his head. "Indians should not feel obligated to study the past, we should have the liberty to decide whether we want to know about birch bark canoes."

Gawboy does not define himself as any kind of special artist but rather characterizes his art as an expression of the contemporary social conflicts and identity -- in the fourth dimension of time -- of the *anishinabe* people. While his paintings show the homogenized Indian or *anishinabe* theme he does not stylize the tribal past in traditional romantic poses.

Showing the size of a large canvas with his hands outstretched to a fathom, he described one of his paintings as a "reproduction of a twenty dollar bill with Andrew Jackson looking toward one side and Buffy Sainte-Marie looking to the other side and both blending into the ghastly green of the bill." He folded his hands in his lap and smiled. "I really don't know what people say about my work because I have not had any reviews, but I know that some people around Duluth simply say that it isn't a very nice picture of Buffy Sainte-Marie."

"Some Indians feel that my paintings are going too fast for them. They say sometimes that there must be one more step between their experiences and what I am painting": Gawboy said, leaning forward in his chair.

"I work in a very contemporary style, but I don't mean abstract, I mean simply combining images with other images. Most Indians don't understand that, but they do understand the images and they know what I am doing," he said, and repeated a critical understanding of himself: "They feel I am a step ahead of what they would like to understand. One woman said about one of my paintings that she wouldn't want it around because it is too depressing."

Richard Tanner is not only an *Oshki anishinabe* artist and fine arts graduate from the Minneapolis School of Art, but he is the most active artist in the *anishinabe* organizations in the city. He is a member of the American Indian Student Association at the University of Minnesota where he is a graduate student in fine arts, and he is the Vice-Chairman of the Urban Federation of American Indians in Minneapolis.

Tanner is committed to his *anishinabe* identity both as an artist and social and political activist. His art, personal concerns, and social life style, center on *anishinabe* activities. He regularly attends ceremonial dances and is usually found where *Oshki anishinabe* people gather -- at militant protests, committee meetings, or social events.

Many of Tanner's sketches have appeared as cover illustrations for publications about the *anishinabe*. In addition to being involved in *Oshki anishinabe* organizations he frequently speaks to college students and public school teachers on the subject of *anishinabe* arts and material culture. He takes great pride in being an *Oshki anishinabe* artist working in traditional themes, being active in present issues, and studying the past of his people.

Most artists must face the problem of personal selfishness if they are committed to their art. Tanner is a complex man with a strong personal commitment to the identity of the *anishinabe*. Other *Oshki anishinabe* artists show more personal selfishness with their time as committed artists.

Kent Smith who is extremely sensitive about *anishinabe* identity and his identity as an artist, expressed the problem of personal selfishness in this way: "For me sculpture is a satisfaction of needs . . . I understand the demands of my identity but I feel I am committed to my art and myself and therefore I am selfish in a sense . . . If you are not selfish as an artist, you could spend your whole life working for other people which is a different kind of commitment than being an artist."

While the artists discuss and argue about the meaning and purpose of traditional themes and images in their work, the influences of the unconscious is not denied in a sentient understanding of the tribal past.

There is no disagreement among the artists that an understanding of the past is necessary to strengthen the meaning of *anishinabe* identity, but there are differences in the way each *Oshki anishinabe* artist expresses the order and disorder of his experiences in the world.

The people have endured the litany of suppression and cultural genocide in the dominant society for several hundred years. Now the artist is expressing what has become his life. If the *anishinabe* did not have a strong spirit of unity the people would have been destroyed and there would be no differences today between *Oshki anishinabe* artists. The unity of the *anishinabe* people survives all the differences between artists, politicians, educators, and militants, and is spoken of as the spirit and soul of the people.

It is this spontaneous unity among the *Oshki anishinabe* people that most white people -- those who are too often distracted and impressed only with the semantic differences -- fail to understand.

The artist understands.

This essay on Anishinabe artists first appeared in The Park Rapids Enterprise - Thursday, October 21, 1971. It is printed herein with the author's permission.

INDIAN STUDIES FROM AN INDIAN STUDENT'S POINT OF VIEW

by Lilly Sahme

Within the past few years, American Indian Studies Programs, Institutes, and Departments have become increasingly visible on the college campuses in the Nation. Yet in many circles - Indian and non-Indian - there still exists misconceptions about the role of an American Indian Studies Department or Program. Since "Native American Studies" as an established institute is relatively new, many questions about the nature of the program are being asked. What is the role of an American Indian Studies Program? Does it serve primarily Indian or non-Indian students? Are the courses primarily "cultural" - or as one arrogant young paleface said, "artsie-craftsie" - in content? Are there administrative entanglements in the coordination and instrumentation of the program? What would a student majoring in American Indian Studies do after receiving a degree?

As a major in American Indian Studies at the University of Minnesota, I will give my "birds-eye-view" on the subject and, hopefully, I will answer the above questions in the process.

At several colleges and universities in the Nation, the Native American Studies Programs function as little more than a tutoring program. The programs are designed to retain their Indian students through tutoring, some financial assistance, and the offerings of possibly two Native American courses which fall under the "Anthropology Department". The colleges commitment to its' American Indian students seem somewhat unclear, at this point.

At the University of Minnesota, however, the Department of American Indian Studies is more firmly established. It is an established Department, with departmental status and obligations, and offering a wide selection of courses. Just as one may receive a Bachelor of Arts degree from the History Department, the same is true of the Department of American Indian Studies. In fact, it was the first Department in the Nation to offer a B.A. degree in American Indian Studies!

As the Department was originally set-up, its primary focus would be to educate the non-Indian students on campus. An Ojibwe Language course was established. It has been developed to the extent that three Ojibwe Indian people working with a linguist teach beginning, intermediate, and advanced Ojibwe. The Ojibwe Language course is offered under the American Indian Studies Department and through the General Extension Division of the University.

The actual direction the the Department has taken is: (1) that it serves the Indian students on campus. The increasing Native American student enrollment in its courses witnesses the need it can fulfill for Indian students to study their "own" (as opposed to Euro-American) historical, cultural, and contemporary tradition. The Department serves (2) the non-Indian students by offering general courses on the American Indian's situation as it is today. More advanced classes, such as American Indian Welfare Service or Legal Aspects

of American Indian Affairs, are offered for those people pursuing a more concrete knowledge of American Indian affairs. (3) The community is served by the Department by acting as liaison between the community and the university. The Department participates in community functions and organizations, such as the Urban Indian Federation, the Ojibwe Indian and Minnesota Historical Society efforts in formulating curriculum units on the Ojibwe people, and the Community-University Health Care Center.

The Department serves as (4) a resource base for both the students and the community. Bibliographies have been compiled by the Department on such subjects as: "Urban Indians", "Termination", "American Indian Authors", etc. Such resource materials as films, records, and books are being compiled for the American Indian Studies Departmental Library.

The Department of American Indian Studies, then, serves many functions in a variety of ways. It is a leader among other American Indian Studies programs throughout the Nation. W. Roger Buffalohead, a Ponca Indian, is the Acting Chairman for the Department. He and the departmental staff and the American Indian Student Association, have worked tediously to broaden the subject areas offered, to enhance the awareness among the university officials, students, and the community of the American Indian people, and to hire qualified Indian personnel as instructors.

Yet, the Department has encountered administrative problems which the "bureaucratic" university has posed. Such problems as (1) being expected to operate effectively on small budget appropriations and/or (2) seeking university recognition of some Native American teaching staff's ability, (3) certain university academic departments unwillingness to cross list some American Indian courses. Many times I have wondered if the Department was supposed to be much more than a mere "tokenism" for the University to display to the public. Although it can't be! For I have been "reassured" and told to realize that it is "bureaucratically unfeasible" to produce a new, large, well-established, efficiently-operated and "far-reaching" department overnight! I guess it would upset the bungling, bureaucratic balance.

Up to this point, I have been describing the Department for you. My own feelings about the Department are that it is essential and relevant to a university setting, which is supposed to give students a "liberal" education. Indeed, I think that the establishment of an American Indian Studies Department on the university campus is long overdue! What has been lacking in past educational institutions has been the Native American "perspective" on history, law, philosophy, politics, etc. The Native American influence on the "American way of life" has been completely ignored in the past and still is ignored to a great extent today. All the misconceptions of Native Americans that are floating around today, probably wouldn't exist had the educational system recognized and promulgated the "cultural diversity" existent among Native American peoples, rather than confining their curricula to Euro-American studies.

Many people have asked me what I will do with a degree in American Indian Studies. Upon completion of my undergraduate work, I will probably do my master's work in Administration, perhaps Education or Business. I am not really sure yet. However, I think that the avenues one can take as an

American Indian Studies major are varied. Say, if one goes on for a Master's degree, one could go into any number of fields, Social Work, Guidance and Counseling, Economic Development, Law, and even Librarianship, etc. With such an educational background, Indian graduates could serve their people to a great capacity and in a number of ways. There is a real need for qualified Indian personnel in all professional or specialized occupations. An undergraduate degree in American Indian Studies would add to that professional's perspective. He or she would have a firm grip on past Indian history, federal policy, and contemporary trends. It is with this feeling that I am presently majoring in American Indian Studies. I am not majoring in it, so that I can learn to dance (like boyscouts) or to learn about "Indian" (whatever that is!) religion. Each tribe's cultural tradition must be handed down within the tribe. I am there to gain a broad, over-arching knowledge of Native American peoples which will hopefully aid me in serving American Indian people after I graduate.

BOOK REVIEW

**Anishinabe Nagamon*, Gerald Vizenor, Nodin Press, 519 North Third Street, Minneapolis, Minnesota, paper \$1.95.

The songs of the people, as edited by Vizenor, are, in his words, "song poems of ... individual freedom. The dreams are not forgotten. The woodland voice of the people may still be hard wavering over the mourning bell of decadent promises for peace." Songs of love, spring, dreams, the Midewiwin, war, and others along with interpretive notes are included in this small but potent book. The interpretive note section explains the source of the song poems, translated from the people by Frances Densmore, Bureau of American Ethnology. The illustrations are enlarged photographic reproductions of the original *anishinabe* pictomyths published by the Bureau of American Ethnology by Densmore in her work, *Chippewa Music*, W. J. Hoffman in *The Midewiwin and Picture Writing of the American Indians* by Garric Mallery. Songs of a people are an important part of the culture not only for their content which gives an indication of what a people considered important in life but for the timeless beauty of sound -- in the words and in the music. The words indicate the spiritual depth of the songs of 'the people'. Vizenor's sensitivity to and love for his *anishinabe* ancestors are apparent in this beautiful little book.

POSITIONS AVAILABLE

Western Washington State College, College of Ethnic Studies, has two positions open in their Indian Studies Program for Fall of 1972. They are to be permanent faculty appointments with the rank of Assistant Professor or above, depending on qualifications of candidate. The annual salary of an Assistant Professor ranges from \$9,197 to \$12,319. The academic year consists of three quarters and the usual teaching load is two or three courses each quarter with a maximum enrollment of 25 students per class. Qualifications would include at least an M.A. or M.S. degree with concentrations in one or more of the following areas relating to Indian Studies: Social Sciences, Law, Indian Languages, Humanities or History. Candidates with comparable experience are invited to apply. Write or call Jeffrey D. Wilner, Assistant Professor, Western Washington State College College of Ethnic Studies, Bellingham, Washington, 98225 (206) 734-8800.

POSITIONS AVAILABLE CONTINUED

University of New Mexico anticipates an opening for a person in the field of Psycholinguists for the Fall of 1972. The University is interested in a competent psychologist who is also a member of an ethnic minority. Please contact Henry C. Ellis, Professor, Co-Chairman Search Committee, The University of New Mexico, Department of Psychology, Albuquerque, New Mexico 87106. (505) 277-4121.

University of New Mexico, College of Education announces the position for the Assistant Dean for Student Affairs. It will be a faculty appointment within an academic department and is for 12 months contract, rank would be Associate Professor or Professor, and salary would be \$16,000 to \$19,000 depending on qualifications. Preference will be given to candidates who have had experience in college student personnel work, have demonstrated administrative competence, and have an appreciation of and understanding of students' concerns and possess a broad knowledge of the multi-cultural nature of the Southwest. Inquire of Dean Richard E. Lawrence, College of Education, University of New Mexico, Albuquerque, New Mexico 87106.

University of California at Berkeley, announces a program leading to a Master of Public Health Degree for American Indians and Alaskan Natives. Applications are invited from student who wish to do graduate study in the field of Public Health. Fields of study can include Health Policy, Planning and Administration, Hospital Administration, Health Education, Environmental Health Sciences, Public Health Nutrition, Public Health Nursing, Administration, etc. A Bachelors Degree from a college or university is required for admission to these graduate programs. Stipends for living expenses are available (\$3600 base plus \$500 for each dependent for each year). Full tuition to the University of California is offered. Write for further information to Elaine Walbroek, School of Public Health, University of California, Berkeley, California 94720. Telephone (415) 642-3228. Recruiting effort is for Fall of 1972.

St. Lawrence University, Canton, New York, will hold a training program for junior and community college administrators and administrators of four-year college and universities to "develop sensitivity to Indian culture, develop a program which utilizes this sensitivity in achieving a successful educational experience for the Indian student, and establishment of direct lines of communication with Indian communities". Although the training program is designed for administrators in colleges primarily in the Northeast, administrators from secondary schools with high Indian enrollments may be considered. Registrants will be awarded stipends of \$75.00 per week, no stipend for dependents. Participants will pay for travel to and from St. Lawrence, for room, board, books, extracurricular activities, and person needs. (Cost of room and board for the three weeks training program is \$160 per person.) If interested, write to Dr. Robert N. Wells, Jr., Program Director, St. Lawrence University, Canton, New York 13617. Completed forms to be returned by April 15 and notification of acceptance will be mailed to applicants by May 6, 1972.

HUMAN RELATIONS COORDINATOR SOUGHT IN ST. PAUL PUBLIC SCHOOLS

Job Description

Title: Coordinator of Human Relations. Applications from qualified individuals will be accepted for the position of Coordinator of Human Relations Program in St. Paul Public Schools. A letter of application containing the statement of the applicant's training, experience, and other qualifications should be addressed to:

R. J. E. Hallen
Director of Personnel
511 Collins Street
St. Paul, Minnesota 55101

Under the direction of the Assistant to the Superintendent for Indian Affairs, the Coordinator will direct activities of local communities planning Human Relations Training for teachers and administrators under Minnesota School Law Chapter 934.

Qualifications:

Candidate should possess as many as possible of the following qualifications:

- 1) Certification - teacher with B.A. and teaching experience preferred, equivalent experience considered.
- 2) Successful experience in working with minority people and groups.
- 3) Ability to lead and communicate successfully with large and small groups.
- 4) Demonstrated ability to work cooperatively with colleagues.
- 5) Knowledge and ability to understand and implement state laws in field of Human Relations, and familiarity with current Human Relations programs.
- 6) Knowledgeable and willing to expedite fiscal matters related to Human Relations Programs.
- 7) Successful administrative or supervisory experience.

Duties: This position includes the following duties:

- 1) Arrange and preside over meetings of the city-wide committee which will assist in coordinating the program and approving proposed expenditure of funds.
- 2) Attend meetings of the local planning committees and assist with their programs.
- 3) Assist in locating resources to be used in the training programs - films, programs, speakers, planning consultants, etc.
- 4) Maintain complete record of the expenditure of funds provided under Chapter 934 and expedite necessary procedures to secure prompt and accurate payments on all expenses incurred.

- 5) Coordinate with the Equal Educational Opportunity Section, Division of Planning and Development of the Minnesota State Department of Education to assure that the programs conducted in St. Paul Public Schools are in accordance with provisions of Chapter 934.
- 6) Develop and prepare for distribution, a valid evaluation of the H.R. program.

Salary:

Position will continue for the duration of the program, approximately 12 - 16 months, including summer employment. Salary based on training and experience.

Application:

Applicants for the above position should notify the Personnel Office by letter prior to February 21, 1972. Telephone number is (612) 223-4411.

FOR YOUR INFORMATION

NARF, the Native American Rights Fund is an organization geared to provide legal assistance in education to Indian groups, communities and tribes. The group is funded by an Office of Economic Opportunity grant. NARF, along with the Harvard Center for Law and Education share in the grant with the larger portion of it going to NARF. David H. Getches, Director of the fund, is located in Boulder, Colorado, and Charles Wilkinson is the Senior Staff Attorney. Indian staff members include Yvonne T. Knight, an attorney, and John E. Echohawk and Leland Pond, Research Associates. The Fund, additionally retained Michael Gross as a Consultant to assist and represent local communities in their efforts to achieve community control of educational institutions. The Fund acknowledges three principal areas of involvement 1) community control of Indian Education, 2) technical assistance to Indian groups and to federal officials about pending legislation and regulatory proposals, and 3) school desegregation. Further information on NARF, its focus or how to ask for help from this organization can be obtained by writing to NARF, 1506 Broadway, Boulder, Colorado.

Information for this article was obtained from The Center for Law and Education, 38 Kirkland Street, Cambridge, Massachusetts 02138. Telephone (617) 495-4666.

Minnesota Indian Education Staff

St. Paul Office: Director Will Antell; Assistant Director, Ed McGaa
Bemidji Regional Office: Regional Director IABE, Bill Lawrence; Counselor Roger Aitken; Supervisor, Walter Christopherson; Guidance Consultant, Erwin Mittelholtz; Indian Education Consultant, Ray Toutloff.
Duluth Regional Office: Regional Director IABE, Mary Ann Walt; Counselor Ruth Myers.

WHAT IS THE REGULATION - EDUCATION 521?

Chapter 27: Edu 520-539

Components to be Included in all Programs Leading to Certification in Education

Edu 520 Scope of Chapter: Definition. The provisions of this chapter apply to all persons whose initial certification was contingent upon the possession of a baccalaureate or higher degree in education. As used in this chapter, the term "certificated person" or "certificated personnel" means person or persons holding a certificate, the obtaining of which was contingent upon the possession of a baccalaureate or higher degree in education.

Educ 521 Human Relations Components in All Programs Leading to Certification in Education.

- (a) All applicants for certificates in education to be issued or renewed either on or after July 1, 1973 shall have completed a training program containing human relations components. Such components shall have been approved by the state board of education.
- (b) Human relation components of programs which lead to certification in education will be approved upon submission of evidence:
 - (1) Showing that the human relations components have been developed with participation of members of various racial, cultural, and economic groups.
 - (2) Showing that the human relations components are planned to develop the ability of applicants to:
 - (aa) Understand the contributions and life styles of the various racial, cultural, and economic groups in our society, and
 - (bb) Recognize and deal with dehumanizing biases, discrimination, and prejudices, and
 - (cc) Create learning environments which contribute to the self-esteem of all persons and to positive interpersonal relations, and
 - (dd) Respect human diversity and personal rights.
 - (3) Relating all of the areas enumerated in Edu 521(b)(2) to specific competencies to be developed, and
 - (4) Indicating means for assessment of competencies.

Adopted by the Minnesota State Board of Education on February 16, 1971.

Appraisal: Under this regulation (which has the effect of law) colleges and local school districts will be creating courses and programs in Human Relations. It is imperative that Indian people become involved in every phase of such programs, from the planning phase through the proposal phase, program implementation and eventual evaluation phase. Without concentrated and committed Indian input, there is no guarantee that the proposed Human Relations programs will contain those components which are crucial and vital to the American Indian today. All Indian readers are urged to contact your local school district and the nearest college in your area, to seek out and urge Indian involvement in the formation of these human relations programs. Indian people have fought long and hard to gain a state regulation such as Education 521. Now there must be Indian participation, if a positive educational change, from the Indian point of view, is to occur.

EXPLANATION OF PUBLIC LAW 934: SECTION 2; SUBDIVISION 2

HUMAN RELATIONS TRAINING

The 1971 Minnesota State Legislature enacted the following:

The Department of Education shall set up a special program for teachers and administrators involved in the education of Minnesota Indian Students within the Johnson O'Malley (JOM) Federal Act of 1934, and amendments thereto, for the education of Indian children. Such program shall include:

A course in training of 50 hours in human relations preceding and during the school years ending 1972-73 which training shall be specifically provided by the Department of Education emphasizing better preparation and effectiveness for teachers and administrators shall be selected for this training by eligible school districts upon a quota set up by the department upon the advice of the Minnesota Indian Education Committee (MIEC) which committee is hereinafter established. The prescribed course shall be provided by the Department of Education with it being understood that the legislature intends that the planning, implementation and the evaluation of this course in human relations shall be done by the Department of Education with the advice and assistance of the MIEC.

Interpretation:

- 1) This law is intended to assist teachers and administrators to better understand, and work effectively with American Indian students and parents.
- 2) Each J.O.M. school district is to form a local Human Relations Policy Planning Committee (HRPPC).
- 3) The HRPPC is to determine a planning budget for the school year 1971-72.
- 4) Once the planning money has been received from the State Department of Education, the HRPPC shall plan for the Human Relations Training Sessions for the school year 1972-73.

- 5) In the planning for the Human Relations sessions, the local HRPPC should be in contact with P.J. Goralski, State Department of Education, Professions Development Section, to insure that the local 934 sessions will meet the requirements for the recertification regulation Education 521. (see previous page).
- 6) If your local J.O.M. school district has not formed its HRPPC and you feel that it should, please contact your school superintendent and urge the districts participation in Public Law 934.

NOTE: These interpretations apply only to J.O.M. schools and not Duluth, St. Paul or Minneapolis (cities of the first class).

Readers who wish to know the status of Human Relations in those cities should contact the local Indian Advisory Board, or the Superintendent of the respective schools.

Readers who desired more detailed information concerning Human Relations, may contact the following:

Will Antell, Director of Indian Education
State Department of Education,
Capitol Square Building
St. Paul, Minnesota 55101
Phone No. 612-296-6458

A. L. Holmes, Director
Equal Educational Opportunity
State Department of Education
Capitol Square Building
St. Paul, Minnesota 55101
Phone No. 612-296-3885

P. J. Goralski
State Department of Education
Education Professions Development
Capitol Square Building
St. Paul, Minnesota 55101
Phone No. 612-296-2566

EDUCATION IS A GOOD THING

I have advised my people this way - when you find anything good in the whiteman's road, pick it up. When you find something that is bad, or turns out bad, drop it and leave it alone.

Sitting Bull

Education, in the opinion of Chris Cavender, is one of the "good" things on "the whiteman's road". Education can be an effective device through which the Native American can not only improve his economic lot in this predominantly white society but also to sustain and strengthen his cultural identity (i.e. preserve his Indianness).

Chris Cavender is an Admission Associate in the Office of Admissions and Records at the University of Minnesota in Minneapolis. He is a member of the Sisseton band of the Dakota Nation and is from the Upper Sioux Community near Granite Falls, Minnesota. He has degrees from St. Cloud State College, the University of Minnesota, and is currently working on the Ph.D. in Educational Administration at the University.

As an Admission Associate, Chris has several main responsibilities. One is to assist incoming students with the process and problems of Admission. Another duty is to represent the University at College Nights and Career Days at high schools, civic organizations and community centers throughout the state. A third responsibility involves working with the Martin Luther King Program, a program for educationally and economically disadvantaged youth.

During the past three years, Chris has had the privilege of working with several hundred Native American students. Some of these students will be graduating next year (1973) and the year 1974. Of this fact, Chris says, "It gives me a great deal of satisfaction to know that I had a small part, along with many others, in helping a particular student achieve what he wants - a college education".

Several methods have been utilized by Chris Cavender in the Admissions office to reach and recruit Native American students. Some of these are: visiting schools that serve tribal groups, setting up booths at pow-wows, using Indian student recruiters, using posters, using various media to communicate educational opportunities at the university and making presentations at various Indian educational organizations.

The new Department of American Indian Studies has been a major factor in attracting Native American Students. One of the observable trends is the influx of non-Minnesota Indian students. Chris has found his job at the "U" to be enjoyable and meaningful. It has given him a chance to share with some Native American students his basic values regarding education.



Photographer: Chuck Ross

Chris Cavender

Please answer the following 5 questions as honestly as possible from the standpoint of an Indian parent.

1. As a Reservation Indian, how would your tribe or band leadership rate the following according to priority: (Use "1" as highest, "2" as next highest, etc.)

<input type="checkbox"/> Economic Development	<input type="checkbox"/> Education
<input type="checkbox"/> Law and Order	<input type="checkbox"/> Indian Cultural Revival
<input type="checkbox"/> Health	

2. Rank the following (1-5, "1" highest) as you would see them as important for your child to learn in the first six years as schooling:

<input type="checkbox"/> Getting Along with Others	<input type="checkbox"/> Proper Study Habits
<input type="checkbox"/> Reading and Writing	<input type="checkbox"/> Indian History and Culture
<input type="checkbox"/> Basic Math Concepts	

3. How important would it be to you for all of your child's elementary (K-6) school teachers to be 4-year degree people? (circle one)

Extremely Important	Very Important	Important
Not Very Important	Not Important	

4. Resources and facilities being equal (including all faculty certified teachers) which of the following would you prefer to send your children to: (check one only)

<input type="checkbox"/> Private School ("Mixed" Faculty and Student Body)
<input type="checkbox"/> Parochial School (Non-Indian Faculty and Majority Indian Student Body)
<input type="checkbox"/> Public School (Non-Indian Faculty and Majority Non-Indian Student Body)
<input type="checkbox"/> "Free" School (Indian Faculty and All-Indian Student Body)
<input type="checkbox"/> B.I.A. Boarding School ("Mixed" Faculty and All-Indian Student Body)
<input type="checkbox"/> Public School ("Mixed" Faculty and Student Body)

The above questionnaire was developed by an Indian graduate student for use by an Indian Education Seminar. Reader response is politely requested. The next issue of *Focus* will publish results of the informal questionnaire in the event any readers care to send completed questionnaires to: Editor, *Focus*, Indian Education Section, State Department of Education, 550 Cedar Street, St. Paul, Minnesota 55101.

INDIAN STUDIES IS NEEDED IN THE COLLEGE AND HIGH SCHOOL CLASSROOM

by Ed McGaa

Despite the general consensus among leading educators throughout the nation espousing the need for relevant minority studies, the vast majority of colleges do not offer American Indian Studies or effective Indian culture research. Even in Minnesota and the Dakota's, which have the largest minority population represented by Indian people, there are few Indian studies programs.

The teacher graduating from these institutions of higher learning finds himself ill-prepared and non-exposed to the Indian people and their culture. Yet French, Spanish, German and English courses in history, language and literature are offered in most of the Dakota-Minnesota Colleges. How many identifiable German, English, French or Spanish students will the teacher have in the classroom? How many will be found in Sioux Falls Prison or St. Cloud Reformatory or on welfare? How many will have encountered alcoholism primarily through cultural deprivation or a false indoctrination beginning in grade school, that being German or French, etc. will imply negative psychological connotations? How many Indian students could the teacher inspire and motivate to finish school and seek higher goals especially if the teacher has a positive knowledge of Indian culture and heritage. Should the teacher never have a minority in the classroom, they could still play an important role by projecting positive knowledge of minority peoples to reduce and circumvent prejudice, stereotype and ignorance. Not only will the Indian population be aided, but the non-Indian student will be exposed to a rich culture that will familiarize him to totally new value concepts. He may acquire ecological concepts through a natural awareness. He may also look objectively at European American history and more fully comprehend modern society by learning both sides of the past. Most important - he may develop a sense of unity with Mother Earth, Fellow Man, and the animal and plant world through studying the traditional courage, faith and generosity of the Red Man.

Past educational policies of negative prejudicial attitudes toward Indian history and culture has brought devastating results to the Indian people. Most schools in Minnesota and South Dakota still have a 50% to 100% drop-out rate of Indian students. The Pine Ridge Reservation in South Dakota, Indian population, has 56% with an 8th grade or less education. 8.7 years completed is the median educational level and only 15% complete high school. Were these figures to be the same for Rapid City, South Dakota Public Schools, Bismarck, Edina or Bloomington, crash programs and new school superintendents and principals would be underway at the beginning of each new school year until the educational attainment rate was brought back toward the national level.

The universities and colleges throughout the nation have failed to bring forth relevant educational guidelines in the area of Indian education despite the millions of dollars allotted to professors and department heads for research. The main failure of the university was intellectual, academic bigotry and refusal to hire and staff Indian people, especially Indian people who had knowledge of, and participated in, Indian culture and the Indian

social world. While the professor mouthed the great values of sharing and generosity of the Indian, the professor made certain that no Indian would ever direct Indian Studies. This was not something to share. Two contrasts may be viewed between the University of South Dakota and the University of Minnesota. Recently the University of Minnesota has hired an identifiable and knowledgeable Indian as the Indian Studies Director, who is doing an outstanding job despite initial opposition from the non-Indian experts and professors on campus. The University of Minnesota also appointed an Ojibway as Director of the Library Services Institute for Minnesota Indians, which compiled an extensive, nationally acclaimed bibliography of Indian books, materials, media, speakers, and Indian organizations in Minnesota. An Ojibway Indian is also the Resident Director of the American Indian Administrator Program, which was responsible for 21 Indian students from throughout the Nation seeking Masters and Doctors degrees in 1971. Sixteen Indian graduate students are presently seeking higher degrees in 1972. Hopefully this is not a spill-over for the "times" i.e. everyone wants to help Indians. Hopefully, when emotionalism recedes, these programs will be sustained by hard money from the University of Minnesota and will remain directed by Indian people. The University of South Dakota, on the other hand, still maintains a non-Indian as its Director of Indian Studies and all key Indian positions are staffed by non-Indians. Sioux Indians that look like Indians and have doctorates, masters degrees and an undying devotion to the Indian people, must seek employment outside of South Dakota. Yet, when Donner Foundation or Ford wishes to dispense monies to the campus, the local house Indian is conveniently whisked to the meeting place to make it appear that the Indian has a great voice in Indian programs.

It will be years, if ever, before colleges in Minnesota and the Dakotas will ever employ knowledgeable Indians in an effective Indian Studies Program, yet hundreds of irrelevant and out-of-date college courses will be forced upon the enrollee. The American public will still receive teachers from teaching institutions that ill prepare and do not expose the prospective teacher to the minority area. Indian people have heard over and over from the colleges throughout the Dakotas and Minnesota that they are interested in Indian Studies, but they don't have the funding, yet French literature, French language, German literature, etc. have established departments in most institutions. Carlton College has an Indian Studies which studies India. St. Olaf offers Norwegian Studies and the Scandinavian languages. Moorhead offers a Scandinavian Studies. Why must American colleges give priority to studying European cultures that had catastrophic failures leading to mass migration, slavery, world wars, overpopulation, a few rich controlling many, many poor, economic caste systems, rigid borders and boundaries, religious animosity and a philosophy that disrespects Mother Earth. Indian culture had a vastly different value system and the youth of America are begging for an insight into this philosophy. The obvious answer is for the college to curtail those departments that do not have a priority over minority studies and shift some of the funding to minority studies, primarily Indian and Black Studies. The Dakotas should primarily stress Indian Studies, since Indians are by far the largest minority. South Dakota University could become a great contributor of rich plains Indian culture if it ever allows Indians to run Indian Studies.

An effective Indian program to promote human understanding should rely heavily on Indian culture. Fortunately, we still have an existing Indian culture to view. An Indian-directed Indian studies can bring back this culture far more accurately and expediently. The de-culturation policies of the early BIA, missionary and public schools programs were so effective that many teachers do not know what Indian Culture means. A good definition may be that Indian Culture is a composite of true Indian history, music, art and design, crafts, tribal dance, philosophy, psychology, literature, medicine, foods, contributions and even Indian religion. Modern Indian culture also encompasses the contemporary Indian life and federal laws and federal programs. An effective Indian Studies will also publish the truth about the boarding schools which 95% of the older Indian people attended. The boarding school story will explain why the Indian people have suffered academically, spiritually and economically. The non-Indian teacher needs to be exposed to the truth of this sad ordeal to understand the Indian parents and the Indian student. Despite this tragedy, Indian culture has survived, it has passed the test and the emerging Indian people who have viewed the failures of European culture, simply want to return to the positive philosophies that Indian culture offers, especially respect for Mother Earth, Fellow Man, and the solidarity of the extended family in this day of drugs, tranquilizers, pollution and the hydrogen bomb.

An effective Indian Studies Director should definitely be an Indian. Indian students face enough demoralizing forces without having to constantly view another non-Indian in an Indian area. Indian people simply communicate better to Indians and the university only shuts itself off to a wealth of beauty when it does not hire an Indian. An Indian Studies Director should be involved in his Indian culture and should definitely be one who socializes with his people. Academic qualifications alone will not suffice. Indian Studies is not an 8 - 5 job. It is one of the most important subject areas in this modern world. On the high school level, admittedly, there are not enough Indian Studies personnel of Indian extraction available; the non-Indian teacher will have to fill this need, and many non-Indian teachers have done an outstanding job, but where Indian resource people are available, then the school must reach out and ask for their wisdom and cultural specialties. Traditional Indian ways were proven through thousands of years. Key answers to many of today's problems are offered in the Indian's culture. Sooner or later the colleges in America will have to realize this.

Note: Course ideas for Indian culture utilizing recommended books, a 7-page bibliography, is available from the Indian Education Section.

NOTICE

The Indian Education Section has a listing of 116 American Indian College students who expect to graduate in June, 1972, from the Minneapolis and Aberdeen geographical areas. Included in the listing is the student's college, major, minor, degree earned, college and home address, and tribe. Prospective employers should contact the Indian Education Section for this listing. Send requests to: Indian Education Section, State Department of Education, Capitol Square Building, St. Paul, Minnesota 55101.

SAINT OLAF HIRES INDIAN STUDENT ADVISOR

Philip C. Allen, *Oglala* Sioux, Pine Ridge Reservation, is the Indian Student Advisor at St. Olaf College. Mr. Allen, an Episcopal minister, has been on the St. Olaf staff since middle December. He is excited by the scope of his job and is pleased with the support given him by the St. Olaf faculty. He will implement a special program of education for American Indians at the Northfield, Minnesota College. Mr. Allen's first priority is the recruitment of Indian students. Several students have been enrolled for the second semester of the current school year and financial assistance is available.

According to a news release from Mr. Allen's office, the specific program at St. Olaf for American Indian students will depend on the involvement of Indians and others with Indian concerns. Knowledge and assistance will be sought through the formation of two committees, an Advisory Committee with an Indian student advisor, Indian students, faculty, administrators, and a community evaluation committee which will be an all-Indian committee, serving as a Board of Directors for the program. Supporting services will be developed to better serve a broad spectrum of Indian student backgrounds and abilities. Services such as an extensive tutoring program, a reduction in course load semester as needed, an Indian Student Organization, and a program of supplementary education are included in the support services idea. Indian students will be admitted to St. Olaf based upon "their prediction for academic success". Scholastic achievement and entrance examination scores will count but "heavy emphasis will be placed upon personal recommendations from Indian leaders and others in the home community of the potential student". Once accepted, up to full financial aid may be granted to every student based on financial need. Indian students are still being accepted for the spring of 1972. Interested students may contact Phillip Allen at St. Olaf College, Northfield, Minnesota 55057. Telephone (507) 645-9311, Extension 204.

. . . OF CYMBALS AND BRASS

A popular salutation making the rounds among Indian people is "Indian Power is Brotherhood". An excellent suggestion is contained herein. However, the salutation might better be turned around to read: "Indian Brotherhood is Power". Power is in the eye of the beholder and although the written and spoken word is powerful, still because we say it is so, does not necessarily make it so. Words are easy to bandy around and one of the easiest in these times of unrest is the word "power". Sometimes we can protest too much, in the Shakespearean sense, and words become the substitute for action.

On the other hand, Brotherhood truly fostered by Indian people would be power. Whether accepted or noted by others not Indian would be immaterial and inconsequential. The power would be in the brotherhood of Indian people, still today, a dream and not a reality. It is easier to carp, gossip and cut down, but infinitely more difficult to build-up, maintain and support in voice and action. Truly, Indian Brotherhood, if attained and maintained, would be power. Such "Brotherhood Power" would become a reality if we make it so in our thoughts, words and deeds, rather than putting these words on a "Power" button. Until then, salutations, such as "Indian Power is Brotherhood" are merely empty words, the soundings of tinkling cymbals and brass clanging in the winds of public opinion.

BEMIDJI OUMI-ABE

by Bill Lawrence

During the first seven months of the 1971-72 program, the Bemidji Center conducted classes in sixteen communities located on or contiguous to the Red Lake, Leech Lake and White Earth Reservations. The center operated with the following staff: Center Director (part-time), full-time counselor and secretary, and employed twelve community coordinators and twenty-four instructors on a part-time basis. The center has, on occasion, employed consultants to assist in specific areas of basic education and Chippewa history and culture.

During the first seven months the community coordinators visited nearly 800 homes on the reservations and their recruiting efforts resulted in approximately 1,000 persons attending center sponsored classes.

With assistance from outside financial support, the program has been able to offer the following classes:

Basic Education/GED	Drivers Training	Home Economics
Indian Arts & Crafts	(Behind-the-wheel &	Sewing
(Tanning, Loomwork,	Classroom)	Tailoring
Beadwork, and Net Making)	Modern Math	Photography
Woodworking		Bookkeeping &
Ceramics		Office Practice

Through January 31, 1972, the following 51 persons have received their General Equivalency Diploma (GED) through instruction provided by the Bemidji Center:

Lillian Baker	Bena	Sally Workman	Bena
Sylvia White	Bena	Luella Seelye	Bena
Patsy Morgan	Bena	Bonnie McClimek	Bena
Mary Robinson	Inger	Frances Morris	Cass Lake
Delores Fineday	Pennington	Earlene DeVault	Inger
Joy Carlson	Inger	Sharon DeClusion	Bemidji
Bev Hansen	Bemidji	Sharon Weimerslage	Ogema
Dave Morgan	Bena	Claire Tibbetts	Bena
Leonard Seelye	Bena	Earl Robinson	Inger
Gordon Cloud	Inger	Tom Roy	Cass Lake
Dawn Bismarck	Bena	Joe Holstein	Cass Lake
Virginia Lindahl	Laporte	Joe Bynog	Inger
Suzanne Carpenter	Bemidji	Kathy Lausche	Cass Lake
Melvin Washington	Inger	Lois Wilson	Cass Lake
Wanda Headbird	Cass Lake	Vernon Lyons	Laporte
Fred Morgan	Cass Lake	Rose Jackson	Onigum
Ray Londo	Naytahwaush	Dawn Heisler	White Earth
Mary Wilson	Red Lake	Patricia Boyd	Squaw Lake
Edna Kingbird	Ponemah	Jane Smith	Ponsford
Barbara Steners	Mahnomen	Yvonne Roy	Redby
June Lindahl	Cass Lake	Janis Hardy	Cass Lake
Robert Frazer	Cass Lake	Gayle Briggs	Cass Lake

Donald Masten	Cass Lake	Barbara Staples	Cass Lake
Elsie Budreau	Cass Lake	Mike Masten	Cass Lake
Milton Budreau	Cass Lake	Leona Roy	Inger
Bernice Garbow	Inger		

The Bemidji Center, with Bemidji State College and the Leech Lake Pro. and Rehab. Program, has organized and implemented extension courses at Bald Eagle Center. OUMI conducted monthly staff meetings with community coordinators, keeping them informed of recent program developments and assisting them with the difficult task of organizing the program in their respective communities. The center also holds quarterly meetings with their basic education instructors, covering a wide range of topics.

The center has recently negotiated agreement with the rural MINN-CEP program to provide driver education instruction and GED testing services to their enrollees. The center has received financial assistance from a number of local business establishments and church groups around the area. These funds will enable the program to purchase materials for the various arts and crafts classes that are conducted in the reservation communities.

The Minnesota Anishinabe arts and crafts proposal submitted to the Upper Great Lakes Region Commission last fall appears to be in the process of being funded in the very near future. The proposal drafted essentially by the center staff requests \$35,000 to expand and improve the arts and crafts program. The proposal calls for a substantial effort to achieve new markets in the Twin City area and other major cities in the United States.

Center staff considers the present group of community coordinators and instructors the finest group that the center has employed in the three years of its existence. The center has set goals of 100 GED and 300 drivers licenses for the program year.

FOCUS: INDIAN EDUCATION - Staff and Acknowledgements

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focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

April 30, 1972
Volume 3, No. 4



Mary Ann Walt, a member of the Fond du Lac Band of Chippewa Indians, has been elected Chairwoman of the Department of Indian Work of the Minnesota Council of Churches.

Mrs. Walt is Director of Indian Adult Basic Education, employed by the State of Minnesota. Her office is headquartered in Duluth, and serves the Duluth area, and the Fond du Lac, Nett Lake, Vermillion, Mille Lacs, and Grand Portage Reservations.

Her present and past activities include the Title I Advisory Board of the Duluth Public Schools, Resident Advisory Board to the Central Neighborhood Community Center of Duluth, National Indian Education Association, Duluth Public Schools Desegregation Task Force, Duluth Family Services, and Minnesota Indian Education Committee.

She is the Duluth Indian Action Council's Youth Program Coordinator, and is secretary to the Duluth Indian Culture Consultants and the Duluth Indian Action Council.

Mrs. Walt and her husband Robert A. Walt have five children. "I hope to contribute positively to all areas of Indian social and economic betterment," she said.

The Department of Indian Work employs three full-time staff persons, located in Minneapolis, St. Paul and Cass Lake. E. G. (Hap) Holstein is Director-Coordinator. The Department has a \$78,400 budget in 1972.

The Department works in the areas of housing, education, health, alcohol and drug abuse, and emergency services.

INDIAN EDUCATION STAFF MEMBER RESIGNS

Ed McGaa, Oglala Sioux from Pine Ridge, South Dakota, recently resigned his position in the Indian Education Section to become the Executive Director of Upper Midwest American Indian Center in Minneapolis. Ed was employed by the State Department of Education for the past year and one-half and he expressed his regret at leaving and his appreciation for all the help and strong support extended to him by the Indian Education staff and other members of the Department.

One of his first projects as Director at Upper Midwest is curriculum development. He is working on developing pamphlets on true Indian history, philosophy and values, to sensitize teachers throughout Minnesota and the surrounding states to Chippewa, Sioux and Winnebago curriculum and aid the Human Relations endeavors of the Education Department. He hopes to have some of these pamphlets ready for use by teachers and educators throughout the State by Fall of 1972.

Ed will be missed by the Department of Education staff. In the words of Will Antell, Director of Indian Education, "Ed has been a tremendous asset to the Department of Education. His dedication and commitment to serve Indian people is well known by those who have worked with him. Minnesotans have been tremendously influenced by Ed. The Department and those who worked with Ed will miss him and on behalf of all of us, we can only offer our sincere appreciation and gratitude for his outstanding service. We wish him the best in his new position."



FOR YOUR INFORMATION...

INDIAN LEGISLATION - WHERE IT'S AT...

1. Jackson has introduced S. 2724 and held hearings on the bill. This act provides for a re-organization of authority over Indian education in the Bureau of Indian Affairs; incorporates S. 2482, which deals primarily with Indians under the Office of Education; provides for a revision of JOM, adding construction monies; and creates an Indian board over Indian education.
2. S. 2482 has passed the Senate and is now in the House awaiting action (This is a compromise bill which includes parts of Kennedy's and Jackson's original bills).
3. H.R. 8937 has been introduced by Congressman Meeds from the state of Washington, and he has held hearings in various parts of the U.S. to help him determine his plan of action. This bill addresses itself primarily to non-Bureau Indians.
4. S. 659, the Higher Education Act of 1971, has Title IV included in it. This is the same as S. 2482, and it deals primarily with Indians in public schools. It has passed both the House and the Senate (The House version does not have Title IV). This bill as it now stands could go to the President for his signature if the Senate and House Conferees agree on the various additions (including Title IV). If Title IV is approved as it now stands, it would authorize approximately 390.4 million dollars for Indian education over the next three years.

The House and Senate Conferees for S. 659 (which includes Title IV, the Indian Education Act of 1972) are listed. Write a letter of support to include Title IV in S. 659 to Senate and especially House conferees. This should be done immediately if you support Title IV.

House Appointed Conferees

Democrat	Carl D. Perkins (Kentucky) Edith Green (Oregon) Frank Thompson (New Jersey) John H. Dent (Pennsylvania) Roman C. Pucinski (Illinois) Dominick V. Daniels (New Jersey) John Brademus (Indiana) Augustus F. Hawkins (California) James H. Scheuer (New York) Lloyd Meeds (Washington) Phillip Burton (California) Romano L. Mazzoli (Kentucky)
Republican	Albert H. Quie (Minnesota) Alphonzo Bell (California) Ogden R. Reid (New York) John N. Erlenborn (Illinois) John Dellenback (Oregon) Marvin L. Esch (Michigan)

William A. Steiger (Wisconsin)
Orval Hansen (Idaho)

The Senate conferees have not yet been appointed. Past experience has been for all members of the Subcommittee on Education to be appointed. They are as follows:

Democrat	Claiborne Pell (Rhode Island) Jennings Randolph (West Virginia) Harrison A. Williams (New Jersey) Edward M. Kennedy (Massachusetts) Walter F. Mondale (Minnesota) Thomas F. Eagleton (Missouri) Alan Cranston (California)
Republican	Peter H. Dominick (Colorado) Jacob K. Javits (New York) Richard S. Schweiker (Pennsylvania) J. Glenn Beall (Maryland) Robert T. Stafford (Vermont)

The above information on legislation was provided by William Demmert, Director, American Indian Program, Harvard University.

UNIVERSITIES ARE SEEKING CANDIDATES FOR DEGREES IN LIBRARY SCIENCE. . . .

The following letter was written by Eric Bromberg, Director of Library Services on the United State Department of the Interior, Office of the Secretary, Washington, D. C. letterhead, to publicize the promise of opportunity contained herein to American Indian people interested in the field of Library Science.

"Librarianship has been neglected by the American Indian as a profession. I believe you could count on the fingers of one hand the number of American Indians holding the Masters in Library Science, the entry degree into our field. Yet there are hundreds of Indian communities as well as scores of our own BIA schools which could profit from the services of a professional librarian of American Indian ancestry. Again there are many libraries in non-Indian areas which actively desire someone with an Indian background to leaven the staff with an understanding of the hopes as well as the demands of the Indian community. While you have been active in attracting Indian youths to the teaching field, the important sister field -- the one which guides the flow of educational, vocational, cultural and leisure materials -- has not been developed.

Students desiring to become a librarian must first successfully complete a bachelor's degree in any subject area. If the young person wishes to become a librarian in a secondary or elementary school his bachelor's degree must be in education. For the student who desires to attain the Masters degree in Library Science there are over 50 schools accredited by the American Library Association.

Recently I turned to these schools and asked them exactly what financial help they could offer to the American Indian who wished to apply for admission. (I excluded from their answers the familiar Ford Foundation and BIA assistance which were not peculiar to that school.) I was overwhelmed by the replies. First every accredited school in the United States replied. Nearly all expressed keen interest in the proposal to bring more American Indians into the profession. A considerable number complained they were unable to secure applicants from the Indian community, and a number said flatly to me "if you produce a candidate we will produce the necessary financial aid." A few even enhanced this by saying they would drop the academic standards for entry and make an effort to assist the student scholastically.

A few of these interested schools are Kent State University, Northern Illinois University, the University of Illinois, Brigham Young University, but there are many others.

Please make an effort to publicize this opportunity for the American Indian. Please ask any person interested to write to me as soon as possible. Remember both in writing to me and to the school the writer should stipulate clearly that he or she is an American Indian (designate Canadian-American if appropriate for there are scholarships in Canada also).

This is critical.

Both I and my profession will be grateful for your help."

INDIAN EDUCATION LEGISLATION....H.R. 8937

The Congressional hearings recently held in the Twin City area, chaired by Congressman Lloyd Meeds (Washington) focus attention on the current efforts by the Congress to write an Indian Education Act. Congressman Meeds heard testimony on March 11 from local Indian leaders in education. The witness list included Will Antell, Ruth Myers, Rose Barstow, Lee Antell, Henry GreenCrow and Charles Robertson. The hearing held in the Fort Snelling Federal Building was sparsely attended.

The following analysis of H.R. 8937 is provided by William Demmert, Jr., Chairman of the National Indian Education Association's legislative committee. (If Focus readers wish to obtain copies of Indian Education Acts, please relay requests to your Congressman.)

ANALYSIS H.R. 8937 (H.R. 8938), THE INDIAN EDUCATION ACT OF 1971 Legislative History

June 4, 1971	Congressman Meeds (Washington) introduced H.R. 8937 and 8938. The bills are identical and were referred to the General Subcommittee of the Committee on Education and Labor.
Jan. 3 & 4, 1972	Field hearings were held by the General Subcommittee in Gallup, New Mexico. Testimony on H.R. 8937 and S. 2482 (as amended) were heard.

Jan. 6, 1972 Field hearings were held by the General Subcommittee in Riverside, California. Testimony on H.R. 8937 and S. 2482 (as amended) were heard.

Jan. 8, 1972 Field hearings were held by the General Subcommittee in Seattle, Washington. Testimony on H.R. 8937 and S. 2482 (as amended) were heard.

Jan. 10, 1972 Field hearings were held by the General Subcommittee in Anchorage, Alaska. Testimony on H.R. 8937 and S. 2482 (as amended) were heard.

ANALYSIS

H.R. 8937 (H.R. 8938), THE INDIAN EDUCATION ACT OF 1971

H.R. 8937 (H.R. 8938) amends the Elementary and Secondary Education Act of 1965, provides for the administration of programs of Indian education by a National Board of Indian Education in the U.S. Office of Education.

Section 1 states that H.R. 8937 may be cited as the "Indian Education Act of 1971".

Section 2 amends the Elementary and Secondary Education Act of 1965 by inserting after Title VIII the following new title: Title VIII - Indian Education. Title VIII contains 5 parts (A through E).

TITLE VIII - INDIAN EDUCATION

Part A - Improvement of Educational Opportunities for Indian Children

Section 801 contains the bill's congressional findings: that there is a need to improve educational opportunities for Indian children:

- to support planning, pilot, and demonstration projects which are designed to test and demonstrate the effectiveness of programs for improving educational opportunities for Indian children;
- to assist in the establishment and operation of programs which are designed to stimulate (A) the provision of educational services not available to American Indian children in sufficient quantity or quality, and (B) the development and establishment of exemplary educational programs to serve as models for regular school programs in which Indian children are educated;
- to assist in the establishment and operation of preservice and in-service training programs for persons serving Indian children as educational personnel; and
- to encourage the dissemination of information and materials relating to, and the evaluation of the effectiveness of, education programs which may offer educational opportunities to Indian children.

Support of Planning, Pilot, and Demonstration Projects

Section 802 authorizes the Commissioner of Education to make grants to State and local educational agencies and other appropriate public and private educational and research agencies, organizations, and institutions (including federally supported elementary and secondary schools for Indian children) to support planning, pilot, and demonstration projects including:

- innovative programs related to the educationally deprived;
- bilingual and bicultural programs and projects
- special health and nutrition services, and other activities meeting the special health, social and psychological problems of Indian children;
- early childhood development programs and projects; and
- coordination with related federal programs.

Support for Establishment and Operation of Programs to Improve Indian Education

Section 803 authorizes the Commissioner to carry out programs, either directly or through grants to or contracts with State and local educational agencies, to develop or establish programs specifically designed to improve educational opportunities for Indian children. Such programs may:

1. provide educational services not available to such children in sufficient quantity or quality, including -
 - services designed to assist and encourage Indian children to enter, remain in, or re-enter elementary or secondary schools;
 - comprehensive academic and vocational instruction;
 - instructional materials and equipment;
 - comprehensive guidance, counseling, and testing services;
 - special education programs for handicapped and preschool children;
 - bilingual and bicultural education programs;
2. provide for the establishment and operation of exemplary and innovative educational programs and centers.

Local Indian Control

Section 804 authorizes the Commissioner, with regard to sections 802 and 803, to make grants to Indian tribes, or nonprofit Indian organizations established to deal with education matters, to enable such tribes or organizations to enter into contracts with State and local education agencies for the purposes of sections 802 and 803.

Any dispute arising over administration of grant funds between a State or local education agency and an Indian tribe or organization will be resolved by the National Board of Indian Education whose decision is final.

Support of Inservice and Preservice Programs for Indian Educational Personnel

Section 805 authorizes the Commissioner to make grants to institutions of higher education and to State and local educational agencies, in combination with institutions of higher education, for carrying out programs and projects -

1. to prepare persons to serve Indian children.
2. to improve the qualifications of such persons who are serving Indian children in such capacities.

At least 15 per centum of the funds appropriated under the authority of Section 808 of this Act is to be devoted to the purposes of this section.

Support for Dissemination of Information and Evaluation of Programs

Section 806 authorizes the Commissioner to make grants to, and contracts with, public and private agencies, organizations, and institutions that are non-profit for:

1. the dissemination of information concerning education programs, services, and resources available to Indian children.
2. the evaluation of the effectiveness of federally assisted programs in which Indian children are participating in.

At least 5 per centum of the funds appropriated under the authority of section 808 of this Act is to be devoted to the purposes of this section.

Applications

Section 807 sets forth application requirements as well as conditions for approval.

Grant applications shall describe the activities planned. Program grant applications will provide for: the use of available funds and the coordination of other resources to insure a comprehensive program; the training of participating personnel; and evaluation.

Where applicable parental and tribal community participation in project planning, development operation and evaluation is required for approval. Indian tribes, organizations and institutions are to receive first priority where possible.

Section 808 authorizes to be appropriated \$20,000,000 for FY ending June 30, 1972, and \$30,000,000 for each of the four succeeding fiscal years.

PART B - IMPROVEMENT OF EDUCATIONAL OPPORTUNITIES FOR ADULT INDIANS

Support of Projects for Planning, Pilot, and Demonstration Projects in Indian Adult Education

Section 811 requires the Commissioner to carry out a program of making grants to State and local educational agencies and other appropriate public and private educational and research agencies, organizations, and institutions:

- to support planning, pilot, and demonstration projects for improvement of employment and educational opportunities for adult Indians;
- to assist in the establishment and operation of programs which are designed to provide:
 - basic literacy opportunities to all non-literate Indian adults,
 - opportunity to all Indian adults to qualify for a high school equivalency certificate in the shortest period of time feasible,
 - employment opportunity through vocational education.
- to support a major research and development program.
- to provide for basic surveys and evaluations of such surveys to determine the extent of the problems of illiteracy and lack of high school completion among American Indians;
- to encourage the dissemination of information and materials.

At least 5 per centum of the funds appropriated under the authority of section 815 of this Act is to be devoted to the purposes of this sub-section.

Local Indian Control

Section 812 authorizes the Commissioner, with regard to section 811, to make grants to Indian tribes or nonprofit Indian organizations established to deal with education matters, to enable such tribes and organizations to enter into contracts with State and local agencies for the purposes of section 811.

Any dispute arising over administration of grant funds between a State or local education agency and an Indian tribe or organization will be resolved by National Board whose decision is final.

Applications

Section 813 sets forth application requirements as well as conditions for approval.

Grant applications shall describe the activities to be funded, provide for program evaluation, and shall not be approved unless the Commissioner is satisfied that there has been and will be participation by tribal communities

and the individuals to be served in the planning, operation and evaluation of the project. Applications for non-Indian educational groups shall not be approved until all approvable applications from Indian groups have been approved.

Section 814 authorizes to be appropriated \$5,000,000 for the fiscal year ending June 30, 1972, and \$8,000,000 for each of the four succeeding fiscal years.

PART C - IMPROVEMENT OF INDIAN EDUCATIONAL OPPORTUNITY THROUGH SUPPORT OF COMMUNITY COLLEGES

Community Colleges

Section 821 directs and authorizes the Commissioner to provide continuing support for the community colleges in which a substantial number of Indian students are enrolled.

The Commissioner is also directed to conduct a study exploring the feasibility of establishing community colleges on Indian reservations or in Indian areas.

A report of the study is to be submitted to Congress on or before July 1, 1972.

PART D - NATIONAL BOARD OF INDIAN EDUCATION

Establishment of Board

Section 831 establishes in the Office of Education the National Board of Indian Education which shall consist of fifteen members appointed by the President of the United States, with the advice and consent of the Senate. Such appointments shall be made by the President from lists of nominees furnished, from time to time, by Indian tribes and organizations, and shall represent diverse geographic areas of the country. Ten of the members of the Board, however, shall be Indians, and, if feasible, four of the members first appointed shall be persons who at the time of appointment are members of an executive branch Indian Education Committee.

Members of the National Board shall be appointed for terms of three years. No member shall serve for more than two consecutive terms. The Board shall elect one of its members to be its Chairman, and another of its members to be its Vice Chairman. Members of the National Board shall be compensated at the rate prescribed for grade GS-15.

Staff of National Board

Section 832 authorizes the Board to:

- to appoint and fix the compensation of the Chief Clerk of the Board, and such additional staff personnel as the Chairman deems necessary.
- appoint and affix the compensation of a Director of Indian Education.
- procure temporary and intermittent services.

Powers and Duties of National Board

- to make continuing investigations and studies of use of Federal funds under Title I of the Elementary and Secondary Education Act of 1965.
- to make continuing investigations and studies of other Federal programs of support for education to determine the extent to which such programs are designed and administered to meet the needs of Indians;
- to make a study of means by which education provided Indians can more adequately meet their needs.
- to submit to the Congress not later than March 31 of each year a report on its activities.

Section 833 (b) requires the National Board to make a full and complete report to the Commissioner of Education if it finds that:

1. any local education agency is failing to give effect to Title I of the Elementary and Secondary Education Act to the detriment of a substantial number of Indian children.
2. the free public education for which the Commissioner of Education has arranged under Public Law 81-874 fails to meet the requirements of the third sentence of section 6 to the detriment of a substantial number of Indian children;
3. the requirements of section 14 Public Law 81-815 are not being complied with to the detriment of a substantial number of Indian children; or
4. any recipient of Federal assistance for education is disregarding the requirements of the Act under which such assistance is furnished to the detriment of a substantial number of Indian children.

Upon receipt of such a report the Commissioner of Education shall forthwith commence a proceeding to abate the failure and prevent its recurrence.

Section 833 (c) delegates all of the Commissioner's functions under this Act to the National Board. In the performance of functions delegated to it under this subsection, the National Board shall not be subject to the direction or supervision of the Commissioner of Education or the Secretary, except that for budget and fiscal purposes the National Board shall be subject to the same requirements as are other agencies within the Office of Education.

PART E - MISCELLANEOUS

Definitions

Section 841 (a) defines an "Indian" as any individual who is a member, or descendant of a member, of a tribe, band, Alaska Native group or other

organized group of Indians which is now, or in the past was, recognized by the Federal or any State or territorial government or any person who is considered by the Secretary of the Interior to be an Indian and who is of at least one-eighth Indian blood.

Section 841 (b) amends the Elementary and Secondary Education Act of 1965, the Education of the Handicapped Act, the National Defense Education Act of 1958, and the Education Professions Development Act by striking out 'Secretary of the Interior', 'Department of the Interior', and 'Department' wherever they appear and by inserting in lieu thereof 'National Board of Indian Education'.

Section 841 (c) redesignates Title VIII of the Elementary and Secondary Education Act of 1965 as Title IX, thus, sections 801 through 809 are redesignated as sections 901 through 909, respectively.

Section 841 (d) amends Section 706 (a) of the Elementary and Secondary Education Act of 1965 to read as follows:

"(a) For the purpose of carrying out programs pursuant to this title for individuals on or from reservations serviced by elementary and secondary schools operated on or near such reservations for Indian children, a nonprofit Indian organization, or the Indian tribe concerned which operates any such school and which is approved by the Commissioner for the purpose of this section, may be considered to be a local educational agency, as such term is used in this title."

Section 3 amends the Higher Education Act of 1965 as follows:

(a) Section 503 (a) of such Act is amended (1) by inserting after "and higher education", the following: "including the need to provide such programs and education to Indians,; and (2) by inserting after "The Department of Labor," the following: "The National Board of Indian Education,".

(b) Section 504 (a) (1) of such Act is amended by inserting after "secondary schools" the following: "(including such schools operated by the National Board of Indian Education or by an agency of an Indian tribe)".

(c) Subsection (a) and (d) of section 552 of such Act are each amended by inserting after "in all the States" a comma and the following: "including such needs in schools operated by the National Board of Indian Education, or by an agency of an Indian tribe".

(d) Section 553 (a) of such Act is amended by inserting at the end thereof the following: "The Commissioner may also enter into arrangements with the National Board of Indian Education, or with any agency of an Indian tribe, and use funds appropriated for the purpose of this section, for carrying out the purpose of this section with respect to schools operated by the National Board of Indian Education, or by an agency of an Indian tribe or tribes."

(e) Section 302 (d) of such Act is amended by inserting before the semicolon at the end thereof a comma and the following: "except that the Commissioner may waive the five-year requirements of this clause with respect to an institution located on or near an Indian reservation in any case in which he determines that such action will increase the availability of higher education to Indians."

ONKWEHONWENEHA, THE INDIAN WAY SCHOOL

The following article is a portion of a letter recently written by Tim Troy. Troy is a friend of the Onkwehonweneha and he writes the letter as a plea to people to help the school.

Recently, a new spirited school has begun at Akwesasne, the St. Regis Mohawk Reservation on the St. Lawrence River in Upstate New York. It is called the Indian Way School, *Onkwehonweneha* in the Mohawk language. And as the name suggests, it's a school of the community.... Prompted by an intolerance exhibited by some of the public schools in the area to Indian cultural programs as part of school curriculum - with all that that suggests of an inexcusable attitude toward the Indian students themselves as Native Americans - a group of young people and parents have sought to develop alternatives in education. The result is a small, one room school offering crafts, music, dance, *Mohawk* language, math, reading and writing, and science, particularly ecology, as well as the warmth of companionship the students of all ages have been denied heretofore by the impersonal and, more often than not, dehumanizing "educational processes" effected by public school systems.

Of greatest importance to the students, however, is an atmosphere in their new school highly conducive to the restitution of pride in themselves as human beings - who happen to be Native Americans. Implicit as well is a pride in the heritage of the Great Law of the *Iroquois* League; pride in the continued peace invoked by the White Roots of Peace - long recognized as exemplary to the rest of the troubled world, if only it would listen; pride finally in the Long-house as a manifestation of a community of faith.....I have seen the school. You are warmly invited to see the school and to give assistance and encouragement. Curriculum materials are needed; financial assistance is, admittedly, being sought...write: The Indian Way School - *Onkwehonweneha* % *Akwesasne* Notes, The Mohawk Nation, via Roosevelttown, New York 13683. In particular, at the present time, curriculum suggestions are really needed. Lists and addresses would be much appreciated.

Troy may be familiar to Twin Citians in that he was assigned to the American Indian Employment Center under Gerald Vizenor approximately six years ago, as a Vista worker. He is presently a graduate student at Antioch-Putney School of Education, Putney, Vermont 05346.

Minnesota Indian Education Staff

St. Paul Office: Director Will Antell; Rosemary Christensen.

Bemidji Regional Office: Regional Director IABE, Bill Lawrence; Counselor Roger Aitken; Supervisor, Walter Christopherson; Guidance Consultant, Erwin Mittelholtz; Indian Education Consultant, Ray Toutloff, Jim Lawrence.

Duluth Regional Office: Regional Director IABE, Mary Ann Walt; Counselor Ruth Myers.

A WINNING SPEECH

The following article was taken from the Mahnomen Pioneer, February 24, 1972. The Minnesota Indian Education Committee, during its March meeting at Morton, Minnesota, applauded Miss Ball's efforts in describing the problems faced daily by the Indian people of Minnesota.

Debbie Ball, daughter of Mr. and Mrs. Robert Ball, Lengby, was the top winner in the Mahnomen County 4-H Public Speaking Contest speaking on the topic "Brotherhood: The Humane Environment". She entered the District Contest at Crookston on February 19 where she was chosen one of the two top winners. This entitles her an opportunity to give it in St. Paul on March 13. This is her prize winning speech.

"Where were you when, we needed you our friend, when our land was being stolen, you just stood by, when we were being massacred, you didn't even cry, when they put us on reservations, you didn't lose any sleep, when we were starving half to death, you had enough to eat, where were you when we needed you our friend." Floyd Westerman revealed the feelings of the American Indian when he sang that song.

As individuals we face many difficulties in our environment. The Indian shares our problems and faces still other difficulties which many of us are unaware of or choose not to think about.

As residents of Minnesota, one of the leading states in Indian population, I want you to become aware of the Indian problem. How does the American Indian survive in today's world? National Indian policy has been determined and is still determined to suit the convenience of the white society, without regard to the inherent human rights of the Indian people. The United States, in pursuing its single minded policy of imposing conformity upon the Indian people, has disregarded their legitimate aspiration to survive as a people and has allowed their communities to disintegrate, their institutions to decay, and their children to grow up in hopelessness. These policies of negativism and destruction were made possible by the practice of excluding Indians from the decision-making process.

For many decades, white Americans saw the American Indian as a savage, sometimes unhuman, sometimes noble, but always a savage. Benjamin Franklin once said, "Savages we call them, because their manners differ from ours." History books and western movies reinforced the image. Friendly Indians stood around with hands raised like cigar store statues; muttering "How" while half-naked warriors attacked wagon trains and scalped settlers. The late show features John Wayne whipping 10 Indians with a single shot.

The last few years, however, may have changed these ideas. New voices, Indian voices, are beginning to create a different image, voices from the past speak about the humanity of the Indian and his code of values. Voices from the present condemn the savagery of the whiteman. The voices echo from films like "Little Big Man" and "Tell Them Willie Boy is Here" and "Billy Jack". From books like Dee Brown's "Bury My Heart at Wounded Knee", and Vine Deloria's "Custer Died For Your Sins" and "We Talk, You Listen". Isn't it time more of us listened to what they are saying?

Some of the Indians are saying: Being Indian is having at least a dozen

missionaries from 12 different faiths trying to save your heathen soul every year. Being Indian is fighting with the U.S. Army to save your country from the evils of communism and against the U.S. Army on your reservation to keep to Corps of Engineers from stealing all of your land. Being Indian is living off borrowed time after your 44th birthday. Yes, the life span of the American Indian is 44 years as compared to 71 years of the American Whites, and 4/5 of Indian males have less than five years of schooling.

In spite of treaty pledges by the federal government of its commitment to Indian education, the product is poor. In 1968 more than 6,000 Indian children of school age were not attending any school at all. Dropout rates are twice the national average. Indian children score lower than white children at every grade level, according to the national test administered in 1965. And the longer the Indian child stays in school, the farther he falls behind.

Once at school, the Indian child is kept in deliberate ignorance of his culture, history, and heritage. He is taught that he should be ashamed of it. Eager to learn at first, the small Indian child, stumbling with English, gradually learns that he is regarded as a dumb Indian. As he tunes out, teachers rise to meet the challenge. Persuasion changes to coercion. Testimony before Congress shows that, at the Lower Brule School in South Dakota, for example, primary children were forced to sit in a locked closet as punishment. At another Indian School, "unmanageable" students have been handcuffed and beaten.

As school becomes a terrifying experience and the students reach teenage, they react by drinking, delinquency, dropping out and running away from home. The suicide rate among teenagers is five times the national average. The Indian person in the 12th grade has the poorest self-concept of all minority groups tested. A Cheyenne girl, when asked why she drank, replied "Because I am a Cheyenne and that is the way we Cheyenne's are." Failure is expected and the expectation becomes self fulfilling.

What can be done then to drastically change the Indian's situation? Like other minority groups, the Indians despite all their obstacles, are doing what they can to lift themselves out of their economical and social morass. And in spite of everything, the spirit of the people persists. In 1961 the Indians published their own declaration of Indian Purpose. It suggested Indians be allowed to participate in developing their own programs.

The Indians do not need one more whiteman's plan for their betterment. Thousands of recommendations, stretching over 42 years are already in Washington files, most of them have been ignored. Only the Indians have a persistent interest in their own improvement. For the rest of the nation it is merely a nagging matter of conscience. What is needed therefore is a new problem-solving process which places all initiative in Indian hands and which broadens the opportunity for continuous participation by Indians in shaping their own destinies. With this opportunity which is, after all, integral to American democracy, the American Indian will survive and prosper.

INDIAN TELECOMMUNICATIONS PROJECT MDTA

University of South Dakota
Vermillion, South Dakota 57069

by Bruce Baird

Because of the F.C.C. (Federal Communications Commission) ruling about Minority representation in local radio and television stations, many of these stations said they were willing to hire minority people "if" there were any "qualified" knowing full well that there were not, in any large numbers, "qualified" people.

At the present time there is an on going project to provide those "qualified" people. Since September of 1971 the Indian Telecom Project has been training 20 trainees under MDTA (Manpower Development Training Act) and an additional 6 under Public Law 959 (Bureau of Indian Affairs training and relocation). The 959 trainees have been there for over a year in an academic program where a minimum of 6 credits per semester in communications is required. The goal for the entire semester is nine credit hours. The MDTA trainees have a choice of either an academic or a vocational "hands on" program. The length of the program is 15 months for those trainees on site now.

Funding is dual, both H.E.W. and the Department of Labor contribute. At the present time, due to a lack of decision by the Congress, we are awaiting word of the extension of the Manpower Act past the December 31, 1972 deadline. Once that notice is made we can rewrite for an extended period of time. As the project is written today, only reservation residents from South Dakota are eligible. That is not to say that off-reservation people as well as out of state people would be considered.

Under Manpower Act regulations, trainees are required to remain on site 40 hours per week for which they receive a basic training allowance of \$41.00 per week with an additional \$35.00 for subsistence if they are married and maintain 2 homes, one on site and another, on the reservation. They also receive \$5.00 per week for each dependent. Trainees who are under 22 years old and single receive the \$35.00 a week subsistence.

Training is in 5 different fields: television, radio, film, photography and basic engineering. The type of training is as follows:

Radio-Production & Programming - MDTA Program

Class meets 9:00 a.m. Tuesday - Thursday
Labs supplement classes (Labs already meet: Workshops)

Class is modeled after that of Radio School (Trade School)
Each week positions of responsibility rotate
Positions include: Program Director (schedules all programs)
Ass't Prog. Dir.
News Director
Chief Announcer

Types of programs: 5 " News Briefs
Campus Notes (local news)
Farm Show
Feature
Markets (farm & stocks)
15 " News Roundup
Regional News
Show Bus.
Sports News: scores
news
Speaking of Sports

Weather
Women's World

Music: classical
rock
jazz

A typical day of class (50") would be as follows:

5" News	
5" Sports	
5" Weather	
5" Women's World	Labs could be used for writing
5" Farm Show	copy: News editing
5" Feature	writing local news
15" Music	writing commercials
	writing promos

5" daily at end of class to review day of "broadcasting"
Board Man calls all shots: assigns mikes & cues announcers - spins records
Chief Announcer (for day uses separate mike: reads bulletins
gives PSAs

Radio & Television Engineering

This MDTA program includes a section concerned with Radio and Television engineering operations and maintenance.

A portion of the time of all trainees in the MDTA Program is spent in the basics of the technical operations of a radio or television station, but if one or several trainees find a real interest in the engineering end of station operations, a special emphasis program can be arranged:

- 1) Those trainees who desire a technical background in repair and maintenance of radio and television equipment will receive training through the University of South Dakota - Springfield, which operates a program of up to two full years of vocational training in these areas.
- 2) Training in operation of radio station equipment and radio transmitter operations, television camera, videotape and television transmitter equipment is handled through KUSD-AM-FM, and KUSD-TV located on the campus at Vermillion.

Trainees desiring this kind of emphasis normally take the same classroom courses as those students involved in radio, television, or film production; but during the lab or practicum time, they are involved in the technical end of the production.

Photography and Film

Photography:

In basic photography trainees learn the technical aspects of taking, developing and printing a picture. This involves taking a camera out and shooting film, bringing the film to the lab and developing it. With the negatives the trainees have, they use darkroom equipment to enlarge the negative for the finished print. All the equipment used by the trainee is explained in detail in the classroom settings and the labs that he participates in during the week. As photographs are finished, the trainee and the instructor get together for a critique session. Also emphasized in this class is the supervision given to the trainee in the areas of composition and improvement of darkroom techniques.

Film:

The trainee moves from the still picture to the moving picture. Some of the basic techniques of still photography carry over into film. However, in film, the trainee goes beyond the technique and mechanical aspects that he worked with in still photography. He works with new variables....motion, scripts, story lines, editing and eventually sound with film. The trainee creates ideas for films; scripts them; goes out and shoots them; and eventually edits these films so that the story desired is accomplished. The ultimate goal is to produce a short documentary or other type film with MDTA students writing, shooting, editing and producing it.

Television Practicum

Television Practicum is a class where the trainees actually use the equipment in the studios. The class meets every Monday, Wednesday and Friday from 9:00 a.m. until 11:00 a.m. At this time crew assignments are made as to where each trainee is to be that day-- camera man, floor man, audio operator or staging.

As "camera man", the trainee will learn how best to use the television camera. He will learn to "pan" a camera (from side to side), "tilt" a camera (up and down), "dolly" a camera (move entire camera and base forward and backward), "truck" a camera (move entire camera and base right or left), plus learning to focus and to follow directions from the studio director.

As "floor director", the trainee will learn all of the various signals used in a television studio and be able to pass on the information to all those who need it. He will also be responsible to the studio director to pass on all orders to the floor crew, he thus will learn that he holds the responsibility for maintaining control on the production floor at all times.

In staging the trainee learns how to set up a proper set and also how to use the lights in the studio to get the proper kinds of lighting. He will learn that his job is just as important as any job within a production studio.

As an "audio operator" the trainee will learn the proper techniques in setting up the audio portion of a television production. He will learn what types and how to lay out microphones and then to control them from the audio board. He will learn how to check and set proper audio levels and how best to use special effects to blend them into the program.

At one time or another all trainees will take part in small training productions as the talent in front of the cameras and be responsible for program content that day.

In Television Practicum the trainee learns that it takes a team of people working together in order to put a production on the air and they are being trained in all those jobs that it takes to do just that.

Also planned are "internships" within stations in the upper Midwest area during the summer months for periods of up to 8 weeks. The "internships" will provide the trainees with an actual experience in a working station. This experience is not mandatory but is left up to each individual if he feels he is ready for it.

During the fifteen months training period a trainee will eventually decide which of the five fields he or she wishes to pursue and then their particular schedule will be changed to work mostly in that area, but they may also remain in the five fields. Training emphasis has been placed on the individual. The program is designed to fit the trainee and not have the trainee adapt to an already existing condition.

There are at this time two by-products of the Project: a television series "The Circle", which is presently aired over the South Dakota Educational Television Network and hopefully in the near future it will be shown in the Upper Midwest and other states. It has the only Indian production crew in the United States; also a radio program "Oyate", which is aired monthly on nine stations, has been turned over to us. "Oyate" is in the process of changing to a weekly program and adding more stations.

Feeling runs high that we will be able to continue after our demonstration year and that all concerned will have learned and gained the much needed experience in order that we continue to train the "qualified" personnel.

Bruce Baird, Chippewa-Oneida, is a former Twin City resident remembered for his role as anchorman for the KTCA, Channel 2, TV Show, "The Runner". The Indian Telecommunications Project as described by Baird is an exciting venture that will add immensely to the many faceted dimensions of Indian education. Baird can be contacted at Indian Telecommunications Project, University of South Dakota, Vermillion, South Dakota 57069. Pictures of the project participants will be featured in the May Focus.

POSITION ANNOUNCEMENT

Where: Mt. Senario College, Ladysmith, Wisconsin

When: August 19, 1972, or earlier at convenience of acceptable applicant.

What: Teaching position in regular college curriculum and an Indian person who will also be responsible for teaching courses in Indian culture and history.

Salary: Competitive with college salary structure.
Person who is selected should possess at least a B.A. Degree preferably a Masters and should be one who is willing to accept a full time college teaching position on a permanent basis.
This is not intended to be a program type position whose tenure may be temporary.

Contact: Dean Blackburn, American Indian Program, Mt. Senario College, Telephone 715-532-3391.

NEW INDIAN COORDINATOR AT CARLTON

Carlton High School, in Carlton, Minnesota, has hired a new Indian Coordinator, and secretary. The coordinator is Dennis Olson, from the Fond du Lac reservation, and his secretary is Marilyn Berglund, also from Fond du Lac. They began working on March 14, 1972. There are a number of programs going right now. A couple of them are: a beading class for the elementary students, taught by Mrs. Peggy Lund, a tutorial program for the junior and senior high students, which is tutored by UMD students, and an Indian Club Library, which already has over 60 books. Two programs that are being planned for this summer include a summer youth corps which will supply jobs for the students, and a recreation program.

FOCUS: INDIAN EDUCATION - Staff and Acknowledgements

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focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

May 31, 1972
Volume 3, No. 5

BEMIDJI CENTER RECORDS 177 G.E.D.'s AND 303 DRIVER'S LICENSES, F.Y. 1971-72

The Bemidji Center of OUMI-ABE is happy to announce that Larry McClimek of Bena, Minnesota, became the 177th Indian adult to obtain his General Equivalency Diploma, and Cathy Blackburne of Bemidji was the 303rd to receive a driver's license under our program.

The names of the first 51 persons to achieve their G.E.D.'s through instruction provided by the Bemidji Center were published in the February issue of FOCUS. Those receiving their G.E.D.'s since January are as follows:

Rose Jackson
Ethel Johnson
Barbara LaFriniere
Leona Wakanabo
Richard Howard
Vera Stately
Carol Stangel
Eloise Jackson
Ida Jackson
Russell Bellonger
Brenda Durant
Irene Harrison
Mabel Roy
Mary Johnson
Pat Lee Washington
Debra Robinson
Russell Turney
Virginia Urrutia
Yolanda Wakanabo
Robert Michaud
Pauline Aitken
Barbara Seelye
Bernice Hurd
Ken Erwin
Nancy Johnson
Darlene Schaaf
Della Ann Gale
Valentine Chase

Onigum
Ponemah
Rice Lake
Inger
Cass Lake
Red Lake
Bena
Deer River
Deer River
Bemidji
Inger
Cass Lake
Inger
Inger
Inger
Walker
Squaw Lake
Ball Club
Ball Club
Walker
Bena
Cass Lake
Cass Lake
Ball Club
Ball Club
Federal Dam
Bena

Rita Washington	Squaw Lake	Frances LaGou	Longville
Joseph LaGou	Longville	Samuel Goose	Federal Dam
Verle Dean	Redby	Jim Hardy	Ball Club
Gayla Julin	Laporte	Peggy Holthusen	Ponemah
LuAnn Workman	Bena	Royal Rock	Bena
Geraldine Larson	Bemidji	Annette Cloud	Cass Lake
Christine Jones	Cass Lake	Alexander Schaaf	Ball Club
Marvin Bowstring	Cass Lake	Darlene Jackson	Deer River
Mary Littlewolf	Cass Lake	Emmanuel Headbird	Cass Lake
Donna Johnson	Inger	Pat Lou Washington	Inger
Elmer Bowstring	Inger	Kathy Howard	Inger
Annette Kingbird	Ball Club	Virginia Griffin	Deer River
Charles Michaud	Ball Club	Katherine Fairbanks	Ball Club
Dale Hookum	Cass Lake	Avis Erwin	Cass Lake
Jim Ryan	Bena	Ronald Schaaf	Ball Club
Delores Russell	Ball Club	Terry Day	Walker
Bertha Mae Adams	Bena	Sharon Villier	Cass Lake
George Porter	Springlake	Caroline Goose	Federal Dam
Franklin Robinson	Federal Dam	Mary Gibbs	Redby
Irene Bellanger	Ponsford	Rose Babineau	Bena
Judith Spears	Ponemah	Gloria Thomas	Ponemah
Bernadine Fox	Rice Lake	Lynn Londo	Naytahwaush
Rosemarie Cloud	Ponemah	Edith Sigana	Ponemah
Sharon Weaver	Naytahwaush	Verna Green	Naytahwaush
Shirleen Schoenborn	Red Lake	Rebecca Michaud	Ball Club
Eugene Seelye	Bena	Luella Novak	Deer River
Arlene Sweetman	Squaw Lake	Bertha May Adams	Bena
Donna Anderson	Naytahwaush	Luella Iverson	Naytahwaush
Kenneth Adams	Cass Lake	Edward Jackson	Minneapolis
Margaret Sumner	Red Lake	Joe Pell	Cass Lake
Karen Applebee	Ball Club	Lucille Auginash	Redby
Victoria Van Nett	Northome	Everett Rogers	Squaw Lake
Margaret Hvezda	Ball Club	John Allen Lyons	Bena
Robertta Ann Johnson	Ponemah	Katherine Erickson	Red Lake
Carol Norcross	Ponemah	Denise Seitz	Bemidji
Josephine Morris	Cass Lake	Katherine Thomas	Ponemah
Patricia Norquay	Redby	Irene Whitefeather	Ponemah
Georgianna Benaise	Ponemah	Margaret Spry	Naytahwaush
Tonya Weaver	Naytahwaush	Andrea Rosebear	Ponemah
Shirlee Adams	Guthrie	Lillian Gale	Federal Dam
Eugene Novak	Deer River	Steve Bellonger, Jr.	Naytahwaush
Dorothy Dunn	Cass Lake	Vernon Van Nett	Squaw Lake
Josephine Charwood	Squaw Lake	Dorothy Jackson	Minneapolis
Ardell Bellanger	Redby	Arlene Northbird	Cass Lake
Robertta Greenleaf	Ponemah	Arthur Mainville	Ball Club
Russell Bryan	Squaw Lake	Ruby Rogers	Squaw Lake
Harlen Hvezda	Ball Club	Carol Jean Robinson	Ball Club
Mildred MacAdams	Bena	LaVern Fred Robinson	Ball Club
Jim Gibbs	Redby	Larry McClimek	Bena

The Bemidji Center has been conducting classes in 18 communities located on the Leech Lake, White Earth and Red Lake Reservations. The center presently employs ten teachers and 13 aides.

Approximately 600 people have attended the Indian Arts and Crafts classes in Naytahwaush, Bena, Cass Lake, Waubun, White Earth, Inger, Sugar Point, Squaw Lake, Ponemah, Ponsford, Rice Lake and Ball Club. The instructors were Frances Keahna, Mamie Humphrey, Josie Ryan, Eulalia LaFriniere, Lena Cloud, Jose Clark, and Edith Sigana. Instruction was given in loomwork, applique work, birch craft, net making, tanning and other crafts.

Sewing and knitting instructions were conducted in Ponemah, Naytahwaush, Bena, Cass Lake, Waubun, and White Earth by Pat Wenell, Lillian Baker, Anna Fairbanks, and Ann LaVoy. In addition, there are tailoring classes being held at Redby for both men and women. These classes are well attended and enable the students to sew clothing at considerably less cost than buying this same clothing ready made.

Kenneth Kylmanen and Jim Guy have held ceramics classes in Ponsford, Waubun, and White Earth. Over 150 persons have made jars, bowls and decorative pieces.

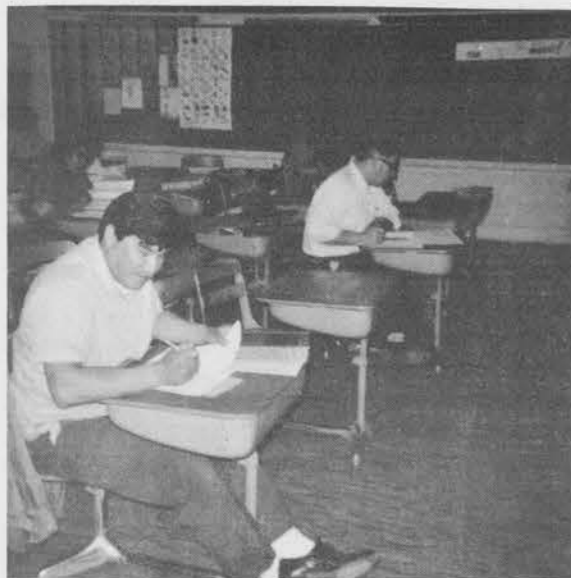
Bookkeeping was taught by Charles Lord in Ponsford and there was a Home Economics class held in Ball Club. Roger Kemp taught Photography at Ponsford. These classes were well attended as were the Indian culture class from Marvin Buzzard at Ponsford and the Woodworking and Small Engine classes at Red Lake. Bob Odegard and Paul Hokof were the instructors. In the Small Engine class the men learned to disassemble and repair snow-mobile engines.

The above classes were discontinued as of April 1, 1972, due to a limited budget. Drivers Training classes are held in each community and behind-the-wheel training is held in each community or the nearest town. As of May 1, 1972, Ted Bogda has instructed 448 people who were recruited by the aides. Drivers licenses were earned by 303 persons and 306 have received permits. In the past two years, 1970-72, 550 persons have received drivers licenses and 490 people have received permits on the Red Lake, Leech Lake, and White Earth Reservations.

The Basic Education aides; Tonya Weaver, Edith Sigana, Patsy Miller, Bernice Donnell, Patsy Needham, Karen Graves, Barbara LaFriniere, Becky Michaud, Rose Goggeye, Jean Christofferson, Carley Jasken, Luella Seelye, Vickie Reyes, and Shirley Littlewolf, have been very important in the Basic Education program. The aides recruit students, provide instruction, open the buildings, supply the coffee, help the instructor, etc. To obtain the General Equivalency Diploma, instruction is given individually in English, Social Studies, Mathematics, Science and Literature. The students take the G.E.D. test at the various centers when they feel prepared. The Basic Education instructors are as follows:

TEACHER	COMMUNITY	TEACHER	COMMUNITY
Maxine Boswell	Naytahwaush	Joe Aitken	Onigum
Jim Lawrence	Ponemah	Roger Kemp	Ponsford
Tom Thompson	Red Lake, Redby	Bob Wiltsey	Rice Lake
Ethel Radtke	Squaw Lake	Ray Jones	Ball Club
Ted Bogda	Bena, Federal Dam, Sugar Point, Inger, Cass Lake, Bemidji, Laporte	Doug Fabre	Waubun, White Earth

Attendance at the Bemidji Center classes to date exceed 1,500 persons. Center staff has also been instrumental in establishing extension courses sponsored by Bemidji State College at the following reservation communities: Bena, Ball Club, Cass Lake, Naytahwaush, Red Lake and Ponsford.



James Gibbs of Redby - 176th Graduate



Drivers Training Instructor Ted Bogda with student Cathy Blackburde, Bemidji



Home GED Class - Bena
Left to right: John Lyons, Luella Seelye
Aide, Mildred MacAdams, Larry McClimek



Judith Spears - Ponemah



Ted Bogda, Teacher with Larry McClimek
of Bena, 177th GED graduate



Jim Lawrence, Teacher
Gloria Thomas, Student
Ponemah



Ponemah GED Class
Edith Sigana, Aide (standing)

EARLY SCHOOL: AN INNOVATIVE APPROACH TO MEET THE SPECIAL NEEDS OF INDIAN YOUTH

Early School, as the name implies, means that students attend school earlier than normal custom dictates. Usually students meet in the fall to begin school and meet until late spring. On the *Boise Forte* Indian Reservation, Nett Lake, Minnesota, at Orr High School a new twist has been added. Indian students begin school in August, hence the name "Early School". The idea is to enable the students to catch up before they get behind as they traditionally take time off from school during the fall ricing season. The school is making a valiant attempt to meet the special needs of Indian students through such a program. It is necessary from an economic standpoint as well as continuing a cultural tradition for the Indian students to rice each season. Actually, allowing Indian students time off for such a task is akin to allowing students off (as was traditional in northern Wisconsin) for the deer season, or time off for Christmas or Easter. The Early School concept allows students to do the lessons missed during the ricing season.

This pertinent and innovative approach to meeting the special needs of Indian students is the brainchild of Mr. Bill King, an *Anishinabe* teacher at Orr High School. Mr. King first voiced his idea at a Human Relations Workshop held the fall of 1969 at Orr School. A problem considered at the workshop was the high rate of absenteeism during the wild ricing season. The Early School idea was presented as a solution to the problem.

After much discussion, a time lapse, and support from many people, the notion was put into being with the assistance of Title V funds. Funding was for the sum of \$4,350.00. The program began in August of 1971. Briefly the program went as follows: a rotating schedule was used, with classes occurring on a two hour basis with a ten minute break in between the classes. In addition to classes, guest speakers were presented, recreational activities were planned and the students were allowed to plan their own social hour for the last day of school. Subjects taught were english, biology-science, math, social and commercial studies. At the completion of the Early School, parents and teachers and children were asked to comment on the project. Comments were favorable with students emphasizing the flexibility of the Early School. Parents seemed to like the idea and as one parent said "Early School....is the best accomplishment yet toward solving the problem of school and ricing, not only for the students but the parents as well." Teachers joined the favorable comment section and one teacher pointed out, "Early School not only aided the Indian student, but also the teachers. Speaking for myself, I've learned a great deal about my Indian students."

The attendance at Early School overwhelmed the planners of the project and the session was deemed a success. From the report available from the Orr High School entitled "History and Evaluation of Early School" mimeographed and dated November 10, 1971, the careful planning and organization that went into making the project a success is evident. Certainly the "Early School" concept as expressed at Nett Lake is an

example and a model for others to try in attempting to meet the special needs of Indian children. William E. King, the instigator and Cyril R. Kauchick, Jr., the Director of the project, are to be commended for their successful project.

The information for the above article was obtained for Focus by Warner Wirta, Anishinabe teacher at Orr High School and a member of the Minnesota Indian Education Committee.

POSITIONS AVAILABLE

-- Fellowships available for Indian graduate students interested in an Ed.D. degree in Education Administration is announced. The University of South Dakota, under a grant from the Office of Education, beginning August 28, 1972, and under the direction of Dr. John F. Bryde is actively seeking qualified candidates. Selection criteria include 1) person of Indian descent, 2) possessors of a master's degree or equivalent, 3) ability to do doctoral level work and 4) commitment to work in Indian education. Deadline for this year was April 17, 1972 and successful applicants were notified by May 15, 1972. If interested in next year's program, contact Dr. Bryde at the School of Education, the University of South Dakota, Vermillion, South Dakota 57069.

-- Undergraduate internships in the multi-unit school, Northern Plains Indian Teacher Corps, University of North Dakota are available. Approximately 47 interns will be selected for training assignments in public or BIA elementary schools on or near the Fort Totten, Turtle Mountain, or Standing Rock Indian Reservation. Interns receive weekly stipends and are excused from paying tuition. The program is designed to provide the junior and senior years of college training. The freshman and sophomore year must be completed. The program begins with a summer session in 1972 and will continue for the academic year, the following summer session of 1973 and the subsequent academic year of '73-'74.

Direct inquiries to Dr. Donald K. Lemon, Director, Northern Plains Indian Teachers Corps, College of Education, University of North Dakota, Grand Forks, North Dakota 58201

-- Americans for Indian Opportunity are seeking an Indian Education Development Specialist. The position would involve the development and implementation of educational projects for American Indians at educational institutions, primarily in urban areas. Two years of teaching experience is required with a minimum requirement of a B.S. in education. The salary ranges from \$12,000 to \$15,000.

Please send inquiries to Americans for Indian Opportunity, 1820 Jefferson Place, Northwest, Washington, D. C. 20036.

Focus, May, 1972

UPDATE ON INDIAN EDUCATION - MINNESOTA PRIVATE COLLEGE SECTOR

The Minnesota Private College Research Foundation (MPCRF) received a grant from the Hill Family Foundation in the spring of 1971. The purpose of the grant was basically two-part: 1) to set up a central office for coordinating Private College and Indian community activities for the recruitment of Indian students; and 2) to provide financial resources to the Private Colleges for developing Indian programs and curriculum, and hiring Indian staff.

The MPCRF initiated the INDIAN EDUCATION PROJECT and opened the central office in St. Paul, Minnesota, in August, 1971. A full time Coordinator was hired in September, 1971, to carry out the objectives of the Indian Education Project. A seven member board was formed to help assist and direct the efforts of the Coordinator.

In May, 1972, Paul W. Day was hired as Coordinator for the Indian Education Project. Mr. Day is a Chippewa from the Leech Lake Reservation and holds a B.A. Degree from St. Cloud State College. Prior to taking on the responsibilities as Coordinator of the Indian Education Project, Mr. Day was the Program Director for the Upper Midwest American Indian Center in Minneapolis.

The two immediate goals of the Coordinator will be: 1) to increase the Indian enrollment in the Private Colleges; and 2) to develop curriculum and programs in the Private Colleges to better meet the needs of all students, but particularly Indian students. To accomplish these immediate goals, the Coordinator will be responsible for assisting Indian students in obtaining financial assistance while attending college, and acting as a liaison between the Indian community and the Private Colleges in a "public relations" campaign to vocalize both concerns in the struggle for higher education.

The Coordinator will visit colleges and high schools throughout the year and will be available to Indian students and their families for educational counseling and guidance. Close contacts with the various Indian organizations will be maintained to avoid duplication of resources and to concert mutual efforts.

MINNESOTA INDIAN SCHOLARSHIP COMMITTEE

At a recent meeting of the scholarship committee the following announcement of election of officers was made. Duane Dunkley, Minority Programs Director at Morris, Minnesota (University of Minnesota) was elected chairman of the organization replacing incumbent George Risty. Vice Chairman is Lee Antell, graduate student at the University of Minnesota currently working toward the Ed.D. in Educational Administration. Antell replaces Joyce Oliver. Mrs. Oliver is a member of the Minnesota Indian Education Committee and is from Red Lake. The secretary is the Reverend George Smith and the treasurer is Rose Ellen Sardeson. These two people were re-elected to these positions. All officers of the organization are *Anishinabe* with the exception of Rose Sardeson. Scholarship meetings are open to the public and are held on a monthly basis. Please contact Duane Dunkley at the Morris campus (612) 589-2211 or Lee Antell (612) 777-0357 or 373-2251 for further information on the function of the scholarship committee. The announcement was made that approximately 1000 *Anishinabe* students are being assisted at institutions of higher learning.

MINNESOTA ANISHINABE LAW STUDENT RECEIVES DEGREE

William Joseph Lawrence, of the Indian Education Section, State Department of Education staff, received his law degree from the University of North Dakota on May 14, 1972. Receiving the J.D. degree from the Grand Forks institution culminated a long but steady educational progress for Lawrence beginning with the earning of the B.A. degree on July of 1962 from Bemidji State College where he majored in Business Administration. Lawrence began law school on a full time basis on September of 1966, continuing full time to January of 1968. He continued on a part time basis in September of 1969 and to the present thereby earning the degree in the past month. Lawrence, prior to joining the State Department as Director of the Indian Adult Basic Education program, had an interesting and full career. Military experience filled four years from September 17, 1962 to May 18, 1966. During that time he was commissioned a 2nd lieutenant in the U. S. Marine Corps (December 1, 1962) thereby giving an indication of his future administrative abilities. During the military stint he managed the Aviation Supply Department of the Marine Aircraft in El Toro, California. During duty in South Vietnam, he commanded one junior officer and approximately 50 enlisted personnel, eventually becoming a platoon commander with responsibility for perimeter defense. His Vietnam service extended from August 19, 1965 to May, 1966. Civilian experience includes working as an investigator, claims adjuster, a law clerk for the law firm of Paul and Dessert in Bemidji, June of 1967 to September of 1967. He was the industrial development director for Red Lake Reservation Community Action Program, drew plans for economic and community development of Red Lake Reservation and is still interested in such projects.

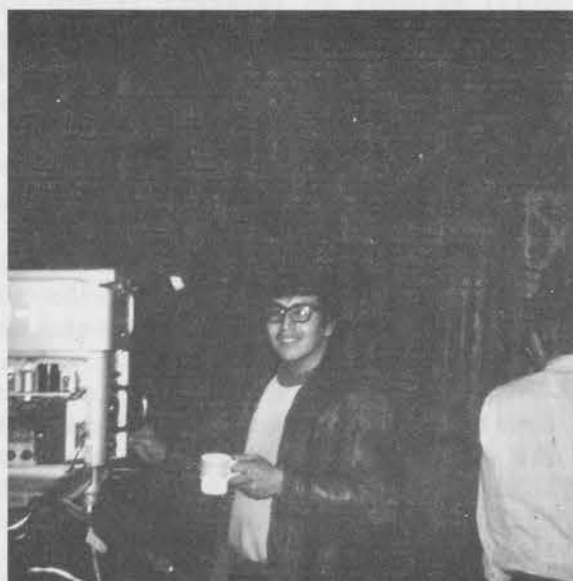
Lawrence is 32 years old, married with two daughters and during his high school years at Bemidji was active in athletics, baseball and basketball and football. As a matter of fact, he played professional baseball with the Detroit Tigers baseball organization during 1958 and 1959. Lawrence still evinces an interest in athletics and continues to maintain good health and good shape by continuing these activities. Lawrence is from the Red Lake Indian Reservation and is a member of that band of Chippewa Indians. He is a member of the Minnesota State Advisory Council on Vocational Education, the National Indian Education Association and was an unsuccessful candidate for tribal chairman of the Red Lake Band of Chippewa Indians, 1970 elections.

Lawrence is the author of a research paper on the legal system of the Red Lake Indian Reservation. He continues to search for ways to serve his home reservation to that end, he continues to assist Red Lake Tribal members with legal problems.

Lawrence's colleagues and friends are proud of his accomplishment in obtaining the law degree. Quite possibly, he is the only Minnesota *Anishinabe* to hold the degree. At least he is the only one working in Minnesota Indian Affairs at the present time. Lawrence plans to take the Minnesota bar examination in July of this year. Will Antell, Director of Indian Education for the State of Minnesota issued the following statement:

We are extremely pleased Bill Lawrence has completed his law degree and will rejoin the Department of Education on a full time basis. Bill has directed one of the most successful Indian Education programs in our state. We appreciate his determination and hard work in providing services to Indian people in Minnesota.

Indian Telecommunications
Project MDTA - University of South Dakota
Vermillion, South Dakota 57069



DULUTH INDIAN EDUCATION ADVISORY COMMITTEE HOLDS TEACHER'S WORKSHOP

Don Murdock, *Anishinabe* counselor at the University of Minnesota, Duluth, engineered the recent workshop held in Duluth, Minnesota. The session called "Focus-Indian Education" was held at the Glen Avon Presbyterian Church, 2105 Woodland Avenue, and featured Walter F. Mondale, Minnesota's senior senator as the main speaker. Other speakers included Dr. Donald Peckenpaugh, Superintendent of Duluth Public Schools, Will Antell, Director of Indian Education for the State of Minnesota, Paul Melchior, Area Director Education Division, Bureau of Indian Affairs, Rosemary Christensen, graduate student at the University of Minnesota, and Robert Powless, Director of American Indian Studies at UMD. John Anderson, Director of American Indian Studies at the College of St. Scholastica, Duluth, was the Master of Ceremonies.

Peckenpaugh in his brief welcome remarks emphasized the effectiveness of the Duluth Indian Education Advisory Committee. Members Jean Atwood, Clyde Atwood, Amelia LeGarde and Murdock were present for the day-long session and were congenial hosts to those present. Unfortunately, the educators in the Duluth schools in attendance at the meeting were limited in number. During introductions, there were perhaps 5 teachers present from the public schools, a scattering of faculty from the various local colleges and a small number of principals were present. However, the small crowd proved to be an excellent audience for the various speakers. The Senator's remarks touched on the present status of Indian Education legislation. The group was briefed on the main points of current legislation included as Title IV to the Higher Education Act. The concise and cogent overview of Indian legislation as presented by the Senator was an important contribution to the theme of the workshop. He stressed the notion that Indian self-determination is a key concept to Indian Education and is a healthy development.

Mondale was a member of the now defunct Senate Subcommittee on Indian Education chaired by Senator Robert Kennedy and subsequently Senator Edward Kennedy. The Subcommittee issued the well-known report on Indian Education (1969): Indian Education: A National Tragedy, A National Challenge. As Mondale pointed out, the information contained in the report is not news to Indian people, but the report did shock many people not aware of the statistical indices of Indian Education that make it a national tragedy. A synopsis of the report was presented by the Senator as a prelude to his remarks on the current legislation.

Mondale as chairman of the Select Senate Committee on Equal Education came to recognize the failure of this country's educational system to provide equality in education. He mentioned specifically the drop-out rates, high among Indian people, the poor teacher attitudes as mentioned in the Coleman Report and the subsequent poor self-image of most Indian children. The Senator paid his compliments to the Indian organizations that helped prepare current legislation. He mentioned individuals by name and organizations such as NCAI, NIYC, and the NEA were mentioned. He paid high praise to the National Indian Education Association as being the organization that particularly helped in writing legislation. The Bill S.2482 was passed in the Senate on October 8th. It now has become part of S. 659, the Higher

Education Act by agreement and consent of the House and Senate conferees working in conference on the Higher Education Act. (Title IV of that Act) Mondale stressed the key element of the legislation dealing with Indian Education in this particular bill is Title III concerned with Indian children in public schools. Under the Act, 88 million dollars will be provided for Indian children. The Act also continues the present Impact Bill and Title I. The second part of the Act requires funds must be spent with the full participation of Indian parents. The key word seems to be if funds are fully appropriated as Mondale cautioned the audience. Special pilot programs and a national program of Indian Adult Basic Education will be possible under the Act. The possibility will exist to design programs by Indian people to develop teacher training programs to enable teachers to become sensitive to the needs of Indian children. The bill provides for a national advisory board to advise a Deputy Commissioner of Indian Education. The Bill ties down Impact Aid money to disallow for the possibility of misuse. The Senator mentioned the report on the misuse of JOM funds citing An Even Chance written by the NAACP legal defense fund and Harvard Center for Law and Education. The key would be to require Parent Advisory Committees as a prior condition to receiving Impact Aid. The funds would be discontinued if Indian children did not receive benefits of funds. For the information of the audience, Mondale briefed them on the Childhood Development Act and its passage through Congress with its eventual death at the hands of the President. Mondale pointed out that the Childhood Development Bill as written would provide for the building of strong families and "give children a chance while they are young."

Before concluding his remarks, Mondale mentioned the Jackson Bill which would provide a Board of Regents for Indian Education and his opinion was that it may pass the Senate in the near future. Mondale's expressed desire for the educational system is to see it become sensitive, supportive and non-discriminating to Indian children. He expressed his admiration for a group of people that have "endured despite a record of human suffering" and he closed with a hope that Indian Education will truly serve the needs of Indian people.

Other speakers touched on various issues in Indian Education. Melchior explained the possibilities for scholarships available to Indian students and Powless spoke to three key issues in Indian Education. These were: a plea for realism, the need for clear communication and real involvement of Indian people in programs designed for them. Will Antell briefed the group on the Indian Education Section program in the State of Minnesota, citing the Adult Basic Programs and the necessity for providing a Family Approach to Indian Education. Rosemary Christensen spoke on the need for a new definition for Indian Education naming three key concepts as basic to such a definition. The concepts are: independence, peer-teaching and modeling behavior.

Coffee breaks were provided throughout the day, and lunch was served through the good offices of the Duluth Board of Education. The Duluth Indian Advisory Committee planned a good program. It is indeed unfortunate that so few people attended the excellent program, not only from the point of view that teachers and school personnel could have benefited immensely from the information provided, but too, that Indian Community people would have been aided immeasurably in their search for better educational opportunities for their children by listening to the information provided by Senator Mondale in his remarks.

JOM HOME-SCHOOL COORDINATORS CONFERENCE

The Indian Education Section, State Department of Education, sponsored a one-day workshop for Home-School Coordinators on Friday, May 5. The meeting was held at the Duluth Indian Education office located at 223 West First Street. The following Home-School Coordinators were present:

Larry V. Blue	Granite Falls, Minnesota 56241
Larry Anderson	Albrook, Minnesota 55702
Felix Isham	Nett Lake, Minnesota 55702
Lee Staples	P.O. Box 438, Sandstone, Minnesota 55072
Floyd Ballinger	Onamia, Minnesota
Dennis W. Olson	354 Lammi Road, Cloquet, Minnesota 55720
Curtis Campbell	R.R. 2, Welch, Minnesota 55989
Judy Lausche	Bemidji Jr. High School, Bemidji 56601
Esther Bogda	Cass Lake High School, Cass Lake, Minnesota
Jim Lawrence	Indian Parents for Better Education, Inc., Box 337, Deer River, Minnesota 56636

Roger Aitken, Ray Toutloff, Mary Ann Walt, Ruth Myers, Walt Christopherson, Erwin Mittelholtz and Director Will Antell of the Indian Education Section staff attended the conference. MIEC members Rose Benjamin, Warner Wirta and Don LeGarde were present. Agenda items included general information on the State Department, Johnson O'Malley program, Scholarship program, possible summer programs and other pertinent information necessary to the Home-School Coordinator position. Jim Lawrence, Home-School Coordinator for Indian Parents for Better Education, Inc. gave an informal presentation on his perceptions of the duties of a Home-School Coordinator, and a description of events regarding the Indian Parents for Better Education, Inc. His remarks were well received by those present.

Paul Melchior of the BIA Minneapolis staff assisted Antell in presenting general education and JOM information to the group.

The coordinators met in a closed session during the late afternoon in order to identify priorities pertaining to their duties and to delineate possible lines of communication to be requested from Antell's office. An early identifiable priority of the group was the voiced desire for a Home-School Coordinators Workshop suggested for the summer months in conjunction with a similar workshop held for Indian Parents Advisory Committees. Antell was asked by the group to provide general guidelines to the Home-School Coordinators and the local parent committees. Antell requested Aitken and Christopherson of the Indian Education Section staff to submit tentative guidelines to his office in the week ahead. The conference closed with a briefing by Toutloff and Mittelholtz regarding scholarship information.

Minnesota Indian Education Staff

St. Paul Office: Director Will Antell, Rosemary Christensen
Bemidji Regional Office: Regional Director IABE, Bill Lawrence; Counselor Roger Aitken; Supervisor, Walter Christopherson; Guidance Consultant, Erwin Mittelholtz; Indian Education Consultant, Ray Toutloff, Jim Lawrence.
Duluth Regional Office: Regional Director IABE, Mary Ann Walt; Counselor Ruth Myers.

NEWS CLIPPINGS OF INTEREST

The New York Times, Sunday, May 7, 1972, p.76:

Article relates the unusual and newsworthy item pertaining to the Missouri Province of the Society of Jesus returning land to a group of Potawatomi Indians. The land consists of a 320 acre plot of Kansas prairie land given in 1848 by the Potawatomi Indians to the fathers and now that present-day Potawatomi need the land, the fathers have decided to give it back! It will be used for a school, day care center and dairy farm.....The good fathers are to be congratulated and perhaps a trend has begun?

The New York Times, Sunday, April 23, 1972:

Article relates the story of Max B. Funmaker from Wisconsin and his trouble with the law regarding his need for bald eagle feathers. Funmaker is said to have obtained the federally protected eagles in order to obtain feathers for religious needs. Funmaker was fined \$100.00. But the interesting part of the article is a statement made by United States Attorney, John O. Olson wherein he says that eagle feathers can be obtained for ceremonial purposes FREE OF COST if the Indians apply for them.....If anyone needs eagle feathers, ask the federal government.

NEA Reporter, April, 1972, p.11

In listing proposed NEA resolutions for 1972, the following resolution is included under American Indian Education. The resolution number is 71-15:

"The National Education Association recognizes that the complexity and diversity of needs of American Indian children require the direct involvement of Indian parents, tribal leaders and other Indian groups in developing adequate and equal educational programs which preserve the rich heritage of Indian culture.

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

The Association directs that programs be developed which provide for:

- a. Involvement of Indian parents and communities with the public schools in developing programs for the improvement of the education of Indian children.
- b. Indian control of schools attended solely by Indian children and participation in the governance of schools attended by Indian students.
- c. Ethnic studies in colleges of teacher education.
- d. In-service education dealing with cultural pluralism, the teaching of American Indian heritage and culture.

- e. Assistance to local and state associations in meeting the educational needs of Indian students.
- f. Substantial participation by Indians in NEA conferences and leadership training programs.
- g. Coordination with existing Indian organizations and concerned agencies.
- h. Promotion of teaching as a career among Indian youth.
- i. Higher education opportunities for all Indian students. The Association recommends subsidization or free tuition for Indian students in state colleges and universities, extension of scholarships in graduate as well as undergraduate education, and Indian involvement in developing multi-cultural learning centers at higher education institutions.

INDIAN WEEK AT DULUTH

Speakers for the week-long celebration included Dan George, star of the movie "Little Big Man", LaDonna Harris, Comanche from Oklahoma and President of Americans for Indian Opportunity, Roger Buffalohead, Chairman of the Department of Indian Studies, University of Minnesota and other local Indian leaders. The week was opened by a medicine man ceremony on Monday, with Bob Powless, Director of UMD's American Indian Studies Program listed as the speaker. Films of interest were shown all week and works by Cree illustrator Carl Ray were exhibited in the school library. Local speakers of note included John Anderson, Director of Indian Studies at the College of St. Scholastica, Chuck Robertson of AIM and Gerald Vizenor, Director of Inter-cultural programs at Park Rapids. The week ended with a pow-wow on Friday with prizes awarded to the best dancers in men, boys, women and girls categories. All activities were open to the public and were free of charge.

MORRIS CAMPUS MINORITY PROGRAM

Duane Dunkley, formerly Counselor to *Anishinabe* students at the University of Minnesota, Minneapolis Campus, has moved to the Morris Campus to be Coordinator of the Minority Student Program there. Dunkley is excited about the possibilities for minority students at Morris and currently he is attempting to recruit students to the campus. Dunkley points out that American Indian students of one-fourth or more Indian blood quantum are offered free tuition at Morris and other financial assistance is possible. UMM is a Liberal Arts College of the University of Minnesota and its academic program leads to the Bachelor of Arts degree. Academic majors are offered in the following areas: art, biology, chemistry, economics, elementary education, english, french, german, history, mathematics, music, philosophy, physical education, physics, political science, psychology, sociology, spanish, speech and the theatre arts. Teacher preparation leading to certification as an elementary or secondary teacher is available.

Interested students are invited to contact Duane Dunkley, Coordinator of the Minority Student Program, University of Minnesota, Morris, Minnesota 56267. Telephone 612-589-2211.

FOR YOUR INFORMATION

- Henry GreenCrow, Indian Consultant to the St. Paul Public Schools has a limited number of packets available prepared by his office for Indian Week in the St. Paul Public Schools. The material included attempts to emphasize positive aspects of Indian life. Several pages of Indian words with their english equivalent with Chippewa, Sioux and Winnebago represented is the first portion of the modest packet. A partial listing of "American Indian Contributions to our Modern Life" is included as well as a brief listing of Indian values with a sentence of explanation under each value and the contrasting white value is listed. The last two pages present George Catlin's creed about American Indians and Indian philosophy by Black Elk. A request to Mr. GreenCrow, sent to the St. Paul Public Schools, St. Paul, Minnesota, will obtain one of these packets.
- The University of Minnesota Technical College at Crookston announces the appointment of Arnold Oliver to the position of Coordinator of Special Programs. Mr. Oliver began his duties on March 27, 1972. Oliver will attempt to enroll more minority students especially those of Indian descent interested in obtaining the type of training the college provides. Technical training in business, agriculture, hotel, restaurant and institutional management is offered. Oliver plans to visit high schools in the state to recruit Indian students. Oliver, a professional musician is from the Red Lake Indian Reservation.
- American Indian Press Association announces American Indian Mass Communication conferences to be held in three areas; California, New Mexico and Minnesota. The Minnesota conference to be held in Minneapolis at a yet undetermined site is scheduled for June 8, 9, 10. Editors and representatives of Indian newspapers and periodicals from throughout the region are to be invited to discuss common problems in communications among Indian people and to plan for the general improvement of communications. A tentative program for these conferences include an address at a general session by AIPA President James Jefferson, an address by Charles Trimble, AIPA Director, workshops on topics such as The Indians and the Mass Media, The Tribe and Communications, Inter-tribal communications, and Communications in off-reservation Indian communities, a pow-wow and Indian foods dinner. Please contact the American Indian Press Association at 408 Zook Building, 431 West Colfax, Denver, Colorado 80204. Phone (303) 266-9202 for further information.

AN INDIAN SCHOOL

The name is plain and to the point: AIM Survival School. The name is very appropriate according to the principal of the school, Chuck Robertson: It is called a Survival School because that is what it is - it teaches children how to survive in this society. The school is located in a dingy pink building owned by Model Cities on Franklin Avenue. The office has an informal atmosphere with adults relaxing, smoking and drinking coffee. A large room with three new-looking pool tables is visible from the entrance.

Another rather large side room houses books, classroom space with tables and chairs, a portable blackboard and decorated with the children's art, emphasizing Indian pride and Indian people. A smaller room apparently used primarily for small children is off the large room and separated by a door, usually closed. The back of the place, separated by a door, is a well maintained boxing area. The ring itself dominates the room and signs on the walls inform people how to take proper care of it (i.e. coach sweep off the ring, or something to that effect.) We were told that teenage groups use the ring every night with boxing lessons given by Chuck Buckanaga.

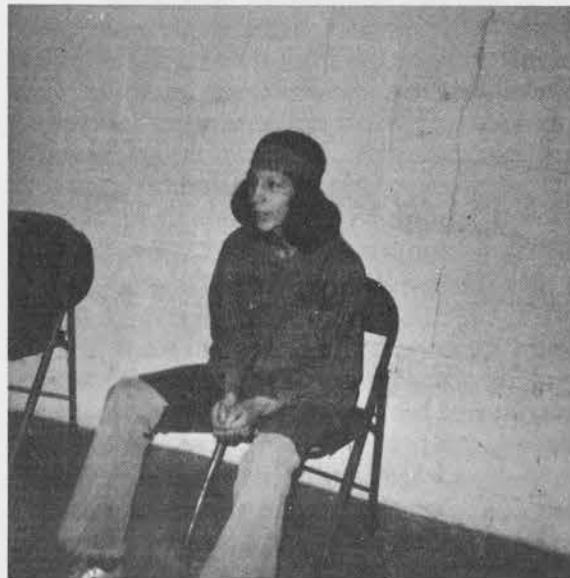
The atmosphere of the school appears to be relaxed, informal and friendly. The children, apparently are free to wander when and where they feel like it. Several older students were observed ducking out to the street to buy a few donuts which they brought back to the building to rather reluctantly share with their friends. Boys restlessly wander during math class, feinting the air with imaginary guns, or lounging near the pool table, to come back to the class minutes later. The smaller children are friendly, open to visitors. They are as delightful as small children can be when they are unconstrained by formal classroom structure. The parents are very evident in the school. Several mothers were present, teaching Ojibwa, holding discussion groups. Robertson informed us that fathers came too. As a matter of fact, parents are asked to spend two hours a week at the school.

The school, in its formative stage is designed to fulfill a lack in public schools. As expressed by Robertson: "Public schools are totally inadequate." The major focus of the school according to Robertson is ethnic orientation. Time constraints are not practiced in a structured way by the administration. Classes start around 9:30. Math, Ojibway, Speech, Reading, are some of the subjects offered. The curriculum however is being shaped to fit the children's surroundings. It is important according to Robertson and Dr. Ralph Ware, the school's sometimes resident psychologist, that the children become accustomed to their surroundings. The teachers do not stand on ceremony and even the head administrator Chuck Robertson, is addressed by his first name by the children. Most of the students at the AIM school are in the 6-10 age category but older kids are there also. Robertson hopes eventually to have a regular building, quite possibly by September. The school will be in session throughout the summer with a summer sensitivity seminar to be conducted by Robertson's staff. The class is opened to anyone interested and in need of such a seminar.

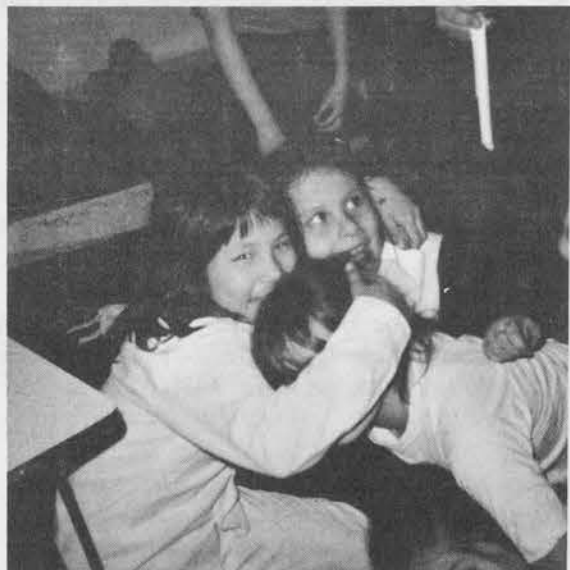
Staff members include Ona Kingbird, Iris Monroe, Jerry Staples, Jim O'Brien, Joanne Shienek and of course Chuck Robertson. Further queries for information regarding the school can be directed to Mr. Robertson at the AIM office on Franklin Avenue. Telephone number (612) 333-7193.

Information for the above article was obtained by visiting the AIM School and talking with Ralph Ware and Chuck Robertson. Necessarily, the visit was brief, hence the article cannot be taken as a definitive statement on the AIM School. The editor will make an attempt to visit the school and others like it more at length in order to write an article in depth on the highly visible Indian schools now in evidence. Of interest too is the Indian School in operation in Milwaukee under the sponsorship of the AIM

organization. Directed by Dorothy LePage Ogradowski, Menominee, the school is called The Indian Community School and is situated in former Coast Guard buildings on the Milwaukee Lake front. Further Focus articles will explore the trend of Indian schools.



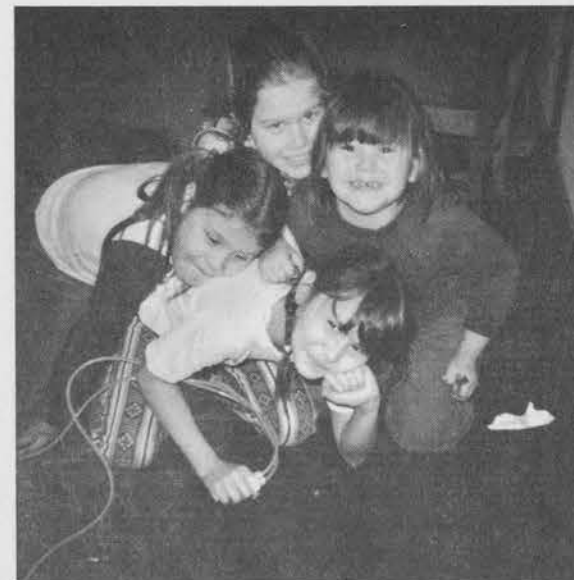
A young man "resting" from Math



"What's Math?"



Teaching Math



"Take my picture"



"I like to play pool."



"quiet time"

NATIONAL INDIAN EDUCATION CONFERENCE SET FOR 1972

NIEA announces the 4th Annual Indian Education Conference will be held on November 1,2,3, at Seattle, Washington. Conference headquarters will be the Olympic Hotel with all conference activities and meetings planned for that location.

Jeanne Halliday of the Warm Springs Tribe has been identified as the local conference coordinator. She will work with and through a local facilitating committee composed of various local Indian organizations.

Highlights of the conference will include controversial papers presented by prominent Indian educators, a technical assistance day with advisors present from HEW, OE, BIA, as well as other institutions; and the final day featuring a prominent speaker, quite possibly a political guru. Sandwiched throughout the conference will be items such as NIEA Board election results, the Association's annual meeting of its members, and the promise of a spectacular local pow-wow featuring the Northwest traditional style. A banquet is being considered for one of the evenings with a possible menu of local Indian dishes and delicacies.

Seattle is a direct non-stop flight from the Twin Cities area, with a round trip ticket for one beginning at \$216. Train routes are also available as well as the usual bus and personal car transportation.

Hotel and food rates are somewhat higher than in the Minneapolis area but local scenery is spectacular with Puget Sound, and Mt. Rainer visible. The Monorail adds an exciting dimension to the downtown area and tourist attractions abound including the famous Space Needle as well as inexpensive boat trips to British Columbia.

Brochures with more detailed information will be mailed to Association members on or about August 15. Further information requests can be directed to Ace Sahmaunt, NIEA Executive Director, 2675 University Avenue, St. Paul, Minnesota 55114. Telephone number 646-6349.

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