



League of Women Voters of Minnesota Records

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focus: indian education

AUG 7 1972

B.J.

Monthly Newsletter of the INDIAN EDUCATION SECTION

June-July, 1972
Volume 3, No. 6

JOHNSON O'MALLEY WORKSHOP PLANNED FOR AUGUST 16-18

This summer, tentatively August 16-18, the Indian Education Office of the State Department of Education, will sponsor a workshop training session for Minnesota's Local Indian Education Committees of public schools receiving Johnson O'Malley funds. The workshop will be held at Bemidji State College. The major thrust of the workshop will be designed to provide Local Indian Education Committees (LIEC's) with specific information regarding the Johnson O'Malley Act, JOM guidelines at federal, state and local levels, state and local budgeting procedures, Minnesota's state plan for JOM, and the basic duties and responsibilities of LIEC's. An estimated 80-100 JOM committee members from Minnesota's 28 public schools receiving Johnson O'Malley funds are expected to attend.

The major objective of the JOM workshop will be to provide the committees with the knowledge and information necessary to become productive and valuable voices of the Indian community in determining the assessed special educational needs of their Indian youth. The project will allow LIEC's to become acquainted with specific BIA and State Department of Education personnel responsible for administering JOM funds at the state level. The project will allow participants to hear guidelines outlining LIEC's specific obligations and scope of authority where JOM programs are affected. LIEC participants will be encouraged to exchange ideas regarding their local and regional problems, ideas, and strengths and weaknesses within their own school community. The project will also identify other personnel, resources and agencies specifically designed to aid and assist Indian students and parents in their educational-occupational plight, such as:

Headstart Projects on the Reservation
State Indian Scholarship Program
Indian Adult Basic Education Programs on the Reservations
Employment Assistance Program, Bureau of Indian Affairs
Rural Concentrated Employment Program in Minnesota
Minnesota's Private College Indian Education Project
Title I Programs in Public Schools
Tribal Involvement in education

For further information, contact Roger Aitken, Coordinator of the JOM workshop at 410 Minnesota Building, Bemidji, Minnesota 56601
Phone number: 218-755-2926.

AMERICAN INDIAN WOMEN MEET

Albuquerque, N.M. -- (AIPA) -- Approximately 250 American Indian women from both reservation and urban areas attended the second annual conference of the North American Indian Women's Association (NAIWA) here June 21-23.

"A slower, more cautious approach to solving human problems will produce more solutions," stated Mrs. James Cox, NAIWA president. "We intend to stress the positive side of Indian life in our approach in working toward the betterment of the Indian."

Theme for the three-day meet was "Survival through Education," and the women explored such topics as nutrition, the environment, alcoholism and drug abuse, planned parenthood, health and education.

Conference keynote speaker was Mrs. Annie D. Wauneka, Navajo, a distinguished Indian leader who announced plans for an all-Indian medical school on the Navajo Reservation. "We really don't know yet what all we are getting into but we are going to make it," said Mrs. Wauneka as she told of the tribe's work in organizing a special authority commission to plan and develop the medical school.

A special youth panel explored the conference theme and discussed ways and means for Indian parents to become more deeply involved in the lives of their children in this area.

The association's business meeting involved selection of the next conference site and election of six national directors for two-year terms.

New directors were: Lyone Barreau (North Dakota), director of intertribal communications; Lorena Butler (Washington, D.C.), director of health; Ursula Higgins (Montana), director of membership; Mildred Cleghorn (Oklahoma), director of education; Juanita Lyon (Arizona), director of public relations; and Ethlyn Conseen (North Carolina), director of Indian culture.

Montana was selected by the delegates as the locale for next year's conference with the Montana NAIWA chapter to select the city at a later date.

Mrs. Susie Marmon, Laguna, was NAIWA's 1972 national conference honoree. A former teacher, she was cited for her contributions to Indian youth in the field of education. Mrs. Marmon, 94, received a congratulatory letter for her life work from First Lady Pat Nixon.

Indian Commissioner Louis R. Bruce and Mrs. Bruce King, wife of the New Mexico governor, were among those greeting the women during the first day's meetings.

Among distinguished visitors and guests were Mrs. Dorothy Jette, Education Branch, Department of Indian Affairs, Ottawa, Canada; Mrs. Jean Goodwill, Indian Culture Studies, University of Saskatchewan, Saskatoon, Canada; and Mrs. Pocaterio, who represented her sister Senora Noeli Tocaterro de Oberto, Presidente Asociacion Indigena Zuliana, Maracaibo, Venezuela, South America.

UMD ANISHINABE UPDATE

Enthusiastic reception of Native curriculum and extra-curricular events marked the past year for Anishinabe at the University of Minnesota, Duluth. This response was heightened by the initial course offerings in Ojibway language and American Indians in the 20th Century by the newly instituted American Indian Studies Program, Bob Powless, Director.

Timely evolution of occurrences such as these seem to point out that involvement of Anishinabe students, parents and institutions can be keys to greater educational advantages for all students.

All fall quarter approaches and other avenues in education are realized and applied, it is satisfying to understand that Native Americans recognize goals that a short time ago were obscured and considered by some to be of lesser value.

Student activity, Anishinabe, continues to increase interest in UMD from areas around northern Minnesota. Many Anishinabe students are also involved in tutoring area high school students, thus attempting to help an increasing number of Native Americans continue their education.

For any information concerning Anishinabe activities or programs, feel encouraged to contact: Don Murdock, American Indian Student Advisor, University of Minnesota at Duluth, Duluth, Minnesota 55812. Telephone 218-726-7167.

DULUTH INDIAN YOUTH PROGRAM

The Duluth Indian Action Council, Eugene Savage Chairman, announces Jerry Fallis (Sioux) from Rosebud, South Dakota, is the Program Director for the Duluth Indian Youth Program. The youth program is funded by HEW with the grant awarded jointly to the Duluth Indian Action Council (DIAC) and the Department of Corrections. Mr. Fallis' responsibilities will be to organize and develop an Indian youth program, oversee the total operation of the program, arrange for human relations training of staff for various social service agencies, arrange for training of staff of the Indian youth program and work with the Indian and non-Indian community on problems relating to the youth. Additionally, Fallis will have a staff consisting of an administrative assistant, a program coordinator and a secretary. DIAC is currently accepting applications for the three staff positions.

Fallis is married to the former Linda Beaulieu, Cass Lake, Minnesota, and is the father of one child. He has completed 2 1/2 years of training in educational administration at the University of South Dakota. Formerly, Fallis was Assistant Director for the Headstart Program in Minneapolis and later served as youth coordinator for the Northside Teen Center in Minneapolis. DIAC member Mary Ann Walt expressed the position of the council by commenting, "He is well suited for the position and we have high hopes for the program's success."

CURRICULUM UNITS

The following curriculum units are available from the State Department of Education:

Arts, Crafts and Bead Weaving

Indian Crafts and Lore - Grades 5 and 6
Unit on Indian Arts and Crafts - Grade 2
Bead Weaving
Arts and Crafts Curriculum Unit

History and Government

Ah Go Do - Junior High
Setting the Record Straight: The American Indian in History - Grade 12
Curriculum Unit on Tribal Government

Indian and Traditional American Literature

Bi-Cultural Unit - Indian and Traditional American Literature - Grades 11 and 12

Occupational and Educational Resources

A Handbook of Occupational and Educational Resources for Indian Youth

Let's Keep America Beautiful - Conservation

"Let's Keep America Beautiful" - Conservation - Grades 5 and 6

Chippewa Indians

The Chippewa Family - A teaching unit - Grade 3
Curriculum for the Study of the Chippewa in Minnesota - Grade 3

Instrumental Music

Helping the Indian Student into the Instrumental Music Program

Small Engine Repair

Partial Unit - Small Engine Repair

Working with Indian Students

Curriculum - Special Project

Typing Curriculum

Typing Curriculum Unit. Grades 10, 11, 12

Financial Assistance

Definitions of Common Terms used in Application for Financial Assistance for High School Students.

General Information

Ideas and Activities to Improve the Education of American Indians Unit Study Heroes

Indian Poetry Unit

Indian Poetry Unit - 5th Grade

Language Arts Unit

Reading Readiness and Language Arts Curriculum - Grade 1
Developing Interest and Appreciation for Ojibway Legends - Grade 1

Indian Myths and Legends

Indian Myths and Legends - Grade 7
Introduction to American Indian Culture - Grade 9

Wild Ricing

Importance of Ricing to Chippewa Indians - Grade 5
A Unit Plan on Wild Ricing - Upper Elementary

Chippewa Language

Chippewa Language - A Curriculum Unit for Intermediate Grades
Language of Chippewa Indians - Grade 1
An Approach to the Chippewa Language - Grades 1 - 3

WISCONSIN CURRICULUM PROJECTS

A Unit on Indian Contributions to Local History

American Indian Myths and Legends

A Unit on Indian Culture

A Social Studies Unit Incorporating Life and Philosophy

A Unique People - A Unique Culture

Audio-Visual Materials to be Incorporated into Social II

Appreciation Unit on American Indians for 6th Grade Level

A Role of the Teacher of Indian Children

Appreciating the American Indian Heritage, Woodland Lyrics

A Proposal for the English Curriculum, Bayfield High School

A Unit of Graphing

An Outline for an Elective Social Science Course

Conservation and the Chippewa Indians

Culture in Contrast

Curriculum Unit - World Geography

Foods of Our Chippewa Friends

Government and the Iroquois Confederacy

Indians Correlated with Physical Education

Introduction to Chippewa Culture and Contributions

In-service Program to Incorporate Indian Culture and Values

Indians of Yesterday and Today

Lakeland Union High School

Living in Harmony with Nature

Number Systems and the American Indian

Our Stockbridge-Munsee Indians

Our Indian Population

Proposal for School-Indian Community Cooperation

Social Studies Unit, Primary Grades

Study of the Sokaogon Chippewa Tribes Contribution

Suggested Indian Activities to be used in Boys Physical Education

The Contribution of the American Indian in the Naming of the States

The Apache Indians of Arizona

The Woodland Indians

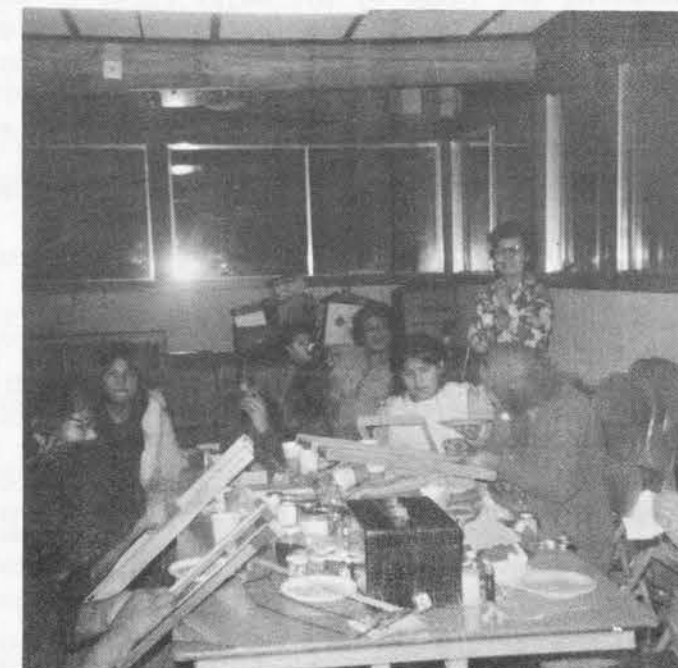
Unit Plan - Life Style and Culture of the Midwest Indians

Unit Study, Hunter Safety

Please send curriculum requests to: Linda Madigan
Indian Education
Room 510
Capitol Square Building
St. Paul, Minnesota 55101

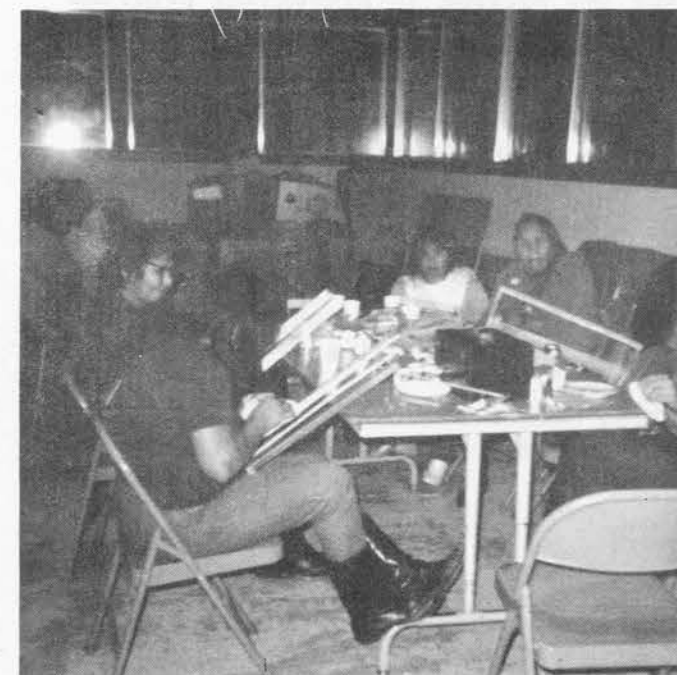
ADULT BASIC EDUCATION

MILLE LACS



Rose Benjamin, Instructor,
Standing

The Arts and Crafts Class



EXHIBITION OF INDIAN ART PLANNED FOR FALL 1972

An exhibition presenting the range of the major forms of American Indian art will be presented in Minneapolis, October 8 through December 10, 1972, by the Minneapolis Institute of Arts and Walker Art Center, in conjunction with the Indian Art Association, recently formed specifically to work on this project by representatives of nine local Indian organizations. The principal support for the assembling and presentation of this exhibition and related events has come from the Dayton Hudson Foundation and National Endowment for the Arts.

The exhibition will be held in two locations but will feature a single catalog, coordinated education programs and related events such as concerts, lectures and community projects. Walker Art Center's section will be shown in its new building and The Minneapolis Institute of Arts' presentation will be in its temporary exhibition spaces in the new IDS building in downtown Minneapolis. (The Institute is in the process of an extensive building program.) The exhibition will be organized on a stylistic basis and will present such object groups as masks, carved figures, painted hides, pottery, basketry, weaving, costumes and musical instruments. Where traditions persist, recent examples of tribal art will be included.

Loans will come from such distinguished collections as the Brooklyn Museum; the Museum of Natural History, New York; the National Museum of Manitoba, Ottawa; the Museum of New Mexico, Santa Fe; the Denver Art Museum; the Field Museum of Natural History, Chicago; the Museum of the American Indian, Heye Foundation, New York; the St. Paul Science Museum, the Minnesota Historical Society, and other public and private collections. Curators of museums lending works to the exhibition and other specialists are assisting in the selection process.

This will be the first comprehensive presentation of Indian art in this region. The Indian Art Association will work with the two museums in presenting programs related to the history and techniques of Indian art, music, dance and literature. These will be held at Walker Art Center, the IDS building, schools, Indian community centers, the Northern States Power building and other downtown locations to be announced. These include an Indian children's art exhibition and a presentation of traditional and modern Indian costumes. Tours will bring visitors from Upper Midwest Indian reservations and from other outstate communities. A museum training program is planned to establish internships for Indian students in art and cultural history.

The exhibition will be documented by an extensively illustrated catalogue dealing with the traditions, styles and regional characteristics of Indian art.

For further information, contact Margaret Otis, Walker Art Center, Vineland Place (377-7500) or Ann Mason, Minneapolis Institute of Arts, 201 East 24th Street (339-7661).

FOR YOUR INFORMATION

The following persons are the people to contact for information regarding Indian education projects (Scholarships, other student support, admission procedures) at Minnesota Private Colleges:

Dr. Grier Nicholl
Augsburg College
707 21st Avenue South
Minneapolis, Minnesota 55404

Dr. Virgil Olson
Bethel College
1480 N. Snelling Avenue
St. Paul, Minnesota 55101

Mr. LeRoy Richardson
Carlton College
Northfield, Minnesota 55057

Sister Merle Nolde
College of St. Benedict
St. Joseph, Minnesota 56374

Mrs. Lorraine Jensen
College of St. Catherine
2004 Randolph Street
St. Paul, Minnesota 55116

Mr. Clyde Atwood
Mr. John Anderson
College of St. Scholastica
Kenwood Avenue
Duluth, Minnesota 55811

Mr. Richard Weiland
College of St. Teresa
Winona, Minnesota 55987

Mr. Philip Allen
St. Olaf College
Northfield, Minnesota 55057

Mr. Frank Chiodi
College of St. Thomas
2115 Summit Avenue
St. Paul, Minnesota 55105

Carole Anne Hart
Concordia College (Moorhead)
Moorhead, Minnesota 56560

Mr. Louis L. Zachary
Concordia College
275 North Syndicate
St. Paul, Minnesota 55104

Mr. Daniel A. Ferber
Gustavus Adolphus College
St. Peter, Minnesota 56082

Dr. Kenneth Janzen
Hamline University
1536 Hewitt Avenue
St. Paul, Minnesota 55101

Miss Reba Walker
Macalester College
Grand Avenue and Snelling Avenue South
St. Paul, Minnesota 55101

The Rev. Donald LeMay O.S.B.
St. John's University
Collegeville, Minnesota 56321

Brother Denis Pahl
St. Mary's College
Terrace Heights
Winona, Minnesota 55987

Mr. Robert E. Hankey
Minneapolis College of Art and Design
200 East 25th Street
Minneapolis, Minnesota 55404

The following persons are located at State Colleges in Minnesota and are Counselors for Indian students:

Mr. Tom Thompson
Bemidji State College
Bemidji, Minnesota 56601

Loye Lynk
Moorhead State College
Moorhead, Minnesota 56560

Mr. Richard Johnson
Mankato State College
Mankato, Minnesota 56001

William Green
Southwest Minnesota State College
Marshall, Minnesota 56258

Mr. Stensland
St. Cloud State College
St. Cloud, Minnesota 56301

Jim Mootz
Winona State College
Winona, Minnesota 55987

POSITIONS AVAILABLE

Executive Director, Upper Midwest American Indian Center, 1113 West Broadway, Minneapolis, Minnesota 55411.

At least a B.A. degree or equivalent of administrative or supervisory duties. Experience in budget preparation, proposal writing, accounting background and working knowledge of federal grants.

Benefits: Paid vacation and holidays, health and retirement plans; sick leave and automobile allowance. Salary: \$15,000 - \$18,000 per year.

If interested, apply at Upper Midwest American Indian Center.

Indian Males Wanted: Correctional Counselors at the Minnesota Home School, Sauk Centre Correctional Institution for girls and boys. No educational requirements.

Qualifications: Warm, accepting attitude of people, an ability to set behavioral limits for individuals and groups, and should be able to work with boys, girls and students of all races.

Please write James Arneson, Box 272, Sauk Centre, Minnesota 56378, or phone 612/352-2296 for more information.

Indian male or female wanted to work as Social Worker/Cottage Director at the Minnesota Home School in Sauk Centre. A bachelor or master's degree in social work is preferred, but interested in interviewing all applicants regardless of educational qualifications. Person will be responsible for supervising seven staff members in treatment units, for leading group therapy sessions and providing individual counseling and training staff in various areas.

If interested, contact James Arneson, Box 272, Sauk Centre, Minnesota 56378

Counselor wanted at Upper Midwest American Indian Center, 2907 Portland Avenue South, Minneapolis - \$7000 - \$9000 per year.

Duties include counseling people with multiple or complex problems which need in-depth attention, work directly with other project staff and other sources to insure that a person's problems are solved, and maintain a follow-up for those counseled.

Qualifications: Formal education, background open, have experience and awareness of problems that Indian people face, be aware of community resources that could be utilized in problem solving, experience in short term and/or long term counseling preferred.

Direct inquiries to Upper Midwest American Indian Center, 1113 West Broadway, Minneapolis, Minnesota 55404 or 2907 Portland Avenue, Minneapolis, Minnesota 55407.

School of Education, St. Cloud State College is seeking a person to direct and coordinate the Human Relations Program there. Responsibilities would be teaching and administrative work. Individual would be responsible for coordinating the program, drawing upon college and community resources for input into the program, for teaching and conducting activities required in the program. Position available for 9 months with likelihood of summer session employment. Maximum salary is \$12,500. Individual should have a master's degree as a minimum. Employment begins September 21, 1972. Inquiries should be directed to Irvamae Applegate, Dean, School of Education, St. Cloud State College, St. Cloud, Minnesota 56301.

Assistant Director needed at the Minority Groups Study Center at Mankato State College in Mankato, Minnesota. Position will entail program development and coordinating existing facilities to meet the needs of Indian students. Preferred that applicants have a Master's degree but is not required. Have knowledge of Indian history and background and some experience in proposal writing. Salary: \$10,500 - \$12,500.

If interested, write to Michael T. Fagin, Director of MGSC, Mankato State College, Mankato, Minnesota 56001.

Part Time Indian Education Specialist Wanted. American Indian descent, possess a B.A. or B.S. degree and a major or course work in Indian studies is required.

Job Description: Counsel presently enrolled Indian students and act as a liaison between college and local Indian community, recruit new Indian students, conduct faculty and staff seminar on Indian Studies, develop and teach a course in Indian Studies for undergraduates. Maximum working time: 20 hours a week from September 1972 through May 1973. Salary - open. If interested, contact Mr. Frank Chiodi, Jr., Assistant Director of Counseling, College of St. Thomas, St. Paul, Minnesota 55105. Phone 647-5360.

On June 23, 1972, President Nixon signed the Higher Education Act. Title IV of the Amendments to the Act is the Indian Education Act for 1972. The following summary from the bill S.2482 is provided to inform Focus readers as S.2482 is similar if not identical to Title IV. Request a copy of the full Indian Education Act (Title IV of Amendments to S.659) from your Senator or Congressman.

Part A Revises Impacted Areas Program (P.L. 874 Act of September 30, 1950)

- 1) Grants are to be made to local educational agencies. Grants are to be for an amount equal to average per pupil expenditure multiplied by the sum of the number of Indian children enrolled and for whom the LEA provided free public education. Number of children must be at least 10 or constitute 50% of the total enrollment. This requirement does not apply to agencies serving Indian children in Alaska, California and Oklahoma or located on or near an Indian Reservation.
- 2) 5% of the sums appropriated for Indians is to be set aside to provide financial assistance to schools on or near reservations which are not LEA or have not been for 3 years.
- 3) Grants are to be used for: 1) planning and developing programs to meet special needs of Indian children which may include pilot programs designed to test effectiveness of plans to be developed. 2) grants can be used to provide for establishment, maintenance and operation of programs including minor remodeling of classrooms and acquisition of necessary equipment.
- 4) Grants are to go only to local LEA agencies except as the commissioner may decide in regard to the 5% set-aside monies. Applications should set forth programs, and provide for administration of it.
- 5) Funds are to supplement not supplant funds ordinarily used to educate Indian children. Reports are required to determine the effectiveness of the programs.
- 6) Grants are to be approved only if projects and programs will utilize the best available talents and resources which includes persons from the Indian community. The program must be developed in consultation with parents of Indian children, teachers and students. Public hearings are to be held to enable parents to understand programs and offer recommendations.
- 7) A committee composed of and selected by the parents of the children with participation of teacher and students must approve of and participate in program; half of the committee membership must be parents.
- 8) Policies and procedures for insuring participation will be included in the proposal.

Part B. Special Programs and Projects

Part B amends Title VIII of the ESEA of 1965 by adding a new section entitled "Improvement of Educational Opportunities for Indian Children".

- 1) The Commissioner may make grants to state and local ED agencies, federally supported elementary and secondary schools for Indian children and to

Indian tribes, organizations and institutions to support planning, pilot and demonstration projects which would test and demonstrate the effectiveness of program for improving educational opportunities for Indian children.

- 2) Grants will be available for programs designed to add or improve educational services and to develop and establish programs that would serve as models.
- 3) Preservice and Inservice programs for educational personnel serving Indian children would be eligible for grants. (Preference is to be given to training of Indians.)
- 4) Money would be available for dissemination of information and materials and for evaluation purposes pursuant to educational opportunities for Indian children under this section.
- 5) Programs to be funded could include innovative programs, bilingual and bicultural educational projects, special health (nutrition social and psychological) needs and to coordinate programs of other federally assisted projects designed for Indian children.
- 6) Grants could be made to state and local agencies and Indian community organizations for remedial and compensatory instruction, school health, phy. ed., psychological and other services designed to alleviate the drop-out problem.
- 7) Grants can be made to institutes of higher education, state and local agencies for programs to prepare persons to serve Indian children as educational personnel and to improve qualifications of persons now serving Indian children in this capacity.
- 8) Section B requires reports and records keeping similar to A with a clause asking for participation of Indian people in the planning and development of projects and programs. Priority is given to Indian educational agencies, organization and institutions.
- 9) For grant purposes 25,000,000 is authorized to be appropriated for fiscal year ending June 30, 1973 and 35 million the following 2 fiscal years.

* Part C Adult Education (Amends the Adult Ed. Act of 1966 (ESEA Title III) by adding a new section called "Improvement of Educational Opportunities for Adult Indian.")

- 1) Grants would be made to state and local agencies and Indian organizations for projects that would test and demonstrate effectiveness of programs providing adult ed. for Indians.
- 2) Grants would assist in programs designed to provide basic literacy opportunities to all non-literate Indian adults and to help them gain their GED's.
- 3) Money would be available for research and development for more innovative and effective techniques for achieving literacy goals.
- 4) Basic surveys and evaluations to define the scope of the problem could be funded. Funds to provide materials and information for dissemination on

adult education is called for. Applications to this section would describe the program and provide for an evaluation of it.

- 5) Again, adequate Indian participation in all facets of the programs is called for.
- 6) 5 million dollars for fiscal year 1973 and 8 million dollars for the two succeeding years is authorized to be appropriated.

Part D would create an office of Indian Education and a National Advisory Council.

This section provides:

- For the establishment of a bureau known as the "Office of Indian Education" under the direction of the Commissioner for administering the provisions established under this Act.
- That the office shall be headed by a Deputy Commissioner of Indian Education appointed by the Commissioner from a list submitted by the National Advisory Council on Indian Education.
- For the establishment of the National Advisory Council on Indian Education consisting of 15 members who are Indian and Alaska Natives appointed by the President of the United States from lists of nominees furnished by Indian tribes and organizations.
- That the National Council shall: 1) advise the Commissioner of Education with respect to the administration of any program in which Indian children or adults participate; 2) review the applications under this Act and make recommendations to the Commissioner with respect to their approval; 3) evaluate all programs of the Department of Health, Education, and Welfare, in which Indians can participate or benefit; 4) provide technical assistance to local educational agencies and to Indian educational agencies, institutions and organizations; 5) make an annual report with recommendations for the improvement of federal education programs.
- The Commissioner with authority to make available sums necessary to enable the National Council to carry out its function under this Section.

Part E - Miscellaneous provisions and amendments to Title V of the Higher Education Act of 1965.

Part E provides:

- That not less than 5% of the amounts provided in Part D of Title V of the Higher Education Act of 1965 be used for grants or contracts with institutions of higher education and other public and private non-profit agencies and organizations for the purpose of preparing persons to serve as teachers of children living on reservations serviced by elementary and secondary schools for Indian children operated or supported by the Department of Interior.
- An amendment to Section 706 (a), E.S.E.A. of 1965 to include a non-profit institution or organization of the Indian tribe as a local educational agency.

- A definition of "Indian" to include any individual who: 1) is a member of a tribe, band, or other organized group of Indians, including those tribes, bands, or groups terminated since 1940 and those recognized now or in the future by the State in which they reside, or who is a descendant, in the first or second degree, of any such member, or 2) is considered by the Secretary of the Interior to be an Indian for any purpose, or 3) is an Eskimo, Aleut or other Alaska Native, or 4) is determined to be an Indian under regulations promulgated by the Commission after consultation with the National Advisory Council on Indian Education, which regulations shall further define the term "Indian".

DULUTH NEWS

At a recent Johnny Cash concert in Duluth, Mrs. Mary Ann Walt, Area Director of the Indian Adult Basic Education Program and Treasurer of the Duluth Indian Action Council, presented Mr. Cash with an original Ojibwa necklace. This was given in appreciation of his many contributions to the Indian people.



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.

THE COALITION OF INDIAN-CONTROLLED SCHOOL BOARDS, INC.

....our aim is to take Indian education out of the political and governmental flux and establish it on a level whereby the American Indian can meaningfully and realistically control it through the substantial form theory....

Don Wanatee quoting Birgil Kills Straight

CICSB, a recently formed Indian organization is according to their latest newsletter "a mutual, self-help organization composed of Indian schools that have gained control of the educational processes within their communities. The chief aim and primary purpose of CICSB is to help strengthen the movement of educational reform and to assist Indian communities establish local control."

Birgil Kills Straight, Sioux, Pine Ridge, is the president of the organization. He is the president of the Red Cloud Indian school board on Pine Ridge and is Director of the Talent Search Program for his tribe. The coordinator for the organization is Don Wanatee.

The newsletter dated June 30th lists the objectives of the coalition and the officers of CICSB which includes Abe Plummer as Vice President and Sylvester Knows Gun as Sec'y /Treasurer in addition to Kills Straight as President. Schools now participating in the coalition or who support the coalition include the well-known Rough Rock School in Chinle, Arizona, in addition to such schools as T.R.I.B.E. in Maine, Rocky Boy in Montana, the Blackfeet Experimental Free Schools as well as the Oklahoma JOM Boards. Approximately 45 schools are listed in the newsletter as participants or supporters of the coalition.

For further information on THE COALITION OF INDIAN CONTROLLED SCHOOL BOARDS, INC. (CICSB) can be obtained by writing CICSB, Suite 1, 770 Grant, Denver, Colorado 80203. Telephone number is (303) 573-9016.

FOCUS: INDIAN EDUCATION - Staff and Acknowledgements

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FOCUS: INDIAN EDUCATION is written to provide current information on policies, programs, developments and educational opportunities involving Indian education on the state and local level. For additional information contact: Indian Education Section, Capitol Square Building, St. Paul, Minnesota 55101, Will Antell, Director. Telephone 612/296-3495.

focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

October 30, 1972
Volume 3, No. 8

TITLE IV OF P.L. 92-318

THE INDIAN EDUCATION ACT OF 1972

The Indian Education Act of 1972 in the Higher Education Act as Title IV was signed as law by the President in June of this year. However, this action by the President does not assure that the bill will be fully implemented. At the present time, the Act is going through the *chrybdis* and *syella* of office of budget and management and final presidential approval on appropriations for implementation. Some measure of success was achieved by the fact that appropriations for implementation of the bill for \$18 million dollars did gain approval from the proper appropriation committee authorities on Capitol Hill. (full appropriations would mean the bill would be funded at approximately \$200 million.)

The background for Title IV is interesting and may not be widely known by Minnesota residents. An important mover from the beginning of current Indian Education Legislation and continuing to show his interest and concern is the senior Senator from the State of Minnesota, Walter F. Mondale. Mondale served on the now defunct Indian Education Subcommittee chaired first by Senator Robert Kennedy and subsequently by Senator Edward Kennedy. Largely through the continuing efforts of these men is due the fact that Indian education will gain needed funds to continue the impetus of community control and to have an Indian Advisory Committee to the Office of Education.

The Kennedy-Mondale bill, a direct antecedent of the current public law dealing with Indian Education for 1972 was an outcome of the subcommittee hearings. Indian people from a variety of tribal and educational backgrounds testified as to the tragic state of Indian Education. Mondale as the honored speaker at the first National Indian Education Conference in 1969 held in Minneapolis brought some of these statistics to the attention of the conferees on a national level. Further, Mondale has shown his unwavering interest in Indian Education by working steadily on legislation that in the final muster would pass the scrutiny of Indian people themselves. To that end, both the offices of Senators Kennedy and Mondale requested assistance from Indian people themselves during the early writing of Indian Education legislation. Will Antell, among others, spent many weeks in Washington helping the Senator's staff sample Indian people's opinions on what should go into the legislation.

Hopefully, Indian children will benefit this year in the way of improved educational opportunity through Title IV of p. 1 92-318. Thanks goes to Senator Walter F. Mondale for his efforts on the behalf of Indian children.

FUNDING CUTBACK

by Richard LaCourse

WASHINGTON, D.C. — (AIPA) — The Nixon administration has ordered the budget for the Bureau of Indian Affairs to be slashed by nearly \$50 million for the coming year and a severe political storm may lie just ahead.

The BIA, the Interior Department's sole human resource agency serving a national ethnic community, will actually be spending less next July than during the present year on its Indian programs, which will be seriously affected both in terms of operating monies and personnel layoffs built into White House cutbacks.

Behind the BIA cutback is the signing of a Social Security bill in midsummer by President Richard M. Nixon, who both protested the increase in the federal budget deficit occasioned by the bill and warned that he would veto any further bills which increase the deficit and subsequent inflation by the "Deomcratic-controlled Congress."

Nixon also ordered his Office of Management and Budget in the White House to require all departments and agencies to trim their budgets by 10 percent to offset the deficit occasioned by the new Social Security Act.

The White House figure for the current year is an even \$1 billion in spending for all Indian programs by all agencies and departments. The total spending cut from Indian programs in the coming year, based on that public figure, may be as high as a full \$100 million. And the \$50 million BIA cut puts the White House halfway there.

Overall, the total BIA budget figure after next July 1 is virtually the same as for this year. This figure is deceiving, however, because \$70 million of that total amount will go for payment on the Alaska Native Claims Act under public law. And \$75 million will be reserved untouched for construction of much-needed roads on the nation's reservations.

Consequently, appropriations for all BIA programs in the coming year will be less than this year. Many programs will be forced to absorb funding cuts and personnel layoffs—in some surprising areas.

The staff of Indian Commissioner Louis R. Bruce, which prepared an "impact statement" on the cuts which lie ahead, reported in a confidential memo:

"(The new allowance) makes no provision for any improvements to Indian programs other than roads; does not provide for increased cost of operation due to inflation; does not provide for increased school enrollments; does not provide for increased welfare case load and cost increases; does not provide for protecting the natural resources remaining for the Indian; does not provide for any badly needed irrigation projects; and does not provide adequate funds for school construction.

Of the existing 37 separate BIA programs, 25 will have less funds next year. The single largest cut will be made in education, for \$22.5 million. The second largest cut of \$6.8 million will be taken from welfare and guidance

services. A third meaningful cut will be made in the construction of new buildings and utilities—schools, housing and other public facilities—to the tune of \$4.5 million.

According to the BIA's "impact statement," these key areas will be affected:

—Education: Eliminated will be the preschool child program serving 42,265 children, tribal summer employment programs for 22,000 Indian teenagers, and the Sioux Junior College program. Reduced will be all special programs benefiting Indian students in public schools through programs of special reading, home coordination, counseling and the like, and aid for Navajo Community College.

Terminated will be contracts with the University of New Mexico Indian Law Program, and Masters Degree Programs with Dartmouth University, together with the Universities of Georgia, Arizona and North Dakota.

Four large and yet unspecified boarding schools and several small institutions will be closed, and no Alaska Native children will be sent away to school in Wildwood, Alaska.

—Welfare and Guidance: All Tribal Work Experience Programs will be eliminated, and payments of general assistance and child welfare will be discontinued on next March 30.

—Housing: Construction of 32 new homes and repairs on 234 homes will be cancelled, and staff layoffs will number 10. Five BIA housing offices will be closed, and contracting, training and management funds will be reduced.

—Employment and vocational assistance: Closure of eight national field offices, seven area field employment assistance offices, the Solo Parent Training Center in San Diego, Calif, the Madera, Calif., and Roswell Employment Training Centers, and reduction of the Bismark, N.D., Training Center by one-third.

—Law and order: Closure of Roswell, N.M., Indian Police Academy and staff reductions of 20 personnel.

—Water Resource Protection: The current budget figure, \$1.7 million, will be retained for the Indian Water Rights Office rather than the publicly announced \$2 million figure, about \$200,000 will be trimmed from funds for operating and maintaining irrigation systems on reservations, and \$2 million will be eliminated from a budget for new waterways construction.

Cutbacks amounting to \$1.6 million are also slated for resource management programs in the areas of agricultural extension, credit, reservation programs, industrial development, real property management and appraisal, general trustee services and environmental quality services.

The BIA was already at work on the \$50 million budget slash, it was learned from the confidential "impact statement" memoranda, when Interior Secretary Rogers C.B. Morton addressed the National Tribal Chairmen's Association (NTCA)

in Eugene, Ore., on Aug. 7, during their annual convention. There Morton stated:

"Funding is the strongest indicator of commitment in government."

The Interior Department will doubtless be explaining this latest "indicator" to various Indian groups very soon.

INDIAN ADMINISTRATOR TRAINING PROGRAM UPDATE

The program designed to train American Indian educators as educational administrators is continuing its third year. The three universities that participate in the program funded by the office of education and the Bureau of Indian Affairs are Harvard University located at Cambridge, Mass., Penn State located in Pennsylvania and the University of Minnesota located in Minneapolis, Minnesota. The program at the University of Minnesota is administered out of the Bureau of Field Studies, St. Paul Campus at the University of Minnesota and has as its resident director, Will Antell, currently a Bush Fellow working toward the doctorate in educational administration at the University. Faculty members involved in the program are Dr. Charles Sederberg and Dr. Gary Alkire.

There are nine continuing students in the program. Lionel Bordeaux, *Dakota*, a candidate for the Ph.D. degree and accepted for the position of President of Spotted Tail Junior College in South Dakota is working on completing his dissertation. Gertrude Buckanaga, *Anishinabe* Minneapolis, is completing requirements for the masters degree in education. Mrs. Buckanaga hopes to complete her masters paper in November and will continue course work toward the Specialist degree in education administration. Chris C. Cavender, *Dakota*, from Granite Falls, Minnesota is a candidate for the Ph.D. degree in educational administration. He is continuing work on dissertation and additionally works half time as an admissions counselor for the University of Minnesota. Hubert G. Denny, *Anishinabe*, from Red Lake, Minnesota is working toward completing requirements in preliminary oral examinations for the Ph.D. degree in educational administration. Duveen Keene has completed her work toward the masters degree in education and will continue course requirements toward the Specialist degree. Mrs. Keene is from the Coon Rapids area. Ken Ross, *Dakota*, is a candidate for the Ph.D. degree in educational administration and hopes to complete dissertation requirements during the winter quarter. Additionally, Ross will work part time for the Indian Education Section, State Department in the area of Human Relations., Jim Ross, *Dakota* is continuing work begun last year in the administrators training program, and Hershel Sahmaunt, *Kiowa* is employed as Executive Director on a half time basis by the National Indian Education Association.

New students in the Administrators Training Program are Mark Cougar, Raymond Fougner, Betty Goss, Daniel LaForge, Jack Naylor, Al Picotte and Kenneth York. These people list various parts of the United States as their home area, are engaged in various aspects of graduate work and have varied tribal and educational backgrounds.

The American Indian Administrators Training Program can claim some degree of success in that former participants have taken administrative career positions in some aspect of Indian affairs.

Former participants are scattered across the country in a variety of positions. Persons who have remained in the State include David Beaulieu at Moorhead; Bob Powless at UMD; and Ted Mahto at the University of Minnesota.

AMERICAN INDIAN RADIO

Station KEEY, located in St. Paul hosts an innovative and needed program focusing on the interests of the American Indian population. The program begun in April of 1971 is known as American Indian Radio (A.I.R.) and was instigated because of the interest of Tom Kaye, an announcer at KEEY. Kaye was interested in establishing a program for American Indians and by American Indians. Hence, Billy Blackwell, Grand Portage *anishinabe* Chairman of the St. Paul Indian Advisory and an outstanding member of American Indian Movement was asked to help develop a pilot program for the station. Henry GreenCrow and Carl Decora assisted Blackwell and the three began broadcasting the weekly program. Decora has since left the program, but GreenCrow and Blackwell continue to bring items of interest to the Twin Cities area Indian community. The format for the program varies but items featured include Indian music from different tribal groups, interviews with Indian leaders, community workers and current events announcements in the Indian community. Additionally, AIR attempts to provide a needed service in informing the listening audience of various viewpoints on American Indians prevalent in the media. Discriminatory, prejudiced and biased statements may be made in newspapers, magazine articles, TV programs or movie portrayals. Blackwell (*Begundiz*) and GreenCrow (*Hagagaski*) attempt to give the Indian point of view in these situations. According to GreenCrow, notable guests recently on A.I.R. included: Artley Skenandore, *Oneida* currently Executive Director of the Minnesota Indian Affairs Commission; Eddie Benton, *anishinabe* Executive Director of the St. Paul American Indian Movement; Eddie McGaa, *Oglala Dakota* Assistant City Attorney; Harold White, *anishinabe* Assistant Director of Upper Midwest American Indian Center; Dennis Banks, *anishinabe* American Indian Movement, National Headquarters Washington D.C.; Raymond Lightfoot, BIA regional office, Minneapolis, Pat Lussier, *anishinabe* employment counselor, Upper Midwest American Indian Center; Woodrow White Eagle, *hochungra* among others.

A featured spot anticipated by faithful listeners is the well-known award, *Begundiz-Hagagaski* given to a person who in the opinion of the Blackwell and GreenCrow contributed appreciably to slowing the progress of American Indians in their fight for Indian self-determination. GreenCrow proudly claims American Indian Radio as distinguished for being the only weekly radio program in the State of Minnesota organized by and for American Indians. The co-hosts acknowledged the generosity of radio station KEEY in extending radio time to AIR and the Indian community. The invitation is extended by Blackwell and GreenCrow to submit questions, news articles, announcements or requests for air time by the Indian community. Telephone numbers are 224-4395 (Mr. Blackwell) and 223-4969 (Mr. GreenCrow) and keep tuned to A.I.R. at AM-1400 on your radio dial, Sunday evening at 10:00 p.m.

INDIANS DISCOVER EUROPE

An interesting trip was made recently by a group of *Anishinabe* university students under the guidance of UM Counselor, Barry Blackhawk. The students, members of the American Indian Student Association at the University of Minnesota took part in an eight week course in comparative government in Europe the past summer. Interesting parallels could probably be drawn regarding their discoveries in Europe especially as native Americans are weary of hearing who it was that discovered America! However, the trip was planned as part of the students' educational experience and as such was an innovative approach in providing educational opportunities for *anishinabe* students. The funding for the project was provided by the Bureau of Indian Affairs. According to Bonnie Wallace, Counselor Aide at the Consolidated HELP Center at 331 17th Avenue S.E., University of Minnesota the following students made the trip:

Rosalie Carlson, Minneapolis
Robert D. Taylor, Minneapolis
Linda L. St. Clair, Minneapolis
Jill Beaulieu, Minneapolis
Georgia Wettlin, Minneapolis
Barry Blackhawk, Minneapolis - Counselor
Aurelius J. Nickaboine, Mille Lacs Reservation
Lucille Garbow, Mille Lacs Reservation
Shirley Wallace, Fond du Lac Reservation
Muriel Peterson, Fond du Lac Reservation
Juanita Wallace, Fond du Lac Reservation
Gary Lussier, Red Lake Reservation
Maxine English, Red Lake Reservation
Vicki Howard, Leech Lake Reservation
Harold Goggleye, Nett Lake
Roxanne Fairbanks, St. Paul
Arthur Owens, Prairie Island Reservation
Larry Devlin, Rochester
Hattie Kauffman, Seattle, Washington
Cecilia Earth, Winnebago Reservation, Nebraska
Sylvester Sahme, Warm Springs Reservation, Oregon - Counselor
Dale Weston, Sisseton, South Dakota

The financing by the Bureau of Indian Affairs, approximately \$40,000.00, was for tuition, travel and other expenses.

Focus: Indian Education is a member of the American Indian Press Association and receives periodic articles from the AIPA News Service. Focus will upon occasion feature such articles. These will be known by the AIPA byline at the beginning of the article. AIPA will hold its annual Indian Press Association convention November 16-18, 1972 at the New Albany Hotel in Denver, Colorado.

ITEMS OF INTEREST:

Faculty additions at various colleges and universities include the following:

.....At Duluth, the University of Minnesota, Robert Powless is the Director of the American Indian Studies Program. Powless, candidate for the Ph.D. in Educational Administration at the University of Minnesota is currently completing his dissertation. An Oneida from Oneida, Wisconsin, Powless is married and the father of two children. Formerly, Powless directed project PRIDE at the University of Wisconsin, Stevens Point. He is on the Board of Directors, National Indian Education Association and the former president of the Graduate Student Association, at the University of Minnesota, Educational Administration.

.....At Moorhead, David Beaulieu assumes the position of Minority Studies Director. Beaulieu, Chippewa, is a candidate for the Ph.D. in Educational Administration at the University of Minnesota and is somewhat of a local authority on Little Crow. Prior to assuming the position at Moorhead, Beaulieu in addition to his work as a full time graduate student, found time to teach adult basic courses in St. Paul in the area of Indian history and he served as a consultant to Augsburg College. Beaulieu is married and the father of two children.

.....At the University of Minnesota, Morris branch, Duane Dunkley is the coordinator of Minority Students Program. Formerly, Dunkley served as a counselor to students at the University of Minnesota, Minneapolis. A Chippewa, Dunkley is completing a masters degree in counseling at the University of Minnesota. He is married and the father of two boys.

.....At Bemidji State College in Bemidji, Minnesota, Gerald R. Vizenor is Director of the Indian Studies Program. Formerly, Vizenor was director of the Title IV Intercultural-sensitivity for Training Program at Park Rapids, Minnesota. Vizenor, an early activist in Indian Affairs is a well-known author. His current work, a contemporary history is entitled; The Everlasting Sky and is published by Macmillan.

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.

THE PARABLE OF THE POWERFUL PEN

It came to pass that a young, slightly rotund man chanced to visit an island located in a large inland sea not too long ago. The young man, as young men will do, visited a small but charming gift shop perched invitingly near the dock wherein all visitors to the island must tarry. While perusing the wares displayed in the small gift shop, the man came upon a post card that seemed to depict an old woman drinking heavily from a handy bottle. Could the bottle be beer? and could the woman be an Indian woman? The young man because he loved his people looked askance at the post card and what it seemed to portray. The message, the young man told his friends later, is that of course old Indian women drink lots of beer and tourists love to buy these kinds of post cards to send back to their friends. In this way they can show their friends what the Indians are really like....

The question, the young man said, is what can we do about it?... We are after all here to visit, to eat, to laugh, to be jolly, to have fun, but certainly not to be self appointed censors of local gift shops. Still, went on the young man, it is a responsibility not taken lightly. We know that the post card will be taken in a wrong light, by at least a few people. Impressionable and ignorant tourists will laugh at the post card and say; "Yes, that is how Indians are, they drink alot." And consider, in the selection of post cards available to the impressionable and ignorant tourists there are none of old white women drinking what appears to be beer. But.....we could ignore it, maybe the post card will go away, and we can laugh, play and be jolly on this island and forget about the dignity of old Indian women.... However, the young man could not forget the post card, so he did what all young, responsible men do who love their people, especially their old people. He wrote letters expressing his disappointment, anger, chagrin to the proper authorities. What happened? Did the young man receive an answer? He did receive an answer. The letter muttered excuses, and replied that it was not the fault of the company printed on the back of the post card and it would be removed forthwith from the island shop. Soon the young man received a second letter from a lady on the island. She wrung her hands in the letter regretting the incident and avowing her love for Indian people and citing examples of her love.

The moral of the story is that sometimes it helps to complain to the proper authorities. Sometimes, just a letter artfully put, will rid small but charming gift shops of the pest cards meant to be harmless but in fact, demeaning to those American people called "Indians."

Epilogue: The story is true, the young man's pen was indeed as powerful as the proverbial sword, but the names are shrouded to protect the young man's becoming modesty.

FOR YOUR INFORMATION:

Focus: Indian Education congratulates American Indian Radio (AM 1400, KEEY Radio) for their respectable listening audience. According to polls conducted by the station, approximately 14 to 16 thousand people listen in each Sunday evening to co-hosts Billy Blackwell and Henry GreenCrow.

American Indian Movement is hosting its 3rd national conference October 23 through 26 to be followed by the AIM Wild Rice Festival. The Wild Rice Festival will be held at the Hippodrome at the Minnesota State Fairgrounds near Como and Snelling on October 27, 28 and 29.

The Indian Historian Press, American Indian Educational Publishers have books available about native Americans. Address orders to The Indian Historian Press, 1451 Masonic Avenue, San Francisco, California 94117. Available materials include The Indian Historian, a quarterly journal of information, history, poetry and book reviews. The magazine is now in its 8th year of publication and is edited by Jeannette Henry. Cost is \$6.00 per year.

The Weewish Tree, a magazine meant especially for young people is done with loving care and ought to be read by every young American child. The magazine, 6" by 9" is easy to handle and is recommended for classroom use. Cost is \$6.50 per year.

Textbooks and the American Indian is a professional evaluation of selected textbooks used in American secondary and elementary schools. Additionally the book includes the criteria used in evaluating the textbooks. Cost is \$4.25. Especially recommended for librarians and others who order textbooks.

Indian Voices: The First Convocation of American Indian Scholars is the written record of the first convocation of American Indian Scholars sponsored by the Historical Society and held at Princeton University in 1970. A valuable work because of its contemporary nature, it is available from the society for the cost of \$8.00.

Index to Literature on the American Indian: 1970 is a recent offering of the Society and is a source book of articles, books and literature works published during the year. The index is to be continued on an annual basis. The cost for this recommended work is \$12.00.

The Right to be Indian, Dr. Ernest Schusky is a monograph in its third printing. This book explains the difference between civil rights of American citizens of native descent and other American citizens. The cost is \$2.00.

A request for a complete listing of available materials can be made to the Indian Historian Press. All of the above materials are highly recommended to Focus readers.

Limited copies of American Indians: a checklist of current books compiles by Charles Townley of the National Indian Education Association Library Project are available at the NIEA office at 2675 University Avenue, St. Paul. The first issue includes a bibliography on the Chumash Indians. Please contact Townley at the NIEA office for further details. Telephone number is (612) 646-6439.

Sources of Materials about North American Indians is a selected bibliography prepared by Gail Ellis, *Oneida* a college student and library aide at the Institute of American Indian Arts, Cerrillos Road, Sante Fe, New Mexico 87501. The bibliography was completed during the summer of 1972 and is intended for new BIA librarians, native Americans establishing tribal resource centers and others wishing to locate Indian materials. Of special interest, might be the books, pamphlets and publications lists. Films are listed with addresses for locating them. The bibliography is apparently free from the above address.

The bibliography formerly available from the Indian Education Section Office of the State Department of Education entitled: American Indians, An Annotated Bibliography of Selected Library Resources, 1970 and compiled by the University of Minnesota Library Services Institute for Minnesota Indians, Will Antell, Director is undergoing a revision. The staff of the Indian Education Office is updating the bibliography, adding new materials and a new section on reference books. The timeline for the second edition of the bibliography is that it will be available from the Indian Education Office by December 15, 1972.

BOOK REVIEW

Jones, Charles (ed.), Look to the Mountain Top, Gousha Publications, San Jose, California, 1972 has a forward by Alfonso Ortiz wherein the title for this book is contained. The Tewa Pueblo, according to Ortiz frequently used the phrase, "look to the mountain top," to teach the young not to be discouraged by life's problems and to reach toward greatness. Some of the articles included in this book could encourage young people to attempt greatness. D'arcy McNickle recounts tales of those who "cast long shadows", Vine Deloria gives the "basics of Indian law" and Nancy Lurie tells of Indian women who have a "legacy of freedom". The articles are not all written by native American writers but several are and that's a change for the better in collections of this sort. The collection is meant to be in the nature of contemporary authors revealing the true Indian heritage. Part II beginning with useful maps and charts outlining early Indian tribes, cultural areas and linguistic stocks; Indian lands of 1972 and a chronology of Indian history beginning with ca. 15,000 B.C. to 1970; directions where to buy Indian arts and crafts; recipes and a selected bibliography of other media materials pertaining to Indians makes the book a good referent for teachers and others in classrooms. Cost is \$3.95.

HOME SCHOOL COORDINATORS -- WISCONSIN

It can be of great help to those working hard in the field of Indian education if they know that others are in similar situations. Therefore, the following list of Home-School Coordinators in the State of Wisconsin are listed for reader information. It might even be appropriate for Home-School Coordinators in Wisconsin and Minnesota to gather together perhaps to share ideas, to commiserate with one another and in any event to reinforce each other. The coordinator of the Home-School Program in Wisconsin is Freda Wright at Stout State University, Menomonie, Wisconsin. Assisting Ms. Wright is Richard Ackley currently completing requirements for a masters degree at Stout State.

Clyde Bailey
Lakeland High School
Minocqua, Wisconsin

Mrs. Mary Lou Gary
Bayfield Public Schools
Bayfield, Wisconsin 54814

Mrs. Alberta Baird
DePere Public Schools
DePere, Wisconsin 54115

Mr. Willard Bailey
Wisconsin Dells Public Schools
Wisconsin Dells, Wisconsin 53965

Allen Bear
Bayfield High School
Bayfield, Wisconsin

Douglas Miller
Bowler Public Schools
Bowler, Wisconsin 54416

Charles Connors
Ashland Public Schools
Ashland, Wisconsin 54850

Mrs. Joy Ninham
Pulaski Public Schools
Pulaski, Wisconsin

Conrad Dick
Wisconsin Rapids Public Schools
Wisconsin Rapids, Wisconsin

Eugene Poler
Crandon Public Schools
Crandon, Wisconsin 54520

Mrs. Patricia Doro
Webster Integrated Schools
Webster, Wisconsin

Joseph Rose
Senior High School
Ashland, Wisconsin

Mrs. Eileen Bearheast Fowler
Cumberland Public Schools
Cumberland, Wisconsin 54829

Mrs. Evelyn Smith
Seymour Public Schools
Seymour, Wisconsin 54115

Mrs. Valerie Fox
Crandon Public Schools
Crandon, Wisconsin 54520

Mrs. Dorothy Poupart
Elementary School
Lac du Flambeau, Wisconsin 54538

A listing of Minnesota Home-School Coordinators can be found in the May, 1972 issue of Focus: Indian Education.

BUREAU OF INDIAN AFFAIRS ADULT VOCATIONAL
TRAINING SECTION NEWS ITEM

Congratulations to the fifteen Minnesota Agency students who were attending school under the sponsorship of the Bureau of Indian Affairs vocational training program and completed their training courses during the months of July, August and September. Their names, the school they attended and their training objectives are listed below.

<u>Name</u>	<u>School</u>	<u>Course</u>
Adams, Alice J.	Wadena Vocational	Secretarial
Dowell, Marjorie	Itasca Junior College	Clerical
Grauman, Marc	Detroit Lakes Vocational	Auto Body
Backus, Diane	Ritters Beauty School	Cosmetology
Blixit, Betty	Itasca Junior College	LPN
Jahnke, Donna	Detroit Lakes Vocational	LPN
Morris, Linda	Itasca Junior College	LPN
St. John, Manuel	Bemidji Vocational	Carpentry
Sam, Sherry	St. Cloud Beauty School	Cosmetology
Van Wert, Leon	Detroit Lakes Vocational	Small Engines
Tibbetts, Judith	Detroit Lakes Vocational	LPN
Anderson, Jewell	Duluth Area Institute of Technology	LPN
Stone, Buelah	Minnesota School of Business	Secretarial
Susienka, Susan	Globe Business College	Fashion Merchandising
Green, Lillian	Vera Duane Beauty Academy	Cosmetology

We wish them the best of luck.

Submitted by:
Burton A. Rider
Acting Area Employment
Assistance Officer

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focus: indian education

Monthly Newsletter of the INDIAN EDUCATION SECTION

November, 1972
Volume 3, No. 9

ASSISTANT DIRECTOR OF INDIAN EDUCATION APPOINTED



"I am concerned not only with Indian education as we currently think of education; that is, from K through 12, but the equally important other phases of life including pre-school as well as adult education. It has been my experience that the adult anishinabe person in Minnesota is as desirous of educational opportunities as the traditional client. As Assistant Director of Indian Education for the State of Minnesota, I will attempt to offer opportunities for Indian people of all ages."

William Joseph Lawrence, *anishinabe*, Red Lake, Minnesota, was appointed Director of Indian Education on November 15, 1972. Lawrence is the former Director of Indian Adult Basic Education at the Bemidji Center. Lawrence brings a varied, rich background of experiences to the position. He is a graduate of Bemidji State College with the B.A. degree; the major field, Business Administration and of the University of North Dakota School of Law with the J.D. degree. While a law student, Lawrence researched tribal justice on the Red Lake Indian Reservation. His findings were incorporated in an article published by the North Dakota Law Review, Summer 1972 issue, Volume 48, Number 4, entitled "Tribal Injustice: The Red Lake Court of Indian Offenses".* Other experiences include extensive military and civilian activities. Lawrence served his country as a

* See page 5 for a synopsis of Lawrence's article.

United States Marine. He was commissioned 2nd Lieutenant on December 1, 1962, after having received formal training in the Officer's Candidate School in Quantico, Virginia. Further administrative experience in the military included serving as a platoon commander with responsibilities for perimeter defense in Da Nang, South Vietnam. During his military stint, Lawrence showed his interest in the courts by serving as a member of special military trials court and the military showed its confidence in Lawrence by assigning him Security Clearance up to Final Secret. Presently, Lawrence is a Captain of the United States Marine Corps, Active Reserves. His civilian experience included serving as an investigator for the law firm of Powell and Dessert, a claims adjuster, and as a law clerk for the same firm in Bemidji, Minnesota, from June to September of 1967. Lawrence, an enrolled member of the Red Lake band of Chippewa Indians, served his community as Industrial Development Director for the Red Lake Reservation Community Action Program from February to September of 1968. He was Executive Director of the Economic Development Community Planning at Red Lake. While serving in that capacity he drew plans and initiated projects for economic and community development of the Red Lake Indian Reservation.

While serving as Director of the Adult Basic Indian Education Program, Lawrence has presided over immense growth and opportunity for Minnesota Indian adults. An example of the service provided the Indian adults is that in a given period of two years, the Bemidji office helped approximately 348 people attain their high school diplomas through the GED program. Additionally, approximately 700 Indian adults received their drivers licenses, thus enlarging Indian people's scope of independence.

Anishinabe Arts and Crafts have resurfaced under Lawrence's able administration. Lawrence was responsible for writing a proposal to the Upper Great Lakes Regional Commission for funds to conduct an arts and crafts revival. The funds allowed Bemidji office staff to provide materials, teachers and a market for traditional *anishinabe* crafts. Eventually this project is to become self-supporting through a co-op type situation. Additionally, Bemidji area *anishinabe* adults are provided an opportunity for continuing education. Subjects such as bookkeeping, sewing, shorthand, typing among others, are offered to enable *anishinabe* adults to gain tools necessary to get and hold jobs. Approximately 1600 people took advantage of the total adult basic program. The continuing education section accounted for approximately 800 people. A majority of these people are reservation residents.

Whatever spare time Lawrence garners to himself is partially spent furthering his outdoor and sports interest. A well-known athlete during high school and college days, Lawrence still keeps active on the basketball court and baseball field when possible. Lawrence is a family man, is married to the former Judy Hagberg, and is the father of two delightful, lovely daughters.

Lawrence is a member of the National Indian Education Association, a former member of the Minnesota State Advisory Council on Vocational Education, and was a candidate for tribal chairman of the Red Lake Band of Chippewa Indians during the 1970 elections. Lawrence remains cognizant of family history in running for the chairman's office as his great-uncle Basil Lawrence served on the traditional chief's council on the Red Lake Reservation until he passed away two decades ago.

"Bill Lawrence will make a great Assistant Director of Indian Education in the State of Minnesota" says Will Antell, Indian Education Director, now on leave from the Department on a Bush Fellowship. According to Mr. Antell, Lawrence has proven his administrative ability in the past as Director of the ABE program. His deep and abiding interest in providing educational opportunities for Indian people of all ages in the state of Minnesota, is well known along with his personal integrity and keen interest in furthering the cause of Indian Education.

HE WALKED IN GRACE. . .

Ned Hatathali will be greatly missed on the national Indian education scene. His passing is mourned by many people and those who knew and admired Dr. Hatathali will miss his effective leadership in all aspects of Indian Education. Dr. Hatathali, in addition to serving his people as president of Navajo Community College, was a director of the National Indian Education Board. He was a founding board member of that organization. In addition to his many duties as a Navajo educator, Dr. Hatathali found time to offer his counsel and advise on many issues of national importance to Indian Education.

Yes, he walked in grace and will cast a long shadow for those who attempt to follow after him....





INDIAN
EDUCATION
SECTION
STAFF
ADDITION

Ken Ross, *Santee Dakota*, recently joined the staff of Indian Education at the State Department. Ross will work part time for the Section while finishing work toward the Ph.D. in Educational Administration at the University of Minnesota. The title for his dissertation is "The Relationship of Bilingualism to Selected Components of Indian Cultural Identity". In this study, Ross is attempting to ascertain the relationship between the ability to communicate in a native language and the degree of importance assigned to information about selected components of Indian culture among Indian students and adults residing on an Indian reservation.

His work for the Section will focus on working with the Johnson O'Malley committees. Presently Ross is reviewing by-laws of each JOM committee. He will attempt to clarify the position of the Indian Education Section regarding the format of each committee, the eligibility of board membership and voters. Additionally, he will clarify functions of advisory committees to the school board and the superintendent in each community. Presently the role definitions regarding the advisory committees to school boards and the superintendent appears to be unclear. Ross will attempt to define the outlines of a realistic role that advisory committees can play in advising the school board regarding program monitoring and reviewing JOM budgets.

Following the completion of this task, Ross will present the information to the Indian Education staff for comments, and the Minnesota Indian Education Committee at their next meeting. Following this presentation, the guidelines will be available to the JOM committees by January 1, 1973.

Ross anticipates visiting personally each of the JOM advisory committees in the coming months. Ross is somewhat of an expert on Johnson O'Malley as prior to his Minnesota residence he was the Director of Indian Education for the state of South Dakota. It was under his jurisdiction that a transference of control was made from the State Department to the United Sioux Tribes after a transitional period of one year. Ross will have office hours at the St. Paul office, 550 Cedar, on Monday, Tuesday and Wednesday. He can be reached by telephone at 612/296-6458.

ARTICLE REVIEW

Lawrence, William J., "Tribal Injustice: The Red Lake Court of Indian Offenses", *North Dakota Law Review*, Summer 1972, Volume 48, Number 4.

The article is a discussion of tribal justice as it is metered out on the Red Lake Indian Reservation through Red Lake Tribal Court. Lawrence begins his discussion with a brief historical statement regarding tribal courts, their establishment by an administrative act of the Commissioner of Indian Affairs in 1883 because the superintendent and commissioner of Indian Affairs determined they were practical and desirable. Two years later, Lawrence goes on to say, the Major Crimes Act of 1885 was passed, prompted it is thought, by the *Crow Dog* decision wherein a Sioux Indian's crime was ruled to be governed by tribal law and responsible only to tribal authorities. The *Crow Dog* incident revealed the differences between tribal justice and anglo justice. The Major Crimes Act covers the so-called ten major crimes. These offenses plus embezzlement of tribal funds and infringement of a few federal laws constitute the acts considered federal crimes of Indians against each other.

Following basic background, Lawrence discusses the background of the Red Lake Court of Indian Offenses. The date of organization plus the rules and regulations of the court are listed. Following the historical data, the tribal code of Indian offenses as revised by the Red Lake Band in 1952 is given. Lawrence calls attention to the inadequacy of the present code and calls for its immediate revision. The court make-up itself is thoroughly discussed. Items include the composition of the court made up of three judges all of whom are band members, education and training held by the judges, selection and pay criteria, the administrative problems, problems arising from lack of precedent primarily because of lack of records, the lack of an appeals system, alcohol problems, the tribal court's disregard of due process and its lack of independence which Lawrence calls its most fundamental problem.

Further items discussed range from unenforcement of court judgements, use of state law in trial court, or the non-use rather, labeled "ludicrous" by the author, to the lack of impartiality of judges labeled a serious problem by the author and the lack of incarceration facilities which consists of two cells in the basement of the police station. A very *au courant* problem raising its ugly head on the Red Lake Reservation, according to the author, is drugs. The author cites three drug-related deaths of juveniles last year as evidence. Other incidents are discussed pertinent to this problem. An interesting item discussed by Lawrence is the cultural and traditional influences on the court system at Red Lake. Lawrence says that "although it has been seen that the primary reason for establishing courts of Indian offenses was to prohibit certain tribal customs and mannerisms, ironically today they are defended principally on the ground that they preserve traditional ways. Whenever there is any talk or effort to reform or modernize the Red Lake Court, the traditionalists, those whom it benefits, are the first to the lines to preserve and protect the culture and traditions of the Red Lake Chippewas. This is amusing since a substantial amount of historical and legal research has failed to uncover any semblance of a pre-Anglo legal system of the Red Lake Band. It seems instead that the tribal

groups that defend the court on the above grounds, do so primarily to protect, or in some way justify, the court's incompetency." (p. 649)

Part four of the article is devoted to case studies to underline the argument Lawrence is making in the title of the piece. Following the case studies, is a discussion of the 1968 Indian Civil Rights Act which in essence added the Indian Bill of Rights to the Civil Rights Act of April 11, 1968. Lawrence discusses the implications of this act for the Red Lake Court of Indian offenses. His view is that the court's existence is hard to justify *in its present state* when considering the Indian bill of rights. Lawrence goes to the heart of the problem in this discussion by airing the tribal sovereignty argument. Any student of Indian affairs will recognize the components of such an argument. That is, tribe is sovereign within the borders of the reservation and is therefore the sole authority in determining the nature and power of its judicial system. The author holds that such an argument weakens when the facts are aired that all tribal legislation must first be approved by the BIA to become effective and foremost that the tribe could not exist without federal aid. Lawrence claims that these two facts alone cloud the tribal sovereignty issue. Further, Lawrence points to the band's adoption of a democratic form of government and its insistence upon possessing all the attributes of a democracy as a strong consideration when operating a court of justice. This is an important point to consider for members of the reservation. It is one thing to pay lip service to forms of democracy and another thing to have it in reality. Whatever choice people make is their decision but they should not delude themselves that they indeed are living under democratic rule if they in reality are not.

The author's conclusion discusses the irony of the situation wherein a court originally designed to eradicate the historic way of life of Indian people is now defended by many as a preserver of tradition. He states the need is obvious: to overhaul the Red Lake Court of Indian Offenses as in its present state it contributes to the deterioration of present day tribal life. The author recommends the present Red Lake Court of Indian Offenses should be replaced by an entirely new court independent of both the BIA and tribal pressure groups. Further, such a court should have increased jurisdiction over all tribal and federal offenses and sufficient authority to enforce its judgements. Staffing of the court ought to include attorneys both as judges and counsel and ought to make use of tribal members in all other positions.

A further comment seems appropriate at this time in regard to the above article, it has been said that any criticism of a present administration of a tribal government is tantamount to destroying tribal government. Lawrence has spoken to this criticism by replying with an allegory to current American politics. It is not considered unusual for some people to fight for a change in current United States government administration. American citizens engage in such activities at least every four years. Such people are called the loyal opposition. The same can be said for Indian people advocating a change in tribal administration. It cannot be said that such Indian people are destroying tribal government, rather they are the loyal opposition giving life to the belief that only an informed electorate can choose a government to truly represent them.

UPDATE ON RECENT CURRICULUM EFFORTS

Several excellent curriculum projects are nearing fruition. The project undertaken by the Minnesota Historical Society with the help of Indian people and directed by Vicky Sands is progressing nicely. Another project undertaken by American Indian Studies Department, University of Minnesota, under the direction of Roger Buffalohead, Acting Department Chairman, and funded by the Indian Education Section of the State Department of Education, is focusing on materials designed for K through Grade 3. Buffalohead is utilizing members of the Indian community in the researching and writing of these units. These materials will be finished in June of 1973.

Another project that is very exciting and can be useful to teachers in the classroom, contains materials pertaining to important *Anishinabe* treaties. The series consists of a group of excerpts from articles signed between the *anishinabeg* and the federal government between the years 1826 and 1854. Each excerpt has a fine illustration of an *anishinabe* person from that period. The series were created by Donald B. Murdock, *anishinabe*, Duluth, Minnesota. The series are to be used as an educational unit when studying state and American history, as a unit by themselves pertaining to *anishinabe* history and as an added bonus the excerpts are suitable for framing. The series is available in three forms: posters, slides or as a calendar.

Permission was given by *Bayshig*, the company producing the series, to reproduce in *Focus* the *Anishinabe* Treaty Series. An order blank with price information is included for the information of *Focus* readers.

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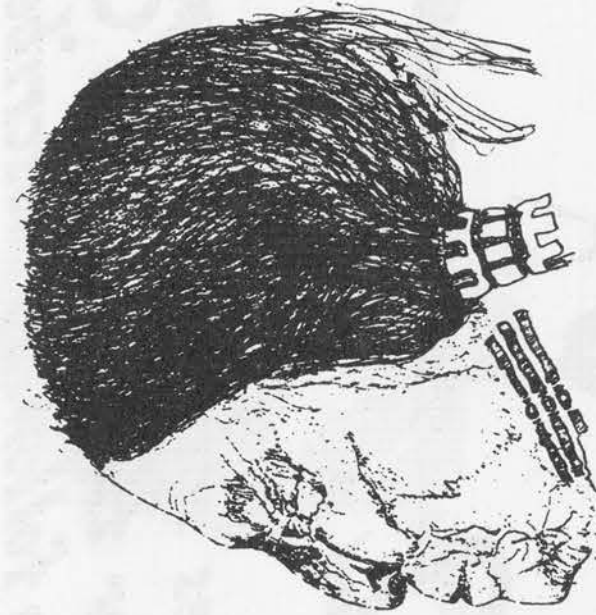
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Article 1.

TREATY with the Chippewa
1847

It is agreed that the peace and friendship which exists between the people of the United States and the Chippewa Indians shall be PERPETUAL ...



Article 11.

TREATY with the Chippewa
1854

...And such of them as reside in the right territory hereby ceded, shall have the right to hunt and fish therein



Article 2. *TREATY with the Chippewa* 1854

The United States agree to set apart and withhold from sale, for the use of the Chippewas of Lake Superior, the following described tracts...



Article 3. *TREATY with the Chippewa* 1826

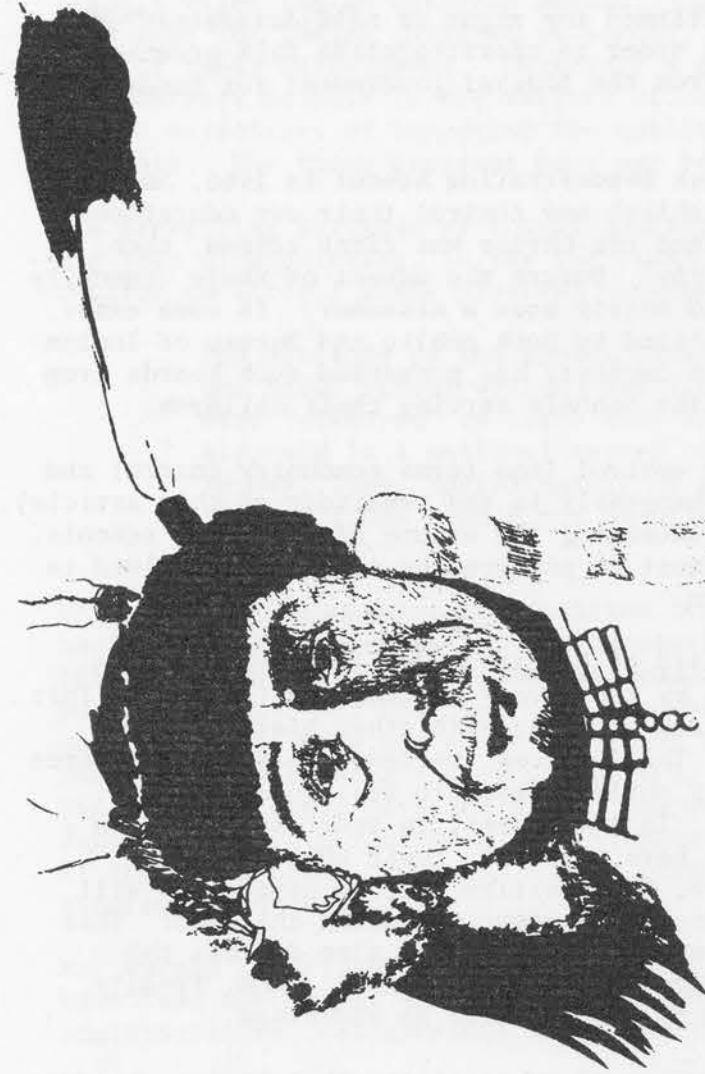
The Chippewa tribe grant to the government of the United States the right to search for, and carry away any metals or minerals



Article 5.

TREATY with the Chippewa
1837

gathering the wild rice upon the lands, the rivers and the lakes included in the territory ceded, is guarantied to the INDIANS,



Article 5.

TREATY with the Chippewa
1842

Whereas the whole country between Lake Superior and the Mississippi, has always been understood as belonging in common to the CHIPPEWAS ...

INDIAN EDUCATION: SOME ALTERNATIVES

by Andrew P. Lawson

Both Presidents Johnson and Nixon affirmed the right of self-determination for American Indians. Therefore, in order to operationalize this promise, Indian communities have contracted from the federal government for funds to administer their own schools.

Led by the establishment of Rough Rock Demonstration School in 1966, American Indian communities have moved to establish and control their own educational institutions. For the first time since the phrase was first coined, then, "Indian Education" has become a reality. Before the advent of these community schools, the term Indian education had surely been a misnomer. In some cases, Indian advisory boards have been utilized by both public and Bureau of Indian Affairs' schools. But their advisory capacity has prevented such boards from implementing significant changes in the schools serving their children.

With the implementation of community control (the terms community control and contract schools will be used interchangeably in the remainder of this article), several questions have been raised concerning the nature of community schools. Among these questions, the one that must be pondered by all those involved in Indian Education concerns segregation.

In 1954, in the historic Brown vs Board of Education decision, the Supreme Court ruled that segregated schools, by their very nature, are inferior. This decision did not mean that mixing black children with other black children would prevent academic achievement. The Justices concluded that when children are segregated racially, the minority child is made to feel inferior, and, therefore, is handicapped in school. In some cases, in order to establish contract schools, Indian communities have withdrawn their children from integrated public schools. Therefore, the question must be asked, how will segregated schools effect the academic achievement of Indian children? This question will be considered in my presentation. I will also discuss the efforts of institutions currently educating Indian children. And, finally, the arguments for and against community control will be addressed.

It has been well documented in any number of publications that Indian children do not do as well in school as white children regardless of the criteria for measurement. I see no need in reviewing these findings. We are all familiar with them. Several federally sponsored programs have been initiated to "compensate" for the deficiencies that Indian children supposedly bring to school with them. The Elementary and Secondary Education Act (ESEA), which identifies

Andy Lawson is Tsimpshian from the Pacific Northwest currently working on his doctorate at Penn State University. Lawson presented this paper at the Fourth National Indian Education Conference, Seattle, Washington, November 1-4, 1972. NIEA will publish all the papers presented at the Conference in monograph form. These will be disseminated to the Seattle conferees. Permission to reprint this paper was obtained from Mr. Lawson.

Indian children as financially handicapped, and the Johnson O'Malley Act (JOM), which has provisions to meet the special educational needs of Indian children are compensatory in nature and provide millions of dollars annually to the schools which Indian children attend. Despite all the money that is spent each year for Indian children in school, their performance still lags behind that of their white peers. Certainly a motivating factor behind the demand for contract schools is the failure of compensatory programs to meet their stated objectives of improving the quality of education available to Indian students. Why these programs have not been successful should be considered.

The prevailing attitude of school administrators toward compensatory education has been disappointing, to say the least. As Jerome T. Murphy discovered in regards to Title I funds provided through ESEA:

The attitude of the professionals who staff the state and local school systems was little different. They were "dismayed" to learn that ESEA was not general aid, and in a national survey of school administrators in May, 1966, approximately 70 percent stated that Title I funds should not be allocated on the basis of poverty.¹

Before writing compensatory education legislation, the authors of ESEA would have been wise to review the implementation of the Johnson O'Malley Act of 1934, intended, originally, to meet the unique needs of Indian students in public schools. It has been well documented that school administrators in public schools have not spent JOM funds for their intended purposes. All too often JOM funds are used exclusively for general fund support. Because the public schools have not had to compete for these funds, Title I and JOM funds have been perceived as entitlements, and, therefore, federal officials, if they were prone to do so, cannot bargain with states over improvements in program administration.

Mr. Murphy in describing federal administration of Title I funds could well have been describing the JOM program. While interviewing federal program administrators, he described their attitudes in this manner:

He (the program administrator) did not want to provide leadership nor did he view himself as a program "monitor" in the sense of being an enforcement officer. He readily admitted that he did not have the time to know what was going on in his states, and thus, was dependent on information supplied by state officials as to whether they were enforcing the law...²

This has been the attitude of the administrators of compensatory education programs. Federal officials and their state and local counterparts look upon federal compensatory funds, again, as entitlements and are only interested in making sure that the funds are allocated and spent. Therefore, rather than being compensatory in nature, these funds are often spent to provide fiscal relief for local school districts. "Therefore inconclusive evaluations (of compensatory programs) are politically acceptable, although they may provoke rhetorical wrath in Congress, and exasperation in the Executive agencies."³ It is quite clear, then, that state and local administrators have been able to manipulate the guidelines for implementation

of federal compensatory legislation. What Murphy describes as the role of USOE in administering federal compensatory programs characterizes other federal agencies administering programs for Indian students:

USOE is mainly responsive to its major constituency, the public school system. As a result, the Title I program administrators act as though their main constituency lies in the Congress and the state and local school officials, rather than among the poor people whose children the legislation is supposed to assist.⁴

Because state and local officials are insulated from federal control, they have no reason for following federal guidelines. Since states receive money intended for Indian children as an entitlement with no directive to produce a specified result, there is no reason for following federal directives. Meanwhile, thousands of ineligible children benefit from compensatory funds while an unknown number of Indian children go unaided. On the contrary, as James Guthrie and others discovered:

School resources are presently distributed in a manner which tends to reinforce existing patterns of inequality, inequality of knowledge, opportunity, income, and social standing. This is true despite an overwhelming belief on the part of the public that schools are the great social equalizer. It is true despite the fact that the constitution of almost any state stipulates that there shall be uniform standards of schooling for each child. It is true despite constant statements from public officials, well meaning laymen, and professional educators for the need for reform.⁵

So, the question as to whether or not schools could initiate "a new social order" through equalizing educational opportunities is questionable. What could be considered equal opportunity in itself would be difficult to measure. "Nevertheless, because delivery of educational services ultimately depends upon financing, it is generally agreed that a systematic relationship does exist between available dollars and program equality."⁶

Guthrie and Murphy argue, then, that compensatory education programs as currently administered, reinforce rather than alleviate existing inequalities. If integration of Indian students into the public school systems is the policy of the Bureau of Indian Affairs, evidence exists that it should not be the only alternative available to Indian people.

There have been some persuasive arguments against community control when racially segregated schools are the result. While practically all the literature written concerning racial segregation in community schools is based upon experiences in the black communities in urban areas, some of this literature is appropriate to our discussion.

Harold W. Pfautz writes that in its broadest sense, education can be defined as a part of the socialization process. And socialization refers to those transactions that take place between an individual and others and that are responsible for the achievement and maintenance of selfhood and society.⁷

The theoretical link between the community school concept and the educational process is that if the... schools were made more accountable to their clients, they would do a better educational job. This view is based on two assumptions: first, that accountability should be achieved through direct parental participation in the control and daily functioning of the schools; and second, that the schools should be predominantly, if not totally, (segregated)...⁸

Pfautz goes on to state that "direct parental intervention in the classroom is dysfunctional for the socialization process."⁹ He bases this statement on the premise that interaction outside of the home, free from parental intervention is part of the over-all socialization process. Transactions between pupils and their teachers, among peers, and between children and civic authorities are crucial to participation in the public sphere - on a job and in political life. These norms are learned outside of the home, and direct parental participation might threaten the ability of schools to teach and pupils to learn basic societal norms.¹⁰

In speaking directly to the issue of segregated schools, Coleman and his associates found that learning "readiness" takes place in the home. Therefore, one implication stands out above all. That schools bring little influence to bear on a child's achievement that is independent of his background and general social context; and this very lack of independent effect means that the inequalities imposed on children by their home, neighborhood and peer environment are carried along to become the inequalities with which they confront adult life at the end of school.¹¹ For equality of educational opportunity through the schools must imply a strong effect of schools that is independent of the child's immediate social environment, and that strong independent effect is not present in American schools.¹² And there is also another view from which related Coleman evidence can be perceived. The Report found that the socio-economic mix of students was more highly correlated with achievement than was per pupil spending.¹³ Re-analysis of the Coleman Report by Frederick Mosteller, Daniel P. Moynihan, Christopher Jencks, and others reinforces Coleman's original finding that the only significant gain in academic achievement takes place when low achievers are integrated with high achievers regardless of race or funds available for compensatory programs. Coleman concluded "that a pupil's achievement is strongly related to the educational backgrounds and aspirations of other students in the school..."¹⁴ The implication for Indian students, then, is that integration is a prerequisite for academic achievement.

Therefore, if Coleman's findings are true, segregated schooling will perpetuate gross and misleading stereotypes, and without direct interracial experiences, they will become even more exaggerated. The question is, then, can community schools convince their students that they have not been segregated because they are unable to compete with white students? Or are community schools to be subjected to constraints that will prevent them from providing an adequate education for their children? And, finally, there is some doubt that local Indian communities have access to the resources to provide adequate schools, for "power does not reside in the neighborhood, especially the power to provide the level of funds that quality education necessitates and which...public education systems have to date been denied."¹⁵ This raises the question of whether or not quality

education is the major issue in the push for community control of schools. Some believe "who" controls the schools is the major concern.

The demand for community control was born out of the civil rights movement when integration, demographically, was seen as impossible along with the realization that white school boards would never provide the necessary resources for minority children to succeed in school.

Thus there will be no significant institutional changes without accompanying economic and political changes in society and local communities. The community school concept today is less an idea than an ideology; it has become not only part of the rhetoric but even more significantly a part of the tactics of a social movement; and it is perilous to ignore its status and functions in this regard.¹⁶

At this point, I would like to turn to a definition of education in the liberal tradition.

No one who has read Alvin Toffler's book Future Shock can deny that the notion of relevant community is expanding ever more rapidly for more people from the order of the village to the order of the nation. And as peoples intermingle, they discover that they are fundamentally alike. Whenever social distance is reduced, individuals recognize their similarities. Basic differences between ethnic groups are cultural. Therefore:

The liberal commitment, in education as in other spheres, is to universalism. We approach liberal salvation as we move from the sacred to the secular, from Gemeinschaft to Gesellschaft, from folk society to urban society, from tradition through charisma to rational bureaucracy, the liberation from nature, achieved through science; liberation from bondage, achieved through law; liberation from myth, achieved through education; liberation from the past, achieved through commitment to progress; liberation from the confines of time and space, achieved through intellectual and physical mobility, through the good offices of the mass media...Secularization...and its concomitant rationalization may be good, or it may be bad, but it is our destiny...The passage from "traditional" to "modern" society...involves a complex set of changes in the organization of the society and in man's perspective on his society. There is a movement from identification with primary groups to identification with secondary groups, from social norms in which status is derived from inherited place in the order (ascription) to the function that one performs in society and how well one performs it (achievement)...¹⁷

If this is the liberal commitment it is not a reality for Native Americans, for they are treated particularistically and ascriptively, but are held to universalistic standards of achievement. Therefore, the liberal tradition in education, if it is the ideal, has not materialized. It follows, therefore, that with the advent of community control and, in turn, an increase by these communities in participatory democracy, a certain parochialization

of society will occur. The more power provided to people to make their own political rules, the more likely those rules are to be particularistic rather than universal.

For the following reasons, this country's social system has never been as secular in its operation as the norm of universalism implies: first, there is a persistence of ethnic identities, or cultural pluralism, despite attempts by schools, and other institutions to mold one "American" model; second, the American political system has never been as secular as assumed. Floyd Hunter presents conclusions quite to the contrary in his study Community Power Structure. His conclusions can be interpreted as identifying the existence of socialism in this country, not for the poor who would most benefit from it, but rather for the rich whose vested interests receive special considerations in the legislative bodies at all levels of government. And the schools reflect this conclusion:

Despite the prevailing myth that education is a secular institution, the history of the schools can, and should, be read as an example of creative tension between the particular and the universal. The standard compromise has been to create largely parochial structures while emphasizing fundamentally universal content...Unable or unwilling to commit itself wholly to the one choice or the other, society has managed, however improbably, to sustain both together.¹⁸

Therefore, those people in the past who have espoused quality education for American Indians have not been able to deliver it. And Indian communities no longer are passively awaiting good schools, for they have realized the real key to unlocking Indian potential is self-respect and the most feasible way for them to acquire it is to exercise responsibility in their own communities.

Indian people have learned that schools serving their children mirror the configurations of larger society. While schools are supposedly committed to eradicating class barriers, in reality, they reinforce inequality in both social and economic life. The question then arises, can contract schools overcome, not only the dysfunctional elements that seem to stifle most schools, but the stigma of racial separatism as well.

Ray C. Rist argues that some consider "the solution to the existence of differential treatment for students is the establishment of schools catering to only a single segment of the population. I regard this as being antithetical to the goals of education - if one views the ultimate value of an education as providing insights and experience with thoughts and persons different from oneself."¹⁹ This might be an ideal in a Utopian society. But today, in too many instances, Indian people cannot obtain an adequate school program for their children. Therefore, Indian parents demand the right to be different. The bureaucratic systems that now control education have insulated themselves from the communities that they are supposedly serving. Hence, a contract school should be seen, according to Alvin Toffler, as "an attempt to generate local variety in public education by turning over control of the schools to local authorities. It is in short, part of a larger struggle to diversify

education in the last third of the Twentieth century." 20

In summary, then, the objections to community control are:

- 1) Direct parental influence in school administration interferes with the over-all socialization process.
- 2) An all Indian school is not only racially segregated, but serves primarily a lower socio-economic class of student as well. Studies by Coleman and others have indicated that academic improvement for minority status students occurs when they are mixed with students from higher socio-economic backgrounds.
3. The power to provide adequate resources does not reside in the local community.
4. The demand for community control of schools is primarily political, not educational, in nature.
5. The commitment of community is parochial in an age when national goals should be oriented toward the universal.

In this presentation I have sought to explore why federal programs have been unsuccessful in equalizing educational opportunities for Native Americans. I have also discussed positions which are being taken against local control and why, in some cases, such positions are unfounded. Perhaps Toffler states it best:

Failure to diversify education within the system will simply lead to the growth of alternative educational opportunities outside the system. Thus we have today the suggestions of prominent educators and sociologists, including Kenneth B. Clark and Christopher Jencks, for the creation of new schools outside of, and competitive with, the official public school systems... Such competing schools would, he contends, help create the diversity that education desperately needs.²¹

1. Jerome T. Murphy, "Title I of ESEA: The Politics of Implementing Federal Education Reform," Harvard Educational Review, Volume 41, (February 1971) p. 38.
2. Ibid., p. 42.
3. Ibid., p. 44.
4. Ibid., p. 51.
5. James W. Guthrie and Stephen B. Lawton, "The Distribution of Federal School Aid Funds, Who Wins? Who Loses?," Educational Administration Quarterly, Volume 6, (Winter 1970), p. 42
6. Ibid., p. 48.

7. Harold W. Pfautz, "The Black Community, The Community School, And The Socialization Process: Some Caveats," in Henry M. Levin (ed.), Community Control of Schools (Simon and Schuster, 1970), p. 31.
8. Ibid., p. 30.
9. Ibid., p. 35.
10. Ibid., p. 34.
11. Ray C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," Harvard Educational Review, Volume 40, (August, 1970), 416.
12. Ibid., p. 417.
13. The Supreme Court of the State of California with commentary by William N. Greenbaum, "Serrano v. Priest," Harvard Educational Review, Volume 41, (November, 1971), p. 518.
14. Pfautz, "The Black Community, The Community School, And The Socialization Process: Some Caveats," p. 35.
15. Ibid., p. 38.
16. Ibid., p. 14.
17. Leonard J. Fein, "Community Schools and Social Theory: The Limits of Universalism," in Henry M. Levin (ed.), Community Control of Schools (Simon and Schuster, 1970), pp. 87-88.
18. Ibid., pp. 96-97.
19. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," p. 448.
20. Alvin Toffler, Future Shock (Bantam Books, 1970), p. 274.
21. Ibid., p. 274.

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Alvin Toffler. Future Shock. New York: Bantam Books, 1970.

Editor's Note: Mr. Lawson emphasized in a recent conversation that the remarks in the above paper are for discussion purposes only. In no way is the paper offered as a definitive statement on schools with Indian populations nor does it represent Lawson's position personally. Lawson believes that all positions currently being discussed ought to be presented in a factual and clear way to the National Indian community in order for Indian people to understand what is involved in the schooling process. Lawson believes that the present school system fails not only blacks and Indians but 22% of "their own students". It is his position that Indians ought to look with a clear, unjaundiced eye at the system presently extant. Only then can decisions be made regarding models for Indian Education.

. . . FROM THE MOUTHS OF BABES

It is said that often small children speak with wisdom not usually bestowed on their elders. A case in point occurred recently. A small, young, non-Indian girl child was playing with her even smaller brother in the yard one day. The boy asked his sister why Indians are called wild. Probably he thought that she being older would be able to tell him. The girl replied in this fashion. "See this yard, and see the swings, the sandbox and the toys. What if after you have been playing with them and having them for your own that someone would come along and take them away from you. They would say that, all of a sudden, these did not belong to you anymore, that these things now belonged to them and you could not use them or even stay in this yard anymore. Would you not be wild too?"

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POSITIONS AVAILABLE

Independent School District #94, Cloquet, Minnesota is accepting applications for the position of Coordinator of Indian Education. Applications should be addressed to Dr. Lewis W. Finch, Superintendent of Schools, 509 Carlton Avenue, Cloquet, Minnesota 55720.

Community Health Worker - Family Health Coordinator
Qualifications Include: Resident of South Minneapolis, low income, minority preferred, high school graduate or GED, but not required, knowledge of available Social Service.
Job Responsibilities: become acquainted with the families of the Community University Health Care Center, help find solutions to problems, promote comprehensive health care, coordinate services, follow-up, and be client advocate.
Applications are available at the Community Health Care Center located at 2016 16th Avenue South, Minneapolis. Telephone 333-2407. Salary range: \$4,500 - \$6,000 per year.

Health Interviewer: Car and drivers license necessary. A good percentage of time will be spent traveling in the State of Minnesota.
Responsibilities: Interview Indian families and personnel at health care facilities in reservation areas and collect health care data.
Salary: \$8,000 - \$9,500 plus mileage and *per diem* allowances.
Send resume to Indian Health Advisory Committee, 1925 Nicollet Avenue South, Minneapolis, Minnesota 55403. For further information call Charles Deegan at 332-7301.

Associate Professor on a 12-month appointment at new School of Social Work on the University of Minnesota, Duluth Campus. The position will entail both teaching and administrative duties related to the development of the Indian component of the graduate and undergraduate programs. Work will revolve around establishing school Indian community relationships and the designing of community projects centering on needs of Indian peoples in northern Minnesota. Considerable attention will be placed on the development of Indian-oriented curriculum within the social work program particularly regarding policy and social issues. Some teaching will also be involved. Graduate degree in social work or related field, knowledge of Indian communities, and some teaching experience and interest in program development are the basic qualifications. Indian person is preferred. Salary is open. If interested, send resume to: John F. Jones, Director, School of Social Work, University of Minnesota, Duluth, Minnesota 55812.

Extension Specialist in Child Development and Family Relationships at Colorado State University, Fort Collins, Colorado. Position is available January 1, 1973. A specific organization application form is required. Inquiries must be postmarked by December 15, 1972. Applications including transcripts of college course work, must be postmarked by December 30, 1972.

The purpose of this position is to provide leadership, guidance and direction in the development and implementation of extension programs in child development and family relationships, and to serve as a resource person in the subject matter field. The position operates under immediate supervision of the Head of the Department of Child Development and Family Relationships in the College of Home Economics.

Requirements include a Master's Degree in Child Development and/or Family Relationships or closely related field. Previous experience in Cooperative Extension programs is desirable. Ability to work cooperatively with others while taking essential leadership and initiative in program developments necessary. Respect for children and families of varying ethnic membership and socioeconomic levels is critical. Extensive auto travel in Colorado will be required.

Minimum annual salary of \$10,700. Appointee will hold academic rank at instructor level or higher, rank and salary to be commensurate with training and experience levels.

Benefits include twenty-four working days vacation annually; fifteen days sick leave with full pay annually; group life insurance; Federal Civil Service retirement; Federal employees health insurance; work injury benefits; travel insurance; salary indemnification.

For application forms and additional information contact Dr. D. Bruce Gardner, Head, Department of Child Development and Family Relationships, Colorado State University, Fort Collins, Colorado 80521.

Community Program Assistant (Civil Service) - Located at the University of Minnesota, Duluth Medical School. You must be a high school graduate. Experience in counseling of Indian students and other aspects of Indian education. Administrative experience desired. The person must have a long-standing interest in the education of American Indians. Relates well with Indian people. Person must be an American Indian male or female. Must have a long-standing reputation for identifying as an Indian.

Duties include serving as overall program coordinator of a newly formed program called Native Americans into Medicine. The salary is open.

For further information write: Native Americans Into Medicine, Medical School, University of Minnesota, Duluth, Duluth, Minnesota 55812, or call collect: 218/726-7579. Send applications with resume to the above address by December 1, 1972.

FOCUS: INDIAN EDUCATION - Staff and Acknowledgments

Editor:	Rosemary Christensen
Typist:	Eileen Patrin
Clerical Support:	Linda Madigan
Photo on Page 3 courtesy of:	Susan Edelstein

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focus: indian education

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Monthly Newsletter of the INDIAN EDUCATION SECTION

December, 1972
Volume 3, No. 10

WHAT'S IN A WORD?

It was in the paper, on November 5, 1972, in the Minneapolis Tribune. The article begins on page 1A and is continued on 4A. It is a human interest-type story entitled "Drugs End Veteran's Long Road From War". The story tells of a veteran who got tied up in drugs and ends his life by committing suicide. But what caught my eye and my indignation, was a remark made by a Dr. Boysen who is, according to the writer of the article, a Madelia medical doctor and the Deputy Coroner of Watonwan County. Dr. Boysen was called by Chief of Police Kilmer when the body was found on October 20th. Dr. Boysen said the following: "He was sitting on the floor like an Indian buck, feet crossed." My dictionary (Webster's New World Dictionary of the American Language, College Edition, 1966) page 189 defines *buck* as a male deer, goat, rabbit, etc. and under definition 4: *a young male: used contemptuously or patronizingly of a young male negro or Indian.*

How easy it is for people to slur people of another race. How easy it is to report it in a newspaper read by many people. How easy it is to reinforce stereotypes. How easy it is to let lightly trip across the tongue, condescending nouns such as "buck". Apparently, the doctor meant the young man was sitting as young Indian men may have sat. But he apparently did not think of young Indian men as men, but rather as "bucks".

Still, it is difficult to persuade the medical schools to include as required training for their students, human relations training so that men and women who leave their schools armed with degrees allowing them to practice medicine are also armed with knowledge of peoples different than themselves in culture, language and race. Perhaps then, doctors might not so carelessly use derogatory condescending words such as the infamous "buck" while carrying out official duties. Apparently, such usage seemed all right to the writer of the piece as he did not comment on its use or appropriateness. The thing that came through in the remarks made by Dr. Boysen was the *careless thoughtlessness* in slurring the Indian male person.

The old proverb that ends with the comforting words "this too shall pass away" begins to sound tinny to the ear as time passes on and still we are greeted on a Sunday morning with articles that on one hand attempt to stir sympathy for the war veteran's problems but on the other hand perpetrate slurs on other men; the irony is that Indian men are also veterans of all the wars this country has engaged in beginning with the Revolutionary War.

URBAN INDIANS

WASHINGTON, D.C. --(AIPA)-- The White House has created a special task force on urban Indians to look into urban Indian needs and how the Nixon administration should respond to those needs.

The new task force, whose members consist of assistant secretaries in the various departments of government, was created in mid-October. It has now begun a full review of the operations and performance of 13 urban Indian centers now receiving federal funding.

Bradley F. Patterson, Jr., White House special assistant on minority affairs, said the purpose of the review is "to determine the current effectiveness" of the centers and potential effectiveness with increased federal funding.

The task force will aim to determine further needs of Indians in urban areas, determine all available sources of federal funding from all agencies, and match these on an operational basis, said Patterson.

In the current fiscal year nine urban centers have received a total of \$525,000 in funds from the Office of Economic Opportunity (OEO), and four model urban centers have received \$880,000 from OEO, with an overall total of \$1,405,000.

Nixon administration policy to date has been to deal with off-reservation Indians in the general category of the urban poor, with assistance coming from agencies whose role is to provide services to the urban poor. These include such agencies as the Departments of Labor, Health, Education and Welfare, Housing and Urban Development, and OEO.

The administration view has been that many centers have not yet determined where they are going -- whether they would be advocate and referral centers for Indian clients seeking city and county assistance, or whether they should create duplicate services for Indians where city and county services are inadequate.

The White House task force was formed six months after the Bureau of Indian Affairs had prepared a study on urban Indians entitled "Eligibility for Federal Services." The study, completed in April, recommended that the BIA and the Interior Department reexamine the legal basis on which federal services had hitherto been restricted to reservations residents.

The BIA study was submitted to Interior officials, who had made no official public response to it by the end of October.

In August, meanwhile, the 9th U.S. Circuit Court of Appeals in San Francisco, California, ruled that the federal government must provide assistance to all Indians "throughout the United States" whether or not they resided on reservations.

Under the court ruling, any Indian may apply for BIA program assistance which ranges from welfare to educational and other social benefits. That ruling is presently binding only in Arizona, Nevada, Montana, Oregon, Utah and Washington.

FOR YOUR INFORMATION . . .

NITC, the National Indian Training Center sponsors courses on various subjects. In January, NITC will be offering the following courses:

January 16-18, 1973: Marketing Arts and Crafts. Purpose of this course is to provide the participant with skills which will help him recognize quality in craft products and on the basis of quality and other factors, be able to price all types of craft items. Tuition fee is \$75.00 per person.

January 8-12, 1973: Setting up and operating a small business. Purpose of this course is to provide a broad spectrum of information for those in business or thinking of going into business. Tuition fee is \$125.00 per person.

For further information on NITC, the courses offered or to be placed on the mailing list for brochures listing courses offered, please contact: NITC, Box 66, Brigham City, Utah 84302. Telephone number 801/723-8591, Extension 434.

The New York Times Book Review of November 5, 1972, Section 7, Part II, features several pages of books for young people on American Indians. Called "Indian Fact, Indian Fiction" and written by Dee Brown and Alan Cheuse, the articles review twenty-seven-plus books meant for the young. The Dee Brown review is interesting in that local author, Gerald Vizenor's most recent book, The Everlasting Sky, New Voices from the People Named the Chippewas (Crowell-Collier. \$4.95) is mentioned.

Chippewa Language materials are still available from the Department of Education, Division of Instruction. Materials consist of a teacher's manual, a tape cassette and a student's manual. Request these items directly from Percy Fearing, Language Consultant, Division of Instruction, State Department of Education, 550 Cedar, St. Paul, Minnesota 55101. Materials were developed in conjunction with the Chippewa Language Camp held during the summer and sponsored by the Indian Education Section, with the assistance of the Division of Instruction. The camp will be held again in the summer of 1973 and will be directed by Assistant Director of Indian Education, Bill Lawrence. The Chippewa Language Camp idea grew out of the intense interest of the section in fostering a helping climate for Indian children to gain a lasting interest in Chippewa culture as it is expressed through language. Will Antell, Director of Indian Education for the State of Minnesota, spoke to the issue of language recently by saying "Frequently, criticism is made of those Chippewa people who are unable, through no fault of their own, to speak the Chippewa language. Rather than just talk about the situation, I see it as my responsibility to attempt to provide help to Indian children who may wish to learn the Chippewa language."

A Bibliography of Nonprint Instructional Materials on the American Indian compiled by members of the Instructional Development Program for the Institute of Indian

Services and Research of Brigham Young University, has been recently issued. Availability of copies can be ascertained by writing to Brigham Young University Printing Service, Provo, Utah 84601. The bibliography appears to be extensive, covering media materials such as 16MM motion pictures, 8MM film loops, filmstrips, 35MM slides, overhead transparencies, study prints, maps, charts, audio recordings and multimedia kits. Hard copy and microform print instructional materials are not included. After a quick perusal of the bibliography, it appears that, unfortunately, cost of the materials has been omitted.

THE MENOMINEE

The following information is printed in its entirety in order that readers may inform themselves regarding the valiant fight Menominee Indians are engaged in presently to restore themselves to pre-termination status. As Indian people in the United States are such a small minority, help is needed on many fronts from people - Indian and nonIndian - who are friendly to the cause. If you can help the Menominees in any way, please contact Ada Deer at the address included in the body of the article. In any event, you can write your congressman and ask him to vote favorably on the Menominee Restoration Act.

The Menominee Restoration Act: Legislation To Rectify The Effects Of Termination Upon The Menominee Indian Tribe of Wisconsin

The tragic, widespread effects of termination upon the Menominee people cannot be fully told in these few pages. If you wish information in addition to this very brief introduction, please contact either of the following people: Ada Deer, Menominee Enterprises, Inc., Neopit, Wisconsin 54150; Joseph F. Preloznik, 520 University Avenue, Madison, Wisconsin 53703.

BACKGROUND

A BRIEF PRE-TERMINATION HISTORY OF THE MENOMINEE

Our ancestors, a peaceful Algonquin people, once occupied nearly 9 1/2 million acres in Northeastern Wisconsin and in the Upper Peninsula of Michigan. After a series of treaties, culminating in the Wolf River Treaty of 1854, our people were confined to an area of approximately 234,000 acres along the Wolf River in Northeastern Wisconsin. In exchange for the cession of the great majority of our land, the Federal Government promised to protect our land as trustee and to provide us with governmental services through the BIA.

By 1953, we had reached a point of relative prosperity. Although we resented the century of BIA paternalism, the economic situation of the Menominee was better than many other reservation tribes. We had reached the point where we were one of three Indian Tribes in the country who were able to pay for the cost of most of our Federal services. Because our reservation was located in a magnificent forest, we were able to develop a small lumbering industry which provided the basis for some employment and income. We had important assets: our forest was valued at \$36,000,000 and in 1951 we were awarded a judgment in the amount of \$7,650,000 because of mismanagement by the BIA of our forest land -- more will be said of this judgment below. Significantly, however, the modest prosperity was illusory: almost all individual Menominee were poor, our Federal services were not of the highest standard, our health, housing, and education fell far below national norms, and our stage of self-government was a tender, young one.

In brief, then, by 1953 we had reached a point where we could see the potential of full self-determination, although we had by no means reached the reality of self-determination. It was at this point that termination was forced upon us.

THE ENACTMENT OF TERMINATION

The bitter unfairness of termination can be fully appreciated only by an understanding of the means by which the termination legislation was passed. The passage of the legislation was marked, first, by making payment of our own money judgment contingent upon the passage of the termination legislation and, second, by a lack of consent by the Menominee people to the termination legislation.

We Menominee wanted a portion -- about \$5 million -- of our 1951 judgment, mentioned above, distributed among us on a per capita basis. Representative Laird and Senator McCarthy introduced a bill to authorize payment of our money to us. The bill passed the House, but in Senate Committee, the bill ran up against an amendment, sponsored by the late Senator Arthur V. Watkins of Utah. Senator Watkins made it absolutely clear to us that we would not receive our rightful per capita settlement unless we agreed to termination.

Senator Watkins, the architect of their termination legislation, then gave us a "choice" on termination. He spoke for 45 minutes to our General Council. He told us that Congress had already decided on terminating us and that we would not receive our per capita settlement until after termination. With virtually no additional information concerning the extremely complicated termination legislation, we were then given the opportunity to vote on the "principle" of termination. The vote was 169 to 5 in favor of the "principle"; this vote represented about 5% of our people. Of those who did vote, many believed that termination was inevitable, while others thought that they were voting only to receive their per capita settlement. Most of our people chose not to vote, as a protest against termination.

We then set about preparing our own termination plan, but our plan was emasculated by the BIA and by Senator Watkins. When we began to understand more about termination, a second General Council meeting was called: we unanimously voted against termination.

In spite of the improper device of tying our rightful per capita distribution to the termination plan and in spite of our opposition to the termination plan, Senator Watkins had virtually single-handedly cast the die. By 1961, the termination plan was approved by the Federal Government. As a final irony, we were forced to pay most of the heavy costs of effecting termination.

THE EFFECTS OF TERMINATION ON THE MENOMINEE

The long-term and short-term effects of termination on our people have been literally disastrous. We have lost most of our century-old treaty rights, protections, and services. Menominee Enterprises, Inc. and individual Menominee found themselves saddled with new, crushing tax burdens. All BIA health, education, utility, and medical services ceased. Since termination, there has not even been a medical facility or a doctor in Menominee County. The state has required us to renovate a substandard sewerage system, which had been installed by the Federal Government. Termination has turned Menominee County into a "pocket of poverty", kept from total ruin only by massive infusions of Federal and state aid.

The greatest detriment of all has been the loss, and threat of future loss, of our ancestral land. Even before termination was made final, the appearance of prosperity had faded rapidly, with the result that, by 1960, our Tribe was operating at a \$250,000 annual deficit; this was due in large part to the payment by us of the costs of termination. The financial picture became even worse after the termination legislation became effective. Because of the bleak financial picture, we had no recourse but to sell some of our valuable land; a large bloc of land was sold through a private developer, who has in turn sold the land to non-Indians. Obviously, the practice of selling our land in order to obtain working capital cannot continue forever -- it is like a person selling his furniture in order to make the payments on his house.

This is a story which is ultimately tragic, yet it is the true story of the Menominee people since termination. We have told how termination has meant the loss of treaty benefits, has pushed our already poor community further into the depths of poverty, and has forced the sale of many of our assets. Our community is being physically divided by the sale of our heartland to non-Indians. Moreover, the Menominee cannot escape forever the destructive psychological effects of living in destitution. The pride and self-image of the Menominee are threatened by poverty and lack of self-determination.

Thus, termination has transformed the Menominee people from a proud, largely self-sufficient Indian Tribe into a pocket of poverty, with an even blacker outlook for the future. This threatens the very identity of our people as an Indian community -- and this is an identity which we shall never willingly relinquish.

Our Wisconsin Congressional delegation has told us that legislation will be introduced to restore to the Menominee the benefits which were lost as a result of termination. Although the restoration legislation cannot undo all of the wrongs of the past, it is a very real source of hope to all Menominee -- and we think it absolutely true that all Menominee support the proposed legislation. A summary of the legislation follows.

SUMMARY OF PROPOSED LEGISLATION

The heart of the legislation is to restore the Federal Government's status as trustee of Menominee land and to restore to the Menominee the Federal services which were taken from us by termination. We are now engaged in continuing, widespread consultation with the Menominee people concerning this legislation and the legislation itself provides for elections; thus there will be no repetition of the lack of consultation which marked the passage of the termination legislation. The legislation also contemplates a Menominee-BIA relationship which provides the Menominee with the more autonomy than we had before termination, but which is still within the framework of relationships between the BIA and federally-recognized Indians. All private property rights, including the rights of non-Indians who have purchased our land, are protected by the legislation. A somewhat more detailed discussion follows.

Section 2 provides for a "Menominee Restoration Committee" which will be democratically elected and which will represent the Tribe in negotiating and effectuating restoration.

Section 3 repeals the termination legislation.

Section 4 requires the preparation of a Menominee tribal roll, consisting of Menominee who are on the "final" 1954 roll and their descendants.

Section 5 makes all Menominee on the membership roll eligible for Federal services to which American Indians are entitled.

Section 6, which is similar to the Indian Reorganization Act, specifies the nature of the governing body of the tribe after restoration. The section also specifies the nature of the corporate entity which will transact the business of the Tribe.

Section 7 establishes an election procedure by which the governing body of the Tribe and the corporate entity of the Tribe will be selected. Under the election procedure, alternatives will be presented to the Menominee people. One alternative will be continuing the existence of Menominee Enterprises, Inc., which is presently the business entity of the Menominee people.

Section 8 establishes a "restoration date", on which the important provisions of the Act will go into effect. On the restoration date, the new governing body will begin operation and federal services will begin. The restoration date will be approximately 13 months after the passage of the restoration act, so that there should be ample time to implement the restoration legislation.

Section 9 permits (but does not require) the Secretary to re-purchase, and hold in trust, land which was formerly within the Reservation. This section also authorizes the Secretary to hold in trust any land transferred to the Secretary from the Tribe or from any individual Menominee.

Section 10 permits the Tribe, after full consultation with the BIA, to manage the forest on a sustained-yield basis.

Section 11 protects water, hunting, fishing, trapping, and treaty rights.

Again, this is only a summary of the Menominee termination and the proposed Menominee restoration. Please contact Ada Deer or Joseph Preloznik if you wish any further information.

Prepared by: Menominee Delegation To Achieve Restoration (James White, Chairman of Delegation; Ben Miller, Chairman of Town of Menominee; Richard Dodge, Chairman of Board of Menominee Enterprises, Inc.; Ada Deer, Chairman of Voting Trust of Menominee Enterprises, Inc.; Sylvia Wilbur, Chairman of Legislative Committee of Menominee Enterprises, Inc.; Jerry Greeno, Officer and Director of Council of Chiefs).

Minnesota Indian Education Staff

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Bemidji Regional Office: Assistant Director, Bill Lawrence; Counselor Roger Aitken; Supervisor, Walter Christopherson; Guidance Consultant Erwin Mittelholtz; Indian Education Consultant, Jim Lawrence.
Duluth Regional Office: Regional Director IABE, Mary Ann Walt; Counselor Ruth Myers.

MINNESOTA JOM COMMITTEES

In nearly every school district receiving Johnson O'Malley monies, JOM committees have been established. These committees decide how the monies ought to be spent in the school district. Beginning in the January issue of Focus: Indian Education and in subsequent issues, articles will feature JOM committee members. For reader information names and addresses of JOM committees are provided.

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Due to lack of space, the complete list of JOM committees could not be included in this issue. The remaining committees will be published in a future issue.

FOCUS: INDIAN EDUCATION - Staff and Acknowledgments

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Typist: Eileen Patrin
Clerical Support: Linda Madigan

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focus: indian education

FEB 8 1973
B.J.

Monthly Newsletter of the INDIAN EDUCATION SECTION

January, 1973
Volume 4, No. 1



ANISHINABE LANGUAGE CAMP

The very successful *anishinabe* Language Camp sponsored by the Indian Education Section and held during the summer months, is scheduled for its second year. The camp will be opened from June 10 through the 23rd, 1973, at the Lutheran Camp located at beautiful White Earth Lake. Director of this year's camp is Bill Lawrence, Assistant Director of the Indian Education Section. Lawrence will accept 90 to 100 students and anticipates a staff of approximately 20 people. Applications can be made through the local Indian Education Committees in the Johnson O'Malley districts. Indian children interested in applying from the urban areas can apply to the St. Paul office of the Indian Education Section.

This year volunteers to act as additional staff are welcomed to submit applications and interviews can be arranged from January 15 through April 15. Lawrence, the Director of the project, or other staff at the St. Paul office will be available by appointment. Anyone interested in interviewing as a volunteer staff person may complete the application on page 2.

Anishinabe instructors and counselors will constitute the bulk of the staff with various members of the Indian Education staff helping out on an intermittent basis. Director Lawrence will be on the campus on a full time basis for the entire period.

The *anishinabe* language is seen by the Indian Education Section as an important part of the *anishinabe* culture. Past efforts at making language classes available to any Indian child wishing to learn his language have been skimpy at best. Antell, in his efforts to encourage the *anishinabe* language has made Johnson O'Malley funds available for this effort.

"Not enough effort was made by Indian leaders prior to our Section's efforts in attempting to make the language available to Indian children through various methods of instruction. I accept as one of my major responsibilities, an effort by our section to allow Indian kids the opportunities to learn an Indian language. To this end, I have encouraged Human Relations funds and Johnson O'Malley

funds be used to further this effort in the classroom and the Language Camp is another step in this campaign. Although many Indians of my generation cannot speak the Chippewa language due to circumstances beyond our control, still I can help the Indian kids growing up today."

Anishinabe Language Camp Volunteer Application

Date _____

Mr.
Mrs.
Name: Ms. _____

Address: _____

Telephone Number: _____

Age: _____

Background* _____

Any particular skill? _____

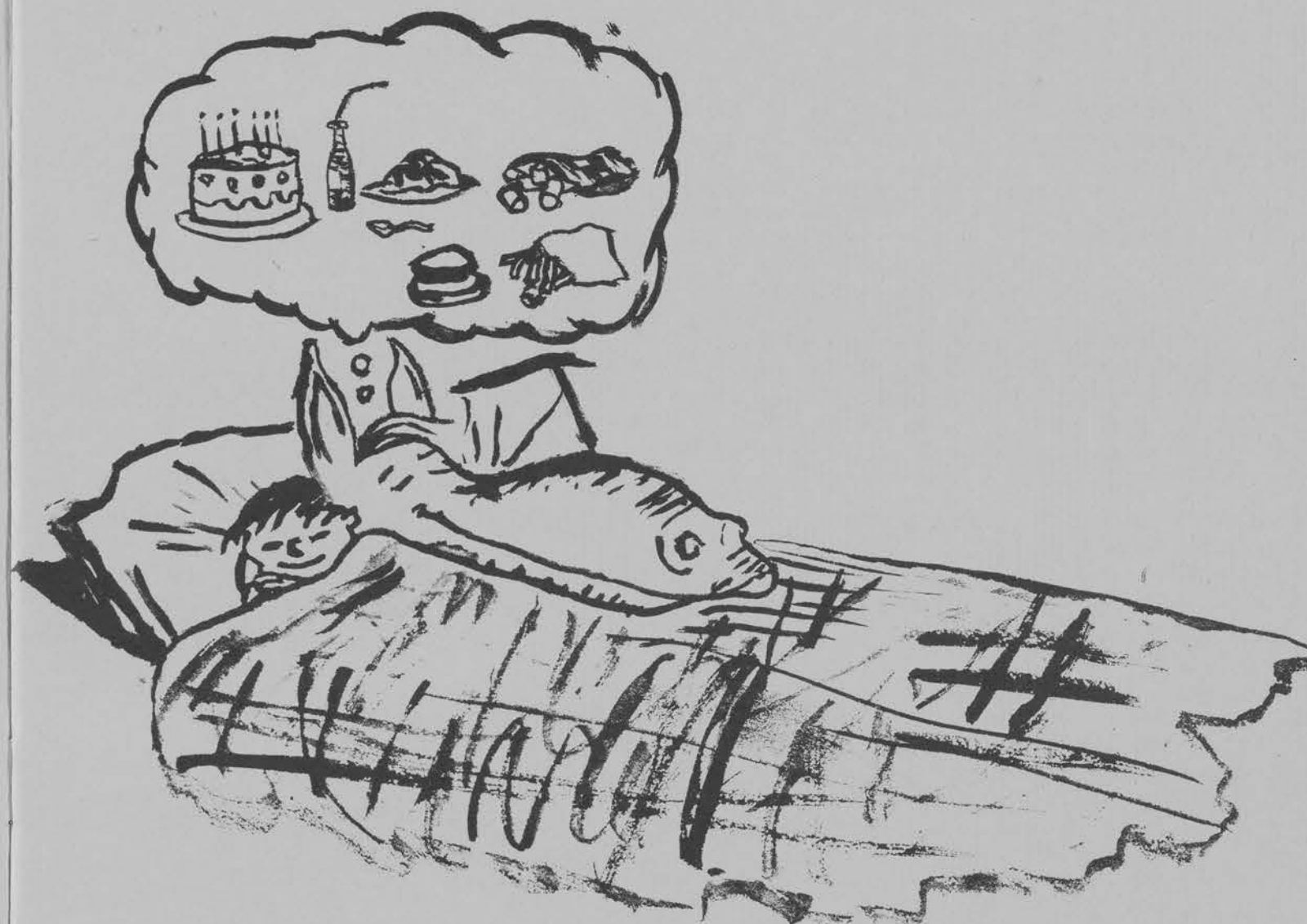
Dates available for an interview: (Between January 15 and April 15)

* Mention briefly background comments that will serve in good stead at a Language Camp.

Return to Bill Lawrence, Assistant Director of Indian Education,
Room 511 Capitol Square Building, St. Paul, Minnesota 55101.
Telephone 612/296-3495 or 296-6458.

INDIAN ART

Indian artists, especially those young in years continue to make delightful contributions to our visual images. This sketch was drawn by a young Menominee man: Pat Peters. Pat is 14 years old and attends the Menominee County Community School, Box 14a, Keshena, Wisconsin.



BOOK REVIEW

Durham, Marilyn, *The Man Who Loved Cat Dancing*, Harcourt, Brace, Jovanovich, Incorporated, New York, 1972

Cat Dancing is a *Shoshone* woman created by Marilyn Durham for a first novel effort. Actually it is a simple little cowboys and Indians thriller with some sex thrown in for interest. The hero of the story, a whiteman of the title who loved Cat Dancing, "bought" her from her father when she was 14, for two rundown horses and an old blanket. The sense of the story stresses that he bought her. Many words are thrown around before the simple ending wherein the hero dies a hero's death, the white woman is saved, her wicked husband is dead and we never really meet Cat Dancing. She died before the first page.

The words in between have all been heard before. Although Cat Dancing is vindicated at the end in a most satisfactory way from the lips of her brother, still for the better part of the 246 pages words such as squaw, whore, squaw-town, whoretown, beggars, stupid, march across the printed page. These words apply in one way or another to Indians. Most apply to the Indian woman of the title, Cat Dancing. The words smell. Such words are rotting around in hundreds of other books supposedly portraying Indian women. For the sake of a cheap plot, Indian women are again pictured as stupid, squaw, whores that lock out their children. Granted there are books that give the same image of white women but the point is that the books picturing Indian women in this stereotyped, heavy-handed, untrue way are plentiful, *derigueur* almost. At least white women portrayals in fiction get a fair shake now and then.

Will there ever be a book telling the "cowboys and Indians" section of this country's history with a true portrayal of the Indian women? How dreary is the never-ending stream of best-seller, the penny-cheap novels telling the story of the Indian women that exist in the overheated imaginations of aspiring book sellers. Money-changers, all.

The Indian woman is maligned. Always, she is as a whore. Always she is bought. Always she puts on airs "above her station". And finally, when the plot drones on to its inevitable finish wherein the white man dies a hero and the white woman looks off into the sunset, her virtue intact, it's the untrue, stereotyped, tainted picture of the Indian woman that sticks to the ribs. It matters not if at the end of the story the author restores lost virtue to Cat Dancing, or that the Indian son makes a satisfactory decision. What sticks with all the glut of garbage are the unwholesome, tainted words that have been used before in movies, novels, and history books. Once again, in a book published in 1972 destined no doubt to make the author a mint of money, the Indian woman is tarred and feathered with dung-heap words that continue to exist in the minds of the American public whenever it chances to think of Indian women.

Thanks to Freda Wright for lending a copy of *The Man Who Loved Cat Dancing*.

DULUTH YOUTH PROGRAM HOLDS BRIGHT PROMISE

Ray Murdock is Director and Billy Blackwell is Coordinator of a youth program in Duluth that holds bright promise of helping youngsters through the rough adolescent period. The program, all Indian staffed, is funded by the Department of Corrections and the Department of Health, Education and Welfare. It is designed for the Indian youth on four Indian reservations in northern Minnesota. These are Grand Portage, Nett Lake, Fond du Lac, and Mille Lacs. Blackwell states the objective of the effort is "to combat and attempt to alleviate the high rate of juvenile delinquency in northern Minnesota among the Indian youth." The means to this goal are to be achieved through a two-pronged program. First, four outreach workers are working with the youth; one to a reservation. An additional two workers are located in Duluth. It is their responsibility to become familiar with the law agencies and juvenile court system in the communities. They act as the juvenile's advocate during court sessions.

Secondly, juvenile delinquent prevention efforts are emphasized through various activities on the reservations and in Duluth. An example of the kind of program aimed at prevention is the Alternative School in Duluth. Students attending the school earn full credit from the Duluth Public Schools. Approximately 20 Indian high school age students presently attend the school. Two certified teachers teach academic subjects. Other subjects, however, are given equal billing. These include classes in Ojibwa dancing, singing, language, arts and crafts. The school is housed at 223 West First Street.

Other prevention activities include a boxing program in cooperation with the Fond du Lac reservation community held three days a week, athletic teams formed on the reservation areas for girls and boys with anticipated tournaments in the spring and youth groups on each of the reservations wherein classes in tribal structure and government are given. The youths are encouraged to make decisions regarding their own activities. One-to-one counseling is being provided the youth on the reservations as another measure in prevention activities.

The recently formed *Nimi-iding* Club is an activity popular with the youth in Duluth. At the December meeting of the club, five drums were present and approximately 100 dancers were participants. An activity, dear to the heart of Blackwell is the present effort to begin an AIR (American Indian Radio) program in Duluth similar to the one he and Henry GreenCrow activated in St. Paul. The Duluth AIR anticipates devoting a regular portion of its time to speakers of the Ojibwa language. As Murdock's special area of expertise is in the radio and TV media, such a program might well add a new lustrous dimension to the Duluth airways. Blackwell's ability to speak fluent Ojibwa, and his previous experience in the St. Paul radio program, augurs well for the venture.

AN IRA ISHAM MEMORIAL

On a bright, cold morning of December 8, during a regularly scheduled MIEC meeting, the members gathered at the Nett Lake School to honor deceased MIEC member, Ira Isham. As a small token of its respect, the MIEC had arranged to present a memorial plaque to the school. The plaque will hang in a prominent place in the small school that Ira Isham loved, where the children can see it daily and be reminded of the work in education a member of their community did during his lifetime.

A brief but moving ceremony was held during the early afternoon hours. Bill Blackwell, Sam Yankee, Herb Strong and Walter Drift were the drummers and singers. Mr. Drift, an 82 year old resident of Nett Lake, began by speaking to the people present in the Ojibway language. He spoke of death, the family, the spiritual aspects of death, on the ceremonial uses of the drum, and how long the drum would be used on this day. He announced it had been a year since Ira's death, therefore, the family could cease formal mourning. They could dance and laugh again. The dance held on this date would mark the end of the mourning period. Mr. Yankee spoke of Ira. He recalled how he and Ira served in the armed services, how Ira respected his community and he spoke of how on this day Ira would be honored with songs - Ojibway veteran's songs.

Children from the Nett Lake school, MIEC members and community people made up the audience of approximately 150 present. Warner Wirta and Bill Houle presented the plaque to Mrs. Ira Isham and the school. Wirta expressed regrets of the MIEC Chairman, Henry GreenCrow, who could not be present. Mr. GreenCrow sent a message via Wirta expressing his feeling of closeness to Ira Isham as Mr. Isham and GreenCrow's father attended school together in Tomah, Wisconsin. Wirta stated how he "felt so small compared to the men who have already spoken" and he spoke of his personally felt loss and the void in leadership left by Ira's death. Wirta read from the plaque listing Isham's years of service in education noting especially his service on the Nett Lake school board from 1960-66 and again from 1968-70. Following Wirta's remarks, members of the family, school board members, MIEC members and Virgil Wurr, Superintendent, danced around the drum two times. Billy Blackwell, alternate for Henry GreenCrow sang a beautiful rendition of an Ojibway veteran's song. His song asked that the Ojibway veteran return safely from across the waters while fighting for his country. A total of four veteran songs were sung by the men present.

Members of the community and family taking part in the ceremony were Ruth Isham, Peter Boney, Chairman of the School Board, Gary Donald, Clerk of the Board, Wally Olson, Virgil Wurr and Libby Boness. The community members were invited to participate in a powwow following the ceremony. The memorial activities took place in the Nett Lake School gym.

The following page contains the text of the plaque presented by the Minnesota Indian Education Committee, Henry GreenCrow, Chairman, to Mrs. Ira Isham and the Nett Lake School on December 8, 1972, at Nett Lake, Minnesota.

Ira Isham
Born March 24, 1917
Died October 11, 1971

Served on School Board
from June, 1960
to June, 1966
and
from July, 1968
to August, 1970

Served as Chairman
from November, 1962
to August, 1964
and
from July, 1968
to August, 1970

Served on Minnesota Tribal Executive Council
as Vice Chairman from 1970 until death

Served on Reservation Business Committee as Chairman
from 1965
to 1968
and
from 1970
until death

Served as Chairman of the Nett Lake Wild Rice Committee
from 1957
until death

Served as a member of MIEC
from beginning until death

Served as member of Minnesota Wild Rice Conservation Commission
from 1970
until death

Served as member of the Indian Materials Development Commission
Minnesota Historical Society
from beginning
until death

Was Nett Lake Village Constable
1950 to 1960

Became full time St. Louis County Deputy Sheriff
in 1960
Served until death

Served on Selection Committee for Indian Graduate Scholarships
from 1970 until death

Was appointed to Governor's Crime Commission in 1970
Served until death

Served as member of American Legion Post #480, Orr, Minnesota
from 1963 until death

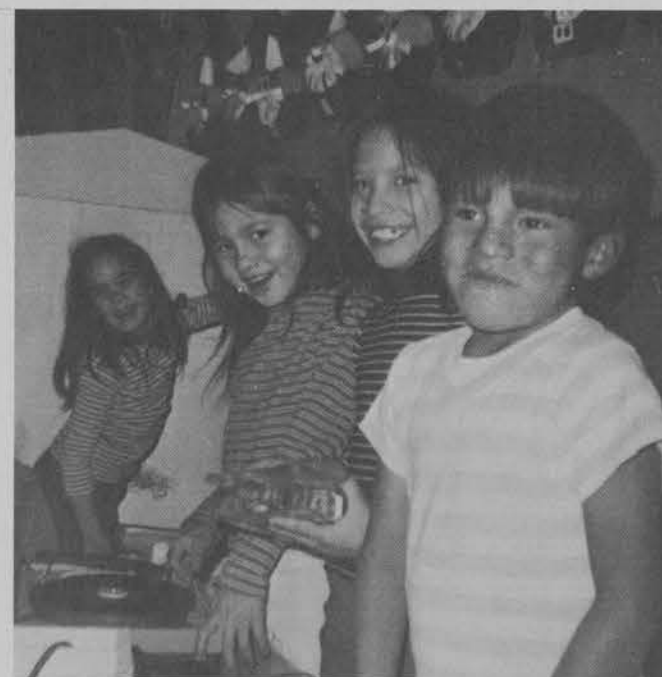


Mrs. Ruth Isham accepting memorial plaque from Minnesota Indian Education Committee Vice Chairman Warner Wirta



Mr. and Mrs. Sam Yankee at Memorial for Ira Isham

ANISHINABE KIDS AT NETT LAKE



"Singing"



"Ready to Dance"



"Resting"

LETTERS TO THE EDITOR

Occasionally, the Editor of Focus: Indian Education, receives letters of interest to all readers. The following letter was received on December 27; readers may wish to respond to Mr. Forbes' question. Letters of reply will be published in Focus.

It has pleased me very much that you are using the terms Anishinabe and Anishinabeg. On the other hand, I have become confused in the last two issues. If I am not mistaken you have commenced using Anishinabe as equivalent to Otchipwe (Ojibway) and not as equivalent to Indian in general.

According to every source I have seen Anishinabe (Nishnawbe) means "Indian" (or human being) and not specifically Otchipwe. For example, see Baraga's A Grammar and Dictionary of the Otchipwe Language (1882) pp. 142-143, as follows: *nind anishinabew* = I am an Indian. *Maiganishi-nabe* or *maiatawa-nishinabe* = a strange Indian. Et cetera.

Anishinabe has the same root as the Algonkin "Alisinape" (an "l" dialect), also meaning Indian, and as the Cree "Ayisiyiniw" meaning Indian (a "y" dialect). These terms, including Anishinabe, apparently really mean "human being" (literally, "two-handed standing creature") but by Baraga's time they were applied mainly to Indians, since other terms were available (such as "ininiwok") to apply to "men", and special names for the various other races and for each tribe.

Baraga gives (p. 49) for "Chippewa Indian" the word "Otchipwe".

As you doubtless are aware, most present-day words in Otchipwe beginning with "Anish" or "Nish" imply negative characteristics, i.e., anger, murder, rebuke, abortion, et cetera. I believe, therefore, (but this is my guess) that the "Nish" in Anishinabe is derived from "nij" (meaning "two") which in turn is probably derived from "nindj" (hand), because there are always two hands. The word for two in all Algonkian languages is *nij*, *nis*, *nich*, *nees*, *nisch*, or *ningh/ninch* (old Powhatan, old Algonkin).

Nape, nabe, and variations thereof (such as *ape*, *omp*, et cetera) refer to, according to Trumbull (Natick Dictionary), standing erect (the verb for which is *ompau* in Natick.) The word in Otchipwe for "I stand" is *nin nibaw*, so it would appear that nabe could be related, especially when the words for stallion and other he-animals usually incorporate "nabe".

(So "nabe" probably refers to the erect male penis as well, perhaps, as to humans standing erect).

"Nish" incidentally may also be related to "nishnoh", a Natick word meaning "every one".

The reason I have gone into all of this at some length is because I proposed in Akwesasne Notes (several months ago) that all Indians adopt the word "Anishinabe" to replace "Indian" or Native American. It was my hope that since anishinabe was one of the few native terms meaning "Indian" available it could be useful to us.

On the other hand, if the Otchipwe people in Minnesota are going to use anishinabe as a tribal or national name in place of Otchipwe, then my suggestion has no merit. So I hope that you will help me clear this matter up so that I can decide whether to use anishinabe or some other term (such as the Aztec word "mas-eh-wal-teen").

Thanks for your time.

Jack D. Forbes
Native American Studies
University of California, Davis

ITEMS OF INTEREST

. . . Higher Education. An attempt is being made by regional college and university Indian staff members to get together on a regular basis. The first meeting was held on September 23rd at the University of Minnesota. Roger Buffalohead presided at the meeting and summarized the purpose of the meeting as twofold: 1) to establish communications among the various programs and 2) to exchange ideas and information about curriculum development, student support services, and community involvement. The major theme of the September meeting was: American Indian Studies: Where Are We; Where are we going? Staff members in attendance included Harry Finn, Macalester College; Loye Link, Moorhead State; Gertrude Buckanaga, St. Catherine's College; Veda Stone, University of Wisconsin at River Falls; Arnold Oliver, University of Minnesota at Crookston; Jackie Steward, College of St. Teresa at Winona and Roger Buffalohead. Second meeting was held in December. Further information regarding this group's activities can be obtained from Roger Buffalohead, Department of American Indian Studies, 112 Social Science Towers, University of Minnesota, Minneapolis, Minnesota 55455

. . . Poets in the Schools Programs, sponsored by the St. Paul Council of Arts and Sciences has distributed its first work done by young *anishinabe* artists, poets, authors and photographers. It is beautifully done on brown paper and tied with a piece of string. The photographs are delightful as are the sketches that grace the pages of poetry, prose and yummy-sounding recipes. The excellent project is sponsored by many fine organizations, among them the St. Paul Council of Arts and Sciences, the National Endowment for the Arts and the Arts and Humanities Program of the U. S. Office of Education. Further information can be obtained from Molly LaBerge, St. Paul Council of Arts and Sciences, 30 East 10th Street, St. Paul, Minnesota 55101

. . . The February issue of Focus will feature articles on the Office of Civil Rights, HEW, and the work being done in various states through the Office; an updated report on the Indian Education Section activities for the past years; and a report on activities in the Grand Portage Elementary School. Reports on the excellence of this school have filtered back to the Indian Education office from many sources. Two Indian Education staff members will pay the school a visit in the upcoming weeks.

ORR HIGH SCHOOL INDIAN CLUB
SORA
(STUDENTS OF REDMAN'S AMERICA)



Bill Adams, David Morrison,
Dan Lumbar, Sid Whiteman,
Libby Boness, Gayle Donald,
Janeal Boshey and Millie Holmes



ANISHINABE MUSIC PROJECT

The following article was sent in the form of a letter to Will Antell from Paul Parthun, and is meant as an informal project report. Because the project is interesting and has replication possibilities, it is printed as an item of interest.

I thought you may be interested in a music education project I'm doing up here funded by the State College Board. Even at this early date, I am convinced the project will be very successful and I hope it can point to similar programs in other schools.

The proposal is a joint, cooperative effort between School Districts Nos. 38 and 435 and Bemidji State College. It is directed toward primary grade school children at the Chippewa reservation schools at Red Lake and Ponemah, Minnesota and at Naytahwaush and Mahnomen, Minnesota within the areas of Red Lake and White Earth Reservations respectively.

The project provides regular, innovative and professional programs in music education which are designed to take advantage of the inherent Chippewa musical culture, but also to stimulate interest in some aspects of non-Indian musical expression. The programs are offered to highlight the traditional aspects of Chippewa musical culture and to illustrate some similarities to non-Indian music.

Another aspect of the project is the utilization of student teacher trainees as in-service field teachers. Throughout the project, they will be engaged as instructors and performers in the field and will also participate in a class specifically designed to the teaching techniques of using ethnic music in classroom teaching. The class will be taught by the Project Director and will include ethnic and cultural studies. Such experiences will provide the skills, experience and impetus necessary for future teaching of minority children.

Equally important is the provision of skills to the classroom teachers in the schools themselves. From a workshop to be offered early in the school year to the conclusion of the project teachers will be provided with music education skills by Bemidji State College staff that will enhance their teaching ability and direct their interests for continued musical learning.

A list of the program follows:

Program 1. A workshop for classroom teachers in performance-teaching techniques of the recorder for implementation in their respective classrooms. Requires Bemidji State College Music staff and facilities.

Program 2. Subjects--the Chippewa flute, European recorder and transverse flute. Requires Indian performer, flautist and Project Director.

Program 3. Subjects--review: the Oboe and Clarinet demonstrated as solo and duo instruments. Requires two players and Project Director.

Program 4. Subjects--Chippewa percussion instruments (ceremonial drum, single and double-headed hand drum; ensemble performance of music for Indian flute, oboe, clarinet and Chippewa percussion.) Requires five players and Project Director.

Program 5. Subjects--Song in Indian life. Requires Chippewa singer and Project Director.

Program 6. Subjects--Percussion instruments continued; ceremonial drum, bass drum and timpani, hand drums and snare-type drums, rattles and shakers--Indian and orchestral. Requires two players and Project Director.

Program 7. Subjects--The Indian fiddle, the violin and cello. Requires two players and Project Director.

Program 8. Subjects--Violin, cello, Indian flute and drum in ensemble. Requires four players and Project Director.

Program 9. Subjects--Transverse flute, Indian flute, oboe, clarinet, violin and cello, with percussion ensemble. Requires seven players and Project Director.

All programs are designed as demonstrations and students will be able to handle the instruments and will be encouraged and instructed to generate musical sounds. Elementary principles of each instrument will be taught and students will be encouraged to participate. From the second program throughout the remainder of the school year, practical instruction on the recorder will be emphasized as a music-making vehicle. Participating staff performers will always be available for consultation and assistance during the scheduled contact periods.

But there are already by-products. I failed to find anyone to play the Ojibwa flute, so I taught a high school boy at Red Lake. He created such interest that I had to produce a design, so the instrument can be made and learned by others. It looks like a revival.

In addition, I am working on new instructional materials that will include this and other instruments for classroom use by Indian children.

As you can tell, I'm excited and optimistic about the project and I hope I can get funded again to continue it in other schools.

*Parthun's address is Bemidji State College, Bemidji, Minnesota 56601
Division of Fine Arts, 218/755-2915*

Minnesota Indian Education Staff

St. Paul Office: Director Will Antell; Consultant Ken Ross, Newsletter Editor Rosemary Christensen.

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

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

JOM COMMITTEE SKETCHES

DOUG FABRE is a JOM committee member from Waubun and resides in the Mahnomen School District #432. He is a member of the Minnesota Chippewa Tribe, has a B.S. in Elementary Education from Moorhead State college and has done graduate work toward a degree in Elementary Administration and Supervision. Community activities include acting as Chairman of the JOM Committee and Treasurer of the Human Relations Parent Planning Committee. Fabre teaches sixth grade in Naytahwaush and is the building principal in the school. When asked how the school's curriculum or other areas should be changed to benefit Indian children Fabre said, "It is important that children should receive the necessary curriculum that the State Department of Education requires, but it is also important that state requirements concerning curriculum be constantly improved. The curriculum should not be centered around textbooks, but instead it should be centered around the student, i.e., if there are Indian students, then their Indian culture should be emphasized. By Indian culture, I am referring to the Indian way of life. I am of the opinion that this can be done and the student will still be able to live in a white man's world." Mr. Fabre has served on his local JOM committee for a period of two years.

MRS. JAKE COYER is a member of the JOM Committee in school district #601, located in Fosston, Minnesota. Mrs. Coyer has served on the Fosston Committee for a period of two years. She belongs to the Chippewa Tribe. When asked how she would change the school's curriculum to better meet the need of Indian children, Mrs. Coyer replied; "I would like to see teachers helping the children in high schools where the children are not doing so good. I would like to see those children get more help -- I feel that's why there are so many dropouts as these children are having a problem getting their school work done and the teachers just will not give them enough help."



Everett Goodwin, Jr.

EVERETT GOODWIN, JR. is a JOM member from School District #162 located in Bagley, Minnesota. Mr. Goodwin has served on the JOM committee since September of last year. He is a member of the Chippewa Tribe, Mississippi Band. Goodwin is a graduate of Mahnomen High School and Wausau Technical Institute in Wausau, Wisconsin. Presently, he is a freshman at Bemidji State College. Goodwin serves his community as a Director for the Bagley Hockey Association Board. When asked how the school's curriculum could be improved regarding the needs of Indian children, Mr. Goodwin replied; "I think the Chippewa language should be added to all JOM funded schools to keep our cultural ties intact." Mr. Goodwin has four children in school.

ARCHIE L. VILLIARD is a student member of the JOM committee located in District #93 at Carlton, Minnesota. Mr. Villiard is presently serving his first year as a JOM member. He is a member of the Fond du Lac Band of the Chippewa Tribe. He lists as his extracurricular activities, the Indian Club, the Advisory Board and "B" squad football.

Further JOM Committee member sketches will be featured in upcoming Focus issues.



. . . Upper Midwest American Indian Center, 1113 West Broadway, Minneapolis Minnesota 55411, Telephone 612/522-4436, has reactivated its newsletter. The new editor is Theresa Flocken Jones. The newsletter is called *Dehwaywin* and appears on a regular schedule. Call or write editor Flocken for copies. The newsletter is free and provides a variety of information pertinent to "urban" Indians.



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Mr. Loren Fabre, Member
Waubun, Minnesota 56589

FOR YOUR INFORMATION

The Minnesota Indian Education Committee (MIEC) will meet on the second Friday of the month at the following locations:

- ... on Friday, February 9, 807 Northeast Broadway; Lee Cook, host
- ... on Friday, March 9, at 223 West 1st Street, Duluth; Mary Ann Walt and Duluth Alternative School, host.

A copy of the meeting agenda can be obtained from Henry GreenCrow at 511 Collins, St. Paul, Minnesota 55101, Telephone 612/223-4969.

AMERICAN INDIAN "TYPES"

WASHINGTON, D.C.--(AIPA)--There are five basic "types" of Indians, claims the Education Division of the Bureau of Indian Affairs.

James E. Hawkins, the BIA's director of education programs, and Thomas P. Hopkins, chief of the BIA's division of evaluation and program review, defined "five types" of Indians today in a May 1972 report on student disturbances at Chilocco Indian School in Chilocco, Oklahoma, which occurred last winter.

The following are key excerpts from the study, entitled "American Indian Rights and Recent Exercise of Them":

"The country individual has been described by social scientists in various studies. While our definition does not exactly fit that of others, it is somewhat similar. The country Indian is the individual who by behavior is closest to his tribal heritage and lifeways. In most instances, but nowadays not always, he resides in a rural setting. He has usually had little formal education and may be semi-illiterate.

"The semi-acculturated individual while still close to the tribal lifeways has taken on some characteristics of the non-Indian society. He frequently has a high school education and occasionally some college. He is literate and leads a stable life in an Indian or non-Indian community. He is a wage earner. He has friends and relatives among the country folk. He understands and to some extent participates in the non-Indian society.

"The professional represents the intelligentsia of American Indians. This individual possess a sophisticated and learned appreciation of his Indian heritage. Occasionally, he participates in tribal activities. They are artists, authors, college professors, government officials, educators, lawyers, etc. He uses the non-Indian system to uphold and express the rights of Indian peoples. He is usually a college graduate and has credentials to support his chosen profession. He is a distinct minority usually residing in a non-Indian community. His professional life may or may not be devoted to American Indian causes.

"The student is a contemporary American Indian adolescent attending an American high school, which may or may not be run by the BIA. He is from a traditional home on a reservation, one located in a small town situated close by a reservation, or a home located in an isolated Alaskan village. He may come from a home of any one of the above types. He may have attended several high schools located in different parts of the country. He is sensitive to racism and is frequently hurt by it. He talks with his peers and seems to communicate better with them than with Indian adults. He is unsure of where he fits in modern society. He is aware of his difference with all adults

"The activist is a young adult usually ranging in age from the late teens to early thirties. They are transient frequently being in Washington, D.C., on Monday; Oklahoma City on Wednesday; and San Francisco for the weekend. They are articulate, and generally know the non-Indian society better than the traditional tribal society. They change home addresses frequently. They usually have a high school education and often some college, but seldom are qualified

for a profession. They are very sensitive to racism, its manifestations, and deleterious effects on minorities. They are organized in groups according to a structure of the non-Indian society and use collective strength to be an advocate of the American Indian. The tactics they employ are patterned after those of other youth groups. Meaning, that they seldom stand on ceremony, are loudly outspoken and when funded by the government, church, or foundation, hire lawyers to develop class action suits which reflect their concerns. They are aggressive in a non-Indian sense. Though some may have started life on a reservation or in an Indian community, they have left this type of life apparently for good."

According to the BIA study, all of the five types "share some common traits." These are:

First, "a deep-seated commitment to American Indians in general but primarily to their tribe. If there is such a thing as an American Indian passion, and we believe there is, they possess it."

Second, "while they may share the American Indian passion, they still have difficulty expressing a limited, intertribal American Indian voice. Tribalism, unfortunately, prevails in the end. Yet they will seldom show their tribal differences in a public gathering at which there are non-Indians in attendance."

Third, "they have many common causes and may differ mainly in tactics but not in concern."

FOCUS: INDIAN EDUCATION - Staff and Acknowledgements

Editor: Rosemary Christensen
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Thanks to Dane Christensen, artist for miscellaneous sketches appearing throughout the issue.

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FOCUS: INDIAN EDUCATION is written to provide current information on policies, programs, developments and educational opportunities involving Indian education on the state and local level. For additional information contact: Indian Education Section, Capitol Square Building, St. Paul, Minnesota 55101, Will Antell, Director. Telephone 612/296-3495.

League of Women Voters of the U.S.
1730 M Street, N.W.
Washington, D. C. 20036

June 29, 1973

STATEMENT TO THE SUBCOMMITTEE ON INDIAN AFFAIRS
of the
HOUSE INTERIOR AND INSULAR AFFAIRS COMMITTEE
by
THE LEAGUE OF WOMEN VOTERS OF THE UNITED STATES
on
HR 7421 - THE MENOMINEE RESTORATION ACT

The League of Women Voters supports the Menominee Restoration Act -- HR 7421 -- because we believe that the responsibility for solving the serious problems now being faced by the Menominee Indian Tribe of Wisconsin is a federal responsibility. Passage of HR 7421 would restore to the Menominee those basic rights and services which they sorely need and which were terminated at their expense and without their full understanding. And, of utmost importance, it would restore their land, so necessary to their survival as the Menominee Indian Tribe of Wisconsin.

President Nixon declared in 1970 that "forced termination" was wrong, adding that its practical effects where the policy had been implemented were harmful. He sent a proposal to Congress to renounce, repudiate and repeal House Concurrent Resolution 108 of the 83rd Congress. Three years have passed since the President's message and such a bill has yet to be passed by both Houses of Congress. Passage of HR 7421 would be a major and necessary step in carrying out the Administration's stated intent of 1970. It would also reinforce the Administration's position that termination is wrong; it would allay the apprehension of many Indians who perceive termination as a real and imminent threat.

We urge the Subcommittee to bear in mind that while the Menominee seek to re-establish their trust relationship with the federal government, they do not want to return to the restrictive paternalistic policies of the past. It is important, therefore, that the Restoration Act allocate maximum control for planning and development to the Menominee. We ask the Subcommittee to amend HR 7421 to restore the reservation to trust status, and to do so effective upon enactment, rather than after a two-year delay.

Why does the League of Women Voters -- a non-Indian organization -- have any interest in the Restoration Act before this Subcommittee?

For years, the League has supported federal policies and programs that would enable all Americans to gain equal access to housing, employment and quality education, and that would equip Americans to disentangle themselves from the web of poverty and discrimination. Among the minority groups thus entangled are the American Indians whose problems have been largely ignored. Yet, the First Americans are an important, vital segment of American society. No history of this country's development would be complete without attention to their basic needs and development of the means to resolve them. At the 30th National League Convention held in May, 1972, the delegate body, therefore, added a new component to our national human resources position which states: "Support of equal rights for all regardless of race or sex, with recognition of the special needs of American Indians; action to combat poverty and discrimination and to provide equal access to employment, housing, and quality education."

League members recognize that the needs and concerns of American Indians are unique and deserve special attention. Covenants between Indian nations and the United States and subsequent statutes, Executive Orders and Acts of Congress have created a special trust relationship for Native Americans, leaving the federally recognized tribes primarily dependent on the federal government for community services. This unique status means that, often, Indian tribes have been untouched by social and economic benefits **legislated** in recent years. The services and assistance rendered by the Bureau of Indian Affairs and Indian Health Service do provide reservation Indians with some basic life support, yet the Indians are still plagued by the problems of inadequate housing, ominous unemployment rates and an educational system which is often hostile. All of these well-documented symptoms of deprivation, however, are overshadowed by the Native Americans' tenacious and lengthy fight to hold onto those philosophies, beliefs and attitudes that make them distinctly Indian.

Many problems which beset American Indians are due largely to shifting national policies. On the one hand, the federal government affirmed Indian tribal sovereignty and the pre-existing right of tribes to govern their internal affairs. Then on the other hand, a policy has evolved which has forced many Indians to move into the American mainstream with scant preparation. This topsy-turvy policy has been effected both through legislation and such policies as BIA's Relocation Program. In general the confused policies grew out of the belief of a relatively few individuals that Indians should not be the concern of the federal government, but rather that they should stand on their own feet and compete with the rest of Americans.

It was largely out of the belief that a final solution could be found for the Indian problem that the legislative base for the termination policy was established. In 1953 Congress passed House Concurrent Resolution 108, which called for the end of federal supervision over Indian tribes, and Public Law 280, which transferred the federal jurisdiction over law and order on certain Indian reservations to individual states.

Termination was brought to a partial halt in September 1958, but only after 6 tribes had their federal trust relationship abolished, including the well-known Menominee and Klamath Indian Tribes. Where implemented, the act and policy proved disastrous. Even today, the mere mention of the word termination inhibits some Indians from participating in activities such as running for a school board position, because they do not want to get their tribe in trouble; they do not want to be terminated. The threat of termination is an ever-present weapon in the hands of people who would like to keep American Indians in a status of less-than-full citizenship.

How do all of these general problems Indians have relate to the Menominee and their campaign to have their trust status restored?

First, termination is the name of the policy and practice which cut the Menominee off from a formerly thriving way of life. The government sought to abolish the historic trust relationship between the federal government and these Indian people, to put an end to the tax-exempt status of Indian lands, to relieve itself of the responsibility for the economic and social well-being of the Menominee Indians.

Second, the Menominee Indian Tribe of Wisconsin has become a symbol: a symbol of how Indians are unwitting victims of inconsistent and conflicting national policies in Indian affairs; a symbol of the determination and perseverance American Indians have to protect their own cultures and lifestyles, while at the same time benefitting from the fruits of life available in the United States.

Termination for the Menominee Tribe was precipitous. In 1953, the tribe requested that \$5 million of the \$7.6 million judgment they had won as a result of a U.S. Court of Claims case against the BIA for mismanagement of their forest resources be distributed in per capita payments to individual Menominee. Congress reacted and moved to make payment of that money conditional on termination of their trust relationship.

This decision to terminate the Menominee in 1954 was not based on a realistic appraisal of their chances to survive and compete with white, mainstream Americans, but on a superficial comparison of their "paper prosperity" with other, less prosperous tribes.

Most committee members are aware of the relative prosperity of the Menominee prior to the 1954 Termination Act: they were able to pay for most of their community services and had their own hospital. The surrounding timberland was their sustainer, providing employment opportunities and income to the Menominee. There was fishing in the Wolf River and in the beautiful lake waters.

Following termination, however, there was a rapid descent from a once stable and progressive Menominee economy to a state of impoverishment. It became necessary, from time to time, for Congress to make stop-gap appropriations to curb the tribal plunge into total decline.

Statistics can point out the dollars and cents burden the Menominee have had to shoulder in trying to raise revenue to pay for taxes when they were incorporated as Menominee County. Studies are full of the accounts of individual Menominee having to sell their precious land in order to cope with tax and bond obligations. But statistics cannot convey to us the day-to-day problems individual Menominee have had to cope with because there was no choice.

In real life terms, termination for the Menominee has meant that the tribal treasury has long since been depleted; they now must pay for water and utilities, the lumbering operation teeters on insolvency, the hospital is closed and the Menominee have been without a doctor or dentist for 11 years. Their children have to attend schools in neighboring Shawano County, which presents another set of problems. The high birth rate, coupled with a lack of employment opportunities, has forced many Menominee to receive welfare assistance. On top of it all, the Menominee point out in FREEDOM WITH RESERVATION that since termination they have had "less self-determination and control over their own affairs and must cope with more outsiders having decision-making power over them than was ever the case as a reservation tribe under Indian Bureau Administration."*

Despite all these debilitating handicaps, the Menominee have conducted a vigorous campaign these past three years to get legislation introduced in Congress that would repeal the 1954 Menominee Termination Act, restore to the Menominee federally-funded community services, funding, technical assistance and other forms of aid because of their status as American Indians.

The League of Women Voters urges quick committee action on the MENOMINEE RESTORATION ACT so that this session of the 93rd Congress will have time to pass HR 7421. Failure to pass this act would have disastrous effects on already strained relations between the United States and the First Americans. We commend the Subcommittee for holding hearings regarding the Menominee Restoration Act and would also like to take this opportunity to ask members of the Subcommittee and full Interior Committee to hold oversight hearings to discuss unresolved treaty rights questions and other pertinent matters which stand in the way of a meaningful working relationship between the federal government and Indian citizens.

*Deborah Shames, ed., Freedom with Reservation: The Menominee Struggle to Save Their Land and People (Madison, Wisconsin, 1972), p. 11.

July 17, 1973

Eldon K. McQuery
Director of Project Development
Citizens Conference on State Legislatures
4723 Broadway
Kansas City, Missouri 64112

Dear Mr. McQuery:

The League of Women Voters of Minnesota has a special interest in the health needs of the poor and the Indian citizens of Minnesota. In order to recognize and respond to the health needs of people, legislators must have available to them factual, current information and background material. We would encourage a program that would provide this service to the legislature.

Very truly yours,

Mary Ann McCoy
State President

MM:jm

cc: Senator George Conzemius

CC: Mary Ann McCoy
Gloria Phillips
✓ Helene Borg
Liz Ebbott
Office

focus: indian education

FEB 8 1974

BJ

January 30, 1974
Volume 4, No. 1

MENOMINEE RESTORATION ACCOMPLISHED!

The *Menominee* Tribe of Wisconsin is not taking time at present to celebrate their historic victory of the repeal of their termination status, signed into law by President Richard M. Nixon here December 22, because of the tight time schedule contained in their restoration act for beginning the actual process of restoration itself.

The *Menominees* met in Washington with Indian Commissioner Morris Thompson on January 3. Thompson has announced a meeting on January 19 of the *Menominee* General Council at St. Anthony Parish Hall at Neopit, Wisconsin. There all voting age members of the newly restored tribe will select nominees for seats on a new official body named the *Menominee* Restoration Committee. And on March 2 an election will be held to choose these members.

The *Menominee* Restoration Committee will, along with the Interior Secretary, then set up a tribal roll and the machinery to adopt a tribal constitution and by-laws, and elect a tribal council.

That's a tall order in a short period of time. On the historic act itself, Ms. Ada Deer, a principal *Menominee* figure in pushing for a reversal of the ill-starred *Menominee* termination through the U.S. Congress, sized things up this way after the President had signed the restoration bill:

"Although the termination policy of the 1950s has been repudiated as a disaster for Indian tribes, this is the first time legislation has been passed which would rectify the effects of termination. For two decades Native Americans have lived in fear of termination to the detriment of their right to autonomy and self-determination. For this reason, the *Menominee* Restoration Act has become a symbol of a renewal of faith in the federal government on the part of the tribes. More importantly, perhaps, the passage of the *Menominee* Restoration Act proves that our system of government can work and that justice can be obtained by working through our established institutions.

"To quote Mr. Antoine Waupochick, who over a decade ago attempted to convince another Congress that the *Menominee* termination was unwise: 'History records that the *Menominees* have been loyal to this government and have stood by their bargains when they relinquished land



to the United States. We think that your actions should be governed by a desire to see that history will record that Congress was loyal to the *Menominee* people.'

"The enactment of this legislation lives up to Mr. Waupochick's philosophy and to the philosophy of the democratic system of government in America when a small minority of only 4,000 people can change a federal law. With the signing of the bill our tribe looks forward to a future of self-determination without termination."

On the day President Nixon signed the bill into law in the White House, a presidential statement on the historic nature of the act was issued by the White House. Following is the full text of the Nixon statement on the significance of the *Menominee* restoration.

"The signing of H.R. 10717 (*Menominee* Restoration Act) represents an important turning point in the history of the American Indian people. By restoring the *Menominee* Indian Tribe to federal trust status, the United States has at last made a clear reversal of a policy which was wrong, the policy of forcibly terminating Indian tribal status.

"I indicated my strong opposition to such termination in my Message to the Congress of July 8, 1970. I continue to believe that the Congress should rescind the outmoded House Concurrent Resolution 108 of 1953 in which this ill-advised termination policy was first set forth.

"The case of the *Menominees* is a clear example of the unwisdom and unworkability of forced termination. Restoration is a particularly apt course to adopt in this instance because of two characteristics of the *Menominees*' situation. First, it can be argued that the *Menominees* did not willingly enter into termination. Secondly, unlike many other terminated tribes, the *Menominees* have remained a remarkably cohesive Indian group with their own government and have maintained a strong attachment to their former reservation land by preserving their land base virtually intact.

"I am also very pleased that H.R. 10717 incorporates one of the most important features of my legislative agenda for Indian people - authority to make grants to Indian tribal governments, upon their request, to carry out Indian programs administered by the Secretary of the Interior. I believe that the *Menominees*' experience with self-government indicates that this granting procedure could be a most useful one for them to have in dealing with the federal government.

"I join the national Indian organizations, the Congress and the public in expressing my pleasure and satisfaction at seeing this bill enacted. I especially salute the *Menominee* people and their leaders for their persuasiveness and perseverance in using the tools of the political process to bring about peaceful change.

"The legislative agenda in the area of Indian affairs is still a long and significant one. Many of the items on that agenda are recommendations

which I made fully three and one-half years ago. I am confident that the Congress will continue to move ahead with these tasks in the same constructive and bipartisan spirit which characterized the enactment of H.R. 10717."

AIPA News Release

Our best wishes go to our Menominee brothers and sisters on their long awaited restored status.

WALTER CHRISTOPHERSON RETIRES FROM INDIAN EDUCATION SECTION

Erwin Mittelholtz



Walter Christopherson, supervisor of Indian Education at our Bemidji area office from December, 1961 to December 15, 1973, has recently retired, having completed 12 years of service with the State Department of Education. Before he came to the State Department, Mr. Christopherson was a teacher and superintendent of schools for over 25 years, so he came to the department well qualified for a supervisory position in education.

During his 12 years with the Indian Education Section, Mr. Christopherson served well, giving guidance and direction to the JOM schools, working with school superintendents, principals and school boards on and near reservations.

Mr. Christopherson and his wife are spending these days living at their home on Big Turtle Lake, north of Bemidji.

The best wishes of the Indian Education Section are extended to Mr. Christopherson for his well-earned retirement. We will miss his wisdom, experience and knowledge.

MIEC SPONSORS OPEN FORUM

"Indian Education" was the topic discussed at the open forum sponsored by the Minnesota Indian Education Committee.

The planning committee responsible for the agenda, the list of speakers, the format and panel subject matter was not present at the forum. The committee consisted of Henry GreenCrow, Pat Bellanger and Skip Finn. None of these people apparently could find time in their busy schedules to attend the forum. A hardship was created by their absence as various people asked to speak did not have any advance idea of what they were to speak to except for the letter Finn sent out prior to the workshop. However, even with these drawbacks, the people who were there spoke out on their ideas for Indian education.

The forum was graced by the following members of the Indian community:

Roger Aitken	Bonnie Frazer	Fred McDougall
Clyde Atwood	Art Garbow	Betrice Mitchell
Rose Barstow	Mrs. Art Garbow	Letitia Mitchell
Elwin Benton	Cheryl Garbow	Erwin Mittelholtz
Don Bibeau	Everett Goodwin	Dave Munnell
Ben Blackdeer	Sy Gokee	Ray Murdock
Billy Blackwell	Nora Hakala	William Ray
Mike Burris	Hazel Hare	Maggie Sam
Rosemary Christensen	Patsy Hare	Jeff Savage
Paul Day	Marge Holmes	Delores Snook
Margaret Defoe	William Houle	Manuel St. John
Peter Defoe	Simon Howard	Dick Tanner
Shirley Defoe	Bob Kahn	Wally Ann Warren
JoAnne Donald	Larry Kitto	Werner Wirta
Andy Favorite	Judy Lausche	Dick Wolf
Vicki Favorite	Don LeGarde	Virgil Wurr
Kent Fitzgerald	Buck Martin	Vern Zacker
Duawyne Foster	Larry Martin	

Wednesday morning got off to a slow start because the scheduled moderator, Henry GreenCrow was not present. In the absence of temporary MIEC chairman Skip Finn, Rosemary Christensen began the meeting approximately an hour later than scheduled. As the scheduled members for the first panel were not present, the MIEC members in attendance were asked to sit in an impromptu panel. MIEC members Clyde Atwood, Bill Houle, Wally Ann Warren, Marge Holmes and the only scheduled panel member present, Roger Aitken, spoke briefly about the history of MIEC, and Aitken spoke to the issue of what MIEC could be given the proper staff and funding. Aitken is a former chairman of the committee.

The afternoon session was scheduled to present a group of people speaking on the role of tribal government in Indian education. Scheduled moderator Skip Finn was absent so Richard Tanner, JOM coordinator for the Minnesota Chippewa Tribe spoke in Finn's place. Tanner introduced the only scheduled member that showed up, Macalester student Mike Burris. Burris is also a newly elected board member of the National Indian Education Association. Don LeGarde employed by the Minnesota Chippewa Tribe

in the capacity of director of the local business development organization also spoke to the central issue. Tanner did a good job of moderating at a moments notice and he encouraged discussion by asking questions of various LIEC members in the audience. He asked if there were any problems in the JOM programs; members of the audience responding indicated satisfaction with JOM programs and its administration.

A later panel in the afternoon discussed the issue of advisory boards, the role they can and should play. Nora Hakala moderated the discussion; Vern Zacker of the Duluth Indian Advisory Committee, Dick Tanner and Wally Ann Warren were panel members.

The evening session had as its scheduled speakers Rosemary Christensen to speak on the Indian Education Section, what its function is and was, what it can do to further serve Indian people, and Elwin Benton, the Executive Director of the Indian Affairs Commission who spoke on similar issues regarding his organization. Mr. Benton and Ms. Christensen responded to questions from the audience.

The final session on Thursday concerned the "Wisconsin Approach" by Buck Martin. Mr. Martin, introduced by education specialist for the Bureau of Indian Affairs, Richard Wolf, is State-Wide Education Coordinator for the Great Lakes Intertribal Council, Inc. in Wisconsin. Mr. Martin outlined what Wisconsin has done in its endeavor to approach problems in Indian education with a unified voice. The Wisconsin approach focuses on an intertribal emphasis with representatives on a state-wide committee from every reservation, Winnebago communities and urban areas. Wisconsin Indians are in the process of having ten of their members recognized by the state legislature with funding for these members part of the package. Copies of legislation can be obtained from Mr. Martin at Box 5, Lac du Flambeau, Wisconsin 54538. Martin is a Stockbridge-Munsee from Eastern Wisconsin.

Following Martin's presentation, Bill Blackwell from the Duluth Indian Alternative School spoke on the need for an alternative school structure. Scheduled speaker Louie Boyd from the AIM Alternative School who had requested space on the agenda was not present for his appointed time slot; panel member Chuck Robertson was also absent.

Other speakers in the morning were Fred McDougal, Ray Murdock and Bill Blackwell of Duluth. They acted as an *ad hoc* group to speak on the recent spanking incident in the Duluth public schools that involved a 13 year old Indian boy. The audience agreed with the *ad hoc* committee that Indian people cannot condone corporal punishment in schools with Indian children. Some mention was made of Indian traditional practices in regard to child discipline. Many, many Indian people still practice the old ways, and therefore Indian children are unaccustomed to being disciplined in the manner that the white protestant anglo-saxon uses to punish his child. The old saying "spare the rod and spoil the child" is not held in much regard by Indian people. Discussion on advisability of

seeking a change in the school law which allows teachers and other school personnel to use "reasonable force" including physical force, was led by Ray Murdock. This item can be expected to surface at the legislative conference sponsored by the Indian Affairs Commission and other organizations in Duluth on January 11.

The afternoon of Thursday was scheduled to be used by the committee to review what was heard at the forum and to formulate these statements into answers to questions being asked of the committee: Why a committee? What form should the committee take? Who should fund? How should representation be administered? Although there were few committee members at the Brainerd session the members in attendance came up with the following conclusion based on the Wednesday-Thursday session.

A state-wide committee is needed to deal with issues on Indian education. There is a need for a new committee structure. There is a need for reordering of representation for portions of the committee. The new committee is envisioned in the following form (subject to approval by various Indian and state organizations).

There would be one committee. Within the committee there would be two or more autonomous groups. The Minnesota *Chippewa* Tribe's education committee (9 members) would constitute one branch. A group made up of urban representatives from Minneapolis, St. Paul, Duluth, plus areas not covered by tribal groups would constitute another. Still another might be a group representing Red Lake and the Sioux communities. One branch of the committee would not interfere with jurisdiction of another. This would not, however, preclude the entire committee acting on a state-wide issue or from asking and receiving support from each other on purely 'branch' issues. An analogy that can be used to describe such a committee could be the doctrine of the Holy Trinity (apologies to Catholics). Within the Trinity are 3 beings, equal to each other, but distinct persons with distinct characteristics. Still these entities are a total unit referred to by the faithful as the Holy Trinity.

Funding for such a committee needs further discussion but consensus indicates a state-wide source akin to the manner the State Board of Education, the Jr. College Board or the Board of Regents for the University of Minnesota is funded.

This model for a functioning, effective, state-wide committee is possible according to participants of the Brainerd session. Many details would need to be worked out. One detail discussed by MIEC members was the lack of input by Minneapolis-St. Paul people. It was pointed out that this area is the only one with an advisory committee that is not city-wide elected. Duluth holds city-wide elections for their advisory committee and the *Chippewa* Tribal Committee has a majority of elected members.

Two secretaries were in attendance at the meeting, Pam Jakes from the Indian Education Section and Faith Whitsitt from Don Murdock's program Native Americans in Medicine, Duluth, took notes of the proceedings. A tape recorder was used to assist the ladies in taking accurate notes. The proceedings will be organized into minutes of the Brainerd Education Forum and mailed to all participants.

UPDATE ON NATIVE AMERICAN COALITION MACALESTER COLLEGE

Macalester College is a liberal arts college with an enrollment of approximately 2000 students. The campus is located between the downtown areas of Minneapolis and St. Paul, Minnesota. Because of its liberal arts structure, Macalester offers degrees in some 25 disciplines. The college and its closeness to Twin Cities cultural events provide the student with an excellent opportunity to gain meaningful education.

Macalester, through its Expanded Educational Opportunities Program (EEO), has for the past several years offered minority students the chance to gain a college education. As one part of EEO the Native American program has recruited Indian students for the program, and provided them with financial aid, academic and social counseling, and cultural programs in an effort to upgrade their education.

EEO offers at least 10 full scholarships to new Indian students each year. Recipients are selected on the basis of financial need and their desire and ability to complete a college degree. Although the ACT (college examination) is required for acceptance to Macalester, letters of recommendation are strongly considered in the selection of our students.

The Indian counselor provides students with information and suggestions for academic improvement and is available at all times for discussion of any problems a student may have.

The Native American Coalition (Indian student organization) runs an Indian house on campus for cultural and social events. They are also responsible for the organization and implementation of Indian Week, an event which brings the students, their families, and the Twin Cities Indian community closer together.

For more information write to Ronald McKinley, Coordinator, Macalester College, St. Paul, Minnesota 55105, telephone (612) 647-6544.

MORRIS THOMPSON, ALASKA NATIVE, BECOMES 41ST COMMISSIONER OF INDIAN AFFAIRS

BIA NEWS RELEASE DECEMBER 4, 1973

Morris Thompson, 34, Athabascan Indian and native of the State of Alaska, was sworn in yesterday as Commissioner of Indian Affairs by Secretary of the Interior Rogers C.B. Morton to become the 41st and youngest Commissioner of the 141-year-old Bureau of Indian Affairs.

"Of all the people I have talked with about the complexity and challenge and role that we have in the Department of the Interior regarding American Indians, Morris Thompson has had the most universal grasp," said Secretary Morton as he introduced the new Commissioner of Indian Affairs to a Department of the Interior auditorium filled with Bureau of Indian Affairs employees, the Alaska and other Congressional delegates, friends of the new Commissioner from Alaska and elsewhere, and officials of the Department of the Interior.

He also pointed to Thompson's record in administering the complex facets of the Alaska Native Claims Settlement Act, which will put one-twelfth of the State of Alaska in the hands of Alaska Natives beginning early in 1974.

After taking the oath of office, Thompson said, "I accept this responsibility only because of the faith and confidence I have in this Administration, this Congress, and the many dedicated employees of the Bureau and most of all my faith and confidence in the Indian people of America."

He continued: "We have just endured some of the stormiest months ever in Indian Affairs. One positive result of this, however, is that this country now has a new awareness of Indian needs. With the positive actions being taken by this Administration and this Congress, and the emergence of strong Indian leadership both at the local and national levels, the climate is right for truly meaningful progress."

Thompson paid particular respects to Marvin L. Franklin, Assistant to the Secretary of the Interior whom Morton pointed out had taken the administrative control in the absence of a Commissioner of Indian Affairs. "Mr. Franklin agreed to accept this post and the reins of the Bureau at probably the most difficult period in Indian affairs history. During this time, he had the ability to see through the many distractions and helped the Bureau re-focus its attention on its primary mission - meeting its trust responsibilities and providing services to Indians."

Secretary of the Interior Rogers C.B. Morton earlier paid tribute to tribal leaders for their contribution to solutions for Indian problems.

Thompson was born in Tanana, Alaska, September 11, 1939. On March 1, 1971, he was named by then Commissioner of Indian Affairs Louis R. Bruce as the Alaska

Area Director of the Bureau. Thompson was the first Alaska Native to be Alaska Area Director and was the youngest man ever to be named to a BIA Area Director post.

Prior to his Alaska assignment, Thompson had served in the Department of the Interior as a special assistant for Indian Affairs to former Secretary Walter J. Hickel.

Thompson is married to the former Thelma Mayo, Fort Yukon, Alaska. They have three children.

STAFF CHANGES

William Lawrence, formerly Director of the Adult Basic Education Project located in Bemidji, Minnesota resigned from the State Department of Education, Indian Education Section effective January 19, 1974. Mr. Lawrence has been with the section for several years. Mr. Lawrence holds a degree from The University of North Dakota Law School and will apparently be employed in an organization geared to legal activity.

Larry Kitto, formerly Manager of the Anishinabe Craft Project will be the Regional Director for the Adult Basic Education Project. Kitto a former vocational school instructor is welcomed by the Indian education staff as a hard worker with a record of interest in vocational education. Kitto serves Indian vocational interests as a member of the Minnesota Vocational Advisory Council appointed to that body by Governor Wendell Anderson.

The following people are ABE instructors for the ABE Project.

Bemidji:

Robert Aitken	311 15th Street Bemidji, MN 56601	(218) 751-8527	Working at Cass Lake and Ball Club
Francis Brun	Box 16 Red Lake, MN 56671	(218) 679-3643	Working at Red Lake
Duane Goodman	Naytahwaush, MN 56566		Working at Naytahwaush
Roger Head	Box 99 Bemidji, MN 56601	(218) 586-2733	Working at Ponemah
Warren Heisler	1206 Buchmont Ave Bemidji, MN 56601	(218) 755-3970	Working at White Earth
Raymond Jones	Route #1 Box 230B Deer River, MN 56636	(218) 246-8152	Working at Ball Club
Ray Toutloff	28 Skyline Village Bemidji, MN 56601	(218) 751-1342	Working at Red Lake

Duluth:

Larry Anderson	Box 15 Alborn, MN 55720	(218) 345-9220	Working at Fond du Lac
Dellin Bakkum	Box 715	(218) 757-3417	Working at Nett Lake
Norman Deschampe, Jr.	Grand Portage, Minnesota 55605	(218) 475-2246	Working at Grand Portage
Cheryl Garbo	Star Route Onamia, MN 56359	(612) 532-3709	Working at Mille Lacs
Mary Strong	Star Route Tower, MN 55790	(218) 753-2891	Working at Vermillion Reser.

STAFF REPORT:

5TH ANNUAL

NATIONAL INDIAN EDUCATION ASSOCIATION CONFERENCE

Nora Hakala

The 5th Annual National Indian Education Association Conference was held November 13-15, at the Marc Plaza Hotel, Milwaukee, Wisconsin. The theme of the conference was "Education on Indian Terms!"

November 13, 1973 Tuesday:

Registration and attended meeting of State Directors

November 14, 1973 Wednesday:

Floyd White Eagle welcomed all participants in both English and his Native tongue.

Ada Deer, Vice-President of NIEA gave the official welcome from NIEA because Dillon Platero was held up due to a T.W.A. strike.

Milwaukee Mayor Henry Maier and Lt. Governor welcomed everyone and also gave politically flavored speech referring to Watergate.

Dan Honahni did an excellent job of introducing guests and telling jokes.

Legal Issues in Education - Discussed Native American Rights Fund and cases they are involved in regarding long hair, etc., in Colorado and Oklahoma. Very general information on law suits.

Some general comments made were: 1) Wheeler Howard Act unconstitutional; 2) Felt in many ways state educational systems worse than BIA schools.

Focus, January, 1974
Page 10

3) BIA schools must now go through due process before expelling Indian students; 4) Indians must elect own people to school boards.

A great deal of discussion took place regarding tribe and Indian organizations signing the U.S. Civil Rights 1964 Compliance Form. General feeling that one day that will be enforced.

The Title IV National Board was discussed with many feeling it is disgraceful and has to be changed.

Coalition of Indian Controlled School Boards - Main points discussed were JOM and representation on school boards. In regards to JOM discussed South Dakota, Nebraska and Oklahoma.

Discussed the Coalition Field Service Program and the fact that the field people will give on-site technical assistance on requests and could provide such things as a workshop on community development and legal services.

The coalition also provides testimony on various bills before the Legislature.

Some discussion of tests and how they are based on European culture and how there should be changes. However, no exact information.

November 15, 1973 Thursday:

General session - Wisconsin Indian of the year award went to Lorretta Ellis and Delores Banbridge (of Bayfield).

Special award to Veda Stone for her outstanding work in Indian education.

The new chairman of NCAI, Mr. Tonasket addressed the group. He stated NCAI will support NIEA and felt with more coordination could have been more effective on the last Indian education bills through Congress.

The next part of this general session was given to the three contenders for Deputy Commissioner.

Earl Barlow - Background: Born on the Blackfoot Reservation, attended Federal Boarding Schools, World War II Veteran, graduated from college in 1948. Work Experience: Worked 18 years on Flathead Indian Reservation, worked 4 years Indian Education Supervisor of Montana, and administered JOM monies. Presently superintendent of school at Browning, Montana. On Title IV: Supports concept of Title IV. Feels many people concerned because it provides funds for non-reservation Indians, feels critical weakness of Indian people unable to unite. On Federal Constitution: Feels we should get the Federal Constitution changed to recognize distinct cultural difference of American Indians. Feels this would protect our special status.

Bill Demmert - Background: Spent first 36 years of life as traditional Tlingit in SE Alaska. His mother was Sioux and father Tlingit. Got B.A. degree from Seattle, Masters from University of Alaska, has an Ed.d. degree from Harvard University, Title IV - September, 1970

Focus, January, 1974
Page 11

while on the East Coast read draft of new laws. Worked on bill for two months. January 1971 meet with Kennedy and Mondale with new draft. March 1971 worked as a consultant in the Senate. Title IV became law at same time he went to work at Office of Education. Discussed various parts of Title IV. Personal priorities: a) policy board at national level, b) comprehensive needs assessment, c) parent based early childhood program for those from prenatal to age 3, taking care of emotional, physical and intellectual needs.

John Wade - Background: Born and raised in South Dakota and went to school there. B.A. degree from Aberdeen North State College. He is working on Ph.d. at the University of Minnesota. Work Experience: State Director of Indian Education, South Dakota for three years. Bureau of Indian Affairs in Aberdeen South Dakota in 1968 and directed JOM, Title IV: Believes in the legislation. Milwaukee Alternative School: Took the afternoon to visit the school rather than attend the session. Mentally Handicapped Education: Discussed the new set up on the Hopi Reservation where they are bringing home their students who have been in institutions. Some of the steps taken were:

1. Received Title III grant to develop curriculum.
2. Board of directors set up to manage the school.
3. Went to institutions and got case histories of students. Found out that 30% to 40% should not have been placed in institutions.
4. Used Title IV monies to run school.
5. Got monies from foundations to build facilities.
6. Got loan from Hopi Tribe.
7. Set up multi-disciplinary teams which consist of clinic manager, mental health technician, nurse, pediatrician, special education teacher.

Other facts:

1. First target group - 21 students in institutions.
2. Second target group - those on reservation and not in present educational programs.
3. Special education training and vocational education for those over the age of 16.
4. Attempts made to put children in regular classrooms.
5. Have revised standardized tests to meet needs.
6. Depend on parental feedback and ultimate goal is to return the child to the home.
7. Hopi center provides outreach to other students on reservation, accepts referrals by parents but not by school personnel.

An interesting note: On the Hopi reservation there are three Mesas specializing in three craft areas: 1) pottery, 2) silver work, 3) doll carving. These skills are passed on to those only from the Mesa they live on. However, in this program for the first time a child from Mesa III can learn the skill of Mesa I or II.

November 16, 1973 Friday:

From 8:00 am to 1:00 pm sold beadwork for Larry Kitto

FOCUS will from time to time feature staff reports on meetings attended. Ms Hakala attended the Milwaukee NIEA conference from the Indian Education Section and wrote the above report upon her return. Ms Hakala is a counselor located at the Duluth Indian Education Section office, 217 N. 4th Ave. W., (218) 722-1375.

Focus, January, 1974

Page 12

SITTING BULL'S DAUGHTER



The first in a series of three pen and ink drawings done by Alice Ackley (Ma schu ba ne seque). Ma schu ba ne se que is 24 years old enrolled at Mole Lake, Wisconsin where she now lives. She attended the Institute of American Indian Arts in Sante Fe, New Mexico for a two year period. Ma schu ba ne se que does bead work, paints on birch bark, makes ceremonial drums and makes costumes in addition to sketching in pen and ink.

Minnesota Indian Education Staff

St. Paul Office: Acting Director Rosemary Christensen

Bemidji Regional Office: ABE Regional Director Larry Kitto; Guidance Consultant Erwin Mittelholtz.

Duluth Regional Office: Regional Director ABE Ruth Myers; Counselor Nora Hakala

Focus, January, 1974
Page 13

REVIEWS

- I. BOOK REVIEW: *Prejudice and Discrimination*. Social Science Staff of the Educational Research Council of America, Allyn and Bacon, Inc. Boston (1973).

From the series, *Challenges For Our Time* this particular section attempts to discuss the whereases and whyfors of prejudice and discrimination for seventh graders. Differences are discussed between words such as race and culture, ethnicity, values. Colorful illustrations are used, photographs of attractive, clean, non-white people are scattered throughout the pages and it is easy to read. The major minority racial groups are discussed as well as cultural groups such as the Amish. American Indians, Spanish Americans, Asian Americans are discussed as well as a complete chapter devoted to Black Americans. Interestingly enough, the section devoted to each group has well written historical sketches albeit incomplete. In the section on Native Americans more time should have been devoted to the differences in land ownership beliefs between American Indians and later immigrants. However, the book does attempt to discuss this issue. As an epilogue, the well known speech of Chief Joseph of the Nez Perce is included, no doubt, as a plea to white Americans and others to treat people alike.

A teachers' guide is available with the series. Questions are posed for the teacher to ask the pupils along with extra information. Example: in the series of questions on Indians, information is given on Russell Mean's suit against the Cleveland Indians. A useful glossary is included in the book.

Values might also be called controlling ideas, that is, ideas that control behavior. (Page 2).

Recommended

- II. Book Review: *The States and their Indian Citizens*. Theodore W. Taylor, United States Department of the Interior, Bureau of Indian Affairs, Washington, D.C. (1972)

With a forward by Rogers Morton, a picture of a "real Indian" on the cover page (inside) and complete with a map insert of Indian land areas (general), how can it miss?

But one wonders why the Department of the Interior could not have hired an Indian person to research this all important question of Indian-state-federal relationships. The question is not whether Indians have the skills to do such a task, the question is will these agencies attempt to find an Indian with skills or even better train Indian people to do research. As it is although we are treated to a thorough discussion of the subject of the states and their Indian citizens, still we must listen to intermittent whining of a non-Indian on the subject of how he and his kind are not accountable for what his ancestors did, and God forbid they should give the land back, and what is this argument anyway about the Indians owning the land in the first place.

Focus, January, 1974

Page 14

The author dusts off that old chestnut as to how Indians are always refusing the help of non-Indians.

Despite many well-meaning efforts from the days of Jefferson to the present, many Indians have refused to be helped to stand on their own feet in the environment in which they found themselves because to them this was not a desirable goal. Thus, Indians bear some of the responsibility for their current condition. If Indians prefer a bare subsistence living for some of the reasons cited earlier and in the discussion on attitudes, there is not much the government or anyone else can do about it. Certainly, the Indian environment at the time of Columbus is impossible to resurrect. Indians, the government and the general public need to face reality. Adjustments are required. Such adjustments have to be willed by the individuals concerned if they are to occur. As Alan Fry, superintendent of a Canadian Reserve puts it, sometimes Indians are 'the hardest god-damned people on earth ot help'. (page 127)

He goes on to discuss the claims of Indian people disparagingly labeling these people "professional Indians". I have often wondered what this phrase means. Does it mean Indians who are working in Indian affairs? Is this somehow bad, because their profession is found within the realm of Indian affairs? Is it better if non-Indians continue to work in these areas? And does this line of reasoning hold true when one speaks of white people working in white affairs? Are they "professional whites"? The author says,

The claim of some Indians, especially 'professional Indians' that the taking of their land and other historical happenings created a debt on the part of non-Indians to Indian decedents in perpetuity is obviously not in consonance with self-sufficiency. A literal interpretation of some treaty language could lead to this conclusion. (page 125)

The author ends this particular chapter which discusses federal obligations to Indians with the following paragraph:

There is no obligation to subsidize any group in perpetuity. In the writer's judgement based on a Western culture orientation, this would be a death warrant to the integrity and dignity of any such group. The purposelessness and degradation of the human potential one finds in some reservation situations tend to confirm that, without a worthy objective posing a continuing challenge to the best in an individual, people disintegrate. This seems to be just as true of Indians as anybody else. (page 130)

Focus, January, 1974
Page 15

Further on, the author decides to reevaluate

our concept of ethnic identification. Why should not 51 percent or more blood quantum determine the ethnic origin of an individual if such classification is considered necessary? Is white blood so inferior that one-fourth or one-eighth Negro, Chicano, Oriental or Indian blood is controlling as to the ethnic definition of the individual involved?

The study attempts to analyze Indian and state government and how such activities relate to the federal government. The author boldly says in his preface he will recommend "basic policy for consideration by Americans generally and especially government officials - Indian and non-Indian. . ." (page 4) even though he notes later that it is only when Indians are consulted and involved from the beginning in a meaningful way that Indian policies will succeed. He does mention later that Indians are not always unanimous. It appears to be in surprise although why Indians should think as one on anything anymore than any other group in this country is not explained. Church groups, political groups, even groups such as the so-called mafia have difficulty finding total consensus at all times, but apparently, American Indians diverse from time immemorial on cultural and tribal lines ought to always agree.

Approximately one-half of the book (300 odd pages) is given to Mr. Taylor's discussion on the issue of state-federal-Indian relationships. The remainder is filled with appendixes, most, probably helpful. The order of the book would have been extended if the table of contents listing the appendixes would have included an explanation as to why these were considered important.

Quite a few photographs are included which makes for interest especially since a number include American Indians. Maps are also included. However, one in an early chapter labeled "where settlers found the chief tribes" is in questionable taste even if the author apparently quotes the title of the map from the publishers. That it is not his title still, one wonders if it would not have improved the map by omitting the decidedly ethnocentric and historically inaccurate title.

The selected bibliography includes twenty-odd items. Unfortunately, the author sees fit to include only several Indian authors. As the book is copywrited in 1972 one expects that at least authors that work for the Bureau of Indian Affairs and purports to know something about Indians ought to be aware of the excellent, prolific and numerous Native American authors. Some even have scholarly credentials good enough for the scholar, Mr. Taylor.

If one can ignore the slurs to "professional Indians" and accept the "Bureau-bias" of Mr. Taylor this book could very well be used as a reference material. However, because of the "Bureau-man ambiance" the book should be given to children with caution if at all.

SPECIAL SERVICES WORKSHOP HELD IN DULUTH

December 10, 11 were the dates for a special education workshop held in Duluth for the northeast region. Supervisory personnel, special education teachers, social workers and other interested persons were in attendance at the meeting. Indian speakers, state department people and university staff acted as resource people.

The Monday morning meeting began with an inspirational address by Robert Powless, Director of American Indian Studies at the University of Minnesota, Duluth branch. Mr. Powless spoke of historical aspects of world views with tie-ins to cultural diversity as expressed by differing world views. An interesting parallel was drawn by Powless between the historically famous Boston Tea Party and present day Indian militants. He wondered if Indian militants would be called Indian patriots in future history books as early American militants (in Colonial America) are now called patriots. Examples of differing cultural values were drawn for the audience by Powless. Small group sessions following Powless's speech were to address themselves to his remarks with the help of Indian resource people.

Donald Bibeau, Paul Shultz, and Bill Blackwell, were among the outstanding Indian people available as resource people.

Other speakers included John Gross; E. Raymond Peterson, from the Minnesota State Department of Education; Jerry Gross, Special Education Director for the Minneapolis public schools; Ramona Jones, representative from the Office of Civil Rights, Chicago; and Andrea and David Peterson, teachers from the Grand Portage Indian school.

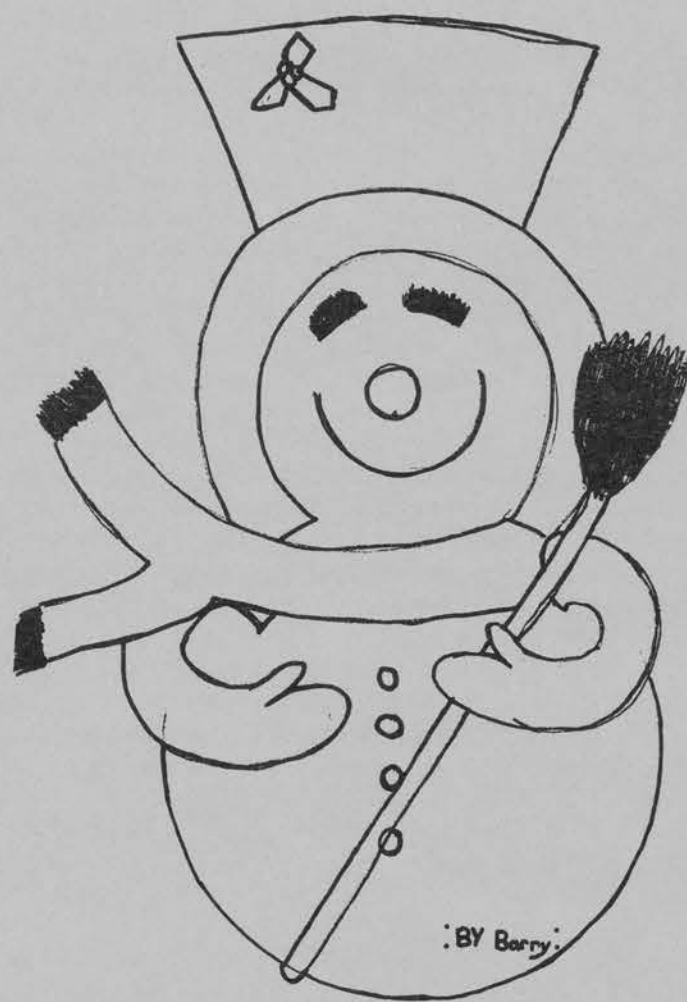
This is the second year that a regional workshop for special services personnel has been held in Duluth. Planning for next year is already in the talking stages with perhaps an emphasis on one area such as testing.

An interesting question was asked by a workshop participant to Dennis LaRoque the Special Education Coordinator for the Duluth schools, to the effect "how is special education and Indian education related?" This is an important question as it points out where special education personnel are in relation to the needs of Indian children in special education. Mr. LaRoque answered by quoting Ruth Myers', Duluth IABE Director, remarks to the effect that all Indian children in Minnesota are handicapped in whiteman's education because of cultural differences hence special funds are needed. For further information on the special education workshop or proceedings available write Dennis LaRoque, Board of Education Building, 226 N. 1st Ave E., Duluth, Minnesota 55802.

INDIANS AT WORK

Artley Skenandore, former Executive Director of the Indian Affairs Commission is presently Executive Director of the St. Paul American Indian Movement 553 Aurora, St. Paul, Minnesota 55101, telephone (612) 224-4395 or 224-4396.

Roger Aitken, most recently associated with the IABE project in Bemidji Indian Education Section, State Department of Education is now employed as Director of Talent Search. His staff consists of Bill Houle located at St. Scholastica College, Duluth; Patty Broker Leech Lake counselor-representative working at Leech; Larry Stately, Red Lake counselor with an office at Bemidji; Jerry Rawley located at Waubun; David Larson for the Lower Sioux Community located at Granite Falls and urban representatives Delphine Quador at the Minneapolis Title IV office and Bonnie Deere at the St. Paul Title IV office. Talent Search is a federally funded project from HEW to counsel Indian students and help them attain higher education opportunities. Aitken's office is located at Bemidji State College, Birch Hall, Bemidji, Minnesota 56601, telephone (218) 755-2590.



AKWESASNE MOHAWKS:

BIBLIOGRAPHY OF THE MOHAWK PEOPLE

Charles Townley

CHILDREN'S BOOKS

Alderman, Clifford. Joseph Brant, Chief of the Six Nations. New York: Messner, 1958.

A story of the *Mohawk* hero designed for children with a 7th to 9th grade reading level.

Baker, Betty. Little Runner of the Longhouse. New York: Harper, 1962. 63p.

Children's books about the adventures of an *Iroquois* child. Designed for those with first or second grade reading level.

Bleeker, Sonia. Indians of the Longhouse. New York: Morrow, 1950. 160p.

Part of the series designed to show the lifestyles of various tribes of Indians. Designed for 4th to 7th grade reading level.

Gridley, Marion E. The Story of the Iroquois. New York: Putnam, 1969. 63p.

Presents the development of the *Iroquois* lifestyle from 1570 on. Some vagueness is indicated in the organization of the Confederacy. 4th to 7th grade reading level.

New York (State). Education Department. Living and Working in Indian Communities. Albany: New York State Printer, 1949. 29p.

Shows the present conditions of *Iroquois* communities in New York State. Designed for 3rd and 4th grade social studies units.

New York (State). Education Department. Living and Working in Indian Times. Albany: New York State Printer, 1947. 17p.

A unit for 3rd and 4th grade social studies class on *Iroquois* society in the early development of New York State.

Norman, Charles. Orimha of the Mohawks; the Story of Pierre Esprit Radisson Among the Indians. New York: Macmillan, 1961. 94p.

This is a story of how Pierre Esprit Radisson became a Ramah of the *Mohawks*. Designed for 6th to 10th grade reading level.

Parker, Arthur C. Redstreak of the Iroquois. Chicago, 1895. 191p.
A children's book about the Iroquois life and the formation of the League.

Shippen, Katherine Binney. Lightfoot: The Story of an Indian Boy. New York: Viking, 1950. 122p.
An adventurous story built around the life of an Iroquois boy. 4th to 7th grade reading level.

Raskin, Joseph. Indian Tales. New York: Random, 1969. 63p.
A collection of Iroquois legends designed for children from the 2nd to the 5th grade.

Urell, Catherine and Chatfield, Jennifer. Indians, Settlers, and Pioneers. Chicago: Follett, 1955. 224p.
A New York State history book for children. The account of Mohawk life is largely fictional and almost totally inaccurate in its influences on early settlers and vice versa.

This is partial listing of Mr. Townley's Mohawk bibliography. Inquiries to obtaining the complete bibliography can be directed to Townley at NIEA, 3036 University Ave., Minneapolis, Minnesota 55414.

Charles Townley, Assistant Director of the NIEA Library Project holds a Master's degree in Library Science from the University of Oklahoma - Norman.

REMINDER

If you are moving please let *Focus* know so you do not miss an issue. Send your new address to Pam Jakes, Indian Education Section, 550 Cedar, Capitol Square Building, St. Paul, Minnesota 55101, or call (612) 296-6458.

INSTITUTE FOR THE DEVELOPMENT OF INDIAN LAW

The Institute for the Development of Indian Law was founded in April, 1971 by three Indian attorneys. Vine Deloria Jr. (*Custer Died for Your Sins, God is Red*), Kirke Kickingbird (*One Hundred Million Acres*) and Franklin Ducheneaux (Indian staff person for the House Subcommittee on Indian Affairs). It was designed as an organization that would develop a general philosophy of Indian legal rights in contemporary society. As an action research organization, the Institute has concentrated on developing basic theories in the respective fields which make up Indian life and law. Through in-depth research, publication and dissemination efforts, the Institute assists tribal chairmen and council members, administrators charged with responsibilities affecting American Indians and Alaskan Natives.

Accomplishments of the Institute

Taxing Those They Found Here, by Jay White (December, 1972). This full-length book is an analysis of the current state of taxation affecting Indian tribes and is the only full-length book devoted to this subject matter.

One Hundred Million Acres, by Kirk Kickingbird and Karen Ducheneaux (Macmillan Company, New York, May, 1973). This book examines the current American Indian land status, reviews the lands which have been illegally taken by the Federal Government, and advocates a new federal policy regarding the establishment of a permanent Indian land base of 100 million acres. Macmillan has submitted it as one of their nominations to the Pulitzer Committee.

Education Journal, a regular monthly publication developed by the Institute which presents the latest information about events and programs which will aid American Indians and Alaskan Natives in obtaining a better education for themselves. It is a concise and readily understandable publication combining educational news and legal theories concerning education.

American Indian Treaty Series. Since April, 1973, the staff and Chairman of the Board of the Institute (Vine Deloria, Jr.) have been developing and publishing a series of working documents concerning Indian treaties. Four of the eight-volume series have already been published with the aid of the John Hay Whitney Foundation and the Akbar Fund. The remaining volumes will be prepared and published during the next six months.

A Portrait of Indian Education in the '70's: A Handbook of American Indian Education. This work combines ten articles on various aspects of Indian education all written by Indian leaders with a series of bibliographies and a detailed resource appendix. Developed under a grant from the U.S. Office of Education, the Institute is presently negotiating for commercial publication of the "Handbook".

Behind the Trail of Broken Treaties: An American Indian Declaration of Independence. A book to be published by Delacorte Press of New York which sets forth various alternatives for sovereignty of Indian tribes in contemporary terms, reviewing the history of Indian political recognition and land title with respect to the nations of the world.

States and Indian Taxation. Under a grant from the Donner Foundation, the Institute is developing a second book on the taxation of Indian tribes which will emphasize both the theoretical and practical sides of the tax question as it relates to the States and the most recent (1973) Supreme Court decisions. This full-length book will be completed and published by January, 1974.

In addition to the above publishing efforts, the Institute was involved this past year with an eastern Indian conference and an impoundment suit. As a subcontractor from the Native American Rights Fund of Boulder, Colorado, the Institute coordinated and conducted the Eastern Indian Conference which took place in Washington, D.C. in December, 1972. Following the conference, the Institute assisted the newly formed Coalition of Eastern Native Americans (CENA) principally by drafting a constitution and by-laws for CENA and by providing office space, staff and equipment to the new organization until it became financially secure.

While the primary focus of the Institute is research rather than litigation, when extremely critical issues confront American Indians which require immediate legal action, the Institute is equipped to respond in selected situations. Early in 1973, a situation arose in an area of the Institute's expertise which required litigation. Monies to support Indian education were impounded by the U.S. Office of Education. The Institute assembled a litigation team consisting of these Indian attorneys: Ralph Keen (*Cherokee*), John Ghostbear (*Sioux*), Kirke Kickingbird (*Kiowa*) and Vine Deloria, Jr. (*Sioux*) to seek release of the impounded monies on behalf of the Coalition of Indian-Controlled School Boards. The suit was successful in achieving the release of \$18 million from the U.S. Office of Education for Indian educational programs. Under normal circumstances, the Institute refers all litigation requests to an association organization specializing in legal services: The Native American Legal Defense and Education Fund (NALDEF) of Albuquerque, New Mexico.

Goals for the Coming Year

The Institute has expanded its staff from three to six in order to accommodate its projects for the coming year. They are:

Continuation of the *Education Journal*.

Completion of the *American Indian Treaty Series*.

Tribal Workshops on American Indian Treaties. Regional workshops will be developed and conducted by Institute staff for tribal chairmen and other concerned community members on the treaties of their respective tribes.

Research and publication project on Public Law 280 and the "Indian Bill of Rights" of the Civil Rights Act of 1968 - two pieces of legislation which have affected the status of tribal sovereignty.

Tribal workshops on Public Law 280 and the Indian Bill of Rights for tribal chairmen and judges to be held in the field.

Indian Legal Information Development Service Project (I-LIDS). I-LIDS, which was formerly a project of IDEAS, Inc. of Washington, D.C. has recently become a project of the Institute. Under the I-LIDS program for the coming year will be an intensive legislative and executive process internship for 4 Indian college students for college credit. In addition, the *Legislative Review*, formerly published by I-LIDS, will resume publication in a slightly modified format, concentrating on delivering information on legislative and administrative actions affecting Indians.

Through its research and publishing efforts, the Institute attempts to translate many of the efforts of the Indian community into legal theories which can be understood by people in decision-making positions in tribal, federal and state governments. Special efforts, like the *Education Journal* and tribal workshops are directed primarily to grass-roots Indians who have demonstrated interest in achieving self-determination in their own communities.

Using the philosophical base of developing a general theory of contemporary Indian legal rights, the Institute has been able to respond to the specialized requirements of helping to define the context within which Indian rights can be understood. The goal of the Institute is the develop a whole field of legal literature concerning Indian rights in their contemporary setting with three years, for use by tribal chairmen, lawyers, judges and concerned Indian people. These source materials will allow new and feasible alternatives so that American Indians can maintain their tribal existence.

Institute for the Development of Indian Law
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(202) 638-2287

Vine Deloria, Jr. *Chairman of the Board* Kirke Kickingbird, *Executive Director*

John Tiger, *Publications Director*
Lynn Shelby, *Special Projects Coordinator*
Kathleen McKee, *Curriculum Development Specialist*
Georgianna Gavin, *Administrative Assistant*
Josephine Parramore, *Secretary*

The above article was obtained from the Institute for the Development of Indian Law as an insert in its treaty series. It is reprinted as a service to readers interested in Institute activities.

FOR YOUR INFORMATION

The suspended publication (since July) *Legislative Review* I-LIDS is back in business again. GOOD NEWS. I-LIDS, *Legislative Review* has become the project of The Institute for Development of Indian Law (IDIL). The resumed publication is smaller in size and not as "magazine" in appearance as previously. The latest issue in Vol. 2, No. 6, no date. *Legislative Review* will be published monthly with subscription tied to Institute (IDIL) membership. Membership dues are in 2 categories,

Indian, at \$10 and general membership at \$25. Co-editors are Kirke Kickingbird, John Tiger and Kathy McKee. Faithful readers of the old *Legislative Review* will remember former editor Laura Wittstock. Laura is now employed at the National Indian Education Association, 3036 University Ave SE, Minneapolis, Minnesota 55414 as director of *Project Media*.

The Minnesota Chippewa Tribe publishes a newsletter, *Ni-Mi-Kwa-Zoo-Min*. The latest issue dated December 22, 1973 features several editorials, one on self determination, various reports on TEC activities and a copy of the tribal plan for spending its revenue sharing allocation covering fiscal period beginning July 1, 1973 and ending June 30, 1974. No editor is listed but contributing writers are Marv Sargent, Skip Finn, Marv Edevold and Larry P. Aitken.

Warner Wirta and William Kahn are leading an effort to organize Indian teachers. Apparently the organization will be called the *First American Caucus of Educators* (FACE). The meeting scheduled for January 19 at Cloquet, Minnesota is intended to be organizational in nature. The attendees at the first meeting will be asked to adopt a constitution and elect officers. MEA (Minnesota Education Association) stipulates the executive board of FACE must be active MEA members. FACE is to be an associate organization of MEA. Further information on the *First American Caucus of Educators* can be obtained from William Kahn, MEA, 1003 Cloquet Ave., Cloquet, Minnesota 55720. Mr. Wirta has been recently appointed to the Teacher Certification Board by Governor Anderson.

The *Rough Rock News* published from time to time at Rough Rock Demonstration School, Chinle, Arizona, will be of interest to folks acquainted with the famous school. Address queries to the *Rough Rock News*, Rough Rock Demonstration School, Chinle, Arizona 86503. The editor position varies from issue to issue.

Focus: Indian Education - Staff and Acknowledgements

Editor: Rosemary Ackley Christensen
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Focus: Indian Education is written to provide current information on policies, programs, developments and educational opportunities involving Indian education on the state and local level. For additional information contact: Indian Education Section, Capitol Square Building, 550 Cedar, St. Paul, Minnesota 55101, Rosemary Christensen, Acting Director. Telephone (612) 296-3495.

July 1974

FREE all Custer S.D. victims



Sarah Bad Heart Bull



Sarah Bad Heart Bull, a 46-year-old Oglala Sioux woman from Pine Ridge, is the mother of 8 children. Her son Wes was knifed by a white man, who was acquitted in a trial held during Wounded Knee. Sarah is serving a 1-5 year sentence for protesting this at Custer. Robert High Eagle and Kenneth Dahl are serving 5-7. We demand:

1. Free Sarah, Robert, Kenneth, and any other Custer victims at once on bond.
2. Reverse convictions or grant pardon to all S.D. State Custer/Wounded Knee defendants.
3. Drop all S.D. State charges arising from people going to Custer in 1973 to protest the "justice" that gives a white murderer not one single day of prison time, when the person he kills is an Indian.

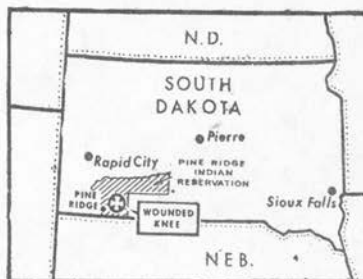
We will take these demands, and signatures of many who support them, to the State Capitol Nov. 1. Join us. And help collect signatures, too.

RALLY Pierre

Nov. 1 noon state capitol

marlon brando

harry belafonte



More information, housing:
S.D. AIM (605) 348-5629
Nat'l AIM (612) 227-0651



der armed guard at a Civil Defense blockhouse. Hill is shown at the left here, supported by Russell Means after the courtroom attack. In mid-June, Sarah, Kenny, and Bob were found guilty. They were sentenced July 29 and their bonds were revoked. A motion for appeal-period bond was denied without comment by the S.D. Supreme Court (which will eventually rule on the appeals) Aug. 29. This means they must stay in prison for the duration of their appeals--to the S.D. Supreme Court (unlikely to grant reversals) and the U.S. Supreme Court. Though lawyers feel reversals are likely on "legal" grounds, it seems more likely that only mass public support can win freedom for the Custer defendants.

Regina Dixon-Brave, a 33-year-old Oglala mother of four, was attending college before she became a Custer defendant. She testified at Sarah's trial as to why she went to Custer: "I was just against what happened to Wesley, and I couldn't imagine my children having to grow up and then having one of my sons--having that happen to him. I thought of my dad and grandfather and all those Indian people that had it happen in the past. For once we could stand up...we could protest against the very things that have been happening to the Indian people through the years, and it was about time we stood up. I went because I am a mother, and I felt as a parent and a concerned Indian person that we should all stick together and go protest and see justice."

So far, nobody's caught sight of it yet in South Dakota.

how you can help:

"FREE SARAH COMMITTEE" National AIM, Box 3677, St. Paul 55101, is organizing a massive petition drive, collecting 1,000,000 signatures to take to S.D. officials. You can help in your area. Get petitions from us, duplicate locally, distribute them. We are also organizing a letter campaign to accompany the tourist boycott, called by Russell Means in support of the S.D. Custer defendants. Contact us for more info. We need help in gaining national attention for the Custer cases. Contributions to "Free Sarah" also urgently needed.

ON NOV. 1, SUPPORTERS WILL GO TO PIERRE, CAPITAL OF S.D., DEMANDING RELEASE OF SARAH AND THE OTHERS AND DROPPING THE REST OF THE CUSTER CHARGES. HARRY BELAFONTE AND MARLON BRANDO WILL BE THERE. JOIN US--AND SEND IN ALL THE PETITIONS YOU CAN BEFORE THAT!



TO:



FREE all Custer S.D. victims SARAH BAD HEART BULL

Sarah Bad Heart Bull is a 46-year-old Oglala Sioux woman from Pine Ridge Reservation. She is the mother of 8 children (6 are still alive). Sarah's second-oldest son, Wesley, 20, was killed by a white man, Darald Schmitz, 30, early in the morning of Jan. 20, 1973, at Buffalo Gap, S.D. Schmitz operates a local filling station. There were at least four (Indian) witnesses to the stabbing. Schmitz was charged only with second-degree manslaughter, a light charge indicating the low value South Dakota authorities put on Indian lives. On the morning of Feb. 6, Sarah, mother of the slain man, and four witnesses to the slaying, went in two cars from their Rapid City homes to Custer, S.D., where the county courthouse is located. By prior arrangement, District Attorney Hobart Gates had agreed to meet with 5 people--Sarah and the 4 witnesses. But when they arrived, he would see only one person--Robert High Eagle, who had been nearby when Wesley was killed. The others waited outside, with police guards watching them. There was no demonstration, group of Indians, or AIM caravan in Custer at this time.

D.A. Gates told High Eagle, in effect, "It's just your word against his," even though he had refused to allow the other witnesses inside the courthouse. He refused to change the charge from manslaughter to murder.

At about 1 p.m. a caravan of perhaps 200 Indian people arrived to protest this kind of South Dakota "white justice." There was a police attack and riot--details and pictures are on the inside here. The riot was started when police grabbed and beat Sarah, as she stood on the courthouse steps asking admittance.

Sarah Bad Heart Bull, who was taken in custody immediately after the police had grabbed her, was among 22 people eventually charged with various offenses--mostly "riot with arson"--arising from what happened when the police attacked the Indians at Custer.

She was convicted, together with Robert High Eagle and Kenneth Dahl, a non-Indian friend of the family who had been with the little group on the morning of Feb. 6. She received a 1-5 year sentence; the men 5-7. Appeal bonds were denied all three. Sarah was given just 24 hours to arrange child care for her six children before incarceration. Defense attorneys were astounded.

In his final argument for sentence mitigation, Sioux attorney Ramon Roubideaux said: "The offenses were indirect crimes with transferred guilt." In plain English, the prosecution had not proved that these defendants had done anything; it is hard to see how Sarah could have committed "riot with arson" from a jail cell.

Sioux Falls, July 29
1974



Dennis Banks consoles Sarah at sentencing

Custer, S.D. Feb. 6, 1973:

The four pictures on these two pages almost speak for themselves; some words of explanation are needed. These are part of a "Custer sequence" which had come into AIM leader Vern Bellecourt's hands. They were seized from him by the FBI when he was arrested in Chicago. They were returned to the Defense only by court order in May, 1974, after a month and a half of "special" hearings at the Wounded Knee St. Paul trials had proved that the FBI was holding a mountain of evidence it had not made available to the defense as the law requires. Of course, most of this was evidence helpful to the defense. These 4 pictures were taken about 1:30 on the steps of the Custer courthouse.

Not shown is the first picture, a group of about 50 Indians gathered at the bottom of the steps confronted by a line of heavily-armed police. Inside at that time, Russell Means and several others were attempting to negotiate with S.D. officials. Shortly after this group had gathered, Sarah walks up the steps (Picture 1 below left) to ask the police if she and the 4 witnesses to her son's slaying may enter. A small woman with glasses, Sarah is "framed" under a policeman's club. (Robert High Eagle, wearing a dark jacket, is partly visible to the left of Sarah, a police helmet hides part of his body.) Sarah is neatly dressed, her jacket is on, her hair undisarrayed, arms at her sides—clearly not a threat. The group can also be seen to be quiet and unarmed. Though this is clear enough in our reductions here, there is no mistaking it in the large "evidence" photos.

Picture 2, bottom right, was taken a few seconds later. It is the police "reply" to Sarah. She is at the right, behind the line of police, being choked by one of them and beaten by another. Her jacket has been torn off, her glasses are missing, her clothing and hair are disarrayed, one foot is off the ground. (From this point on, Sarah was in custody.) High Eagle is in the foreground reaching toward Sarah to try to assist her. (He was clubbed immediately afterward. Kenneth Dahl, wearing wire-rimmed glasses, is visible to the right of High Eagle. Like the rest of the crowd, Dahl seems stunned and dismayed. This photo was made available to many newspapers by UPI wire service, which cut off the right side showing Sarah leaving the impression of High Eagle leading the beginning of an attack. (Much later, a UPI photographer was fired for having worked as an FBI informer at Wounded Knee.)

At the top of the next page, a picture taken shortly after Picture 2 shows the "riot" beginning, as the police gas and mace the stunned group and start to move out. The large original shows people flinching back, young people shielding old ones, men trying to shield women. The small crowd then ran, chased by heavily-armed police. Some fought back. There were three "incidents of arson." Picture 4 shows one of the "dangerous demonstrators" in custody—an unidentified woman, stripped and dragged along the icy street. The temperature when this picture was taken was near 20 below and it was snowing heavily.

Indictments finally named 22, including Dennis Banks and Russell Means, on S.D. state charges for the Custer protest.



After her sentencing July 29, 1974, Sarah said: "I go tomorrow. But I'll be right there. I'll never run because I got little kids and I want to be with them. When I turn myself in tomorrow, I don't want my kids with me. I wouldn't cry all day. I am now, but I don't want the kids to see me cry. When I get to prison, I'll cry. Janklow (the prosecutor) and Bottum (the judge) said that I would burst out crying and beg for mercy. No. No. I'm woman enough to take the sentence. And the people that were in Custer, I'll take all their time. On account of my son. They went there, they didn't go there just to fight for Wes, they went there to fight for justice. Right?"

Schmitz was acquitted by an all-white jury of Custerites in a trial held during Wounded Knee. He never served a day of time for killing Wesley Bad Heart Bull.

1974: S.D. Court-Bloody Trap

This spring, Sarah, Kenny, Bob, Lou Beane (a 45-year-old Oglala woman with 8 children) and David Hill, a Choctaw who is AIM Utah State coordinator, were tried in Sioux Falls. (Lou was severed from the others when she broke some bones in an accident.) Defense moved for dismissal on grounds that Custer is located on 1868 Sioux Treaty land and the U.S. lacks jurisdiction, motion was denied. Defense moved for dismissal on grounds of illegal surveillance and terrorism. Motion was denied. Defense moved for dismissal on grounds that a Public Defender, John Fitzgerald, had infiltrated the defense staff, then traded his knowledge for a job with the prosecutor's staff. Motion was denied. After the all-white jury was selected, attorney Roubideaux moved a deal for a higher-court ruling on a defense motion seeking more challenges of biased jurors. Denied by Judge Joseph Bottum, a 70-year-old Republican former S.D. Senator. When the attorneys refused to proceed without the ruling, Bottum had Roubideaux jailed and suspended the two white lawyers. Jailing only the Indian attorney seemed racist to the Indian spectators, so they refused to stand to show respect, and Bottum had them dragged out of the courtroom. There was no resistance, although some children cried. When the trial resumed April 30, Indian spectators again refused to stand. Present in court were two League of Women Voters observers, 15 Lutheran clergy, and 15 Indians. A "tactical squad" of 26 heavily-armed and armored police moved in on the Indians.

David Hill was their first target. He had his back to them when they began beating him. According to Lutheran Bishop Edward Hansen, Wilmar, Minn., Hill was "severely beaten and his body was dragged to where I was standing." Hill was seriously injured, hospitalized, and his trial was severed from the others—he may never recover his eyesight. There were many other injuries, and later, many arrests. Blood splashed the courtroom walls nearly to the ceiling. A Lutheran church was firebombed by local racists. The rest of the trial was continued un-



PETITION TO SOUTH DAKOTA PUBLIC OFFICIALS
THREE DEMANDS

1. FREE.....Sarah Bad Heart Bull, Robert High Eagle, and Kenneth Dahl
at once from the prisons in which they are incarcerated.
2. REVERSE.....convictions of-- or grant pardons to-- all Custer/Wounded
Annee South Dakota defendants.
3. DROP.....any and all remaining South Dakota Charges arising from the
Indian attempt to obtain justice in a legal system which gives
not one single day of prison time to a white murderer when his
victim is an Indian!

NAME

ADDRESS/CITY/STATE/ZIP

PHONE/TRIBE

1.	_____	_____
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19.	_____	_____
20.	_____	_____

Additional signatures may be placed on reverse.

SEND THESE PETITIONS AND ANY OTHER ASSISTANCE TO: FREE SARAH COMMITTEE/NATIONAL
A.I.M. OFFICE/P.O. BOX 3677/ST. PAUL, MINN. 55101

WE NEED TO COLLECT ONE MILLION SIGNATURES BEFORE THE END OF OCTOBER!

The League of Women Voters of Minnesota

INDIANS IN MINNESOTA:
1974 Edition

Memo to: Local Leagues
(Attention: Publications, Public Relations,
Action and Human Resources Chairmen)
From: Ann Andersen, State Publications Chairman
Elizabeth Ebbott, Vice President for Program/Action
Re: INDIANS IN MINNESOTA: Sales and Promotion, including
tips on unit study
December 6, 1974

At last! Here it is. The Sales and Promotion Guide for INDIANS IN MINNESOTA.

You will find enclosed:

- One dozen copies of order form flyers (blue)
- Specific Information Sheet
- Whom to Contact for Sales
- Tips on Newspaper Pictures
- Sample Press Release
- Sample Complimentary Copy Letter
- Sample Promotion and Sales Letter
- *Unit Study Briefing - LWV of Minneapolis
 - 1. Introduction
 - 2. "Mini-statistical Quiz"
 - 3. Discussion Guide

This is the LWVMN's largest publication -- both in terms of scope of subject matter and in terms of publishing -- so plan carefully to capitalize on this prestige event.

And, as you go about your public relations and distribution, would you send me copies of newspaper stories, pictures, unusual distribution ideas, etc., for the state files? I'd appreciate this because it will make our job easier the next time around.

* This can be adapted for use by other organizations in your community - review their current and future programming plans; offer a LWV consultant to help them plan to include INDIANS IN MINNESOTA - increase our outreach and effectiveness in this key LWV Program/Action.

INDIANS IN MINNESOTA - SPECIFIC INFORMATION

Have you thought of suggesting that League members use this lovely book as a gift? Holidays are coming.

Committee and Board Meeting

Get your committee going now for work on INDIANS IN MINNESOTA. You will want time at your next Board meeting to consider the following questions about the promotion of INDIANS IN MINNESOTA: How will we use it within the League? How can we encourage every single member to buy one? (This edition represents an 85% rewrite; it has current programs, current facts, current figures, current legislation!) What type of sales campaign should we have? Who should receive complimentary copies? What public relations effort and promotion can we have? How many Board members wish to place their orders now? What quantity should we order to sell?

Pricing

You can buy 200 copies of INDIANS IN MINNESOTA for \$480.00 (\$2.40/copy) on the state LWV discount of 40%. You can then sell these 200 copies at 0, 10%, or 20% discount. If you sell at 20% discount (\$3.20/copy), you will collect \$640, earning \$160 for your League. Ten percent discount (\$3.60/copy) will earn \$240, and no discount will net \$320. Keep in mind in your pricing of INDIANS IN MINNESOTA that you will have to cover the cost of postage and handling if you must mail individual copies from your local League. If you have a large for INDIANS IN MINNESOTA all going to the same address, you can specify that the state League mail directly, thus saving you the additional postage costs. Collect from your customer at your price, pay state LWV at the state price. BE SURE TO SPECIFY CLEARLY TO WHOM THE ORDER IS TO BE MAILED, IF THIS IS DIFFERENT FROM THE PERSON PLACING THE ORDER.

Complimentary Copies

INDIANS IN MINNESOTA will make a beautiful gift from the League and will make many friends from your wise use of complimentary copies. Also, you are planning to earn money for your League by your sale of INDIANS IN MINNESOTA, and "you have to spend money to earn money." Ask for time at your next Board meeting to consider who should receive complimentary copies, what kind of public relations effort can be developed around the presentation of complimentary copies (perhaps to the mayor or your state Senator or Representative). The state League hopes that local Leagues will give a copy to state legislators when you interview them. If your legislator is to have a copy, it is up to the local League to supply it.

SAMPLE COMPLIMENTARY COPY LETTER

Dear _____

We, the League of Women Voters of _____, are both pleased and proud to give you (your organization) this complimentary copy of our new book INDIANS IN MINNESOTA.

This book was written and published by the League of Women Voters of Minnesota, and it is our hope that it will help create a better understanding of our state's original people: their past, their present, and their wish for the future.

Sincerely yours,

_____, President

SAMPLE PROMOTION AND SALES LETTER

Dear _____

May we enlist your help in creating a better understanding of our state's original people? The newest publication of the League of Women Voters of Minnesota, INDIANS IN MINNESOTA, is dedicated to that purpose.

Enclosed is a flyer about INDIANS IN MINNESOTA which gives more detailed information about the book. Since its first publication in 1962, this book has briefed thousands of citizens about the realities facing Minnesota Indians. This 1974, greatly expanded, edition provides an up-to-date source of information showing Minnesota Indians' needs and their relationships to government. We ask your help in bring it to the attention of your members and the public.

Only the voluntary research and writing by members of the League of Women Voters makes possible its low cost of \$4.00.* This book is the only definitive one of its kind available about Minnesota Indians.

Sincerely yours,

(Include full address, telephone number where orders may be placed.)

*Quantity rates available on request.

WHOM TO CONTACT FOR SALES OF INDIANS IN MINNESOTA
IN YOUR COMMUNITY *

community organizations	political parties
lawyers and judges	League members
high schools (for class use or for teacher human relations training programs; for schools receiving funds for Indian education programs)	social agencies
churches involved in Indian activities - American Lutheran Church, Lutheran Church in America, Catholic Church, Episcopal, Minnesota Council of Churches, Church Women United, etc.	colleges
government offices	libraries
women's organizations	temples
school libraries	youth groups
school department heads	PTA
Rotary	Jaycees
bookstores	public libraries
markets	social studies teachers
drug stores	Chamber of Commerce
businesses	department stores
public officials	magazine stands
	offices
	teachers organizations
	banks
	unions
	Everyone

* Remember! You sell the book for its \$4.00 price plus sales tax - while buying it for the \$3.00 LWV price to members.

TIPS ON NEWSPAPER PICTURES

Presentation to the mayor and council at council meeting.
Presentation to your Representative or your state Senator.
A class or selected citizen group using the publication.
Presentation to your local library.

SAMPLE PRESS RELEASE

Directions: Local Leagues should type this on their letterhead and list the name of their contact person and her telephone number. Adapt contents to include known local interest items related to the event.

Contact:

Date

FOR IMMEDIATE RELEASE

The League of Women Voters of Minnesota announces the publication of the 1974 edition of "Indians in Minnesota."

Originally published in 1962 and 1971, the book presents in one resource basic information showing Minnesota Indians' needs and their relationships to government - tribal, federal, state and local.

The latest edition explores the situation of Minnesota Indians in 1974 and reports on governmental programs geared to Indian needs.

Over 230 separate interviews and contacts for information were made in the effort to update the problems and current programs affecting Indian life on the reservations and in the urban areas, including the actions of the 1973-74 session of the Minnesota Legislature.

The book includes information on historical background, the meaning of being Indian, reservations and communities, tribal and intertribal organization, urban Indians, governmental relationships, education, welfare, employment, health, housing, treaty rights and law and justice.

"This book should have great appeal to many groups - lawmakers, jurists, church people, teachers, police, students and social agencies," said Mary Ann McCoy, League of Women Voters of Minnesota president.

The 196-page paperback may be obtained from the League of Women Voters of Minnesota, 555 Wabasha Street, St. Paul, MN 55102. Cost is \$4.00. Quantity rates are available on request.

If you have any questions about the material in this book, please call

#####end#####

An Introduction to the 1974 Edition of Indians in Minnesota *

These items from the large and detailed book will be discussed at unit meetings.

Shifting Government Policies - Indian-white relationships for three centuries have been based on a currency of land. As Indian power waned the relationship deteriorated from treaties between sovereign nations to a program of coercive assimilation, with various efforts at reform. By 1948 the Hoover Commission concluded that the government should "get out of the Indian business" because of "the pessimistic conviction that no reform will be carried to a finish is so deeply imbedded in the minds of reservation Indians."

With Public Law 280 in 1953, Congress laid the foundation for termination of federal responsibility for American Indians, with or without their consent. Several tribes, including the Menominee of Wisconsin, were terminated with dire consequences. Threats of termination imbued Indians with suspicions of government motives and hindered Indian legislation.

In the 1960's the emphasis shifted toward giving Indians freedom from federal control yet maintaining federal relationship and support. A 1968 Executive Order created a National Council on Indian Opportunities, for the first time allowing Indians to assume responsibility for funds for reservation progress. A Presidential message in 1970 asked Congress to renounce the termination policy.

Indians are becoming more active politically. Since 1961, when Indians from all over the country outlined a Declaration of Indian Purpose, they have expressed a spirit of self-determination. The Indian Education Act of 1972 and the Menominee Restoration Act of 1973 were Indian bills lobbied through Congress by Indian people.

The Reservation and Who Lives on It - The 1970 census showed that one-third of Minnesota's Indians live in the three largest cities, with Chippewa (Ojibwe), Sioux (Dakota) and Winnebago the major urban groups. Most Indians live on or near the seven Chippewa reservations in the north or the four Sioux communities in the south.

The Bureau of Indian Affairs (BIA) and the Indians have disagreed as to what constitutes a reservation. The tribal view was affirmed in a 1971 U.S. District Court decision granting the Leech Lake Band hunting, fishing and ricing rights within the original tribal boundaries. To the Court, a reservation includes all land within reservation boundaries regardless of ownership of specific parcels.

Tribal lands mean more to Minnesota Indians than the legacy of their once-proud heritage. They are also the key to the economic viability of the reservations.

Tribal Organization - An Indian tribe is a political body with governing powers similar to those of a state or city. In 1918 the Red Lake Chippewa was the first Minnesota tribe to adopt a constitution, which was revised in 1958 to provide for elected representatives. Unlike other reservations, Red Lake has its own legal code, law enforcement and judiciary. Under terms of the Indian Reorganization Act (IRA) the remaining six Chippewa reservations organized as a federation called the Minnesota Chippewa Tribe. Three of the four Sioux communities are also organized under IRA provisions.

Government Relationships - Congress has almost complete power over the disposition of Indian money. Most financial help to Indians consists of welfare and social security payments. Federal assistance available only to reservation Indians includes health care, housing assistance, business and industrial development, management of resources, road building, tribal relations and some other projects.

Urban Indians - Minneapolis has the largest urban Indian population in Minnesota, in 1973 estimated at 6500. Most Indians come seeking employment and a better standard of living, although housing and jobs are scarce and adapting to city life is hard. Several Minneapolis organizations provide aid to local Indians.

The State's Role - The Legislature has created specialized agencies to work on behalf of Indians, including the Indian Affairs Commission, the Indian Education Committee, and the Department of Human Rights. Most have Indian members who work with the others to aid Indians with their special problems. However, the state has responsibility for some major needs which are not being met, and most tribes still prefer to deal with a federal agency.

Welfare - Indians are the poorest and most dependent group of Minnesota's citizens. They were expected to adapt to an agricultural economy, yet their reservations are on submarginal or arid land. Adding to their problems have been the government's paternalistic policies and ill-guided educational programs; the Indians' poor health, inadequate housing and sanitation facilities, and lack of employment opportunities. Many government and private agencies, church and Indian organizations try to help; yet because of the agencies' insensitivity to Indian culture, and Indian unfamiliarity with bureaucratic procedures, the pattern of dependency persists.

Treaty Rights - Minnesota Indians chafed for years over what they considered illegal state control of their hunting, fishing and ricing rights. In March 1969 the Leech Lake Indians filed suit against the Minnesota Department of Conservation (now the Department of Natural Resources) citing violations of federal treaty rights. The State argued that Indians gave up hunting, fishing and ricing treaty rights under the Nelson Act of 1889. The Court ruled otherwise. A negotiated settlement permits the Leech Lake Band to regulate the hunting, fishing and ricing of its own members. The State agreed to collect up to one-half the existing state license fees for all others hunting or fishing within the reservation, with the extra money going to the tribe. The Indians must abide by the Conservation Code, which sets hunting and fishing limits and prohibits taking of endangered species.

Alcohol and Chemical Dependency - In 1974 the State Alcohol and Drug Authority funded the Native American Advisory Board on Alcoholism and Drug Abuse for six months. The Board's priority was a state Indian program run by Indians headed by a special assistant to the director of the Alcohol and Drug Abuse Section of the Welfare Department. Subsequently the Legislature authorized the positions and appropriated \$35,000 for Indian leadership for the program. The positions were filled by mid-June. Hired as the executive assistant was Charles Robertson, from the Red Lake Reservation, who has worked in Washington for the OEO. His assistant is Dennis Hisgun, a Dakota Sioux formerly employed by the University's minority hiring program.

Their work consists of securing and administering funds for various programs; establishing policy and procedure for programs with the help of an advisory council; evaluating programs; and representing the interests of Indians with chemical and alcohol dependency. A main objective is development of an all-Indian primary treatment center for the alcoholic and chemically dependent.

At present Mr. Robertson and Mr. Hisgun are touring the treatment centers near Brainerd, Crookston and Bemidji and the various Indian agencies and reservations throughout the state.

Conclusion - Indians want the right to be Indian. It is most important to them that white people accept the right of Indians to manage their own affairs in their own communities. The Indians are trying to protect their old culture while securing today's opportunities for their children.

Most of the information on the previous two pages comes from the new Indians in Minnesota, the exception being the further development of the alcohol and chemical dependency program.

The following paragraphs were prepared by the Indian Committee of the Minneapolis LWV to bring you up-to-date on programs in Minneapolis.

On the Local Scene

The Indian Medical Clinic, 2217 Nicollet Ave., opened in March 1974. It sees an increasing number of patients, now averaging 15 to 20 a day. The medical staff includes Dr. Noreen Smith, a full-time specialist in family practice; Carol Kruch, a registered nurse; a licensed practical nurse and a lab/x-ray technician. There are also clerical helpers and paid community health workers. According to Dr. Smith, the goal is to "make good patients out of the Indian community and to bring them into the world of medical care." Patients learn the hows and whys of paying for medical care, a new experience for those recently moved from reservations. The clinic staff sees whole families of children coming for shots most children receive in infancy, and also patients who are seeing a doctor for the first time in years, probably since they left the reservation.

The Donner Foundation of New York provides 40% of the funding; fees for service 60%. The base budget of \$150,000 comes from the Indian Health Service in Washington and is earmarked for research and education. The clinic needs perhaps 50% more equipment and supplies to work at top efficiency.

A three-chair Dental Clinic opened recently at the Indian Health Board (IHB) offices, made possible by local private funds supplementing a research grant. An IHB survey of Indian health needs had given dental care top priority. It is intended to be an "access clinic," readying Indians to turn to local dentists for care. The emphasis is on motivating Indians who have never had dental care to come for treatment. The clinic sees about 100 patients a week, nearly one-third of them emergency cases.

The clinic is attractive and efficiently planned. It has Indian dental paraprofessionals who become role models for Indian children who rarely see Indians in health careers. (There is only one Indian dentist in the nation.) Though the clinic is primarily for Minneapolis residents, no one is turned away.

The Upper Midwest American Indian Center in Minneapolis is one of the most active of the service-oriented Indian organizations, although its federal funding from the Department of Health, Education and Welfare (HEW) has been cut from \$300,000 to \$120,000. It maintains a "newcomers house" (there used to be ten) for families newly arrived; a youth walk-in center; an Indian Guest House for persons with drinking problems; and a senior citizens' congregate lunch program.

The Division of Indian Work, 1671 Summit Ave., St. Paul, provides emergency food and clothing. It plans to distribute baskets of food for the holidays.

The American Indian Movement (AIM) maintains its national headquarters at 704 University Ave., St. Paul. It has no Minneapolis office at present. Members staff a Native American Speakers Bureau, support the Wounded Knee Defense Fund, and currently are seeking the release of Sarah Bad Heart Bull.

Indians in Minnesota is available to LWV members for \$3.00 plus tax (and postage if it is mailed). It contains a wealth of information, including an appendix detailing state and federal laws pertaining specifically to Indians. Put it on your Christmas list - to give and to request!

Statistical Questionnaire for Indian Update *

1. BIA services are available to Indians who can demonstrate residence on the reservation and Indian ancestry of at least: p. 65
3/4, 1/2, 1/4, 1/8
2. Approximately, what percentage of Indian people live on or near reservations? p. 178
80%, 65%, 50%, 35%
3. Recent figures showed that complaints by Indians of discrimination received by the Minneapolis Department of Civil Rights constituted what % of the caseload? p. 56
50%, 31%, 24%, 15%, 7%
4. What % of the state's natural wild rice crop is harvested by Indians? p. 139
10%, 25%, 50%, 70%
5. Annual per capita income of Indians from ricing averages: p. 141
\$88, \$209, \$322, \$398
6. In 1973 average per capita income of reservation Indians (excluding Red Lake) varied from: p. 83
\$462 to \$913, \$581 to \$1018, \$750 to \$1694, \$900 to \$2436
(cf. \$4020 per capita for all Minnesota residents according to 1973 figures)
7. In 1960, 105 Indian students graduated from high school in Minnesota. How many graduated in 1972? p. 73
129, 223, 303, 394
8. In Minnesota 31% of the general population dies before reach the age of 65. What percent of the Indian population dies before 65? p. 107
45%, 56%, 64%, 71%
9. The first housing project conceived and developed entirely by Native Americans: p. 126
is on the drawing boards for Minneapolis
was terminated for lack of funds
is presently a reality in south Minneapolis with 40% Indian occupancy.
10. In accordance with the commitment made by President Nixon in his Indian message to Congress in July 1970, Congress rescinded the policy of termination defined in House Concurrent Resolution (HCR 108) in 1953. pp. 185-6
True or false? pp. 8-9

(Page references are from INDIANS IN MINNESOTA, 1974)

* Prepared by LWV of Minneapolis.

DISCUSSION GUIDE - INDIAN UPDATE *

Goal for the Meeting: Introduce the third revised edition of Indians in Minnesota. Since it would be impossible to cover all the material in the book in many meetings, encourage members to get copies and read the book on their own. Members should read the abstract in the December VOTER before the meeting.

Resource Material:

1. Indians in Minnesota, LWV of Minnesota, 1974 edition
2. Abstract in the December VOTER
3. Quiz, one copy for each member, in the unit kit.
4. Indians in Minneapolis, LWV of Minneapolis, (1968)
5. American Indians and Minneapolis Public Services, LWV of Minneapolis (1971)

If your unit would like a speaker to supplement your material, you may contact the Native American Speakers Bureau, Suite 605, 333 Sibley Street, St. Paul, 55101.
Phone: 227-0651.

If you are interested in classes in Ojibway Life-Style and Native American History (including a tour of the Inner-city Indian Community), you may call Jan Lane, 822-0229, or the Upper Midwest American Indian Center, 1112 W. Broadway, Minneapolis 55411.
Phone: 522-4436

UNIT PRESENTATION: Before the discussion begins, give members five minutes to complete the quiz, then give the answers. The page numbers in the outline below refer to Indians in Minnesota, 1974.

At the outset, please emphasize that Indian people are seeking the right to self-determination. As stated in Indians in Minnesota, "On the reservations, they are demanding the right to decide for themselves how best to get the services they need without the threat of federal termination of their status as Indians. Non-reservation Indians are working for programs that will serve their needs, that have been so long overlooked."

While the LWV opposes segregation, it is sympathetic to Native Americans' wish to remain a distinct people with a unique culture.

- I. Shifting Government Policies (about 5 minutes)
 - A. The move toward termination, starting in the late 1940's. pp. 8-9
 - B. Termination renounced: the 1970 Presidential message to Congress asking that Indians be allowed to assume responsibility for reservation policies.
 - C. Refer to above federal legislation in the appendix, pp. 185, 186, 189.
- II. Population Distribution of Minnesota Indians (about 5 minutes)
 - A. Urban Indians (one third of the total).
 - B. Indian reservations and communities.
 - C. The Court definition of reservations. pp. 27-31
- III. Tribal Organization and Urban Indians (about 10 minutes)
 - A. The Red Lake reservation. pp. 36-40
 - B. Minneapolis' Indian population. pp. 38-43
 - C. Congressional control of Indian money. pp. 46-47
- IV. The Role of the State, Welfare, and Education (about 10 minutes)
 - A. State commissions working with Indian people. pp. 53-55
 - B. The increase in Indian welfare needs. pp. 82-90
 - C. Education. pp. 58-85, and information from the briefing.

- V. Treaty-rights Suit by Leech Lake Indians. pp. 142-144 (about 10 minutes)
- VI. Alcohol and Chemical Dependency (in the VOTER) (about 5 minutes)
- VII. Conclusion. pp. 173-174 (about 5 minutes)
- VIII. The Local Scene
 - A. The Urban Indian Center. (described at the briefing)
 - B. The Indian Medical and Dental Clinics. (December VOTER)

NOV 29 1977

1614 N Street, Lincoln, Nebraska 68508
Tele: (402) 475-1411

League of Women Voters of Nebraska

November 23, 1977

Ms. Helene L. Borg
LWV of Minnesota
555 Wabasha
St. Paul, Minnesota 55102

Dear Ms. Borg:

Enclosed is a copy of our letter to Mr. Nick Meinhardt
at the American Friends Service Committee concerning
support for the Resolution of the 1868 Ft. Laramie Treaty.

Our State Board did not feel we could support the request
for "recognition and reaffirmation of the sovereignty and
independence of the Lacota people."

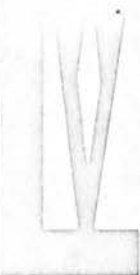
However our State League position did permit us to give a
limited support as stated in the enclosed letter.

We would be interested in your response to this request.

Very truly yours,

Marge Young
Marge Young

Program Vice President



League of Women Voters of Nebraska

1614 N Street, Lincoln, Nebraska 68508

Tele: (402) 475-1411

November 22, 1977

Mr. Nick Meinhardt
American Friends Service Committee
Minnesota Area Office
125 Nicollet Ave. Suite 101
Minneapolis, Minnesota 55403

Dear Nick:

The League of Women Voters of Nebraska wishes to clarify our support
for a portion of the Resolution of the 1868 Ft. Laramie Treaty.

Our official position supports "a comprehensive review of all treaties of Midwestern Indians, specifically as they apply to tribes or their branches, located within the State of Nebraska. The existing responsibilities and rights of the federal government and Nebraska Indians under those treaties, agreements and pertinent statutes should be determined and implemented."

The League of Women Voters of Nebraska will support calling on the President of the United States to form a Presidential Treaty Commission to meet with representatives selected by the Lacota people to redress the grievances caused by the United States violations of the 1868 Ft. Laramie Treaty to the mutual satisfaction of the representatives. That is all we can support under our position.

Very truly yours,

Marge Young
Vice President

Bev House
President

MY/BH:gd

RESOLUTION ON THE 1868 Ft. Laramie Treaty

WHEREAS the 1868 Ft. Laramie Treaty was entered into by the United States of America, the Lakota Nation and other Indian Nations and was ratified by the Senate of the United States and proclaimed by its President in 1869;

WHEREAS this Treaty affirms the sovereignty of the people of all the nations involved;

WHEREAS treaties entered into by the United States Government are considered to be the supreme law of the land equal to its Constitution;

WHEREAS treaties cannot be unilaterally abrogated, according to international law;

WHEREAS the 1868 Ft. Laramie Treaty has never been legally abrogated;

WHEREAS the 1868 Ft. Laramie Treaty has been repeatedly violated and ignored by the United States Government;

WHEREAS these treaty violations have undermined both the moral integrity of the United States Government and the respect for its laws by U.S. citizens;

WHEREAS these treaty violations have resulted in the loss of land and loss of self-government which have contributed to poverty, ill health, unresponsive educational institutions, loss of self-determination and loss of life for the Lakota people;

BE IT RESOLVED THAT we, _____,
recognize and reaffirm the sovereignty and independence of the Lakota people.

BE IT FURTHER RESOLVED THAT we, _____,
citizens of the United States, call on our government to recognize the sovereignty and independence of the Lakota Nation through the 1868 Ft. Laramie Treaty. We call on the President of the United States to form a Presidential Treaty Commission to meet with representatives selected by the Lakota people to redress the grievances caused by U. S. violations of the 1868 Ft. Laramie Treaty to the mutual satisfaction of both nations, and to devise and implement specific steps to bring the United States into compliance with its treaty obligations with the Lakota Nation.

Date: _____



LEAGUE OF WOMEN VOTERS OF MINNESOTA

555 WABASHA • ST. PAUL, MINNESOTA 55102 • TELEPHONE (612) 224-5445

January 10, 1978

Ms. Marge Young, Program Vice President
League of Women Voters of Nebraska
1614 N Street
Lincoln, Nebraska 68508

Dear Ms. Young:

Enclosed please find a copy of the League of Women of Voters of Minnesota's Equality of Opportunity position. I have outlined in red those portions which pertain to the Native Americans.

As you will note, our position is less specific than that of the LWV of Nebraska's. We have not really addressed the question of sovereignty of Indian people. We have, however, supported retrocession for the Chippewa tribes which was their request. I am unclear on the legal differences between retrocession and "sovereignty and independence."

Our state Human Resources chair believes that our literature, both state and national, seems to be sympathetic to sovereignty for the Indian people. However, she feels that this is an issue on which we do not have complete member understanding.

I hope this information has been of help to you.

Sincerely,

Harriett Herb
Executive Director

H:M
Enclosure



LEAGUE OF WOMEN VOTERS OF MINNESOTA

555 WABASHA • ST. PAUL, MINNESOTA 55102 • TELEPHONE (612) 224-5445

January 20, 1978

Jeannette Hermans
528 21st Street N.E.
Rochester, MN 55901

Dear Jeannette:

We have received your January 12 letter asking for assistance with your April meeting pertaining to Indians in Minnesota.

Regretfully, we have no recent material on that topic because that particular study has been in an "action only" phase since 1974. The book and the background material dated December, 1974, are the most recent we have too. Since that time, we have only been following legislation pertaining to that area.

Liz Ebbott, former state Board member and chief editor of INDIANS IN MINNESOTA, stopped in our office the day after we received your letter. I showed her your letter. She suggested a review of the materials you have, since perhaps not all your members are acquainted with the study and the information. The LWVUS published a booklet entitled INDIAN COUNTRY, which may augment your materials. Liz offered to assist you should you so desire. She may be reached through this office, or you may write directly to her home, 409 Birchwood, White Bear Lake 55110.

I'm very sorry we cannot be of more help to you with your program.

Sincerely,

Harriett Herb
Executive Director

H:M
cc: Liz Ebbott