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ABSTRACT

The California Indian Education Association has held American Indian education workshops in conjunction with its annual conferences since its inception in 1967. The report of this 5th annual meeting reflected many of the frustrations that Indians face in their contact with society, particularly in the educational system. The frustrations of Indian people became evident in each of the separate responses of the Indians in the various seminars, speeches, presentations, art exhibits, etc., and in the total realm of the various activities at this conference and the 2 Indian education workshops for non-Indian teachers. The first workshop, held in October 1971, focused on the historical and cultural aspects of Indian education. The second (February 1972) included a visit by the class of teachers to reservations within San Diego County. The information in this handbook, complete with useful appendices (e.g., Indian resource people) should serve as a model to both Indian and non-Indian communities. The 6 goals of these workshops were to (1) define and outline the needs of Indian education to participants; (2) assess the current status of projects implemented over the past 4 years in Indian education; (3) stimulate a positive commitment for action from the participants on behalf of achieving stated goals; (4) provide opportunities for broadened awareness through experimental learning; (5) stress a viable Indian culture; and (6) provide a continuation of opportunities for the participants' further development. (FF)

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CIEA

CALIFORNIA INDIAN EDUCATION ASSOCIATION
ON THE FIFTH ANNUAL STATE CONFERENCE AND WORKSHOPS
SAN DIEGO, CALIFORNIA



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**CALIFORNIA INDIAN EDUCATION ASSOCIATION
FIFTH ANNUAL STATE CONFERENCE
and
AMERICAN INDIAN EDUCATION WORKSHOPS**

**Edited by
GWEN COOPER
KEN MARTIN
ROY COOK**

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PREFACE

The California Indian Education Association has held Indian education workshops in conjunction with its annual conferences since its inception in 1967. The report of this fifth annual meeting reflects many of the frustrations that Indians face in their contact with society, particularly in the educational system.

The frustrations of Indian people become evident and are reflected in each of the separate responses of the Indians in the various seminars, speeches, presentations, art exhibits, etc., and in the total realm of the various activities at this conference and the two American Indian Education Workshops. Meeting the problems and implementing the solutions suggested by Indians at these workshops present a clear challenge to school administrators.

To draw an analogy, artists know that each colleague's work reflects that person's innermost feelings. Every humanist, professional or non-professional, easily realizes the extent of frustration revealed in the Indians' statements in the workshop seminars. For example, what Indians have to say about United States history should come as no surprise to an objective historian. What Indians say about the necessity of preserving their languages should not shock the linguist. Linguists can readily understand the necessity of retaining the languages, for posterity, of a disappearing group of people. We wonder, in folly, at the disappearance and extinction of various species of animal life. But, we condone, under the guise of civilization, the disappearance of a form of communication that can be found nowhere else in the universe. For example, the Kootenai Indian of northern Montana is totally unrelated to any known linguistic family in the world. The Uto-Aztec language is likewise disappearing. To preserve Indian cultures, it is imperative that Indian languages be retained.

The Johnson-O'Malley Act serves as a vehicle through which Indian people are actively involved in bringing about changes for their children in the educational system. Johnson-O'Malley funds are channeled through the State Department of Education to approved projects. In California project proposals are submitted to the Consultant in American Indian Education, Mr. Mahlon Marshall,

(who is a California Indian) Bilingual and Bicultural Task Force, California State Department of Education.

Two years ago (see Appendix A, Workshop I), a proposal was submitted from San Diego County by an all-Indian steering committee for Johnson-O'Malley funds to hold two American Indian Education Workshops for non-Indian teachers, K-12. The all-Indian steering committee, in cooperation with the Department of Education, San Diego County, and San Diego State University held two American Indian Education Workshops. The first workshop, in conjunction with the California Indian Education Association Fifth Annual Conference, took place in October 1971. The emphasis at that time focused on Indian education from an historical and cultural perspective.

The second workshop, held in February 1972, included a visit by the class of teachers to four North County reservations.

Indians clearly understand, that in their involvements in efforts to become dedicated to the advancement of peoples around the world, it is necessary to understand their historical, cultural, and linguistic base. That is why this publication is for everyone. It presents the knowledge gleaned from the minds of a struggling people. The information in this volume is also for future generations. They will be indebted for making it available for use in their schools.

Indians are confident in the statements contained in this book, because it is their opinion that they have the most formidable base in the world — TRUTH. From their position as being the only legally inferior race in America, the Indians stand as a mirror for mankind.

In the last analysis, this volume is more than a record of workshop proceedings. It is to be enjoyed, used, and most important, applied to daily life.

Gwen Cooper (Cherokee)
Southern Vice President (1970-72)
California Indian Education Association

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Frank Begay Robert Lofton
Dr. Gwen Cooper John Rouillard
Lorena Dixon Sandra Lakota Spaulding

Transcriptions of
Proceedings: Maria Delgado Andrea J. Kelsey
Karen Everett Marnette Quanemptewa

Due to the malfunction of some of the tapes and recorders used, there are some unplanned omissions in the text of this publication of some important presentations that were scheduled. We would like to express our appreciation and heartfelt apologies to the following individuals: Representative Wadie Deddeh; Grace Morpe, Committee Chairwoman, Return Surplus Lands to Indians (RSLIP); Allen Nephew, Office of American Indians for Opportunity (AIO), and Judge Charles Lohah, Professor at Antioch College.

Acting President of San Diego State University, Dr. Donald Walker, had been invited to give words of welcome. Due to prior commitments, he was unable to be present. Words of welcome were extended, in behalf of Dr. Walker by Dr. Ernest O'Byrne, Vice President, Administration.



PREVIEWING THE CONFERENCE

Introduction

**Ken Mortin (Assiniboin), Associate Professor
San Diego State University**

Education has been a motivating force and concern of people of the world from time immemorial. The quality of education has directed and sustained the great civilizations that dominated the historical epics. These civilizations are constantly classified by the vast amount of material wealth they accumulated and exhibited. This wealth then became the vehicle for power, prestige, and direction in the daily lives of their members; subsequently, authority was assumed by those who possessed the greater amount over those who did not. By this criteria, then and today, the goal of the power was and is manifested by the elite, those that take advantage of their own institutions and thereby become a perpetuating force for the total group. Thus a group becomes defined by those who are in power, or have accumulated enough of all that embellishes civilized life.

To objectively review Rome, Greece, and later Europe, we find that the "civilized" then, are parasitic in their drive for power by establishing themselves as a colonizer. The drive or goals are derived at unilaterally and lead to the suppression of other peoples' ideas and attitudes that may be different from what then becomes known as the system. Ultimately, some of the oppressed strike out in search of freedom to express their own philosophies and ideals.

But history, when defined singularly, without involving the total populace, has a strange way of repeating itself. When those fleeing from oppression found the shores of a new land, they relied on their education and values derived from their experience and found the opportunity to become the oppressor.

Their quest for freedom was at the expense of other people who were living in their own context of life, directed by their own social institutions. Those institutions did not reflect any meaningful lifestyle to the newcomers; those institutions were subsequently deemed "primitive" because of the variance in the interpretation of the natural forces. The predominating theme of this country was then transformed from the world being created with man, to the world being created for man.

It is this basic natural interpretation that has prevailed among the descendants of the people that have become known as the American Indians. The particular cultures that have survived have maintained the respect for the land and all living things. Their social institutions have had to go underground to be sustained. Consequently, many of the cultural characteristics that were the cement of their societies have been lost and are being lost.

But there is a new horizon in the desperate struggle to revive some of the first peoples' philosophy. It is now being allowed because the United States, which has elevated itself to being the benefactor of the world and with new goals leveled at the universe, is suddenly realizing they may have been over-zealous in their acquisition and exploitation of earth and the natural environment. The recognition of this fact occurs because some of their own are making the statements. Some of the elite who have propelled themselves through the country's educational process are now a force to be reckoned with. Conservationists and naturalists have pointed an accusing finger at the cost of the country's affluence. Ecology has come into vogue.

Ecologists, scientists, both natural and social, are bringing their concerns to the public. The public, through their government, in making allowances for those concerns by modifying the educational goals, suddenly started drawing a correlation between the philosophies of the ecologists and the Indians.

That the United States is known the world over as America is an example of the extent of our arrogance. The United States occupies only a small section of the Western Hemisphere. However, in reality, when anybody refers to America, they are referring to the U. S. Even our bordering neighbors, Canada and Mexico, state that we are Americans. Any discussions to the contrary are not allowed and North America and South America

are spoken of as subsidiaries of America, and who can argue — they are not as affluent as we. It may not be of any significance to many, but it puts the Indians of the United States in an awkward position because we are referred to as American Indians at the expense of the millions of our native brothers of North, Central and South America. In an effort to correct the situation, the degree of assimilation is exposed when Indians refer to themselves as "Native Americans." Who are the Native Americans? Obviously, the natives of South, Central, and the North are more "native" than we.

California is a prime example of American society, and since it is the richest state in the nation, it is regarded by those in authority as being a leader in policy-making decisions. There are over 90,000 "American Indians" in the state, the majority of whom have migrated to the state under the auspices of federal programs designed to assimilate them into the mainstream of society. Therefore, the varying responses of Indians of California to federal and state policies shed light on today's questions about colonialism, and its aftermath, in other parts of the world.

Benevolent America in its effort to benefit non-white minorities has become a malevolent colonizer. Americans are a composite of social, political, and economic attitudes maintained by the elite, whose skin is usually whiter than most of the world's population and who behave in a certain way toward darker people (who are considered inferior because of their refusal to become subservient to machines). The American colonizer thus then becomes an exploiter of human and natural resources; he has destroyed, often intentionally, almost every alien culture he has come in contact with and he has imposed an iron rule on the remnant peoples of those cultures. The colonized peoples' only recourse then is to become proficient with the tools of the colonizer. Education is the tool by which Indians are making their views known.

In 1967 many of the California Indian parents gathered and expressed their individual problems that were relayed to them by their children in the state school system. One of the most encouraging and beneficial individual aspects that was learned was that the problems were not isolated to one family's situation, rather were common to the Indian - non-Indian relationship

on a statewide basis. They decided to do something about it and formed an alliance to deal with the common problems, complete with recommendations for working in accord with the schools to provide solutions and alternative solutions to the educational situation. To enable their views to be known, it was necessary to create a vehicle that would carry their message, with prestige, to every level of policy conviction.

The vehicle that was created became known as the California Indian Education Association (CIEA). From the Ad Hoc Indian Education Committee, formed at the first meeting held at North Fork, there evolved an organization with strong convictions. None of the members are paid, but dedicated to recommendations outlined in the first CIEA publication known as *The North Fork Report*. The organizational papers were filed with the state and the Association became recognized as a tax-exempt, non-profit corporation in 1969. The Association's Constitution and By-Laws specify an annual conference will be held to determine new priorities and assess the yearly efforts to accomplish the long-range goals delineated in *The North Fork Report*.

This Fifth Annual Conference is not merely a report on activities, but, rather a resource guide, in the form of a handbook complete with useful appendices, to serve as model to both the Indian and non-Indian communities. First, it will help the non-Indian community to develop pragmatic approaches to the complex issues involving Indian participation in solutions to the dilemma faced by Indian children in the classroom. Secondly, it can serve as an example to the Indian community of different approaches that can be used in helping ease the frustration inherent with the non-Indian educational system.

Examples are included, particularly in the second workshop, that are a valuable method of how the non-Indians can experience functioning colonialism. Most participants are weary of hearing about the depressed conditions the Indians are subjected to on the reservations. But a picture is worth a thousand words and most are appalled by an on-site visit when they view the conditions first hand. The conditions are perpetuated by the misunderstanding and apathy that abounds in the subject area because of the extremely complex economic and social issues. The second, or

ning workshop, clearly points this out because the partici-

pants were taken to four of the seventeen existing Indian reservations located within San Diego County, the majority of which do not even have electricity or running water. It is hard to conceive how a wealthy county like San Diego allows such conditions to exist. The four reservations the participants were allowed to visit are four of the most developed. La Jolla, Rincon, Pauma, and Pala tribal leaders served as resource people answering inquiries from the group.

It should be pointed out that San Diego County has over 113,650 acres of reservation land within its exterior boundaries. The County Board of Supervisors receive tax-subsidy from the federal government under the provisions of Public Law 81-874. The reason for the subsidy is to ease the overall tax burden on the county property owners. In effect then, the Indians are paying a significant portion of the taxes used to run the county schools. As such, they should have a representative voice in the educational curriculum their children are subjected to in the classroom. At this writing, they do not. Every effort must be made on the city, county, state, and national level to help the Indians help you to help us; then, all will benefit.



**FIFTH ANNUAL STATE CONFERENCE
CALIFORNIA INDIAN EDUCATION ASSOCIATION
and
AMERICAN INDIAN EDUCATION WORKSHOP**

October 8, 9, 10, 1971



OPENING SESSION

October 8, 1971

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FRIDAY NIGHT, OCTOBER 8

Opening Remarks, Opening Address

Michael Axford:(Chairman, CIEA - Area 7) I would like to welcome all of you. Before we begin, I'd like to introduce Mr. Therman McCormick who will give the Luiseño greeting. (Mr. McCormick gave the Luiseño greeting in his language which is not translated for this text.)

The fifth annual statewide meeting of the California Indian Education Association (CIEA) is now in session. Before I introduce some of our speakers this evening, I would like to introduce the members of the Steering Committee who worked many long hours in order for this conference to take place. It was my pleasure to work on this Committee with these people so I know what I am talking about when I speak of many long hours. First, I would like to introduce Mr. John Rouillard who has coordinated this entire conference. We owe him a debt of gratitude for his patience and help in overcoming all obstacles. Dr. Gwen Cooper, one of our faculty members here at State in the Counseling Center and southern vice president of CIEA, has worked equally diligently with John. We could not have done this without the dedication and help of the other members: Mrs. Lorena Dixon from the Pauma Reservation; Mrs. Florence Lofton, also from the Pauma Reservation; Mr. Robert Lofton from the La Jolla Reservation; and Frank Begay (Navajo), one of our students here at State and an active member of CIEA, Area 7. The input of our young people is very important to us, and Frank has certainly helped with a tremendous amount of input and dedication. At this time I would like to say "I thank you very much for your help in putting this workshop and conference together."

Moving on in the program, I would like to introduce Dr. Glen Pierson, Pupil Personnel Supervisor, Department of Education, San Diego County, who is going to give us the opening remarks. It is my pleasure to introduce Dr. Pierson.

Dr. Glen Pierson: Thank you very much, Mr. Axford. I guess a conference always begins with opening remarks from someone on the local scene. Dr. Ted Dixon, the county superintendent of schools, had been asked to make the opening remarks, and he did not take that invitation lightly. He had planned to be here and do so until this afternoon. Unfortunately, he was called away so he asked me if I would please bring greetings from his office to this group.

Last year he attended a meeting at Palomar College, which was concerned with Indian education, and he was quite taken by the sincerity and interest of the people there. Since that time, and I think the members of the planning committee will agree, he has expressed interest, support, and cooperation for working on problems of Indian education in California. I've had the pleasure of working with the planning committee--the Steering Committee--in planning this conference, and our office has had a small part in doing so. I personally think it is most fitting that this conference is being held in San Diego. According to the information that I have, San Diego County trails only Los Angeles County in terms of the number of Native Americans in California counties. So we're very pleased to have this group here. For those of you outside San Diego, I might comment that within the County there are 50 school districts with a total enrollment of about 300,000 students, and the office of the county superintendent of schools' responsibility is to provide leadership and services to each of these districts. During the past year we've worked with a number of districts as they have prepared applications for funding under the Johnson-O'Malley Act (JOM). I'm sure you'll be hearing more about these programs during the next few days. We make a sincere effort to encourage school districts to take advantage of programs like this to improve the education for Native American students. On the basis of the cooperation and good will that we've developed in planning this conference, we're most optimistic that we will continue to work with local groups, such as the California Indian Education Association, in planning additional programs and services for this group.

So it is my real pleasure, on behalf of Dr. Ted Dixon, to welcome you to this conference and I hope you have a most

Michael Axford: Thank you, Dr. Pierson. It is, indeed, heart-warming to have as a partner, in the education business, the County Department of Education, and especially the interest of Dr. Pierson and Dr. Dixon. They have been most helpful. Dr. Pierson has also been very diligent in his input to the Steering Committee in helping put this conference together.

Now I'd like to introduce Mrs. Rosalita Balderama, who is the administrative assistant to Mr. Peter Chacon, assemblyman, California legislature.

Mrs. Rosalita Balderama: Thank you very much. I'm here tonight to bring you the crystal greetings of Assemblyman Chacon, and also to extend to you his best wishes for a successful conference this weekend. He could not attend because of previous commitments that have been firm for quite a while. He wants you to know that he is very interested in your problems, and that he and Joe Carrillo in Sacramento are working to try to pass legislation which will be of benefit to the American Indian. He also wishes to convey to you that our office, which is the district office located on Federal and Euclid, is open to any and all of you who would like to come by. If we can help in any way, that's what I am there for. If I can't help you, I'll try to find a way to get you answers. I don't want to take too much time because I know you have quite a few more things to take care of. Thank you very much for the opportunity to come here before you.

Michael Axford: Thank you, Mrs. Balderama. Now, no meeting would be complete without hearing from a person we all know; a man who conceived and initiated the California Indian Education Association and served as the first state president. I'd like you to hear from Dave Risling. I think that once you've heard Dave Risling you'll agree that what he has done has been to pull Indian people together through education. Dave, would you say something to the membership here about CIEA? It is my pleasure to introduce to you, Mr. Dave Risling.

Dave Risling: Thank you, Mike, for the nice introduction. I appreciate it very much. But the introduction is really not for me;

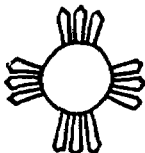
I'm usually just a voice that represents some down-to-earth, gut-level people who had enough guts to say, "Let's do something." You people are here because there are a number of people sitting among you who have said, "Look, nobody's doing anything for Indian people; it's going to be Indian people themselves." Just a few years ago, it started in 1966 and 1967--you know it was pretty hard to find Indians at that time who would stand up and be counted --I think we started with about a dozen people. Today that has multiplied and grown, and we find Indians all over the place. It's really great. But I would like the people that were up at North Fork that are in here... would you stand up please... the people that attended the first conference up at North Fork--stand up, please--I want you to take a look at these people. These are the people that need the hand. (Applause)

I didn't come to make any speeches or anything. I came to participate, to listen. And I've seen the leadership develop, which is developing from the same people that stood up, and spread out, not only in California, but it has spread nationally. I think the day that you will spend here tomorrow, and the next day, you'll find out what it is to participate; what it is to take responsibility; what it is to do; what it is, not to take the negative attitude, but to take a positive attitude and to say, "We can do it." After all, who can be a better expert in Indian education than an Indian teacher, as compared to a teacher and an Indian. Who should know more about Indians than Indian people themselves? So you don't have to get up and make excuses. We had a young man that only went to the ninth grade--he's up at DQ University (DQU)* right now--he gave his first talk yesterday at Stanford University to about two or three hundred people. It's a great experience for him, and he said, "Gee, those people didn't know anything. These are all college sociology people, all in their second or third year of college. They were asking these stupid questions. Don't they know anything about Indians?" In a little while he found out--when it comes to something about Indians, Indians are the experts, not the people who study about Indians, but Indian people themselves.

*DQ University is an all Indian-Chicano independent university, is, California.

Now, I'd like to say tonight to the people that are taking the class, listen to those Indian people if you want to learn about Indians. Thank you very much. (Applause)

Michael Axford: Thank you, Dave. You will be seeing more of him tomorrow in the various discussion groups. Now, I would like to introduce our speaker for this opening session. He is the director of the California Indian Assistance Project in the Governor's office. Also, he is the chairman of the California Rural Indian Health Board, a very important organization which provides health services and assistance to Indians in California. He has been the spokesman and tribal leader for the Klamath River Yurok Indians, his tribe. It gives me great pleasure to introduce Mr. Timm Williams.



OPENING ADDRESS

The Intent of Education: A Personal Perspective

Timm Williams (Yurok): *Director, California Indian Assistance Project, Governor's Office and Chairman, California Rural Indian Health Board.*

Mr. Rouillard asked me to come down and give this address. I consider it, naturally, quite an honor and privilege to come here and talk on the field of education.

I wondered at that time, really, what I was going to talk about, then, to tell you the truth, I definitely was worried. But I think one of the things that really sticks in my mind, and what I would like to talk about tonight, is the intent of education.

I was on the committee at Stanford University two years ago while they were talking about bringing Indians into Stanford University. Stanford, at that time, sent out nine delegates into the nine western states to research Indian schools, Indian high schools, or integrated high schools, where there were a great number of Indians. They came back completely and absolutely shocked. They were just amazed at the lack of counseling in the high schools--in Indian youth schools. There was no advice given to Indian students as to what the curriculum would be or what they should take in preparing for college. I could have told them all this prior to their adventures out into Indian territory. But they would never have believed me, and it was better they found out for themselves.

I know the schools in Northern California. I was very fortunate to go to an integrated high school, and I was very fortunate to have some teachers who cared about where I went after I came out of that high school. They gave me math, foreign language, English courses, history, and government. Besides those, I took a business course in shorthand, typing, bookkeeping, and office practice. I was counseled in all these and took every one

of the subjects. I wasn't an "A" student. I was about a "C" student and I had to work, definitely hard, to get a C.

Like many Indians, I lived about 26 miles away from high school. I walked three miles of road to ride 26 miles on the school bus every day, making a round trip into a 58-mile daily venture for four years. And I struggled because Indians were not thought of as being very much of any kind of people.

I will always remember one thing that happened when I was a junior in biology class. One of the students poured acid on my clothes because I was an Indian. So I remember these things, not to be bitter about them but, I think, to help me to be a better Indian than they thought I would be.

I had to admit, when I left my hometown, that I was going into the Bay Area to go to work and prove to my community that an Indian could go to school, and that he could match anybody else at anytime, any place, regardless of the handicaps that he had to face. So I continued my education with two years at the University of San Francisco. This was during the war years, and I dropped out of there because of health conditions. I ended up in the hospital for a year after that, and then I gave up my formal education and went into self-education.

I want to give you this background of myself so that you understand. A lot of times I would go before a student body, students, or faculty, and say I'm representing the Governor's office because I was appointed by the Governor to represent my Indian people, to bring the problems that face my people to my Governor, so that he will find some way to relate to my Indian people. Sometimes, people turn off when I mention his name, and that's why I would like to tell you a little bit about my background, so that you understand that I am Indian, that I'm very much concerned for my people, and I intend to make my Governor very much concerned for our Indian people. And when I say my Governor, I mean he's your Governor and our Governor. I was speaking at a women's club last night in Sacramento, and there was a doctor there. He's working with DQ University (DQU). I think his name is Dr. Bromberg; I'm not quite sure of his name. He was asking me about the philosophy I've had as an Indian, whether an Indian should accept education at the higher level, apply the education to a job, work

that job so that it relates to both his heritage and his job, and come out with a productive answer. I feel that I could. I felt that I could because I have applied my Indian religion to my job and my work. I have applied it to my community--in participating in my community--and it works for me. So I began to wonder when we talk about higher technical education, whether higher, or technical education, is the answer in solving our problems.

I think that the Indians have witnessed, in a sense, what the non-Indians have done with education. We know that we're in the middle of the turmoil. No one has been able to put their finger on it and classify that turmoil. No one has been able to direct it or know which direction it is going; but it is there, and it exists. I'm asking my Indian people not to let them make that same mistake that the non-Indian made with the quest of getting an education. We can learn by this experience that we've seen and we could apply the intent of education to what it's intended for. You give us a Master's degree or Ph. D. degree and we lack communication with our fellow man. I bring this about because in my philosophy as a Yurok Indian, I was taught that God had made the earth first. In my language we call it "Wa-Pec-ca-mao" (phonetic). He made the earth like a man. When the earth gets sick it vomits, and that's a volcano. When it trembles and shakes, it's an earthquake. It's like a man with a high temperature. It's to let you know that there is something wrong inside of the man that hurts. He must get rid of whatever it is, or there must be an adjustment made. The rivers and the roads on man-earth are like the arteries and the veins of a human being. The cells that travel those roadways and those riverways are you and me; you are a cell and I'm a cell. When we stop the roads and when we dam up these rivers, the cells no longer use those roadways, or no longer use the veins or the arteries of the man-earth. That segment of the earth that is no longer used becomes dead to the cell. When there is an infection of the man-earth, then all the cells must rush there to cure the infection, just like in the human body. When there is an infection on the finger or something, or a bruise someplace, the cells rush there. Red cells rush there to take care of the damage to the body.

God created man to live with the man-earth, and he put into

the man the same thing that he put into man-earth. I feel that in my philosophy, and in my Yurok religion, that he was telling me that he made man to live with earth, and that was his intent.

And if man himself doesn't look at the intent of life, and the intent of sharing his life with another man, then what is the purpose of life? If we've forgotten about the intent of God then how can we apply ourselves to anything else in life? What is the intent of education?

Is the intent of education to teach us how to make more money? How to step on our fellow man? How not to share what we have with our friends, our neighbors, our community, or our fellow students? Is a Ph.D. degree lifting that man into a position someplace that you no longer can communicate with the student?

I'm very much concerned about that particular phase of it. I've talked with Dr. Lyman, who is the new president of Stanford University, and asked him if he thought that our educational system was getting into a technological bind that was beyond the scope of even the educators themselves.

We have a line that we paint across our faces. It follows just below the eyes, across the bridge of the nose, and it goes right across that line. The Yurok Indians say that represents the water mark. When you're swimming across the lake, you keep that water mark there. You can always see the other shore, but when the water mark is up here you might be swimming in circles out in the middle of the lake, not knowing which way you're going. So that no man, regardless of what field or phase of life that he's in, should get so involved in whatever he's doing that whatever he is doing is up here someplace, and he can no longer see his own direction.

I'm sad to say that I've run into that. I feel that some educators have reached that level. Not only educators; I've found administrators of education at that level. And then, once in a while I even find students at that level, who are so engrossed in being students, that they no longer try, or even want to communicate with their fellow students, their instructors, or even their community. I really don't believe that this was God's intent for man in this world--to live like this.

So really and truly, if we take the intent of man from the way I look at it, and I want you to understand that these are my opinions, my feelings about this education, if we don't understand our own intent in life, what we intend to do with our lives, what we are going to do with the education we receive in our lives, I really don't feel that that education is going to do that particular person any good. We already have many technically educated, well-informed people running around with no sole purpose in life at all. This is a proven fact.

That is why I ask my Indian people when they go for education to find out what their intent in life is, what their purpose really is, why they are seeking that education. Find out who you are as a person.

Frequently, when I get up in the morning, I look into the mirror. I say to myself, "Am I really going to do a job today for my Indian people, or am I doing a job to see my name across some front page, or to see my picture on the television someplace, or to hear my voice on the radio someplace? Is that what I'm doing it for?" I ask myself that every day because, otherwise, I couldn't be honest with myself. And, if I can't be honest with myself, I don't think I could be honest with the Indian people or with the non-Indian people, or with the officials that I have to work with. I think the danger might come some day. I'm saying that I'm not infallible. I ask myself that every morning when I look into the mirror. I worry about that day, because I feel like when that day comes, that I no longer ask myself what I am doing in the position that I'm in, and what is my purpose, and my intent, that then I will be working for myself and no longer working for my people. And, I have many reasons to ask myself. I traveled this state from one end to the other, and I like to think I have friends from one end of the state to the other. I also know that I have many people in the state--my own people--who disagree with my type of philosophy.

I say to them, "That's great. That's what we're all about. You're entitled to that disagreement." That's why I'm telling you tonight, that this is me talking, and I'm not ashamed to say that I'm a Republican Indian. That turns some people off. Well, that might be true. Anyway, I feel that everybody has his right,

and I will fight to protect that right for anybody, and everybody, to be what he wants to be, and to be as he should be.

I have found out many things since I've been in the Governor's office, many things that I was not aware of, in the political world, especially in the field of education. I did not know that politics ran that high in education. I'm not talking here about political figures in education. I'm talking about educational administrators. I'm not going to mention names because I'm not here to cut anybody down. But I've seen with my own eyes the breeding of politics at the administrative level in government. I had supposed something like that before, but never had witnessed it until I joined those departments, whether it's in the Human Resources Department or whether it is in the Welfare Department. That is a department that breeds politics from the file clerk and the janitor through to the top administrator. One administrator won't talk to another for fear that the other administrator is to take his job. He doesn't tell his deputy director about things, for fear his deputy director will take his job. His deputy director doesn't tell him everything for fear that if he does, he'll know everything, and then the deputy director will get fired. The secretary who has been with the system knows both sides, and she keeps her mouth shut because if she talks about one or the other she's bound to lose out. The stenographer is working deathly hard to get the secretary's job. So I'm talking about politics that I never saw before. And I'm telling you what I witnessed with my own eyes, because again, I feel that you should know that this happens in the administration area of education.

Sometimes, I have asked for audiences with these people. I was not able to get audiences with these people because they were having a political newspaper meeting. And I keep saying, "Well, how can you get into politics with a human life?" And I continue to ask that question. How can you play politics with education? How can you play politics with housing? How can you play politics with employment? Those are human beings that involve and interpret each one of our lives—yours and mine. I hate to think that somebody was playing politics with the development of my house that I had to live in. But I found that to be true.

At the same time, I still believe in and continue to defend my Indian nation because I think, that in it all, my nation is one of the

greatest in this world. And, I think that we, as Indian people, really have to do it over in the field of education, to take that burden upon ourselves so that we can go into this world and we can project ourselves, to compete, to cope, to live, to share all the things that this great nation has to share with us.

To me education can be like selling your soul down the river for something that you are not quite sure is really there. I stopped at Long Beach on the way down here and talked with several students from various fraternities. They asked me if Indians felt that going to school and getting an education, a degree, was going to be satisfactory to Indians. I said I didn't know because I couldn't speak for all the Indians. I personally feel that the Indians' goals, or reasons for a degree, are possibly not formulated with the same intent our colleges have.

I worked about two weeks solid in getting a credential back in Northern California for a teacher whose credential was removed because of a drunk-driving charge. The drunk-driving charge happened 100 miles away from where his teaching job was. The Indians went to bat for this teacher to get him back into their school and they asked me for my support in helping him get his credential back. I went to bat for him and he got his credential back. We were successful. I talked with the credential division of the State, and I said to them, "You guys have a board here which credentials a teacher to teach, but you set a standard somehow, that doesn't relate to Indians. We have a teacher up on my reservation who relates to the people and the people want him, and you are taking his credential away. Why I would have thought that the people would be the ones to ask that his credential be removed, not the Credentials Board."

The people begged, almost on their knees, to get that teacher back and I needn't tell some of the people here what a reservation is like. My reservation, where I come from, is not much better than the worst. The teachers that we have up there, a man and wife, live in a house and about four months out of the year they have no water at all. They have to pack water five miles to their house to get drinking water. They live in one of the old Indian houses there that has no electricity. They pick up kids and take them back and forth to school. The teacher himself cuts some of

the Indian boys' hair, and the wife washed some of the kids' faces. Sometimes they come to school because they don't have any water either. Yet the Credentials Board removed that teacher's credential for drunken driving charges that happened a hundred miles away someplace. The man was unlucky because he got stopped by the policeman. So, I asked the Credentials Board how they credentialed teachers without ever taking into consideration where that teacher is going to teach. You can't send people who taught students for four, five, or ten years in Beverly Hills (students, who come from families that earn 40, 50, or 60 thousand dollars a year) into an Indian territory where a lot of my people are eating acorns and smoked fish for survival, and expect that teacher to relate to those students and expect those students to match that teacher's requirements. I asked him about that, and he said that he was worried about that, but those were the standards of the Credentials Board.

So these are the things that I'm concerned with, because these are the things that I have run into in the State office; since I have been there, I have been dealing with education, housing, employment, trying to get Indian people into various colleges throughout the state, trying to find plenty of programs for them to exist on their own. I have been working along with DQU, the best way I know how, answering their call every time they ask me, because I have as much faith in that university as those administrators who are working there have. And I'm asked constantly, at the State level, what my opinions are of DQU. I would be lying to you if I say that I didn't have to defend it constantly. But I do hear questions and they ask me, "Why do you want a second-rate university for your Indian people?" And I say, "Well, to my knowledge, it's not a second-rate school. People, all peoples, are welcome there, and we're teaching about Indian people and we hope to teach with Indian instructors." I feel that my Indian people need it, because they have had no help from other places that I know of. The recognition that DQU has given, the identification which that school has given are an indication that there are a lot of intelligent, concerned people who are dealing with that University out there, who are instructing out there. And I know that they are as concerned as I am with the activities that go on there, hoping that it will be a success

and a dream for all of us to relate to, because we, as Indians, don't want that University to fail. I know the administrator. I know what the political partisans are going to say. I know what the non-Indians are going to say. They are going to say, "We gave you the opportunity and you failed." And, it'll be a long time in May again before we get another opportunity. That is why I feel that all of us who can help that University exist should do so. Because the intent of the University is to relate to our Indian people, and to put our Indian people in a right nice spot in the nation, so that they can compete and share with all peoples of this nation.

In closing, I again want to thank Mr. Rouillard for asking me down here. I've had many pleasures in my life, and I've had many honors in my life; but this one is the greatest of them all. Thank you very much.

Michael Axford: Thank you, Timm Williams, for that thought-provoking and inspiring message. I'm sure that we'll have a lot to think about. Before closing our session tonight, John Rouillard would like to say a few words about our displays. John.

John Rouillard: We invite you to take your time and look over the exhibits in the display cases that you see around the room. The artifacts that we have were loaned...not loaned, really...gratefully given over for use by the Museum of Man, which is serving as a depository for Indian people's things. They informed us that we are welcome to display them anytime that we want. There are artifact displays on the second and fifth floors of our beautiful new library building located just across the parking area.

We also have on display various works of art by five of our outstanding Indian artists. Around the room you will see paintings by Carl Gorman, Navajo artist in residence and lecturer at the University of California, Davis campus. Other works of art are by Bruce Lupo (Pueblo), who has a shop in Palm Springs; Benny Lucero (Tarahumare) and Director of Indian studies at Palomar College, San Marcos; Robert Freeman (Luiseño-Sioux) who is teaching art classes on the reservation; and Evelyn Teton (Shoshone-Bannock), who lives here in San Diego, and is a graduate of the Indian Art Institute in Santa Fe, New Mexico. Some of

Evelyn's beautiful beadwork is also on display in the showcases.

Available for you, on the tables in the back of the room, are jewelry and other crafts by skilled craftpersons from various reservations in California. The ladies at the tables are there to help you and discuss the various items.

The evening would not be complete without an expression of appreciation to Roy Cook and Wayne Lankamp, and Ben Lucero, who were in charge of all the arrangements for the displays. Roy also was in charge of graphics and designed the cover of your programs. Thank you, Wayne and Roy, for all your hard work and dedication. Thank you, Ben, for taking charge of the art exhibits for our artists.

At this time we will call the evening session to a close and look forward to our next two days together.



PROCEEDINGS: SATURDAY, OCTOBER 9, 1971

Indian Community Involvement in Education

Robert Lofton and Matthew Calac: Moderators

Robert Lofton: Okay, let's get the discussion on Indian involvement started off here. On the end is Mr. Ed Castile and you know Dan Bomberry; and Gus Adams. I'm going to turn this over to the fellow on my left here. These are people who have been involved educationally; I know I have, as a student myself.

Gus Adams: I thought what maybe we could do was to start with a broad outline of the different areas in which Indians could get involved in having input into schools and then we could lead into some of the particular issues that might have the most importance. The involvement comes from four broad categories. One would be involvement of the parents in the school board, involvement through some type of evaluation which should be done more frequently than is presently being done. The second category would be involvement in selection of curriculum. The third would be the involvement of the student himself in organizations, or in Indian clubs, and the fourth would be Indian involvement in total administration and faculty, counselors and outside speakers.

Dan Bomberry: The area of parental involvement is the prelude to this. Our feeling is that the school has not done enough. If you go to the schools, they'll tell you, "We've gone 50-50 with the Indians and they're not responding. We sent home written requests with them to come to the school. We invite them to come to the school." Well, the school has a responsibility to the communities in their areas and they should reflect the ethnic population in their area no matter what it is. If it's 10 percent Indian, they should reflect that in their school board. One of the

ways to get parents involved would be to go to their communities. I think it is ridiculous to always expect parents, who have grown up in that area, have gone to those schools, and had bad experiences at that school, to respond positively to an invitation to come to a school that they didn't like when they went to that school. The school must go to the community and make some efforts in that direction and I know they aren't doing that in the majority of the Indian communities in California. They are not making the effort to go to the communities and meet with the people on their own ground. I think this has always been a problem. Now, Ed has some things to say on these lines, so I'll give you Mr. Ed Castile, who is a Cahuilla Indian.

Ed Castile: I do have something to say and it should be an exchange between us, because I know many of you are community people, and I think that the school should collectively reflect your interest, especially with the recent court decision on the funding of schools in California. They declared that the way schools are being funded now is unconstitutional because it reflects the tax base of the county. And especially when you have counties with large sections of the land base that is not taxable land, the quality of education goes down lower. The non-Indians are always screaming, and that's another area of discrimination against Indians, that because the reservation people don't pay land taxes, they are not contributing to the education, and why should they get an education anyway. The State Supreme Court has declared it unconstitutional. The State is going to have to refinance the public school system in a different way. We have been -- those of you who are Indians (and for the information of those of you who are not) -- provided with funds from the federal government for the education of Indians in public schools since that movement began way back in 1917 in California. It was made into law in 1934 with the Johnson-O'Malley Act (JOM). Well, what has developed is a community around the Indian community that is hostile because they think the Indians are not contributing to the school district when, in fact, they are. They are getting federal funds from various subsidies from the federal government -- Title I and Title III and the Senior Education Act provide funds

for the children of the military or those who live on trust land. The reservation land is trust land and is non-taxable. There is a real problem understanding the Indian community and its relationship to the school. The school has traditionally believed that the Indian community wasn't contributing to it, that they should have no control. This was one of the arguments. Well, it doesn't hold water. Recently, three weeks ago, it came out in the *Los Angeles Times* that millions of dollars are being asked to be given back from the public school districts that received federal funds under Title I and Title III. They have been asked to be returned because they have all been misspent. Now, to my knowledge, it hasn't been documented in California except that one article in the *Times*. The National Association for the Advancement of Colored People (NAACP) did a brochure called *An Even Chance*, and it addresses a great deal of itself to the misuse of federal funds for Indian children. What they do is take these funds that are supposed to be for compensatory education, pour them into the general budget, give the local tax-payers a tax break, and the Indians don't get any special programs, no compensatory education, nothing. And the school districts just go on their merry way flunking Indian students out. One of the key problems is control of the money that comes in. We are going to have to have advisory boards, Indian people on the boards of education, to make sure that money is spent for the benefit of Indian people because it is provided specifically for compensatory education. These are some of the issues I hope we'll be able to discuss.

Dan Bomberry: On October 15, 1971, the State of California is going to be doing a census on all the public schools to determine how much federal money they will get by how many minority students they will have in their classrooms. It is very important that this census is accurate and that parents make sure their kids tell the teacher that they are Indians so we can get this Johnson-O'Malley money and get increases in the current amount. Many times the kids are mislabeled as something else. If you have a Spanish surname, they have you down as a Chicano or Filipino or something. But in these classes, make sure on October 15 that your kids are there and that they are willing to identify themselves as American Indian, because it happened too often in the

past that they were mislabeled. It is important in getting these federal funds. Do you have a question Andy, or a statement?

Andy Andersen: Under Public Law 874, one of the ways people can use public money is every year have parents sign a voucher to get that money. If the parents aren't satisfied with the education of the schools, they can refuse to sign those and the schools won't get that federal money. So, it is a lever that could be used in communities that aren't satisfied with the schools that don't respond to the requests of the people.

Dan Bomberry: I think sometimes people are afraid to use pressure, and if you know anything about politics, the only way to get someone to respond is to pressure them. Nobody is going to come out and through the goodness of his heart do anything. If you are familiar with bureaucracies and institutions, you have to put the pressure on them. And it's great if the community begins to put pressure on these schools to respond to the needs in the community. This is what has to be done, because they are not doing enough; they are obviously not doing enough. They'll tell you they are, but you know just by looking at how the kids do in school that they are not doing enough because kids are still flunking out. These schools, where they don't have special programs, teachers don't really care that much, they have all these other kids in the classroom that they got to take care of. And the Indian kids get bypassed.

Kay Black: Dan, isn't it true that for JOM funds, the degree of Indian blood can be as little as one-quarter, so even a one-quarter Indian child should identify himself?

Dan Bomberry: Right, right. He should, and not just for JOM funds, but just for general purposes.

Comment: I'd like to say I just wonder if a number of the Indian tribal councils in the local reservations know about this act you are talking about. Not the Johnson-O'Malley Act, but the survey in which they could inform the school board, possibly.

Dan Bomberry: That would be an excellent idea. I think it would be good if the tribal governments could invite educators out to your communities and have a program of sensitizing these people. Bring them out and have a prepared program to tell these people what your problems are. "This is our problem and you aren't doing anything about it." You have to use this tactic of massive impact on them all at once, to make them realize they're not doing enough and they begin to respond after that.

Gus Adams: Since this area is a mixed area - urban and rural areas - I thought maybe I might comment on what we did in Cupertino, which is just outside San Jose and is considered an urban area. The Cupertino school district was concerned about the Indian input into their program. Two years ago, a Dr. Knight originated a program and he had a public meeting at our Indian Center. He invited Dave Risling from Davis to participate. And from that, they originated a program that got us directly involved in setting the curriculum at the Cupertino district and we divided the groups into K-3, 4-7, junior high, and high school. We evaluated the program as it existed in the Cupertino school district and the program is making good progress. It was taught as a pilot program in two schools last year and is going to be expanded in January to, I think, ten schools. Hopefully next year, it will be taught in the entire district. We set up a group that did not use everything that the school uses regarding Indian programs, but they have a very open mind on the way we participate. And it might be a good thing if the different teachers that might be here today, that if this isn't being done, they could initiate a program like this.

Kay Black: How did you reach the Indian parents that came to this meeting?

Gus Adams: It was done through the Indian Center, which I guess in itself is a little bit different. We sent out flyers and made telephone calls to people that might be interested in working in the program. We didn't get as much participation as we hoped, but it gets back to the basic fact that in almost any community have a small percentage of people who actually do the work.

But we did have a very broad section of people, people who have college degrees down to the basic grassroots people. Overall, it was a very good mix of varied ideas and I think these came out to a very good program.

Question (a CTA Representative): I'd like to ask you a question about that. Why don't you have participation of the teachers? And before you answer that question, I would like to make a comment if I might.

Gus Adams: We didn't have much input from the teachers.

Comment (CTA-Representative): I didn't hear very much about the role of the teacher organization. I happen to represent the California Teachers Association (CTA). I wish to point out that CTA will have a continuing, and perhaps an increasing, role in educational policy and in educational practice. The president of the CIEA, Mr. Morgan Otis, has been very active in CTA. In fact, he was chairman of the Human Relations Commission of the California Teachers Association, and through the Commission, many changes have come about in the organization itself such as the active involvement and participation of minorities in the Association. You have been reading in your papers about negotiations that are going on between teacher organizations and school districts. In those negotiations there can be something about the concerns of Indians relating to education. It is a matter of getting and bringing Indian participation and involvement into CTA policy and practice.

Tom Plouffe: Let me ask you this. If CTA is characterized by the staffs of teachers who have been there for 10 years in their local school area, they're mostly the axe and union forum. Their only concern is bartering for wages. They are most resistant to change and most resistant to bringing an Indian agent to the school. Most of them can't get out to the centers. We've concentrated most of our activities on new teachers who come into the area. How can CTA work with rural teachers like that who are resistant?

CTA Representative: Well, that's a very good question. I can point out to you that most institutions in American society have been like that. Most institutions in the American society have purposely kept out certain groups. Now if we say that this is the case and we're not going to change it, we're not going to move it, then I think we're defeated. But the thing that I tried to point out to you is that three years ago or two years ago, on the Council of CTA, you didn't have the possibility for some of this kind of participation that we're talking about. But there is a by-law amendment that was passed last year. There is a guaranteed kind of participation and membership on the Council of Minorities in the State of California that was not there last year. There is participation of minorities on every committee, every commission, every task force, everything of CTA, that wasn't there last year. The thing that I'm talking about is that that kind of involvement will effect and push the people in Bishop. The kinds of policies, the kinds of resolutions, the kinds of movements in the state conference will push Bishop. It is just one little place out there; we have a state office. I happen to come from the state office.

Question: How will they do this? Say the Pi-Shoshonean councils go to teachers and they want some change and support and the teachers say "no," what would they do?

Answer (CTA Representative): Well, you are asking a specific question for a specific case. I don't know exactly how you do it but we do have mechanisms. The idea is to utilize the mechanisms that you have related to a particular situation. I can't tell you what happens in the State of Mississippi, for instance, in terms of certain types of civil rights, or situations, but if you have a Congress of the United States and you have a Supreme Court and you put pressure on them, you move Mississippi, you move various other places. This is the way the leverage has to go, if you know what it is about. But this is what we're trying to do within this organization, just like in many others, is to bring about this kind of movement. Obviously, there are these groups that are very conservative that are out in the boondocks, out in us places. Very, very conservative. They don't want to

move, but they are part of a larger organization and this central organization will get them; that is what we are talking about. I understand your situation and I'd be very happy to talk to you about specifics.

Bob Lofton: Any more questions for the gentleman?

Dave Risling: I'd like to make a comment here in regard to what we're doing up here. When we are talking about involvement of parents and community people, I could go back to what he was talking about first. You can talk about a lot of things, but if parents are not involved, you don't have anything. And here is a case up there, you might say about how I got involved in the Cupertino situation. There were factions going on between one group and another. So you say, "Okay, if you're going to have factions, let's get it out and then you get all these people here and let's put the things that should come first, first." "People," I said, "if I'm going to go over there, it is going to be a people's kind of program. I want school board members; I want all these people up there and I'm going to tell them how it is and then see if they are going to respond." Now they did those things and things went on from there. We're talking about parental involvement and so on. Well, this gentleman was talking about the fourth category that is a political group. But you see, the first time we got together, we talked about our educational needs, and then what our suggestions were. Then we could begin to get into the school board. I'd like to hear how Bishop got somebody on the school board when they only represent 10 percent of the population? Then we get into the education end. Then the next thing, how can you bring about changes is what he is talking about. We have to know then, how to get into the political groupings, where we can use CTA. How can you use the Human Relations Commission of CTA to get what you want? And, in fact, we did just that. We got a board set up in the State Department of Education and we took it through the CTA, through the Human Relations Constitution Committee, and finally we broke off from their program for the year. But one of the things that CTA had to do that year was to pass this bill from the Senate. I mean, it was a Senate bill which set the law and into the code that California have an all-Indian group

that is responsible to the Indian people. So what he is talking about is really important. How do you get to the school board and I think then from there we finally get to the political end. I'd like to hear from Bishop on the school board, because I think that is an important thing; in other words, how do you get on the school board?

Dan Bomberry: I wasn't there at the time, but I understand that they got the Indians to enroll, I mean to register to vote. This constitutes a block vote in that area and got them to agree to vote for an Indian candidate. And they turned out to the election and voted their people in. Through the efforts of the Center, we had a voter registration thing at the Center, got people to register to vote and got them to turn out. Andy, could you say something about that? I wasn't there at the time of the election.

Andy Andersen: The fact that 10 percent could do it was what happened for school board elections. You know a very small percentage of the population will turn out if it wasn't a general election. If 30 percent of the vote will turn out with people qualified and if we had everybody registered, we could, but then people went out and picked up people. We dropped them off at the polls.

Kay Black: Can high school students work on that?

Andy Andersen: Yes, they were very active; high school kids went around.

Dan Bomberry: In rural areas like that, you don't realize what a block vote can do. I mean you can do a lot of things. The Indians were instrumental also in getting the sheriff, Floyd Barton, elected in Inyo County. He made some campaign promises to the Indians and one of the things he came through on was an Indian deputy over there. That makes a hell of a difference in the relationship between the Indian community and the sheriff's department, because in the past we have had all kinds of civil rights suits and brutality suits. We have been after the sheriff's department, right and left, for things they have been doing to Indians. So now we have elected Mr. Barton, basically on an Indian vote.

I saw the election returns and about 90 percent of the Indian community voted for Floyd Barton. We did it and he knows it, you know, and he is more or less beholden to the community. A block vote is powerful. If you can get people to agree on somebody, you can do things.

Comment: I'd also like to add this to what you're talking about here. When you organize communities around things that will benefit everyone, no matter what their political shade may be in the community, it is good. I know there is not always unanimous agreement in Indian communities about what is right and what should be done and what shouldn't be done. When you have issues that are important, like education and other related issues, that are to the benefit of everyone, then I think that that is what Indian power is really about. Then you've got a community. We have the advantage. As Indian people we have that advantage over every other minority group because we have a land base and a community. And when you have that, you have power and when you have land, you have power. Your power is related to the amount of land you have. If the community can be organized around things that are to the benefit of everyone, if you set your sights on the local issues (a lot of times when we spin our wheels talking about national Indian politics and different Indian movements, I don't mean to belittle national Indian politics), we can make some really meaningful changes within the Indian community right there where you live. This, I think, is the beginning where Indian people can make their first victories right there in their own Indian community. Once they get control of the community and begin exchanging ideas and uniting with other Indian controlled communities, then that's where national policies will begin to change. I think it all begins right there in the community. It can't come down from above.

Key Block: But if you live in an urban or semi-urban area, you have to find the Indians first, because they aren't living in an Indian community and in many areas they don't have an Indian center. This is one of the problems, I think, of probably a majority of communities in California. I happened to notice
ton has about 1000 Indians living in or around the vicinity,

but how are we to find the Indians of Stockton? In Modesto, we have an Indian club and we have an Indian Education Committee, and the education committee has now gone to all of the schools through a letter to every administrator.

Andy Andersen: One of the organizational mistakes a lot of groups make is that they try to get everybody involved at the very beginning. Even in the urban areas, this could be a common problem if a lot of people are involved and after you make a reputation; if only three or four people are helping them, the word is going to get around that you're okay, that you can be trusted. A good place to start is the jail, because there, you find out that there are people always there with problems and things going wrong. And people will find out about you.

Kay Black: We had twelve volunteers for the education committee, which I think is pretty good. Everybody volunteered. They represent different areas of the county and the school district.

Comment: I used to be with the State Department of Education of New Mexico, and one of the ways we got our young people involved, of course, was to let them know what the funding sources were - JOM, and all the special programs are the only thing the school boards react to. First of all, we do need all the things that have been described, but money for the Indians in New Mexico far outnumbered many other schools. This happened in many areas. Then we also have a fellow in the State Department of Education who is Indian, who controls the JOM dispersement to various school districts. In terms of, say, look, this district gets this much, we do have a full census of the Indian population, but then you have to go through the tribal council. You have people involvement. I think Mr. Risling was hitting the nail on the head. Let them know why, give them a reason and money will bring them power. Give them a reason for their children to succeed in various areas of education, then we can really get Indian people involved.

Gus Adams: Let me make a brief comment about the problem of administration and how the school districts can get more Indian faculty, counselors, and outside speakers. In any program, you

got to think of not only short-term, but long-term funding,

and I know that has long been an obstacle and created a lot of apathy in this regard that we don't have qualified people, but, I think, this is going to be pretty rapidly taken care of. I think our job is to just try to set the ground work and set the machinery in operation, because we are going to have quite a wave of qualified people coming out in the next 2-3-4 years. It is kind of interesting to see the progress being made, for example, at Bishop, where there was one student entering college and this year there are 60. At Stanford University there were only 2 Indian students two years ago and now there are 46 enrolled. And, of course you have examples, such as D-Q University, UCLA, Berkeley, and Davis, also. I think there is a little difference in the methods in which these Indian students are retaining their Indian values. It is very pleasing to me. They seem a little different than college students who may have gone through a few years ago in which they were sell-out students, so to speak. As a result, a lot of them integrated, but it is a little different story now. I think if we can gear up and set some of this machinery in motion that we will have a wave of people to back us up and give us a lot of help 2-5 years from now.

John McLevie: Dan is coming down here on October 21 for a presentation in the morning and I had an idea, which I tried with him, that he might stop over on Wednesday night on the 21st and maybe hear of something we could do in San Diego. I'm chairman of the Minority Concerns Committee in the School of Education here at San Diego State. I would like to try to sponsor and maybe get some interest here — some sort of meeting in which Dan gives a brief presentation or sort of an outreach of considerations of ways. My concern is how do we get teachers with concerns for Indian kids. If anybody has anything that is interesting, I'll be around this afternoon. Maybe we can do something about it.

Dave Risling: I think one of the things that hasn't been quite pointed out is the fact that you must have a political base - Indian base, Indian center, tribe, and whatever it is; but in California, we haven't had this for a number of years. We have had no base. San Diego, you say. Well, look at San Diego. What are you going to hold of in San Diego? Now, Bishop, they had the center

over there. I mean, something to work out of, whether it be at UCLA, Berkeley, or someplace; you have to have someplace or some area where we're dealing with Indian people and we don't have to go to the all-White institutions to do something for us. I think one of the things we're talking about is someplace we can work out of where somebody can contact the Indian people. For too long we have been depending on somebody else to make decisions for us. So, it means in every area, before you can take advantage of all these things, you are going to have to have a political base. And, if you have nothing in the community, tie into something, so you can get your Indian people together. Then you can start taking advantage of all these things and can be heard.

Vivien Hailstone: I'm from the area of Hoopa. Usually when anything important comes about, the first thing we do is sing a good-luck song; so I'm first going to sing you a good-luck song. (song) We've been really involved in our area. We have many programs in the school through Title I, through Title III, EPDA, and some of these programs run up to \$1 million. This last program that was written, was written by Indian people, planned by Indian people, evaluated by an Indian person, and we have an Indian director and the Indians do the hiring and firing. It takes in three counties. In Hoopa we have, through Title I, trained aides who have been trained through the college. They take maybe a 6-week training and they continue their training each year. So we call them teaching aides. Our school has come up from 40 percent to 70 percent in retention this year, just in one year. In the Title III, we have Title III aides and it is really exciting to see Indian people walking all through the campuses on the school. Hoopa is a reservation, but it is not different from a school in New York, because there isn't a design, there isn't anything that tells anyone that there are Indians going to school or that it is on a reservation. But, now it is completely different. They have Indian teachers walking around. You know, usually you would just see the Indian janitors with the broom. Now, we have three trustees who are Indian, we have a policy advisory board and we have Indian consultants. We had an EPDA summer program that involved more than 40 Indians. We had boating, we had Indian cooking, we had camping, we had Indian organizations come in and tell about their organizations.

We had Indian people coming in to do the dancing and the singing. We had arts and crafts, Indian people were very, very much involved. And instead of advisory committees, we had consultants, Indian consultants that came in and helped organize and helped the teacher or helped the program. There is a completely different attitude from two years ago. We have created an atmosphere that is so great to be Indian, everybody wanted to do everything. You want to make baskets. At one time they said, "The Indian girls don't want to make baskets, they don't want to have anything to do with it." Well, it is not that way anymore. I know why they didn't want to have anything to do with it, because I went to boarding school there and I was learning to make baskets. I know how I felt when I had to hide these things when the white people came. We could only be Indian when we were by ourselves. We could sing our songs, we could eat Indian food and all of this. In my time, I lived between two worlds, but now there are really great things happening in our area. Everybody wants to do arts and crafts. Everybody wants to do basketry. In fact, we're doing basketry through the junior college and we're getting credit for it. We're doing other arts and crafts, too. Last year when Indian students graduated, there was a drum beat. In one place where there are many Indians, they wore Indian dresses, they sang Indian songs, as they graduated. Indians are getting married in their Indian dress. We're Indian and it is really great. The only way that this can be accomplished is to become involved and we are very much involved up there.

Tony Perly: What is it that an Indian needs? The Indians in Hoopa have a different need than the Indians on my reservation, so their evaluation system would go right back into the community. The Navajo tribe is doing this now, they have their own school board in Rough Rock. They determine their policy, they determine what tests, everything is Navajo. They have a lot of Anglo teachers there, but they in turn have to become Navajo. And the idea behind this is to fix up their own school system. Okay, they are going to experiment. They are going to lose, but we have been losing anyway. They have lost, maybe a couple of years here, in certain areas, but in human dignity you can't catch them. We cannot apply those things in another part of the Navajo Reservation,

because the needs are a little bit different than that community. So, I guess, back to evaluation. Hopefully, we can sit down with you and say, "What do we need to evaluate?" This is what we need to do, somehow or another; we don't have all the answers, but working with you as educators, I'm sure that we can come up with something that we can use. I don't mean to belittle power. Yes, it's great. But right now we're not concerned with power; we can't get involved in it just now, as far as education is concerned. We have young men in our political area who are going into this particular area.

Comment (CTA Representative): May I clarify something, please? I don't want to be misunderstood, and I think it should be clarified as to what power is. There are various kinds of instruments of power. I could use power in the sense of persuading this man because I might be in a certain kind of position to persuade him to do something. That is an exercise of power. It doesn't always mean just to go out and out-vote someone in the legislature. You see, power; I hope you won't get the idea that we are always talking about mass violence, or even certain kinds of basic political instrumentalities that might be used. But you still have to come down to a rather fundamental way of trying to get over whatever your particular idea happens to be relative to. You are going to have to develop strategies to do that.

Gus Adams: Thank you. We had a request earlier in the day for Mr. Dae to make some comments on the JOM Act. I see him in the audience now. Possibly he would like to make some.

Bill Dae: The JOM bill was enacted in 1934 and California was one of the first to participate in the JOM funds. This went on until 1953 when the Bureau of Indian Affairs (BIA) was quite rich. California made some administrative errors and the JOM program was taken away, little by little, until 1958 when California was completely out of it. Now true, California made a lot of blunders in this. They assumed that Title I was going to take care of all the needs of the JOM funds, which was wrong. Also, there had been some hanky-panky going on, that was allowed by the bill, which is about the most ambiguous bill ever written, and if anybody has ever read it you know what I mean. You can read almost

anything into it. Every state has a policy-making body in which they formulate the guidelines, etc. There was somebody raising race horses and racing them under the Husbandry Act, if you can imagine that. So the JOM funds were completely taken away from the State of California. Well, through the efforts of this organization right here, CIEA, we finally got them back. The first year, we got \$35,000, but unfortunately we had a "white-eye" who was in charge of the program, so \$20,000 of it went back to the federal coffer. So it was decided to get two Indians to actually run it. Mahlon Marshall and I are not political appointees, by the way. We had to take civil service examinations after having so many credentials and all that stuff. The first year, I said, we got \$35,000, this year we got \$189,000. And we are very unique in that we have an all-Indian council of 16 Indians. We have them from all professions, from an ordained minister, the Rev. George Effman, sitting right next to me, all the way to high school drop-outs. So you see, it is a very unique situation. We are very unique in the United States in having an Indian council that approves or passes on these proposals. By the way, you are all invited tomorrow to the Presidential suite here in this same building at 9:30 in the morning and you will see how this all-Indian council runs. Mr. Marshall and I are the liaisons between the State Superintendent of Public Instruction, Wilson Riles, and the American Indian Education Council. To apply for federal funds under JOM, write to us and we will send you the guidelines. The guidelines are very simple. You must have educational value in your program. You have got to be doing something for Indian children. Now, the JOM bill is very unique in that it is a discriminatory act by only serving Indians. The program must be an Indian input program. As I said, this year we had \$189,000 and next year we have a promise from the BIA of \$359,000. We should be getting \$2.2 million right now. You see, California actually is number one in Indian population. Although we are listed as third in the U.S. census, Oklahoma and Arizona are first and second, California is third. But unofficially now, as with my case, my BIA zip code is in Arizona and I'm still counted in Arizona, but I have been out here about 20 years. We have about 80,000 in Oakland, we have approximately 100,000 in east Angeles. We have approximately 70,000 in the Santa Clara

area. We have many, many Indians here in California that are not accounted for. Also at the present time, we are having a little difficulty with the BIA. We are having a problem of their concept of on or near a reservation. We do want you to put in some kind of a proposal if you have a need for it. Now this proposal should be after you tap all other funds. Try to tap all funds around you, Title I, HEW, Department of Agriculture, anything you can get hold of. Then if you still need funds, make a proposal, send it to us, Mahlon and I will critique it, we'll try to visit with you and your Indian group. We'll be very informal about this. We'll talk it over, we'll tell you how to write it up, what you have to correct, so don't expect to get the first one passed. Are there any questions now? There's always a bunch of questions.

Question: Sir, could you explain to me what the JOM bill is for? Is it for certain services for certain Indian groups? I think a lot of people weren't aware of it.

Bill Dae: Here in California we have a very unique situation in that we have what you call rancherias. And we have some of them terminated and some of them not. Therefore, the whole state at one time was considered on or near a reservation. But the JOM Act is specifically for the educational needs of the Indian children.

Question (CTA Representative): Could you tell me if it would be possible for an organization like CTA to make a joint application with the CIEA for these funds to put on institutes in certain areas of the State for Indian children?

Bill Dae: Well, yes and no. First of all, you'd have to have a local education agency back that up, one that would take care of the finances for you. We have made an extensive study of Indian children in the state of California and, although we work with the JOM funds which are earmarked K-12, we think the problem is before they go to school. We would like to get this to be a pre-K program. To get the child going before he goes to school instead of salvaging them at the fourth grade, start them off right, pre-K. But there is no way we can do it. If we could only do that, Mr.

Marshall, Mr. Toyebo, and I have gone through tons and tons of stuff and we have come to the complete conclusion that that's where it lies. Now, the Indian child is okay in the 1st, 2nd, 3rd, and 4th grades and then in the 4th grade, Bam! the balloon explodes. What happens there is that he runs into the history books for the first time in his life. Now, he has been happy all along in three grades without a history book. Well, what happens now, do we hold back history for a few more years or forget history with the Indian? Or what is the answer there? We don't know. But in the 4th grade, bang! They don't realize, first of all that they are different, they realize that the parent is different, and some of them are ashamed of their parents, because they are Indian. So you see, we must go further back, instead of salvaging them at the 4th grade, 5th, 6th, 7th, and 8th grades and running programs on and all the way up to 12th. And some cases we have run on into 13 and 14, which is the case of this area here.

Group Member: You said the White child doesn't need to be salvaged, beyond the 4th grade level, generally speaking. The reason is because the power of education is in the hands of White society; that is the power tool and they are in the teaching positions. Until we can teach them how the Indians have contributed culturally, and win financially to their background, all the money in the world doesn't matter. We Indians have to teach the educators. For example, the principal at our school didn't know that Indians weren't citizens until 1924. He didn't know that funds came into school districts for Indians. He just supposed that everything was handed to them free. Until people know these things, we'll never get anyplace.

Fern Southcott: The County Board of Education often supports this kind of thing. They could have county workshops to take care of this kind of thing because we're all interested.

CTA Representative: I'm having a meeting with the chairman this week and I promise that I will bring it up with the chairman of the Human Relations Council for the county boards of education. This week, I have the feeling that there might be some possibilities in this particular area. Whatever kind of organization needs there we can try to get our own and try to get it going.

Bill Dae: I don't want to put a stop to this, because I find it very interesting, but we are late. And so we'll wind this up by saying that all JOM programs must have an Indian input. This Indian input must go through a local educational agency and if it goes on to the educational agency, it must have an Indian input, so it works all the way around. You know it is strange, but everywhere I go, I hear all kinds of solutions to this problem. I'd give a million dollars if I could really find a solution. We all know what our problem is, but how are we going to find the answers? That is the thing and I hope that somehow or other, someday, we can do it or at least get started here. Like I said, I could have sat down and wrote every problem that the Indian child has here and I think that everyone else here could have done the same thing.



Indian Arts and Crafts

Carl Gorman: Moderator

Carl Gorman: Good Morning. I am going to act as moderator of this panel. The first thing I am going to request is that we all move closer together. We are taping the session and we want to be sure to hear what everybody has to say. I am a Navajo from Arizona and at present I am at the University of California, Davis, lecturing on Native American (Indian) Art all the way from South America through Central and North America. There are several assistants here with me and I would like to have them stand and give their names and backgrounds so that when you start asking questions, you will have some idea of our specialities. For instance, Mrs. Hailstone is pretty familiar with basketry, so if you want to know something about baskets, she would be the first to answer... And if you want to know anything about silver work, weaving, the Navajo would answer. There are all kinds of weaving from South America, Central America, Mexico and into different types of weaving... use of textiles, etc. So let's start with Vivien Hailstone...

Vivien Hailstone: I am from Hoopa. I'm the North Coast Chairman of the California Indian Education Association and very much involved in Indian education, especially arts and crafts. We have had many classes in our area on different kinds of Indian arts and crafts and we're doing lots of new things. We are trying to express ourselves in adapting the old to the new to show people that we are Indians of today, not two hundred years ago. We are doing things with dentalium shells, abalone shells, and different kinds of beads. We are doing the modern thing and yet we have the Indian designs and are using the Indian traditional materials from the things around us. For instance, this Indian necklace pendant is made from basketry, pine nuts and shells. It fits in today's world with the most modern dress. We have classes through our

junior college now and we are getting college credit for them via community services. I have an arts and crafts workshop and a store in Hoopa. We have many private little shops that are coming up and showing that the Indian still exists today.

Woeshc Cloud North: I'm from one of the Woodland Tribes, half Winnebago and a quarter Chippewa. Actually I grew up in Wichita, Kansas, where my father started a school for Indian boys and prepared them for college; the school was closed down in 1953. Art has been an interest all my life. I grew up with Indian arts and crafts in my parents' home and we traveled many times, particularly throughout the west, and saw all these beautiful things: painting, sculpturing and all kinds of Indian art. Now, I'm teaching Native American Art at San Francisco State; this is my second semester. Personally, I like to do painting; it is my main forte.

Joe Barosso: I'm chairman for Area 4, California Indian Education Association, Northern Central California. I'm Cherokee and Seminole, originally from Oklahoma, and I am now a student at UC Santa Cruz. I'm in my senior year and I'm involved with the Indian people in Modesto. We are setting up an Arts and Crafts class for all the Indian people there. I was a TA (teaching assistant) the first year it was offered as part of the Modesto Junior College night school program. I am involved in both the crafts section plus the culture. I dance, so I'm involved with the crafts quite a bit in making my dance outfit... I guess that's it.

Ken Martin: I'm an Assiniboin Indian from Montana. I am not an artist or a craftsman, but rather, I am an anthropologist.

Carl Gorman: You are a warrior!

Ken Martin: I'm in the field of ethnology. The reason I am here in this section is to help explain some of the mythology that is associated with Indian art forms from the Indian standpoint. I do not profess to know all the tribes different interpretations; however, there are numerous fallacies that exist because of the stereotyping of American Indians.

Larry Baca: I'm a student at UC Santa Barbara; my people are Pawnee and Kiowa from the Kansas-Nebraska Plains area. I'm interested in bead work and I do beading. I am also president of the United Native Americans at UC Santa Barbara and state youth chairman for the California Indian Education Association.

Carl Gorman: That is the panel, and there are other people in the audience who may be able to contribute something, too. Start shooting questions at us and we will see how this is going to turn out.

Question: I would like to know more about basketry. What methods do you use? Do you do it from a traditional manner or do you use contemporary methods? What materials do you use?

Vivien Hailstone: We use traditional materials. We go out and get the willows and peel them and get the roots and prepare them. We dye with the natural materials; for designs, we use moss or alder bark to get several different colors. We also use maiden hair fern, which is black. We make different kinds of shapes such as these hair pieces. I will have a display this evening when we get through here. Then you can see the different kinds of things I'm talking about.

Gerald Davis: If I may speak on basketry in general. California has the greatest basket weaving in the entire world. There are many great outstanding tribes. I'm from the eastern Mono-Paiutes and they are considered good basket weavers. The Washoes are famous partly because of Saktó-Sa-Lee, the great basket weaver. The Pomo's are considered perhaps the very best...

Vivien Hailstone: One of the best!

Gerald Davis: Yes, one of the best. They, in addition to very fine basket weaving, are one of the few tribes I know of who weave beadwork right into the outside of the basket.

Question: These are the Pomos?

Gerald Davis: Yes, the Pomos. Also what they are famous for, and there are only one or two people left who still do it... and that's the feathers of the mallard's green head, the yellow of the meadowlark's breast and the various natural colors that are found in the feathers that you couldn't duplicate, and they weave these into the designs on the outside of their baskets. They are one group where their designs are standardized. You can give them the names of several designs and you can have them make the basket to order. While most of them make the basket as an individual expression, they make it as they go, and it all comes out even if it's an individual thing. Now, about the materials used, the Mono-Paiutes use willow. The part I had trouble with, and couldn't learn in the short time I practiced, was splitting the willow in three pieces. They take the willow and split it in three pieces, scrape out the heart and the outside so they can use it not only for the large part, but also the other part. Now, with the Yuroks, Karoks and the Hupa, the baskets are made of bear grass and they make baskets so tight that they can hold water. The Paiutes--they pitch theirs, that's how they hold water. Some of them even use split maple and they use different roots, depending on where they are from. So basketry is not all the same; they use different materials, different designs, different philosophies and all. There is a lot to basket weaving.

Question: I would like to pose a question here. In my course I like to have the students learn by experience. I was reading about Native American arts and crafts and quite a number of art students do attend the course. One stated, "I'm interested in basketry, and I hear you can only collect the materials certain times of the year." How can you teach a class when you can only get the materials certain times of the year?

Vivien Hailstone: Now this depends on where you are located and the tribe you belong to. The different tribes use material that is around them. We recently held a class in Berkeley. We were there for three days with smaller children. We showed them how to mash the ferns to get the centers out. We showed them how to dye. As a result, they were really an excited group of children. We didn't teach them how to weave because a small child doesn't

have the patience to hold the strands tightly for the different weaves. It was sort of 'basket appreciation.' In our area, we use willow. It can be gathered twice a year. The roots can be gathered almost anytime of the year. You have to cook and split the root for water-tight baskets. We have a certain kind of root you can gather only once a year, the one that grows by the river. Grass, of course, can only be gathered once a year and you have to know where to get it. We have had several basket classes in our area. The first one, probably, wasn't too successful because we went into the woods and gathered the materials first. Many people were more interested in getting the materials than weaving. For the next class we reversed the procedure. We provided the material for them and concentrated on actual basket weaving. Those that were not interested dropped out; this eliminated those that didn't want to learn weaving. Those that were interested did the weaving and then we took them out and showed them the source of the material. It made a tremendous difference and saved a lot of work.

Gerald Davis: About the material--in my area they say you can only pick it in October, but I've picked a lot of material at other times of the year and taken it to actual basket weavers and they thought it was picked in the fall. Maybe, to some extent, it was just a matter of habit. Like they say, in Hoopa, it has to be picked in the spring; down here it has to be picked in October. But a big part of basketry is getting and preparing the material; it is not only the weaving. Now there are some other possibilities; some people, if they don't have the material, substitute other materials. For example, if we don't have split maple, they substitute willow; of course, willow is larger on one end.

Vivien Hailstone: I don't believe we can substitute successfully. We can only use willow or hazel in our baskets. The shape of the basket is dependent on the material and we could not make our basket shapes out of substitute materials. It just wouldn't work. But, it may be possible to use substitute material to learn the weave--plastic, for example.

Carl Gorman: Let me ask you a question...well, let me put it this way...they are teaching basket weaving, Navajo wedding baskets,

in Rough Rock Demonstration School. They gather all the materials, it's the same thing, it should be gathered at a certain season, but what they do is when that season comes around, I think it's September or October, they get it all and they put it in a great big trough, fill it with water, and they let it lay there, soaking all the time, and it's treated to preserve it. They take it out periodically to let the air go through it; then they can have the material all year around by doing that. What I am trying to say is, could they do that for the baskets they make here in California?

Gerald Davis: In our area they do something like that. They usually have to gather it at a certain time of the year; they scrape and wrap the willows in a soft cloth and lay them in a cool, dark place, where the direct sunlight doesn't hit them and then they can store them for any length of time. They split them, scrape them, and put them in coils and they can keep them for long periods of time. But, I think, with basket weaving, they have to soak the material so it is more pliable before they can start weaving.

Question: Why do Indians make baskets? Couldn't they just buy containers like everybody else?

Ken Martin: One aspect is the preservation of their cultures. The skill and technology is uniquely Indian. The baskets are also functional; I know there is no container that keeps my pipe tobacco as fresh as the humidor I received from the Hupa tribe. No plastic container will ever replace an Indian basket. It (basketry) is also a beautiful way to prove to society that the melting pot of cultures has failed to melt the Indian culture.

Delmar Adams: It is also educational, and two of the goals stated in our program are to provide opportunities to broaden awareness through expressional learning and to provide continuation of opportunities for the participant's further development. Where can Indian students or anyone go out and learn Indian arts and crafts other than San Francisco State or UC Berkeley, and so on? Are there places where you can go out into the field and meet these people to learn these things?

Comment: Up on the Pala reservation they are starting a class.

Joe Barosso: What we have done in Modesto is to set up a class in arts and crafts mainly for the Indian people in the community. It was something we set up through the junior college, but it was for anybody who wanted to attend and it's up to the individual just how far he wants to go. Mainly, what the people are doing is beadwork, leatherwork, and things of this nature. These have been successful and we have expanded, and we are now in Turlock, which is 15 miles away; they have classes twice a week. There was a demand from the non-Indian community for something like this. I have some experience in it because my mother is a teacher and what they are learning is community directed and that is what you have to have to get it going. You must have people qualified to teach, for one thing.

Gerald Davis: The Sacramento Indian Center sponsored the Indian exhibit at Cal-Expo and everybody learned that we were having handicraft classes, beadwork, leatherwork and so on at the center, and we hoped and planned to have basketry and other things, too. So, of course, they all said we will come in and learn beads; the question was brought to me and I thought on it and said no; the Center is meant to serve the Indian people in our area and the handicrafts are, of course, recreational art and part of our culture and all. Still one of the major things is that we have a number of things that would appeal to a number of people; maybe someone would come in to learn beadwork, and we would get them involved in some of our dance classes, and we would help them with some of their problems, and perhaps help them with jobs and education and so on. If it were open to the general public, they would come swarming in and we would never see another Indian. Now, when we get going strong, then if there is a demand for such classes from the public, we will say fine, by all means, hire some of our (Indian) people to instruct and set it up with the college, but not the Center.

Joe Barosso: You see it depends on the community you are in as to what you are doing--he (G. Davis) is talking about an Indian Center geared to Indian people. In Modesto, we have two things.

We have an Indian club and Delmar's president of that and we have a monthly pow-wow where we all get together. The arts and crafts are for the general public and for the Indian people who want to be there; the majority of them are there for that also. But these are two different things; his (Davis) is only geared to one thing, the Indian people--so it depends on the community.

Vivien Hailstone. I think it is very important that we don't go out and teach arts and crafts unless it is agreeable to the Indian people; because many times you'll start a class, and there will be no Indian people and all the white people will be doing the Indian thing. I think that unless the Indians want to let other people learn, then we shouldn't be teaching traditional Indian arts.

Gerald Davis: I am all for correspondence courses and films along with them to give them a general idea about weaving, but not to teach in any detail.

Vivien Hailstone: I think they need to take basket appreciation to learn about these things. In Hoopa, we had a basket class through the junior college--well it so happens that baskets are not easy to make, and so, most of the people that came to the classes were Indian people, or people who were involved in Indian programs and it worked out beautifully.

Gerald Davis: I have a question about my beads. Consider the old-time beads--how they were made. I don't think anybody wants to make them. They used to take heavy clamshells and broke them up into chunks, about so big, with a rock, and they took a hand-drill and drilled a hole in each one. Then they used fibers, grass fibers, rolled into a string and ran them through, then rubbed them on a sandstone or something, and in a year or two they had a string of beads. Now we're thinking of using some modern methods to make the traditional beads; but we will be like the Union of South Africa and the diamond mines; we'll charge them good, and we'll keep the price up. A very bad thing is that some of our people make handicrafts and sell them for little or nothing. That hurts the market for everyone else and even at high prices, I think, we have orders already.

Joe Barosso: But do you think there are that many people that sell it at nothing? Because I know when I bead now, I think of all the work and everything that went into it, that there are very few things I am going to sell, and if I did sell, the price would be high.

Gerald Davis: By the way, I think the Urban Indian Health Board--some of their people over in the Bay area--are talking about sponsoring legislation to outlaw the importation of Indian beadwork from Hong Kong.

Joe Barosso: Korea is another outlet now.

Question: May I ask what would be a fair price for your work? Or for the beads that you (Davis) are wearing? Those of us who would want to buy would like to know what a fair price would be.

Gerald Davis: These I got through the California Dance and Cultural Group. I really can't feel these belong to me, and I'll be dead two weeks before anybody gets these because they are not for sale.

Question: No, I don't mean that. If you were to go shopping for some Indian work that is similar to what you are wearing, what would be a fair price for something like that?

Vivien Hailstone: Well, for this (basket-pendant-with-shells) we would get from \$12 to \$15. That's if we put a little basket on it, but if you were to buy a full basket it would probably cost \$40, \$50, up to \$100, depending on the size and type of basket.

Gerald Davis: There are baskets that have taken up to six years to make.

Question: I can appreciate that and I am not arguing that point. I'm just trying to get information for my own knowledge--if a non-Indian goes shopping at the tourist place or the Indian trading posts HOW DO I KNOW WHAT IS A FAIR PRICE TO PAY FOR SOMETHING???? That's all I'm asking.

Joe Barosso: But you see that is a big problem and your question is not easily answered. In the Southwest and in other areas, especially in the Northern Plains which I came through this year, you have places that buy things from Indians and then jack the prices up. All they are doing is exploiting Indians. I'll give you an example. I was in Browning, Montana, during Indian Days, on the Blackfoot Reservation, this August and there was a Rocky-Boy Cree woman and her small grandson in the store. You can tell the Rocky-Boy Indians because the women wear long dresses and wear Indian head-scarves. She didn't speak very good English and she must have been about 80 years old. First of all there was prejudice because the store owner waited on everybody else in the shop rather than wait on the old woman. She (the clerk) came to me and I said you can wait on her (Cree woman) first, and she told me, "Well, she doesn't speak English." I said, "That's all right, I'll wait." She asked me if I was trying to start trouble. I said "No," but that the Cree woman was before me, so she went over and waited on the old woman. The Indian woman had a pair of fully beaded moccasins, Indian tanned buckskin and fully beaded. The storekeeper paid her eight dollars and a pack of cigarettes for the moccasins; you couldn't touch a pair of moccasins like that for \$100, fully beaded; I would consider \$25 cheap. Now, you know that storekeeper is not going to sell the moccasins for \$8 and a pack of cigarettes, and that is what is going on in many areas of the country. If you are going to buy Indian crafts, there are places that are not out to exploit the Indians; most trading posts do, and if you buy from them you are going to be exploited, too, because what you are doing is paying the middle man. There are guilds that are set up to protect the Indian, like Vivien (Hailstone) is involved with in Hoopa and has a business owned by Indian people there. In Montana, outside of Browning, it's the Blackfoot Arts and Crafts Association. Those places sell things that are made by their people, sold by their people, it's their own co-op store and you get more of a true value of things in those places and everybody would benefit; the maker and the buyer. And now you are seeing these Indian co-op stores springing up all over the country. The Navajo own some, the Hopi own some, and so on--more outlets for Indian handicrafts--that's the main thing. People

would be able to buy Indian made things from Indian people and let the craftsman benefit without the fear of being exploited. And I don't mean for Indians to take the road of this middle-man and exploit his own people. There is less of a tendency for that to happen if the store is run jointly on a co-op basis. When you buy Indian art, you have to be careful of where you are going to buy it. I cannot tell you what a fair price is--that old woman I spoke of accepted eight dollars, but I don't consider that a fair price. She didn't understand English that well and she was a poor woman, maybe desperate and hungry. I can't understand how people can take advantage of other people that way. If you feel good after you do, then there is something wrong with you. If you are going to buy, buy from the Indian people.

Comment: Well, this I think was the basis of my question.

Joe Barosso: In this area, I would go to the Indian Center, if you are shopping or if you want to buy things, because they are the most equitable and the Indians know the fair price--they are kind of co-ops. You would get a better deal there than you would buying from a trading post or store run by White people specializing in Indian crafts.

Question: How would I recognize an Indian-run store?

Joe Barosso: Well, you would see brown faces for one thing--that's a dead giveaway.

Gerald Davis: That is a solution; we have to market our products ourselves. Even better than individuals having their own shops, or something, is Indian organizations insuring the craftsman that he get his share, and that the organizations can support their own activities and expand their programs.

Joe Barosso: There are a lot of things we have to do to encourage Indian arts to continue; it is a form of the culture. I have traveled a lot of places. In Canada the situation is really ridiculous because the people there don't even know what tribe of Indians are

living on the reservations right outside of the city limits. I asked if there were any Indians around, and they said "yeh". I asked, "What tribes?" They said, "Oh, they're just Indians." One of the things we have to do is to have more Indian owned places that protect the Indian craftsmen from exploitation. A woman like the woman I was talking about ought to have been selling just to that organization. It could even be like a contract with the organization where funds would be available to overcome emergencies if she needed them. What we need is some place to back these people. I know many of them are in a poverty situation and need protection so they will not be taken advantage of. These are the types of things that have to come, not from the outside so much, but from the Indians themselves.

Gerald Davis: Not so many years ago, Marie Potts in Sacramento went to the Crocker Art Gallery and wanted to set up an Indian Art Exhibit at the gallery. The director told her it was foolish because the Indians do not have any art.

Carl Gorman: Okay, well, I think we will let the students ask us any questions they may have, about anything you don't understand. We have provided some background by telling you about existing situations. Now I am sure there must be some questions.

Question: I teach primary grades, and like you say, Indians do not have any art; that's kind of a stereotype. I'd like to have some information so I can teach the children. Their idea of Indians is that they scalp people, and I really don't know anything at all. I would like to get some resources so I can teach my children and help them overcome the biased opinions that are taught us from the textbooks. Why are the books that way and how can we get around it?

Carl Gorman: I think Mr. Martin is just the right guy to answer that question. We had that trouble in the University at Davis. When I got there, everybody looked at me and started talking Spanish to me. It made it all the worse, and I finally had to tell them I was Navajo. Ken faced that problem up there too, but we came it. Ken, answer her question.

Ken Martin: Well, that question is related to the basis of many of the problems the Indian encounters in daily life situations and the root of it is ignorance. Ignorance about the native people of this land--I'll try to keep from digressing too much in answering your questions about why the books are that way. The educational system in the United States is naturally, and quite obviously, transplanted from the European continent and is therefore geared to, and expounds, the dominant population's story of the trials and tribulations they had to go through to eventually emerge as *the* society, not only nationally, but internationally. In that emergence, the textbooks tell us how we had to defeat the concept of master race because we all are equal. That, of course, was the theme of Germany in World War II. But we as a nation are somehow immune to the criticism of the minority groups when these groups tell us we are presently applying the same principles of that superior concept on a complete social scale in this country. One of the things that would be beneficial, particularly if we are teachers or college students, is to show the necessity of having another point of view to U.S. history incorporated in the curriculum of our schools. By doing so, we as a nation would be helping to preserve an integral part of this country's history--that of the first Americans. Surprising as it may seem to many non-Indians, the Indian art and remnants of their culture is not disappearing; the way of life is changing, but this is simply cultural evolution. Social scientists tend to promote the illusion of the American Indian in some sort of a time capsule or cultural zoo. This is a fallacy. The songs, dances, costumes and fetishes are changing. Practicality dictates the direction we are going. It is against the law for Indians to utilize many of the traditional materials for our costumes. Ruthlessness and greed have taken the buffalo from us; we can no longer utilize the horns, hide and tail of the buffalo in our costumes. There are very few eagles left and it is now against the law for us to use them, or the yellow breast feathers of the meadowlark on our costumes. And when we substitute plastic and turkey feathers, the elders of my tribe shake their heads in disgust, but they understand and are eager to explain the dances and ceremonies that are misinterpreted because of the substitute material. If you are sincerely interested in getting resources to help you teach your students about Indians, then for

goodness sake contact some Indians to help you--they are experts. If you are located in an urban area, look up some Indian organization, such as the Indian centers we spoke of, or contact the California Indian Education Association. The CIEA is statewide and concerns itself only with the relationship between educational institutions and the Indian people. Obviously, they would be the logical choice if you needed help with curriculum. If I were you, I would contact your superintendent or principal and see if there are any funds available for resource people. For instance, there may be some ESEA Title I program money available.

Vivien Hailstone: Maybe I can tell you what we have done in the past few weeks. Dave Perry and a group of teachers came to Hoopa for a teacher workshop. We had older people; people who knew the lore and arts and crafts, and spent three days with them. A movie was made, and when I saw it, I couldn't believe it; it was so beautiful. The setting is what the people were doing and what the people were thinking. A student from Davis expressed herself in poetry. They took movies to fit that poetry and it came out beautifully. The teachers present thought it was unfair for the teachers to learn all these things by themselves, so they asked to bring resource people down to Berkeley. Three of us went down; we spent three days at the school and the children were prepared for us; they even knew one of the songs that we did. Each day, Anthony Risling took one class for an hour. Josephine Peters and I took a class for an hour; then we would put them together. We told stories, sang songs, and the children participated in the singing and used some of the things we brought from our area. Then we did the basket appreciation I told you about earlier. We showed them the different materials used in our baskets and showed them how we cook acorns with rocks and how to dye the different kinds of materials. They were in kindergarten, first grade, second grade, and third grade. During the evening we went out to the lake, Lake Anzio, and had a salmon bake. Salmon was cooked next to the fire. We prepared fry-bread at school, but fried the bread right there at the beach. After that, the movie was shown. Then we came to sing and dance. It was really exciting for the kids because they had seen us in the

e. I think this movie may be available to schools--I don't

know--but we are only talking about Northern California; our tribes are the Yurok, Karok and Hupa.

Question: What film is that?

Vivien Hailstone: It is just being edited. Some of it, which they did at Hoopa, is finished. It's put out by the schools' Special Experiment Program. Dave Perry is in charge of it. He is at Sonoma State.

Comment: One thing we should clarify is this thing about costs. I know I act as sort of middle man with the schools and the Indian people; and one thing to remember is that the Indian people do charge for their services and it is difficult to make the school personnel realize this. Most ask what it will cost, and when I give them an approximate figure they always say, "Well, we don't have any money, : and, "we can't pay the \$25 or \$50," or whatever the cost is. But they should recognize that this service does have value and it is necessary for the schools to pay for the Indian peoples' expertise. However, as Mr. Martin put it, if the teachers can project ahead for a year or two, or whatever is necessary to change the curriculum permanently, perhaps a proposal can be written where the costs can be absorbed by the school. It can be done different ways; small capsules of learning can take place, such as workshops, but it is hard to get the school administrators to understand the necessity of them.

Gerald Davis: We feel, at the Sacramento Indian Center, that it is so important to convey some of these things. We will do it free, if we have to. But if they have any money available, we certainly would like to have them give us an honorarium to place into one of our funds, such as the scholarship fund or something like that. As for the individual Indian, it is all well and good and right that they should be paid.

Comment: In this area you might contact the United Indian Women's Club and speak to Mrs. Lorena Dixon. She is at the Pala Reservation, the ACCESS office.

Vivien Hailstone: There must be some way that schools can appropriate money each year for this kind of thing.

Carl Gorman: Do you know of any, Ken? Let Martin answer that.

Ken Martin: I am sure there are funds available to accomplish what we have been talking about. For example, the Johnson-O'Malley funds are available for the special educational needs of Indian children. The Elementary-Secondary Education Act, commonly referred to as ESEA, has different titles that can provide money. Title I of the Act is for the educational needs of poor people. Title III has money available for curriculum change or modification. There is money available under the school desegregation program; this is an excellent source of money to finance workshops that help de-isolate the American Indian in the classroom. Workshops have been successful in helping change the attitudes of teachers of Indian children. We have been holding workshops since the CIEA was formed in 1967, and I think it is time now to take it a step further and make the Indian experience compulsory in education. The Indians have gained a great deal of self-confidence in themselves since the movement of Indian awareness began in the schools. We now have a special segment of Indian scholars on the California State Board. These are the people who evaluate proposals for Johnson-O'Malley funds. We also have Native American Studies programs being instituted in many universities and colleges and we must take steps to insure that those programs continue in the right direction.

Gerald Davis: It would seem to me, instead of having every grammar school submit proposals for these services, that there be a general fund available for paying resource people. That way the schools could just ask for a speaker and send the bill to a central agency and they could pay it without putting the burden on the schools.

Question: I would like to ask a question about the turquoise used in rings and things. My grandfather used to make jewelry out of the turquoise and it was always green, very green, and I was

wondering, are there different kinds of turquoise, and if so, what is the difference?

Carl Garman: I'll answer that question short and sweet. Turquoise comes by grades; the cheaper the grade is, the greener it gets. And most of the turquoise will eventually turn green; the older it gets, the greener it will become. Now you take this bracelet, it is called the Morancy turquoise. It is one of the best turquoise that is mined today. It is mined in Morancy. It is mined with the copper. It runs in veins, and if you do not know your turquoise, you will get gypped, too. But even the top grade turquoise will eventually change, like this one; in the next five hundred years it will change--turn greener, but I don't think I'm going to worry about it. I'm satisfied with it now.

Comment: It turns green from body oils.

Carl Garman: No, I believe it's more from oxidation, the weather, and just plain deterioration. Does that answer your question?

Answer: Yes, thank you.

Carl Garman: I'm glad.

Question: Is it possible for some people to falsify it somehow?

Carl Garman: Yes, today some people get cheap turquoise and dye it and make it beautiful and in a few years the dye will come out and you have green turquoise. You have to be real careful when you are buying it. It's just like diamonds or anything you buy today. It might be a fake.

Question: How do you tell real blue turquoise from the turquoise that is dyed blue?

Carl Garman: Well, they have good turquoise that is mined in Colorado, and it is beautiful; you can tell because the color is real deep and dark. Most of the turquoise that is used in Navajo country is mined in Nevada. They have the Blue Mountain, Low Mountain turquoise, and the Spider Web turquoise and different

names for the mines. That's how you can tell the different kinds of turquoise, by the name of the mine. Now the mines are played out. Now they will come around and say, "This is Low Mountain turquoise." Actually it is not Low Mountain turquoise because you know that mine has been shut down.

Question: Does the Indian store you were talking about sell turquoise that has been dyed?

Carl Gorman: Not the stores like the Navajo Arts and Crafts. They don't handle the dyed turquoise. I know, I was the manager for three years of the Arts and Crafts. I was in Los Angeles and they called me and they wanted me to run the Arts and Crafts. Somebody came up and said that the Navajos can't run their own business. They don't know how because they are not business minded, so I went back; I said I was going to prove to them that the Navajos are more business minded than the non-Indians. I went back there, the business was actually making about \$200,000 a year. I paid all those bills, and the business started making money. When I left, it was because I got in a car accident and they pushed me out. When I was there, my goal was to make about a million dollars a year and I was close to that when I left. Now I put a girl, one of my relatives, in there, and I said, "Navajos can't run a business and I have been making close to a million dollars; now you go ahead and make more money." Now she is making close to five million dollars a year profit for the arts and crafts, a woman. So we are showing them when they say that Indians don't know how to run their own business.

Question: I have another question about turquoise? I've heard that they are mining turquoise and then they are pounding it up and making powder out of it... What is the story on that?

Carl Gorman: That's right... it's a commercial enterprise; I would have brought one if I knew I was going to talk about turquoise. They grind them and then they squeeze them into the silver and they are what are known as inlays and they are beautiful; eventually it deteriorates and falls out.

Question: How do you tell the difference between the powdered and the other?

Carl Gorman: The powdered turquoise is what they use in the in-lay work and you can tell the difference by looking at it. The in-lays are made in Colorado and other places where they have those machines. Kansas City also has a big machine that does that kind of work.

Comment: They are also doing that in New Mexico, aren't they? In Santa Fe, I think, there is a place that does the same thing.

Carl Gorman: Not that I know of. I got out of that monkey business a long time ago, so I don't know. In Santa Fe they were thinking about getting these machines to produce belts--you know, concho belts. They were planning on getting one of these big machines that could knock out 5,000 belts a day. A Navajo silversmith will sit there and it sometimes takes him two or three weeks to make one concho belt with eight or nine conchos and when they started producing the belts commercially, it made it pretty rough on the individual craftsmen. The manufacturers started marking the merchandise "Indian made," and it was true to a certain extent, because you could go upstairs in the factory and you would see Indians sitting there working the machinery. The Navajos tried to make the outfit change the way they were exploiting Indians, and even tried to sue them. The only thing that happened was that they can no longer say that the belts are Indian made. But, then the company didn't really stop using the term because all they changed was the spelling of the word "made." They changed the spelling from MADE to MAID; they said it was a brand name. The Navajos are still working on that company and I don't know what will happen. We have sixteen lawyers working on that case. If anybody here has any suggestions we could sure use them.

Question: I would like to hear more about the conditions that have contributed to the attitude of the country as a whole toward the Indian. How did the Indians get started making jewelry?

Carl Gorman: Well, with the Navajo, they were driven from their land and from there were thrown into prison by the United States

Government in 1864, until the time of a treaty with the government in 1868. During the time that they were in prison, they were learning to become blacksmiths. The Spanish, or Mexicans, taught them how to make silverware, bits, concho belts, rings, and bracelets. Naturally, at first they were very plain and simple, but that's the way it started in 1869, and at the time if fit right into the economy--it became commercial. Then when the trader introduced silver, they encouraged the Navajo to work with silver. Before that, the Navajo was making jewelry out of the Mexican peso.

Question: But why were they taken prisoner--or taken to prison?

Carl Gorman: They were bad--very bad!

Question: They were bad? But, what did they do to be bad?

Carl Gorman: The books say they stole, they killed, and they murdered...and, well, did you ever read the story of the Navajo in books?...some books, that are written about the Navajo? It is said we came into our country from the north, destroying everything that was in our path. We killed, we murdered, we plundered. We just stole--we were just rude, we stole our wives, and you read it like that today.

Comment: We studied the Hopi, and they were a peaceful people, so I never knew about the Navajo.

Carl Gorman: But I think it is just the opposite--they (the Hopi) were almost, or, the most, troublesome people that we live with. Anyway, you should know how all the Indians were treated on account of their land.

Question: Was that because you wouldn't give up land voluntarily, or something like that?

Carl Gorman: Well, we gave them enough land, but they were never satisfied. They started killing us off, shoving us off--I mean the Navajo--they had to...and on account of that we were held prisoners by the government.

Charles Black: In Chapter One of *Bury My Heart at Wounded Knee*, by Dee Brown, it is pretty clear what happened. I would make it

required reading in high school. There are several books being written now that should be read.

Question: But why? Isn't that history? How is it germane or pertinent now?

Ken Martin: One thing that I hear repeatedly in my classroom is that very question. White America doesn't want to know what they did to the Indian people when they conquered this continent. I feel it is imperative that this country does know what happened, because a country that does not know its history is condemned to relive it. We are going to have to keep slapping America across the face with the history of the "Wounded Knees" so there will be no more "Mai-Lai's." All America is astounded by the fact that over 200 native people of Viet Nam were slaughtered. The United States is busy trying to rectify that action by putting the officers and men through court-martials, and so on, to show America that the action of a few soldiers does not necessarily mean the total nation is behind it. But, the trouble is that if we know how policy is diverted by procedures, then we might have some control over the actions. For example, all of America was not astounded when over 300 Indian men, women, and children were slaughtered. Quite the contrary, there was a total of 34 Medals of Honor given to the soldiers who killed the Indians at Wounded Knee. The Medal of Honor is this nation's highest award for valor--for bravery above and beyond the call of duty. Valor, integrity, brotherhood, righteousness, and equality are all supposed to be characteristics of the democratic society of this country. These characteristics are supposed to be the foundation upon which this country has been built, and they are the foundation upon which hopes are built for other countries all over the world. If we are to be truthful with ourselves, we will have to examine each and every one of these so-called building blocks that constitute our foundation. One thing we have to remember is that there seems to be some kind of theology behind it all. It was after the Louisiana Purchase, in 1803, when the actions really came out in the open. I'm sure you all remember reading about "manifest destiny" in your history books. "Manifest destiny" is synonymous with Divine Providence, and Divine Providence, I maintain, is the root of White superiority. If you were a Christian, then under the philosophy of

"manifest destiny" you were commissioned by the "Highest Authority" to rework that particular culture so that it would fit within your own limited beliefs. You would also be commissioned to destroy the people if you said they would not believe--if you said they could not be converted. What really happened during the "frontier period," then, is that the doctrine of "manifest destiny" led many pioneers to believe that they were the supreme power because they professed Christianity. The prosperity of White America was bound to grow. Under the melting pot theory, America could glean only the cultural manifestations of the many cultures that were coming together to start anew for themselves. Because, quite frankly, their own governments had become so oppressive that they couldn't make it as individuals in their own homelands. The melting pot theory became a dominant theme in this country because it offered a good rationalization to people who could not conform to the standards of their countries. The non-conformists (Indians) were then considered rebels and had to be defeated, in philosophy, so the White law-makers instituted the overall policy of assimilation. This policy left no alternatives open to the Indian--he must assimilate or he must die. The overall policy of assimilation is still the "policy" of the government towards the Indian peoples. The procedures of the policy can be traced in four stages: The first stage was the extermination period. It was during this stage that the state, territorial, and federal governments had bounties placed on Indian scalps. This dates back to colonial times when the British introduced scalping as a method of determining royalties owed to their subjects on this continent. They supplied government-issued tomahawks to their soldiers and subjects for scalping Indians. Governments paid the White people to kill Indians. The British, the United States, the territorial governments, and even the state of California had such a bounty, as did Idaho. One can still find them in the colonial records--laws offering £20 (British pounds) for the scalp of a male Indian, £15 for a female scalp, and £10 for the scalp of a child of either sex. The second stage was the secularization period, and I have said enough about converting Indians to Christianity, except, the only way for the White culture to overcome the Indian cultures was to destroy the Indian values

and to absorb them into their culture. They did this primarily because they found out that those massacres, and the open genocide, were not really working, and more important, were being reflected upon and questioned on a world-wide basis. Several theologians were beginning to question if this was somehow in conflict with the principles of Christianity.

Vivien Hailstone: You get this everywhere, don't you?

Comment: Yes, it's happening all over the world.

Ken Martin: Thank goodness, some people, other than Indians, are beginning to wonder what is happening. It has been said before, but the world should know, that the American Indian is the only true character witness to the democratic system of the United States. If democracy was really that great, really that beneficial to the native people, then it would seem only logical that we would have an American Indian in every one of our USIS (United States Information Service) offices throughout the world. The native people of the United States would be there testifying to the native people of that land, how good democracy would be for them. For that to happen in this country is, of course, absurd. Where are the native people of this land, in terms of economic, moral, social, or religious standing in America? I am ashamed to say that the Indians hold the negative digits on any scale devised. They are the highest in infant mortality, teenage suicide, unemployment, under employment, and the lowest in per-capita income, life expectancy, and educational achievement. As I had stated before, the various stages of assimilation overlap each other and often there were different stages being implemented at the same time. This is important to remember, because western man's thought processes are time oriented. Events must have a date attached to them before the event is considered valid. Well, the third stage is what I call the reservation era. Obviously, there are many factors that contributed to the changing attitudes towards the Indian people, and it is worth noting that the Interior Department was created in 1849. Along with its creation went the responsibility for establishing controls over the Indians. Politically, this was imperative. The United States was beginning to forge ahead in world affairs, and that surge was financed by the

natural resources, most of which were on Indian land. It was much easier to deal with the Indians behind the "world's back"--those who were obstacles in the western advancement to the gold fields of California, Montana, and so on. The Indians were rounded up and placed within the confines of specific geographical areas called reservations. The removal to reservations followed the plan devised by Andrew Jackson in the Indian Removal Act of the 1830's. That plan, of course, was the placing of the Indians west of the Mississippi River. The Indians were to be sent to Indian country called Oklahoma Territory. There is plenty of literature about the Cherokee's "Trail of Tears," and of different Indian tribes removed under the Act. The Indian People use the treatment of the Cherokees as a reference to what happens to an Indian tribe when they do try to live as the white men.

Prior to their removal, the Cherokees had assimilated to the degree that they owned their own plantations, complete with slaves. They had devised a written form for their language, and even had the Bible translated into Cherokee. All they had done was to try to prove that they were capable of living as Indians under the guidelines set by the white society. But it was all to no avail--they were Indians and they were removed from their ancestral homes, and what is more significant--they had re-established themselves and their institutions in Oklahoma, only to have it all taken away again. So, you see, history has a curious way of repeating itself. It should not be assumed that the only Indians that were affected by the removal were the Cherokee, because that is not so. Apart from the tragedy of removal, there were other types of problems that attributed to the failure of the assimilation policy. Any discussion of the reservation period would have to include the Dawes Severality Act of 1887.

Question: What Act was that?

Ken Martin: The Dawes Severality Act is more commonly referred to as the Allotment Act. What that really did was to introduce the concept of individual competition to the tribes. One of the sustaining principles of the native Americans has always been that of sharing with each other and not exploiting each other. Most of the

tribes could not understand the concept. For instance, if Carl and I were brothers, and we both were given an equal share of land, we would have to share that together. You see, for me to make it, I must start competing with him, then I would be using him, and the first chance he gets, he would be using me--and that's the individual kind of thing. The reservations remain mostly undeveloped from the White context merely because the government has not recognized gregariousness as being a tribal philosophy, and the parts of the reservations that are developed are more likely than not owned by Whites.

Question: How did the Whites get on the reservation?

Ken Martin: When the Dawes Act was passed, society was mostly agrarian. The political thought of the day was to assimilate the Indian by making farmers of them. Let me make it clear that not all reservations adopted the Act. In other words, it was not enforced on all reservations. However, those reservations the BIA selected had to adopt the Act. The provisions of the Act simply stated that each member of the tribe would receive 160 acres of land for farming (320 acres if the land was not suitable for farming). After all the tribal members were allotted, then the remainder of the land would be sold, the proceeds of which were to be used to purchase farm equipment for the Indians. However, because bureaucratic procedure for implementing policy has such a variance in interpretation, what happened on many reservations was that the unallotted land was deemed excess to Indian needs and was thrown open to homesteading. In essence, this meant a non-Indian could select twice as much land on the reservation as the Indian had chosen for him under the Allotment Act. The Indian could not participate in the Homestead Act, either on or off the reservation, because he was not an American citizen and, subsequently, was not considered competent in the administration of his own affairs. This myth is still predominate in the minds of many and, of course, is the core of the current Indian movement to gain control over their own lives. Indians became citizens of the United States in 1924, but they did so only on paper. In 1953, Congress passed the Anti-Discrimination law for Indians. It was the lifting of prohibition. Now think about that--only eighteen

years ago Indians could not be served alcohol in the United States!

Comment: That's not so bad because Whites could not even own any bars on Indian reservations until 1958.

Ken Martin: For the sake of my own sanity, I am going to have to ignore that statement.

Question: Ken, I thought that was passed in 1968.

Ken Martin: No, I believe you may be referring to the Indian Bill of Rights which was passed in 1968. I don't think there is time enough here to discuss that.

Carl Gorman: Take all the time you want, this is enlightening!

Ken Martin: Okay, the prohibition law, or, more accurately, the Anti-Discrimination Act, was the lifting of restrictions placed against White entrepreneurs that may be dealing with Indian people. If a bar owner was caught selling liquor to Indians, he was subject to heavy fines and possible imprisonment. The last stage of the overall policy of assimilation was set--that of termination.

In 1953, the 83rd Congress passed a resolution proclaiming its intention to stop the federal services of the Bureau of Indian Affairs--services that were based on treaty agreements and statutes that were made by previous congresses--to try to clarify the trustee-trustor relationship between the government and the Indians. There were several factors that contributed to that attitude at the time. I'm not trying to make excuses for the actions of the 83rd Congress because, personally, I feel their intentions were ill conceived and of disastrous consequences. The Hoover Commission was formed in 1949 to study the Indian "problem" and make recommendations to the Executive Branch. Those recommendations were coupled with statements of various congressmen who served on the Sub-Committee on Indian Affairs, the Sub-Committee of the Interior-Insular Affairs Committee that makes recommendations to the particular house of Congress they serve.

Anyway, the Congressional Record of the 83rd Congress has some of the speeches that brought about the adoption of House Concurrent Resolution (HCR) 108--the so-called Termination Bill.

The Bill listed Indians in four states, and specifically five tribes, that were "ready" for termination. The selection of tribes was based upon an economic formula that, simply stated, said if the tribes were distributing per-capita payments to its members, they were to be terminated because they were used to having money. The reservations selected were the Flathead, the Klamath, the Menominee, the Turtle Mountain Chippewa, and--the last one has slipped my mind. There is not time to go into the different procedures that were used to terminate two of the tribes. I hope you caught that--I said "tribes"--because I have been talking about obligations that the Bureau of Indian Affairs say are connected to the land only. The government seems to overlook the fact that to the Indian, the land and the people are one, and the people that were suddenly classified as "non-Indian" by definition of the government felt extreme trauma and frustration. What does a full-blooded Klamath Indian become now that the United States government tells him he is no longer an Indian? Well, before HCR-108 could be implemented, several issues had to be settled to show the world that the Indians were now to be treated as "equals" in terms of social services of the United States. I have already talked about the Anti-Discrimination Act, but there were others that had to be adopted. I will not go into detail regarding my opinions of the different areas, but let me give you an example. Public Law 280 was adopted under this same congress and it was concerned with the jurisdiction of trust property. The jurisdiction of trust property, is the responsibility of the United States. In order to get the "Feds" out of state business they transferred the civil and criminal jurisdiction to the respective states that had a significant number of Indian people. This transfer was, at first, an agreement between the different states and the federal government. In later years, the decisions had to be made by the states, the federal government, and the Indian tribes. At the risk of over simplification, it (Public Law 280) simply allowed the state police and the county sheriffs to go onto the reservations and make arrests and confine Indians in county and state jails and sentence the Indian offenders in state and county courts. Not all states adopted the provisions of PL 280. There are attempts being made now to retrocede from the law

(PL 280), but those attempts are too varied and too complicated to even discuss here.

Very quickly, let me attempt to explain why the Indians do not identify with the so-called "civil-rights" issue. The blacks started the awareness of a different-colored people, who may possess a different outlook, on issues the United States Government was proclaiming to the world to be "America" without any regard to the minorities. We, as Indians, agree with what they are saying, but do not agree with the philosophy of assimilation, which is just a change of complexion of the bureaucracy, because "there is no guarantee that the Indian will handle his own affairs." The system will still be there, and it is the structure of the system that must be changed to provide for Indian control of Indian lives. We (Indians) cannot join in the civil rights issue because it is based on equality and is purely defined as being that of racial difference. To the Indian the issue is much more complex, primarily because Indians identify by tribal origin and not by race. The Navajo are not as aware of the necessity of learning who the great Pontiac is because their own history and culture is preserved by their isolation from the rest of society, and, further, by the actions of their own tribes to preserve that history. But, what about the Burns Paiute, for example, or the Nez Perce, or the Cherokee. They have been subjected to the control of state and county governments to such an extent that their individual culture and tribal heritage processes are disappearing. The "child" of those tribes is still looking for some symbol of Indian glory to emulate, for the sake of equivalence. But, that is a different story. The Indian's view of the history of this country certainly is as valid as a foreigner's view of the Indian's country. So, therefore, equivalence is world views.

Comment: I've never heard that before--is it a popular view, a common view?

Ken Martin: I don't know about the terms "popular" and "common." I first would ask, "To whom?" But, I will not go into that. Suffice to say it is my personal opinion. Let me give you an illustration: What the blacks did was to use the term that nobody would use when referring to them. They took that term and adopted it and they used it to slap "America" across the face. This is what

I call an effective form of confrontation politics. Ten or fifteen years ago you wouldn't have dreamed of saying "Black"-- in all probability you would have said "colored" or "Negro" or something, but since the Civil Rights Act, nobody dares to use the condescending term of a decade ago, because the Black's are telling us to use the term "Black" and like it, because they do. Well, we cannot even use those tactics, because of our non-racial identification. If we were to follow along the same lines of the Blacks, we would then have to use the term "Red," but that does not have the same implication nor effect as the term "Black," because the term "Red" has been identified as being academic. And besides, it is so far removed from reality that Indians do not even bother with it.

The issue of tribalism becomes even more difficult because the names of our tribes, as society knows them, are not even accurate names. The Sioux, Apache, Assiniboin, Commanche, etc., are all misnomers, particularly here in California. Powers, one of the first journalists here in the area, came through and asked other Indian tribes their terms for other Indians. That has been the source of all material that has been written about them. As an example, my tribe, the Assiniboin were named by the French explorers that were the first White men to "explore" the headwaters of the Mississippi. They were among the Objibwa Indians and asked them the name of the people living next to them on the northwest. The Indians said they were the Nashinipoituc; the literal translation of the term is "stone boiling people." My tribe was the first to use boiling as a method of cooking. Subsequently, we became known to the Objibwa by the nickname they gave us. We have a totally different term we call ourselves.

Comment: Did you say that happened here in California also? What about the Pomo?

Ken Martin: Yes, the terms Pomo, Mono, and so on, are not the terms the people of those respective tribes have for themselves. So, as I was saying, we cannot use the same methods the Blacks used, because even though the term "Indian" is alien to us, we cannot bring an awareness to the degree the Blacks did because it is only we who suffer from the term. If we were to call our-

"Indian," society would simply say, "That's what I thought

you were." There is a cliché that is very apropos--"The Indians are the only nation that went to war with the United States and didn't benefit from it." What are the economic powers of the world today?--the United States, Germany, and Japan. Look at the millions of dollars we poured into those former enemies to rehabilitate them after the destruction that we caused during the war.

Comment: Yeah, this is a mistake. I'm German myself. The money was Marshall money. It was 1947 when it was pumped in; they had a low interest rate, 2 or 3 percent. You had to pay much more--it was a commercial reason--but we paid it back!

Ken Martin: The point I was trying to make is that the Germans were given the money, the loan, or whatever you want to call it.

Vivien Hailstone: They allowed the Germans to do whatever they wanted to.

Comment: Ah, hell no. they had to put up an army again! Are you kidding? They gave us something for nothing? Ha!

Ken Martin: You used the term "they"--I think you are referring to the German government and not to the German people, per se. Perhaps I can explain my point by another illustration. Look at what happened recently in Okinawa. When the people of Okinawa got upset about the United States occupation forces there, and wanted the United States out of their country, what did the United States do? They gave the country back to its former rulers, the Japanese! Not to the people--the Okinawans.

Comment: May I ask you something? I'm rather confused because I don't know what you are saying. I am wondering what you are driving at because you said a lot of people are angry at one thing. It doesn't seem like a unified tide we are dealing with. Some want to "unify" their rights, which we all long for; some talk about "going back" to the reservations; some talk about education as a means to get out. So, what do you want?

Ken Martin: The opportunity to select what the individual wants to do. It ought to be his prerogative to make the same selections as anybody else, and not be confined to what "society" says we, as

Indians, must do to solve our problems, because that is where the problem has been for years. Other people are constantly defining the issues for the Indians and I would like to see the Indian people define what they see as the problems, not what they are told are the problems. In doing so, one is immediately confronted with the methods of conveying the message. American Indians constitute less than one-half of one percent of the total population of the country. If you ponder the dilemma, then you can understand how the difficulty is manifest in trying to gain an audience for "more Indian grievances." The government has recently won the approval of the United States citizenry to turn the Viet Nam issue over to the Viet Nam people--Vietnamization. All we are saying is, basically, the same thing--"Indianize" the Indian issue.

Comment: Now I think the Vietnamization program is basically to get ahold of the economic resources in Southeast Asia. As I see it, the Indians need to get hold of their resources, but they can't because the Indians have fought with the White man, sometimes against their own people. It's not as clear cut who the enemy was, or is.

Ken Martin: Well, I did not mean to take this long, so lets direct your questions to arts and crafts.

Question: Since this is an arts and crafts session, or supposed to be, I was wondering what the Indians are doing about the beadwork that is being imported?

Ken Martin: We are trying to stop it through legal actions because nobody would listen to us when we made the request as Indians in a free society. The courts are necessary because it is simply exploitation. One final statement, and then I am going to shut up. Since art is an expression of the innermost feelings of the individual artist, I hope you will be able to better understand the character that is expressed by the Indian artists, and I hope I have been able to provide you with a better understanding and appreciation for the various Indian art forms.

Carl Gorman: Washteh. Thank you. That was good--very enlightening. I guess that's it. Thank you for coming.

Indian History and Culture

Sandra Lakata Spaulding, Marilyn Halpern: Moderators

Sandra Spaulding: I am a Lakota Sioux. I have lived in South Dakota. I was born on the Indian Reservation 33 years ago. I went to both reservation school and public school. I have spent my life between the two cultures, adjusting to both, and have an awareness of both cultures and how it is to be a part of both. I'm a coordinator for tribal programs, under Title I, at El Capitan High School. Many of my students come from the Barona and the Viejas Reservations. I teach American Indian Literature. As moderators this morning, Marilyn Halpern and I would like to have everyone state his name, the community, the tribe, or the organization or his particular interest.

Marilyn Halpern: I am Cayuga Indian from the Cayuga Indian Reserve in Southern Ontario, Canada. I taught on my reserve. Before I left I was educated there. I've been involved with the California Indian Education Association for four years. I teach a class at Mesa Community College in Indian History. I am registered at UCSD in sociology. I am very concerned about the lack of Indian history at all levels of education. I think this is an area in which we have been lacking for a long time.

Amelia Calac: I'm from the Rincon Indian Reservation. I went to the Indian school, Sherman Institute, for five years. Before Sherman, I went to public school in Los Angeles -- kindergarten through seventh. I never thought much about going on to school after I got out of high school at Sherman. It didn't mean much to me at that time. I enrolled at Palomar College after the day Mrs. Spaulding spoke at Palomar and encouraged me to go on. Now, at age 52, I'm a freshman at Palomar majoring in sociology.

Claude Devers: I'm spokesman for the Mesa Grande Indian Reservation and Board Chairman of the Indian Campground, Incorporated. I'm also vice chairman of the Pala Mission Indian Housing Authority and presently am employed as director of the ACCESS Center on the Pala reservation working with the Indians.

Robert Freeman: I'm Sioux and Luiseño Indian. My father is from Rincon. I was born on the Rincon Indian Reservation. I am registered in South Dakota. All Indians, to be legally Indian with the BIA, have to be legally enrolled and we all, I believe, are enrolled somewhere. A non-Indian really doesn't have to be enrolled because you're a person already! I'm an author of a joke book and the director of the Southern Indian California Art Center. I'm a high school dropout, and after three years in the Army, I'm an authority on dropouts! I never really had the time for school. It was never put into my mind to be going on to college, but I would like to see more Indians going on to college now.

Margaret Holly: I work as a secretary in consulting and planning for the city of Hemet. For nineteen years I worked as an instructor at the Sherman Institute with many tribes, so I have met Indian people from throughout the United States. My story started in a Catholic school in my grammar school days. Then I went on to the Sherman Institute, graduated from there, and went on to Haskell and took commercial business courses. Then I came back to California. My interest in Indians is that, of course, I went to school before we had all these lovely bands. I know what a struggle it was going to school in my day, and so I've always been interested in the Indians going on to college because it was so necessary. I just love to see an Indian get up and participate at anything, and this has always been a great glory in my life. Wherever I go, I've always worked toward seeing that our Indian children are treated properly. I get involved wherever there are Indian students, even though I don't work in education any longer.

Modene Voeltz: I'm a Chemehuevi, born and lived most of my life on the Colorado River Reservation. Then I came to Riverside and attended and graduated from Riverside City College, and I attended

Los Angeles City College and University of California at Riverside. Presently I am working at Riverside City College in the special Indian program we have.

Timm Williams: The things I'm really interested in are the qualifications and the legal entitlements that Indians are involved in. I've been involved in legal fights with the federal government for over fifteen years now, and I feel as a result of this fight, the federal government has classified my tribe as an unrecognized group of people living in the United States. Every tribal member is dealt with on an individual basis because they don't recognize our council and our tribe. Therefore, they can deal with an Indian individually. Now you see these types of rulings have conflicted with the interests of the Indian people. This is why you should know a little about the legal background of the land-based Indian and the difference between the land-based Indian and a non land-based Indian.

John Rouillard: I'm chairman of the Steering Committee and I'm not on this panel, but Sandra could tell you what she and I did last summer with Indian history.

Sandra Spaulding: "We rewrote it!"

Wayne Lankamp: I'm part Papago from Arizona and I am the vice president of the Native American Student Association (NASA) at San Diego State.

Patricia Ann Dixon: I'm a graduate student at USD and I'm a part-time teacher at Palomar Junior College in the Multi-Cultural Studies department. I'm a Luiseño Indian from the Pauma Indian Reservation and I've gone to about fourteen different schools; one of those was Pala Mission Indian School. They're fun because I was two years ahead of all the other kids. I was also the youngest student, but for two years I had a ball.

Lorena Dixon: I've been a member of CIEA for four years and I'm on the committee that helped set up this conference. I'm on

the Tribal Council of the Pauma Reservation. I'm a Luiseño Indian and a board member of the Native American Institute at Palomar College. I'm a board member of Talent Search. I work for ACCESS; it's an (U.S. Office of Economic Opportunity) OEO funded program. Mr. Devers happens to be my director and my job is community aid, involved with education. It is my job to see that I get some of this information on education to all the Indians we take care of in the North County area, information such as getting them BIA scholarships or getting information on how to get them into schools and how to contact financial aids officers. I've been doing this for the last three years.

Henry Rodriguez: I'm from the La Jolla Indian Reservation. I'm going to get this right this time -- I'm a Luiseño and Yaqui. I'm just like Pat in that I've gone to various schools like she has, including San Diego State. One of my principal roles has been working out of the University of Arizona, assisting the Southwest tribes in developing programs of economic development and in the development of natural resources. I'm one of the original creators of Top-Star, which developed the Intertribal Council of California. We also created Assisting Trading Guide in Arizona. At the moment, I am the director of the Mission Indian Development Council (MIDC). Our office is on the Pala Reservation. We principally serve, right now, the Southern California tribes.

Sandra Spaulding: I'd like to introduce the young man with the earphones and the headband, an application of the ancient along with the modern, Mr. Sam Brown.

Sam Brown: I am President of NASA on campus and I'd like to say that last year Wayne and I were the only Indian students on this campus. Now there's thirty more new people up here. That's the whole story. Thank you. Oh, I'm Kamia from Viejas.

Georgia Culp: I'm secretary and treasurer of the Chemehuevi tribe. I've noticed a great deal of the textbooks don't say anything about the Indian culture. They talk about baskets and bead work and that kind of thing. To me, and to all Indian people,

Indian culture is the whole social, political organization and philosophy. I would like to see if we could, in schools, bring out in depth, more of the Indians' background. Culture is not only arts and crafts. Culture is your entire, complete way of life which you live, and I would hope to see that culture properly applied. The problem is that culture, especially in anthropology, is viewed so scientifically, is so sterile and doesn't seem to have any meaning to another person. In a survey course they lump everyone together, and not too many non-Indians can distinguish one tribe from another. Also they can't relate to where it is when they first start with you and the part that is history. It doesn't seem to have that much meaning to the course at all, and we hope in the near future that we can have an Indian teach the course from an Indian point of view.

Sandra Spaulding: Yes. Mr. Rouillard brought up a point. He said, perhaps you'll tell them about our history project this summer. We wrote an American Indian Studies curriculum guide for Grossmont Union High School District and we did just what I said we did -- we rewrote history. We rewrote it from the Indian point of view. The textbooks that I use in public school would devote about a paragraph or two to American Indian history and culture. We heard all about the glories of Spain, France and England and then down in the middle of the page it would discuss, in a paragraph or less, those aboriginal peoples. Some of my students at El Capitan High School have a deep resentment of the way U.S. History courses are presented to them so we wrote this Indian studies curriculum guide. It is in print now. The title of it is *The Sacred Tree Still Lives*. It spans from prehistory right up to today. We have to use a chronological ordering in the Indian study guide because we want it to be incorporated into the teaching of high school classes in U.S. history and social studies. These are traditionally set up in a chronological order starting with 1492 and up to perhaps the end of World War II. Ours is more complete. It goes back into prehistory and comes right to contemporary events in Indian education and Indian involvement. You can find more information by contacting the Grossmont Union High School District's special projects office.

Question: It sounds to me as if most of the students at the Indian school live by, or near, the reservation, or your community, or where there are other Indians living; is that still true?

Answer: Do you mean, are there Indians living in the cities?

Question: I mean like in a ghetto or however you want to term it. Are they living in groups or singly? I teach in the San Diego City Schools; I've taught for four years and two as student teacher before that, and never encountered an Indian student.

Answer: Let's go back to your first statement. Do you think that a lot of us attend Indian schools? Yes, a lot of us attended Indian schools but California, with two other states, is very unique. The Government sought to terminate us so they did away with the Indian school and we were forced again to attend the public schools. Now, you take it for granted that you can attend any school you want to. We didn't! We had to go to court in order to go to school. I was the second one to get thrown out of the Palomar Elementary School because I was Indian. The next thing was that we didn't go back to welfare, but you had to go to court again, and we're not recognized as citizens again in this sort of thing until recently. Way back, yes, a lot of us did go to Indian Day School. In Arizona where they still have a Bureau of Indian Affairs and the federal status yet, they do have Indian schools. California does not have Indian schools, as such. We have to use the public schools.

Comment: Okay. I can help you out with that. There is one Indian school in the State of California and that's at Riverside. It is accredited and this is the first year that they are starting their accreditation to the ninth grade. Actually they had cut out the Indian school; they brought it in again after World War II. It was in 1947, because the Navajos had been in the service, and there had been other Indians that spoke English and so forth who were able to want to move ahead. They found themselves at a standstill. They could never climb up because they didn't know what was going on; so when they came back from World War II, they went back to Washington. They got to get an education and

so they coached the California Indian group, because at that time the California Indians were fighting for their release of certain things. At any rate, they closed the schools to all Indians. Then came the Sherman Institute and it opened up to a five-year program for the Navajos and that went on until about 1960, I believe. Then they started back, adding grade after grade, but it wasn't accredited. Now this will be the first year it is accredited and the California Indians still were not able to attend the Sherman Institute, but they have been going now for the last two years, I believe. Those were hardship cases. Not just any student could go. These had to be students approved by the welfare or someone else. Then again, on the other hand, welfare didn't want to put up with these students who were troublesome and so forth, so they just shipped them over to Sherman. Doing this, they really would get nothing because they had never attended school and they didn't really want to attend school. Actually it was meant just for the hardship cases and those that were far from high schools. I do believe that this year any Indian can attend.

Comment: Pardon me, if I can add to that, they still are under the hardship program because there were several Indians that left. In fact, there were several Indians in my tribe that went down there this year. I think there were eight students that left from my tribe, who went in that school under the hardship case, because they came from broken homes. They weren't staying in school, so they shipped them off to the Sherman Institute. For California Indians, more or less, it's sort of a school for wayward Indians.

Comment: It's not supposed to be a wayward Indian school.

Comment: I know it's not supposed to be, but the Bureau of Indian Affairs and the State of California are using it that way.

Lorena Dixon: This is basically the case for your Indian boarding schools now, because a lot of the reservations have their own high schools. They may still have those students who are hardship case and welfare students and they have to go to school at

Sherman and at other boarding schools. You will see a lot of this. I just want to elaborate a little bit more on that. I happen to sit on the board of the Sherman High School. No, it isn't an institute any longer and it still reflects a social problem. We just came back from a meeting there. We were over there to a meeting Thursday and Friday and it still has social problem students.

Sandra Spaulding: I'd like to address myself to a part of your observation, not question exactly, that you said in four years' experience you haven't had any Indian students. It's not because there are not urban Indians; it depends upon the location in which you're teaching within the metropolitan area. Way back, they put all the Indians on the reservations. Then something came into effect called relocation to get Indians off the reservations and entice them into the metropolitan areas, like Los Angeles, where they could work like everybody else and have a wonderful, successful, assimilated life style with the dominate culture. Because they were desperate enough to leave home and relocate themselves in the City of Los Angeles, usually untrained and unemployed, you'll find them in what you would call a ghetto. In most cases they have exchanged rural pov rty for urban poverty. Los Angeles has something like sixty thousand Indians living there. They're not in a ghetto such as Watts. They're little communities, of perhaps maybe a dozen or more, scattered all through the City of Los Angeles, trying to help one another.

Comment: Trying to help one another?

Sandra Spaulding: Absolutely. Most of my students suffer from the lack of identity and lack of pride. They don't know themselves, don't know how they fit, but I'm sure a lot more people want to answer that.

Robert Freeman: One basic thing about Indian people, like she said, is the misinformation and the lack of understanding about Indians. All materials we've ever read about Indians are written by non-Indians, so all the experts about Indians have been non-Indians. People don't really consider the point that we've always

been enemies with the federal government. We've been treated as such. They did not want to educate us because they knew that we had a legitimate grievance with the federal government and they've tried down through history to keep us out of the colleges, out of formal education, because they knew that we could defend ourselves. But since we're no longer dangerous to the federal government they are letting us attend universities.

Sandra Spaulding: The Indian child, if he doesn't have a background knowledge of his culture, is not prepared for the stereotyping remarks that he will run into in the textbooks that he will have to read in a public school, the kinds of remarks from insensitive people who know nothing more than John Wayne movie versions of the Indian on television. Some rather good documentaries have been on lately. It is vital to Indian students to have a sense of identity, a cultural pride, so they are well equipped to meet anyone out in the world.

Timm Williams: There is another problem in the rural area that we have and it's very predominant on the reservation that I come from; it's that we are really isolated. I don't think they can even get television back in there. If they could get television, they would have to run it on a transistor because there is no electricity. To get an instructor back there is difficult. Most of the young teachers going out in the field want to get into San Francisco, Los Angeles, San Diego or someplace where there's night life and that type of activity going on. When they go up to my reservation, the only recreation they're going to have is probably talking to four walls and, if they're lucky, they might visit an Indian. But there is no recreation and the nearest town is 60 miles away over a snow-covered road during the winter months. So that's the kind of teachers we get there. They sometimes do not have the interest of really teaching and they've just accepted a job for a year, expecting to go someplace else to find another job next year. I'm not saying that the teachers are at fault. The students, in fact, were leaving the sixth grade two years ago and going into high school without even learning to read and write. They couldn't even write and they were graduating them out of

junior high school because the teacher had no interest. There are two teachers in this one school, a man and wife, who've taken an interest and for the first time the kids are reading and writing. He was the one that lost his credential, you know. I'm saying that out in these isolated areas there has to be dedication from the type of a teacher who's going to respond. We have to look into that type of a thing.

Sandra Spaulding: I've asked Patricia Dixon, a recent college graduate, to respond.

Patricia Dixon: Would you rephrase your question again? I got so involved.

Question: How does the loss of culture affect the student?

Patricia Dixon: First, there is the Indian who does not have an awareness of his culture, only little remnants of what mother and dad say. In the "old days" we used to do this or we were proud people because we loved and respected our elders and were not like this. They have very precious memories along with their view of their culture as Indian. They go into the educational system and read in one short paragraph that if you're a California Indian, you are a "digger." They were missionized by the Franciscans and were called the most brutal savages in human form ever created on God's earth. One paragraph like that and they come home. "Well, mother, what is Indian to you, what is our culture, what are we?" And so in this sense education becomes a hostile element of their lives and they turn it off. They say, "Well, I don't want to read; I don't want to learn this because it's going to teach me something about me that's not true." It's only for some students. There are others who go who are very much a part of an Indian culture insofar as they speak their language; they have their own traditions and customs. They are very distinctly from another world and they take education as a tool, a weapon, and utilize it very well. There are others who know they are Indian and they have a love and concern for their culture, but they don't know how to take education. They're wishy-washy. They want to go on, yet they don't. So no matter what view you take, the culture that the Indian student comes from affects his attitude toward education.

I would venture to say there are very few Indians who do not have some bonds to their culture. Even if they go on saying they're Indian, there has to be some indicativeness that they know what they are and who they are. If they reach the education system young and they have no one to help them, this is very frightening. I can give a very personal experience. I was in kindergarten and I went to public schools in San Diego and the San Francisco Bay area. I think it was where I was living at the time, and I was a little tiny thing, you know, short and all brown. I went with all these blue-eyed and blond-haired children, you know, and at the time color didn't mean anything to me. I knew I was brown and I knew they were a different color, but there was no "you're White and I'm Indian" type thing. My teacher came up and she hugged me, and I was kind of stunned. "Oh! This is our little Indian girl and she's going to live with us and tell us about things!" You know, I was quite upset. I went running home and I said, "Mommy, I'm an Indian. Isn't that terrible!" She said, "Well, what do you mean?" I said, "Well, I don't want to get shot down like we do on TV." See, even the whole society does it. I knew I was Indian, so far as our customs as an Indian family, but I was very frightened. I didn't want to go back to school because those little girls and boys would say, "Gee, where are your braids? Do you live in a teepee?" So, no matter which way you take it, the culture affects it, either for the good or the bad, or the indifferent.

Sandra Spaulding: I used to have teachers that would say, "Oh my dear, aren't you so proud of being Indian?" You know, I never told them that I had to hide in the girls' toilet every afternoon because I was chased and beaten daily. I was taught at home, my culture taught me, to be a forgiving person, a tolerant person, a loving person and not go out there and bust them in the mouth, which my brothers did. I turned everything inward. All the violence that I suffered I turned inward and was an enemy of myself along with them. If I had been armed, or if I had had an ally who was aware, who had an awareness or sensitivity to my culture, my school life would have been far more rewarding.

Comment: The same thing happened to me when I was living out on the reservation and went to school. I went to the sixth grade and

all that time I was the only Indian student there. A lot of them had dropped out. My grandmother's awareness gave her foresight to see what could happen to me without going on to college. The thing was, when I was going to school there, Indians would get ridiculed in class, had to stand in the corner, and got beaten up by the instructors and everything. Why would I want to go on? I want to give you some of the statistics of what happened when I went to school. A hundred students started in the first grade and by the time twelfth grade came, only a handful were left. That was it. By the ninth and tenth grade many of them committed suicide. I guess they didn't figure we should go on in hopelessness. Why should I want an education when there's no jobs here. I don't really want to go out and find one. I can't do anything here, or at home, or wherever, but obviously, we survived the twelve year system on the reservation. One may go to college and quit, and it just seemed that hopeless now, but lately things have been perking up. There is awareness that education is really important as a tool and as a weapon. Advance, not necessarily in the White culture and the main stream of life here, but just to find out where you are. At school or at home, we should try to bring more cultural awareness and price so that an Indian wouldn't have to bow his head down when he walks by somebody else non-Indian. That happens occasionally on the reservation, but there are things that have been perking up, like when I first started college five years ago. There were three of us and the other two were in graduate school and were much older than I was. Now there are 65 of us going on to college and we're expecting more next year. We are trying to receive more funds in the education system so that we can give out more scholarships. Things have been looking up and so we know that we have to be patient right now for things to come. It will. Why do you think there are students now attending school? When they come back in four years, will we have any jobs for them? We can also create jobs. When they do come out we don't have to depend on anybody else. We'll look for the jobs and create their use. Use a lot of these federal funds instead of running around.

Patricia Dixon: I'd like to make a quick comment. I've been waiting for one of you to ask why Indian history should be taught. I'd like to tell you in case you don't ask. Personally, I feel it should

be taught; Indian history and culture, because traditionally the majority of all Indians in the United States, since pre-Columbian time to now, have had a very close attachment to the earth and to nature. You find very few Indians that are reckless with land. They treat it with respect. They try to restore it where they can and replace what they have taken from the earth. This is something that we can teach the greater majority of the United States. It is very lucky for us right now that most young people are concerned with ecology, not just plant ecology, but total ecology. History can teach part of this, but should also teach you what we have given you. Very few of today's society know what Indians have given to the United States, except maybe tobacco and corn, and words like "wampum" and "powwow." This is one reason why I decided to take my graduate studies in American history with an emphasis on Indians. Thank you.

Sandra Spaulding: We have another question.

Question: I was just wondering. I've been teaching in the northwestern coastal area and in my fifth grade American history textbook we had, I think, about 60 pages on Indians who were from five different areas. And they are stereotyped. Are there any corrections being made?

Sandra Spaulding: There are some very active Indian people in the northwestern coastal area. There are Indian educators, Indian young people, just as there are in this area, and changes are being made now. The American Indian Historical Society, which put together the book that you have, has reviewed films. Indian educators all over, from Washington, down to California, to the plains, to the East coast, are reviewing those bad films, are reviewing those textbooks.

Comment: These things are for everybody. I think it's important not to study Indians because we fight that - I think it's important that everybody change attitudes and not isolate Indians out of context.

Marilyn Halpern: I'd like to add something to that because Washington has really had a lot of Indian/White relation problems. Read the remarks by Janet McCloud who is familiar with the unit in the whole area. I think you may find, even though you have 60 pages about Indian history, the situation is not all that good in the State of Washington. It may be the viewpoint that the teacher uses, and if you yourself don't know that much about it, you can't question what the textbooks say. Unless the textbook is seen by an Indian and reviewed in that sense, the teacher doesn't know. The teacher can only take what's written there. I do know that they've been working very hard in the State of Washington and the situation isn't as good as the sixty pages that you mentioned. But read Janet's statement in here on education because she gave it close attention.

Comment: I'd like to cover one point. In Washington we have one Indian boy carrying the entire state of Washington, Sonny Sixkiller. Washington may be a load on the shoulder of one Indian so we do need the Indians.

Timm Williams: There's one other thing that I would like to bring up. I think that being in the State Capitol as I am, I find that I get a lot of things brought to my attention about minorities. They're always saying, "Well, the Indians are a minority." I think we're a minority and probably an account number. I don't feel that we are a minority on the level that they speak of, because when they speak of minorities you're immediately classed with some kind of a, and if I may speak plainly here, some kind of a "bitch." You know you're on this side; you're Brown and they're White. I keep looking at that and thinking of us as people. The Indians are part of the non-Indians and we're all people living together. We have to live together. I'm saying that the Indian isn't treated special from the word minority, but from the time of beginning associations with Indians, they've been under special treatment. I said I don't think I'm asking anything, except maybe I'm asking for a little special treatment right now by those on the outside until we get to a level where we can just move in without people looking at us as Indians or people looking at somebody as Black or looking at somebody as Brown. They should look at us as people. If you just travel up and down the coast, you see kids from about 14 or 15

years old, clear up to 27 or 28 years old, hitchhiking up and down the coast. To me they're still kids and they're hitchhiking, searching and looking. A lot of these kids come from what I consider to be \$40 or \$50 or \$60 thousand type backgrounds. But they have a choice of whether they want to go on to school, and so they're hitchhiking and they're looking around for what they want to do. The greatest thing for them is that if they ever want to go home to their parents, if they wrote a letter home or sent a wire home to their folks and said, "Listen mom and dad, I don't have any money, otherwise I'd come home," I bet you two bits to a doughnut their folks would send them fifty dollars or a hundred dollars or a plane ticket just to get their kid home. The Indian child doesn't have that advantage. He doesn't have the choice of hitchhiking around looking for a glorious way in life because he's tired of electricity and he's tired of cooking. I mean, meals cooked while his mother is downtown attending some cribbage party or something like that. He might go home and chop wood and pack water a quarter of a mile before he gets his dinner. He doesn't have that carpet on the floor to walk on and have that kind of choice. When one of my people gets the choice to be an Indian, people call him a "dirty old lazy Indian" because he doesn't want to go to school, he doesn't want these things. We need special treatment to take us out of the special treatment we've had for all these years.

Question: I have two questions that I would like to have clarified. First, what do you mean by structuring Indian thinking? Secondly, I'm new to education; I will be credentialed in January. I would like to know where I, as a non-Indian, can assist and fit into the Indian Education Program.

Henry Rodriguez: What you can do as an educator? We have to look at it two ways. We grow up with attitudes that I think we try to hide. We justify these attitudes because they were fostered at home. I think you have to be aware of why we behave the way we do, why we do these things, why we react to a standard type of question. Turn that all the way around again to the educator. We're looking at you. Why do you have those attitudes toward us? I think the best way I can sum this up is to quote from a Salt River Indian, a very elderly man with braids who worked for us as an

interpreter. He said, "It's just as much my fault to seek the truth about you as it is for you to seek the truth about me and I, as an Indian, as an elderly person, will meet you more than half way." I think this involves a whole jumble of things, of attitudes. Back to your structure: why do we have these? Once you're aware of these, then I think the whole thing will begin to open up.

Leonard Denny: I would like to say that we appreciate the groping and getting into help. Try to make them aware, and try to find out for yourself through seminars like this one. Try to understand our problems and just get them aware that we really appreciate that kind of thing.

Comment: What I would like to talk about are things in the structure, things that I could personally individualize, such as my education. You know, I was in grammar school, and I remember my folks had a tourist resort ever since I was a baby. As I grew up, the tourist would always come by and pat me on the head. I felt like little Snoopy in the comic strips where he says, "Every day, no wonder I go home with a headache." Every day people came by and patted me on the head and said what a cute little Indian boy I was. When I got into high school, I found out all of a sudden that there was a difference between an Indian and a non-Indian.

Timm Williams: I started out learning about my own people. I started out with Boy Scouts. Because I was an Indian, the Boy Scouts were asking me all about Indians because they were learning Indian things. I found out how little I knew about my own people and I started studying about my own people. I got interested, and I started speaking before Boy Scout groups. Then I moved from there to high school and from high school to college. I got involved in Indian leadership, became the tribal leader of my tribe, and got involved in legal things. I don't think that our Indian students at elementary school level are really aware of what it takes to become integrated to this other type of place. They have nobody to instruct them when they go out. This is one of the reasons my parents wouldn't permit me to go to an Indian school. My mother went to an Indian school and she said, "If it's the last thing I do, I'll not send my child to an Indian school because all you do there associate with Indians all the time. When you go out into the

business world you meet the non-Indian for the first time and you don't know how to deal with this person, because you never talked to him before." When you talk to these people, the talk is different. At the first objection an Indian meets on the outside, he says, "Well, why do I have to face all this when I can live at peace at home?" He returns back home because it is really more peaceful there. He's not involved in all the little things he sees in society on the outside and this type of thing has to be related to the Indian somehow so he knows how to cope with it when he's facing it. Sometimes, the Indian clams up. I've witnessed another thing. The chairman of the California Rural Indian Health Board, and all incorporated organizations, run their boards on Robert's Rules of Order. Everybody says, "Well, Robert's Rules this, Robert's Rules that," and I said, "Well, Indians are not ordered by Robert's Rules." When an Indian wants to talk, he has something to say. He usually never says anything until he has that thing to say, and when he says it, it's said. But when the gavel is banged down, well, you're out of order. Pretty soon the Indian says, "Well, every time I try to talk, I'm out of order," so he just shuts up and goes on back home and he doesn't say anything because he's being banged down by the gavel of Robert's Rules. I try to run our Indian Health Board a little different. The only time I use Robert's Rules is when we're passing a resolution or passing something on the board that has to be passed. As far as the session is concerned, within the area, I think that I leave that open to the Indians because this is the way I get them to contribute their input into the Health Board. They're free to say whatever they want to say, and this is the feeling the Indians had way back. That freedom to say and speak out about something that he really believes in that is not bogged down by the stipulations of rules and regulations. That kind of structure, I think, could be developed in elementary schools. When that child gets into high school and he's meeting this other, more restricted education system, he can face up to it and he can understand why those restrictions are there. As it is now, if he doesn't understand them, he just drops out because he feels like he's being hemmed in or closed in and he has no way to explain it.

Question: Where can you get an evaluation of history texts?

Sandra Spaulding: If you would like, contact the American Indian Historical Society (AIHS) (1451 Masonic Avenue, San Francisco, California). They have a good list of books for elementary and high school level reading. They also have reviewed many of the regular history books and have endorsed certain books that meet the criteria. I might also add that the man who is heading the American Indian Historical Society is a Cahuilla Indian from this area, Rupert Costo, now living in San Francisco.

Comment: I'm not sure teachers, and perhaps young teachers, are aware of some of the results that have come about due to Indian concern. I wonder if anybody here would discuss this attitude in terms of Indian minority students.

Henry Rodriguez: I would like to share my experiences at Arizona State University (ASU). Mr. Gill has been connected with Indian Education at ASU for many years. When he gets a student in, he has a concentrated sort of orientation; it's not a regimented type of classroom at all. There are various tribes at the school, and he makes each kid aware of his own worth. He makes each kid be himself. He says, "I'm an Indian." But he can be as phony as a two bits as far as that goes and as far as I'm concerned. This is the first thing that he does, finds out who you are, or what you are first. Then he finds out, someday, why the kid has these attitudes. The first thing you have to know about is your culture. This has a great bearing on your attitude. He may be a traditional Indian or he may be a sophisticated Indian, or maybe he just doesn't care about Indian life. But still he's an Indian. You have to find out about his attitudes. Why is he so bitter about certain things? Then you find out that he's been kicked out of his land at one time or somebody beat his grandmother up. All these things come into play and contribute to his attitude and you find this out. If an educator wants to spend that much time to break down these barriers, it is a slow process, I know. But once you get over that hump, you ought to see the world open up for these kids. I think that puts them that much ahead in their educational level.

Sandra Spaulding: At the high school where I'm teaching, there's a high dropout rate. We had observed the figures earlier and the lack of identity and how the attitudes were toward that

facility, how it no longer could understand the students, and how the students didn't really want to have anything to do with the facility. The Native American Culture Club meant an individual thing to everyone who joined. It was not restricted to Indian students, but it was open to all students. There we were able to talk about attitudes, particularly when outsiders and non-Indians came in. They would have ideas and they would explore their feelings on their own. With the Indian student, he was on home ground; this was his club, his culture, his interest. Interest is coming, not just from Indian students, but from the faculty and other students. I taught at a school in Pennsylvania, and right in the lobby was a big brown statue of a Conestoga Pioneer, and that's Indian country, just as El Capitan High School in Lakeside is Indian country. I find all too often teachers want to live at least 50 miles from the school that they're teaching in and they're very upset if they ever run into a student. I don't feel that way. I don't feel education is something here, and home is here, and I go to sports events here, and everything is all fragmented. The Indian communities were never that way and I don't see why any community has to be that way now. I find this attitude in teachers prevails too much. They don't want to know, you know. The last thing they want is for the parents to show up and get too nosy about what's going on. I live two seconds from the high school. My home phone number is not a secret to my students because they are part of my life and I'm part of their lives. Life just doesn't start at eight o'clock and end at three o'clock. This is how you become aware of your students and their attitudes. You find out that Bob's father died last year and his mother is struggling with eight children and two of them need glasses, and you find out why he's sleepy during class and why this one has a poor attitude, and you become involved with their lives. In fact, it doesn't turn out to be work. It makes your job easier by being aware of your students and becoming involved with them. Then they come straight in the end.

Claude Devers: I would think that it would be interesting for the teacher to know the legal entanglements of the Indians. Being involved in that field, I consider this a real area of concern which is taken too lightly, not only by the Indian, but by the

non-Indian as well. My tribe as a tribe, as far as I know, has been one of the few tribes that has gone from the bottom rung of the legal ladder all the way to the top rung. In our portion of legal entanglements with the government, we found out that the American Indian is not truly represented in our courts with jury trials because all Indians are, what they considered land-based, under the Department of Interior. For example, our representative in Congress asked the federal government to resubmit building privileges for the California Indians with private home improvements. He was told that we were not constituents of his, that the Indians were governed by the Department of Interior and the Department of Interior would tell them how, when, and where to go. This was in 1964 - 1965, and that rule still prevails. We're still battling that decision. It took us 15 years to get our case into court. We've been three years waiting for the judge to make the decision since we filed and we're still waiting for the decision. The government even holds the right to appoint your attorney to represent your tribe on some problems that concern Indians if you're living on a reservation. We can't take an agent to court, because when you take that agent to court, you're taking the federal government to court. In order to take that agent to court you have to bring the charges against the federal government, which is the same federal government who approves the lawyer, who's going to represent you against the federal government, and I just don't know what good it is going to do me. This is the way I feel and this is what I told the attorney general at the time. Well my feeling is, it's not going to solve my problems, because I consider myself as an educated man, and if I can't defend myself in a court of law, then what good is my education? I'm saying that I think that this issue is taken lightly by our Indian people, because all of our Indian people have not been forced into litigation with the federal government and really don't realize the entanglements you get into at that level. A lot of people criticize the Pit River Indians and call them militants. But those Pit River Indians have every right to the land they're talking about. They've never sold their purpose or their intent, their religion, their soul, to anybody and they still, in their own eyes, own that land and have every right to it. I support them 100 percent because

I know the background. I know what they went through. I really look to see the legal involvements of Indians brought into education, somehow, even if it's at the elementary level so that our elementary children know their background from the legal standpoint. When they grow up with this thing, it doesn't hit them all at one time. When they think they can just walk into court, they find out they're still sitting out in left field someplace, even with their education. They can disinherit themselves as an Indian and say, "Well I'm no longer an Indian and I'm somebody else and I can be like any other citizen." But I don't think that's necessary. We never required that of any alien coming into this country, to disinherit himself as an alien to get the rights of an American citizen. Yet we're telling our Indians, "Forget you're an Indian and be something else and you're just like one of us." I just don't think that's necessary for any of us and I don't think that's necessary for the Indian people to disinherit themselves to claim their rights, educational or whatever we have.

Sandra Spaulding: Any other comments from the Panel? Claude, is anything being done to overcome this particular situation other than what you have already mentioned?

Claude Devers: Not that I know of. The California Indian Legal Service now has many suits against the federal government and many cases that it's working on. It's the only active group that I know that's working on the legal side of Indians.

Sandra Spaulding: This is important to us as Indians. It's important to those Indian groups who are trying to maintain their traditional fishing rights, their fishing area, their traditional land. Support good thoughts, write letters, spread the word that the Black Hills were stolen from the Sioux tribe; we'd appreciate that.

Question: What can be done to cut the dropout rate?

Henry Rodriguez: Let me answer your question by a practical situation. We have students coming from our area; they go to Fallbrook Union High School and you know where that is. A lot

of kids, in and around Pala and Rincon, go to Escondido. A lot of them have to go to the junior college which is at San Marcos. We were very much concerned about our dropout rate. They were quitting, playing hooky and this sort of thing. We joined with the CIFA to work this out in the Community College, with Mike Axford and a few others over here. We asked, "Why do we always have to go to you or to them or to that institute? Let them come to us." We worked on that philosophy. We brought the teachers to the reservation and, frankly, I thought we were going to have a failure over here but we didn't. I think we had between 15 and 30 the first round. We had teachers from Fallbrook and from Escondido. They were all very helpful. They were on time and these kids stayed through the summer and completed their work. They took what courses they needed to make up credits. This last summer we had somewhere around 30. How many, Amelia? Thirty-six; and not only did we have the children, we had the parents. They started coming from as far as Barona, mind you, and that's a good little way out there. These were parents driving all the way to Pala, and I think we demonstrated to the public and to these institutions that we are trying. I think this is a very good demonstration of what we need. I think the cooperation was wonderful, all the way through, from the parent, to the child, to the institutions that we worked with. So I figure it can be done and it has been done.

Sandra Spaulding: Lorena, why don't you comment on what was done through the United Indian Women's Club three years ago.

Lorena Dixon: We had all the educators invited to the Pala Mission School. Teachers, superintendents, and principals were invited out from San Diego County. We had quite a few show up. Dr. McDonald, from Palomar High School, was willing to have a study hall out on the reservation, too. The Sisters gave up the classrooms, they gave us the library, and the school brought out the facilities, papers and pencils. We're still having our classes. We meet every Tuesday and Thursday night. We have volunteers, and one paid teacher from the Title I money, that comes out there. I went to the class Tuesday night and they had 37 students

coming. They come from Fallbrook High School and Orange Glen in Escondido. Also we have kids from Rincon Reservation coming out, too. So it is a success.

Henry Rodriguez: One more thing; when these teachers come out and work with us, it's entirely different. It's free-flowing, self-motivated from the student. The teachers come and we have breakfast; we sit down; we talk about things. Nobody says you've got to do this, you've got to be there at eight o'clock, so if you don't or if you're a few minutes late, nobody chews you out. But the kids are always there. They're not making any excuses anymore. They have involvement of the whole, of the family, of the child, the various organizations that we have, at ACCESS and Pala. Lorena works for them and we have the housing authority out there and the parochial school. Here it's being done the Indian's way. We still get more mileage out of the Indian kid if we do it this way, where if we go the hard route, it's lost.

Sandra Spaulding: I would like to suggest what I think would be helpful for new teachers that are going into schools. If you are interested in Indians, you should be aware of the gap between administration, which knows about some things, and the teacher who is teaching. It's your responsibility to find out if you have Indian students there, to go to your principal or your administrator and say, "Listen, I have Indian students in my school and we're not relating." Then if that administrator doesn't respond, you're not going to get that information. I'm just saying that if you're aware of Indian students in your class and you're really concerned about them, and you want to be a productive teacher where they're concerned, then I'm afraid it's your responsibility to find out what programs are available to these people because the Indians don't know either. If they're not getting it from you, they're not getting it from anybody, because their parents don't know anything about it either.

SLIDE PRESENTATION AND COMMENTARY

Owens Valley Indian Education Center

Don Bomberry

Because the education committee of the tribal government has complete control of every aspect of the education center financially, the hiring and firing of personnel, anything you can think of, they control and they set the policy. The basic thing that a lot of us are stressing in Indian education today is that all federal projects relating to Indians have an Indian advisory board. We don't believe in an Indian advisory board. We believe in an Indian board of control, one that actually does the controlling and can hire and fire people in the project. In the third year of funding, Title III money ran out. They only fund for three years, and we were voted one of the ten best Title III projects in the state and the best Indian project. We are supposed to take the information we have gathered in the past few years and present a program similar to this in their communities. What we like to stress is that to start a project of this type, you don't have to start off with \$50,000 and a new building. All you need is a community hall and a person donating a part of his time. That's all you need. A basically committed person and a building. That person could work on getting funding for the project later on, but that is the beginning.

You can get funding from a lot of sources. When we take this to the communities, we're not just going to say here is our project, see how good it is, maybe you can get one, and then leave. We're going to go into the community, help them determine the needs of their community, help them with some solutions and alternative solutions to their problems, and then help the people who are ready to make that step start an education project, and help them find sources of funding. We help them all the way in

the project. After we present this, we'll have people here who have been working with our project for a long time to answer your questions. We'd also like to talk to people who would be interested in having us come to their reservations and present this program. We're scheduled to go to eight geographical areas. So far we have about four areas scheduled; we have some openings in our schedule. If you'd like us to bring this program to your area, and you like what you see, then we'll come. If you're ready and you know that you are at the level where you can start such a program, we'll come and help you.

We'll go into the slides now. They tell the story a little better than I can. The slides cover five major areas. Essentially, this slide program shows the people and projects associated with the Owens Valley Indian Education Center.

Owens Valley Indian Education Center

1. Planning a Health Clinic
2. Mobile Dental Clinic
3. Optometry Clinic
4. Paiute Language Class
5. Wovoka Recycling Center

An investment in education, that is an investment in the future.



Teaching Methods and Innovations Panel

Richard Livingston: Moderator

Dick Livingston: This is an introduction to innovations and methods in teaching. I want to introduce the panelists to you. Starting with myself, I'm Cherokee. I teach at the Davis High School and coordinated a Native American-Chicano Studies program at the school. I am also a member of CIEA. Phyllis, will you introduce yourself.

Phyllis Lee: I'm a Pit River-Wintun Indian. I'm currently State Secretary of the CIEA, and I'm also secretary to the executive of DQ University, Davis, California.

Frank Lee: I'm Mono, from Cold Springs Reservation, and a junior at UC, Davis.

Frank Begoy: I'm a Navajo-Pueblo. I'm a junior here at San Diego State College.

Frank Conizoles: I'm a counselor at the University of California, Davis, and am Miwok from Tuolumne.

Dick Livingston: Thank you. As far as innovations are concerned, and methods, what we want to do today is to have a general discussion about ideas for methods in classrooms and some innovative techniques. I think we've seen and heard of a couple of techniques that seem to have been effective. One of them is Dan Bomberry's own style of Indian Education Center program; that is an innovative technique that is working. I also think that DQU is another example of innovative teaching, particularly with their negotiated education idea. There are other innovations that are taking place now. One of them that's important is getting Native American culture, history, arts and crafts into schools because, for so many years, United States history and United States culture has been primarily European oriented. I want to ask the panel what

suggestions they can make to the teachers and participants regarding education. What experiences have they had? I'd like to get started sharing these ideas with the students. Frank, would you like to start out by explaining your experience?

Frank Conizoles: Yes. First, on our reservation, we started with the summer school program using Indian high school drop-outs, or push-outs, who were 16, 17, 18 and we had one 15-year-old. We used them as teacher aides, and gave them teacher-aide training. We emphasized their importance as individuals, as people, and how they have something positive to contribute toward education. The summer school program's emphasis was on cultural activities. Everything was oriented toward the Indian community there. We used our format to fulfill the state's requirements, such as physical education, involving Indian games and recreation. The music was Indian music and songs. We had local Indian people living on the reservation as resource people. They taught some songs and some hand games, which are Indian gambling games. We had a course in Indian home economics, which involved Indian cooking with different native foods that we eat, such as all egg white variations. We were just being Indian people, working as the experts, which we are, serving as consultants and actually being the principal teachers, although only two of us have our credentials. Most of the program the first year was run in an outdoor area and we had field trips. Last year we had our program funded through Johnson-O'Mally and it involved 73 kids. The teacher aides, who were involved the last two years, served this year as teachers in charge of their own classes. One was in charge of folklore with guest speakers coming in. Another was in charge of physical education activities; the other was in charge of music and dance.

Dick Livingston: Let me ask something of the group now. What you're talking about is primarily teaching out on the reservation environment, which I think is very important, but I think that maybe some people would be interested in teaching in city schools or an environment where you have 30 White children and one Indian child or two, or a small group. I'm getting some feedback that this is what people would like us to talk about. What sugges-

tions would you make for teachers in this environment? Frances, you were talking about this last night and I wonder if you might share that.

Frances Maxcy: I have relocated families; this means that they've come from a reservation into the city. The first thing I do is to identify each child with his tribe and then I try to work with his parents. I have the child bring in whatever he would like to share with the other children. From these two things, I have an image of the mother as well as the child. Also, I haven't closed my eyes to the fact they they are going to be living in the city; so I bring in a few people that are Anglo and Black. I have three older people coming in, too. I suggest that your child knows who he is and what his culture is. If he doesn't, then it's your job as a teacher to find out.

Frank Conizoles: You're going to be working with children who have very little pride. It's not that our parents didn't want to teach us. They couldn't in many cases, because not too long ago they weren't even allowed to speak their language. So, we're building back our culture. If you're really open to education and you have that one child, I feel that you can help him build his self-image. Then he might be able to compete in the school system and you wouldn't have so many drop-outs.

Question: What size community are you in?

Frances Maxcy: I'm in the San Jose area, and I have 20 Indian families that have come from the reservation since July. They have never been off the reservation, and I'm helping them to adjust to the city as well as to build a self-image for the child so that he can compete in kindergarten. My children know their numbers and colors, but they wouldn't answer you. When the first White child walked in that last week, I had kids just stand there and look at her. She felt uneasy, so I left. The three kids and she went running to the other room where there was a piano and she started to play. I opened the door; when she comes next week, it's going to be a little bit easier.

Question: Excuse me, is this more for elementary groups or all ages?

Frances Maxcy: I have just preschool, but I think you can apply the same principle to high school students, elementary students, or college students. Our children are lacking a good self-image, and without that you're not going to make it. I found mine at 21, and that's a long time ago.

Dick Livingston: Do you have a question?

Comment: Well not so much a question....I don't work in a public school system. I work in an alternative school. In terms of teaching innovations, I'm really wondering if there are people who are considering innovation as getting outside of the system in creating alternative schools.

Frank Begoy: We talked about that, I think. For instance, you talk about the native aspect of creating an alternative school, but that's on an individual basis. The Indian child himself is on a cultural basis. His heritage shows that if he walks into a class, he's the only Indian. He realizes the opportunities, sees the cars, sees the houses, and he sees the superior culture as defined by the Anglo people. He sees that and then the reverse. Not reverse, but he thinks back to his own particular culture and he sees vast differences; he is in constant turmoil. How do you reach that child? That's what we should be emphasizing now.

Comment: I think that the school has a concept of education that has not always been with us, and it isn't necessarily always going to be with us. I don't think that's apparent to the Indian culture, and I don't think it's anything that's apparent to the Chicano. It certainly isn't apparent to the Black culture! Now in San Francisco, with the Chinese community you know, things have gotten to the point where they can no longer cooperate with that system. There are examples that have been set so we can see that it is possible to create your own learning system. We can do it, too. The Chinese community has done that because they didn't want

to have their culture white-washed.

Frank Begoy: I think what you're saying is true to the extent that you're talking about one ethnic group. In San Francisco you have a large population of Chinese people. Here in San Diego County, especially in the city school system, you have that one Indian student in that one class. Now, how do you reach him? You're talking about a mass group, but Indians are spread out.

Comment: I think what's important is using the community resources in your area. For example, if you're in the San Diego area and you're discussing Indian people, you study the San Diego area, not Northern California or Nevada. This is important not just for the Indian child here, but also for the other children who would be able to identify their own environment, the San Diego area. Talk about the Indians here in this area and use the Indian community here, the same way as you would use anything else from the city.

Question: What about specific classroom ideas? I see one of the things we are talking about is the use of community resources. People in the community call upon the local Indian people to come into the classroom and help; you present programs and activities, dance, arts, crafts, tribal activities and explain these things. What if, in the particular area where you teach, it is not easy to get an Indian person to come into your classroom? You are a teacher. What do you suggest to those teachers? What can you come up with?

Comment: Well, I teach Indians. I teach third grade, and in the last period we start teaching about Indians. But there are no books. You know teachers are required to teach the true facts about Indians, but they don't know them and there are no books to teach them. What we need are Indians to write books about Indian children at the elementary level instead of all the things that are done in high schools and the college level. What we need are elementary books about elementary age Indian children. This particular organization (CIEA) has a book list recommending some readings for elementary and secondary education.

Question: What is that resource?

Answer: Kay Black has a bibliography. You can probably get in touch with one of the members of CIEA for it. There's a good book called *Text Books and the American Indian*, and it's for sale here, put out by the American Indian Historical Society.

Comment: I have had Navajo Indian boys for three years. Last year I had two, this year one. I've tried to deal in an overview of Indian culture, the background history of North America, where various tribes were located and what their accomplishments have been. I teach sixth grade and we studied the western hemisphere and Latin American cultures. It's been very easy to begin with California and spread out to Arizona. Then we studied about the Indian located in North America thousands of years ago and their various accomplishments. I've tried to do it this way to make the Navajo boy feel proud of his culture, proud of being part of North America. He's also brought things from home, and he was very shy. They were all very shy to begin with. They brought bead work their mothers had done, silver work and clay work. They have done beautiful clay work and yet do not have much opportunity to do it. So, last year we just really had a field day with clay. They made some marvelous things and the other children went to them for help. I brought them three Indian articles from Manitoba, Canada, because I'm interested in the crafts and culture. I have tried to help them feel pride in their race and the other children have accepted them all very well. They're learning about North American and South American culture.

Dick Livingston: One thing I might mention, that hasn't been mentioned, is along the same line as Frank was talking about earlier concerning the reservation Indians. Those of you teaching at city schools are usually close to a place like San Diego State, UCLA, UC Davis, or Sacramento State. Many of these institutions have Indian programs. If you're looking for community resources, it might be worth your while to investigate setting up a teaching assistant program in which the students at these institutions can get college credits for it. They could do an independent study.

We have such a program at UCD and it's been terrific for the high school. Elementary schools have been able to call on the Indian students to come to give a program or to talk to the students. This way you're having an Indian student coming to the classroom who's had experience and can relate to the students, and the students like it. The Indian students in the class really perk up then, and respond more than they would if the police chief comes, or someone like that.

Question: Who do you call for this?

Dick Livingston: I would check with your local university or state college. You can call Mr. John Rouillard, the Indian Coordinator here at San Diego State. Palomar has an Indian group. You can contact the Inter-Tribal Council in Escondido. To carry this a step further; the important thing is the self-pride and the self-identity. If you can get that together, then the Indian student can challenge anything and conquer it. What I've seen, going on my third year in Davis, is the Indian students coming in and taking responsibility and moving fantastically forward with it. This is their own idea, having self-pride and then being able to transmit this to another classroom. There may be no Indians in it, but it enhances our student's self-pride. They are worth something and they are experts. The students at Davis are going all over the place doing independent studies, like community tutoring, going out and talking to high schools and the grammar schools and other state colleges and universities. I think all of them have Indian students at this time, or most of them. So if you are in an urban area, contact the state college and find out if they have a Native American Studies Center or an Indian cultural group on campus. This afternoon there's going to be a meeting of the state college, junior college and university Indian students of California. Some of you might check in there and see what's happening. Get some names and addresses. These are the people you can utilize as resource people.

Comment: I just want to interject one point. I heard ITCC's (Inter-Tribal Council of California) name and I wanted to mention that

many of the areas here in California have an Indian speakers bureau. The California Indian Education Association has a list of Indian people in each area and what they are skilled at speaking about. I don't know if you have that list here.

Comment: They're attempting to prepare a list at this time through the local agencies such as ACCESS. They had a list last year and are revising that again this year, because some people have moved and some have gained other skills and they speak about different subjects, too. If you have any questions, I would address them to Morgan Otis. He is the CIEA president and he'll be speaking tomorrow morning at the general CIEA meeting. A lot of your questions can be directed to him.

Comment: There's one thing I want to bring up right now about these speakers. Many schools like ours don't have the budget to pay for the speakers. We want them but we don't have the money.

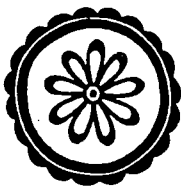
Comment: Well most of the speakers do it for free.

Comment: If there is a number of Indian people in the area, or there's a CIEA chapter, maybe through organization and pressure at the budget meetings they could start to actively participate in trying to get boards of education to set up para-professional fees. We can start getting some of these people and paying them. I feel the person who comes into a classroom, to give an hour talk or prepare a lesson, should be paid. Right now we do have to rely on voluntary help. But there's nothing wrong with being paid. I think you should start pestering boards to start giving us the kind of money we need to improve the program.

Comment: Mr. Chairman, I want to address myself to a specific point. We have a situation that points out one of the conflicts that the society around us imposes on the Indian groups. Everyone agrees that one of the major deficiencies are textbooks, educational materials and resource persons such as speakers. Everyone agrees that Indians should be preparing these materials for Indians. One of the problems is accepting and credentialing our

people's material. It's not true, at this point, that we do not have Indians to prepare texts and the materials. The Indian people are skilled. I would venture to say we have people that could very quickly prepare material from kindergarten picture books all the way through advanced college texts in all fields.

(Editor's note: Unfortunately, this section is not complete due to the malfunction of the recording equipment.)



Indian Language and Culture

Dr. Jack Forbes

The tape for this discussion group was defective. The following report is a summation, by Dr. Forbes, of what transpired during the working session, and given at the general assembly.

I was in the work group on Indian languages and I think we accomplished quite a bit. We didn't have a large group and we had very few teachers in there. It was a group that was composed almost entirely of Indian people, which may say something about the feeling of a teacher not being interested in the area, or perhaps figuring they didn't know enough about it; but, I think it was a good session. We had quite a bit of general discussion, last night and today, about techniques that are being used to teach Indian languages and about some of the things that should be done.

First, I think, we had unanimous agreement that the teaching of Indian languages is one of the most important things that we should be doing. It's something that cannot take place only in the school but has to take place in the home and the community. We discussed a number of techniques and methods. We seem to have agreed that, among groups where there is no extensive program now in the teaching of Indian languages, it would be a good idea to have a conference, or series of conferences, where the older people, who are the experts, are encouraged to come together, and informally, among themselves, talk in the language. They would be helping each other out so that all of them become equally confident experts as teachers. Let the older people who know the language get with some of the younger people who are very enthusiastic about seeing it taught. Together they could work out programs for teaching the language. It may involve the development of the alphabet in some cases; it may involve agreement on certain dialectical differences and things of that kind. There are a number of questions that might come up. Will the use of tape recorders

be encouraged? Maybe the people don't want to use things like tape recorders. These things should be settled by the people, the particular people or group who are the experts on the language.

We talked about many of the different programs that are taking place and things that are being done; the Pala program, Luiseño language, and a number of others. I won't go into detail about all of the different ideas and techniques that were mentioned, but a couple of them will come out in terms of recommendations that we agreed upon. One, for example, is to ask CIEA to adopt a resolution that will go to the United States Forest Service, the National Park Service, and the Bureau of Land Management. We are asking those agencies to cooperate with Indian groups and Indian individuals who want to set up their programs where an Indian man goes with a group of boys into the mountains or some other place during the summer months. The boys would stay perhaps for the entire summer, and during that time they would speak nothing but the Indian language. They would learn the Indian names for all the plants, the natural features of the landscapes, and everything to do with fishing and hunting, etc. They would speak only Indian as much as they can except, perhaps, in emergencies. In this way the boys would not only learn the language but they would also find it fun, and they would learn many other things. Instead of being bored with learning the language in a classroom, they would learn it in a natural way by using it. The same thing would also be done with the women, girls going out and dealing with plants and food gathering. The resolution has not been written up in exact language, but that is the general drift of it.

Another resolution, somewhat similar, is to have CIEA ask the tribes and other Indian organizations to use Indian languages, themselves, as much as possible. This would include putting up signs that would be in Indian language. Very few communities have done this to my knowledge. Any tribe can put up signs in his own language and have, perhaps, English in small letters down at the bottom in parentheses. In other words, start using the language. Use it at the tribal council meetings as the official language of business; if the people don't understand Indian language, have an interpreter and repeat things in English for them until they

learn the Indian language. Don't make it the reverse where English is the official language of the tribe. Return the Indian language to its position as the official language and use English as the supplementary language. Use the language wherever possible. Then the language will have a home, where it belongs, among the Indians. This resolution will be directed to the Indian groups themselves who have the primary responsibility in terms of the language.

Another resolution will go to the schools of the state. CIEA will be asked to request the public schools and the private schools, including, particularly, the parochial schools serving Indians, to develop programs using Indian languages, but under the control of the local Indian groups, because there are some Indian groups that maybe are not sure that they want non-Indians to learn their language at this stage. Some do and some don't. It should be up to the local Indian group how they want that particular program run in the school. There are very few public schools in this state that are doing anything along that line in spite of the fact that CIEA, since 1967, has generally endorsed that policy. This resolution will, hopefully, be written in fairly strong language.

We also got into discussions of things very closely related to language. One example is a resolution asking the California Indian legal services program to draw up sample contracts that Indian people can use and have in their possession when the anthropologists come around. If an anthropologist wants them to be an informant, or an anthropologist wants to attend the Indian language class for some purpose, then there is a written agreement already spelled out that the anthropologist has to sign agreeing to do whatever the Indian people or the Indian informant want him to do. For example, he has to deliver 50 copies of the studies that he's going to make to the Indian communities so that they can use it in their program. If it's in the contract an anthropologist has signed, then it's a binding, legal document. Whatever controls the Indian community wants to place on the information would be in the contract. Then there would be no more of this business of anthropologists going out and saying something verbally and then just forgetting about the Indian people when they leave.

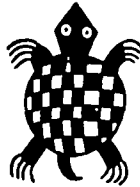
A second resolution came about because of the discussion of

certain things which are sacred in connection with songs. Then we got into photographs, and things like that, of sacred parts of Indian ceremonies. Some years ago photographs were taken illegally or unethically. The Smithsonian Institution and other White museums still have them. They give these out to anybody that asks for them, so that many things that Indians consider to be sacred are photographed. There are materials that are sacred to the Indian religion as well. Some of the greatest things ever produced by Indian people are in the possession of White museums. These are not used the way the Indian people would like to see them used either, so this resolution has to do with that, generally. It is a resolution to the effect that all of the Indian material in the Smithsonian Institution be placed under the control of an Indian board. That is, their use and disposition be placed under the control of the Indian board. The Handbook of North American Indians, a twenty-volume work which is now being launched by the Smithsonian Institution, will have a tremendous effect on the lives of Indian people, on their languages and many other things. This handbook should be developed under the direction of an Indian committee or board. We talked about other museums but that was the only one that was mentioned specifically as I recall.

Another resolution was that the CIEA ask the State Department of Education, and other educational agencies, to seek enough funds so that every Indian language in California can have the proper kind of materials for actually teaching the language working through the local Indian group. This might include a dictionary, introductory grammar, introductory materials for the children to learn the language, picture books, flash cards, tape recordings, and all the other kinds of materials that you need to be able to teach the language. Let the state come up with the money so that every group in California that needs to have this done would have adequate funds to do it. Another resolution grew out of our discussions of the museums and sacred things. This is a resolution in which CIEA would call upon the United States Government to secure and return to the Indian people all of their sacred places in California. There are mountains and various other places where the teaching of Indian languages as a part of Indian religions could and should take place. These are now inaccessible to Indian

people. Some places are in danger of being subdivided or destroyed. It is felt that such actions violate the first amendment. These places which, in effect, are churches, were taken illegally in the first place and should be returned. This relates to the language because many of these places are where many aspects of the language would be used and would be taught.

I think those are all of the resolutions that came out of the Indian language workshop.



California Indian Education Association


State President's Message

Morgan Otis, President, 1970-1972

I welcome the opportunity to speak to you this afternoon about the California Indian Education Association. I have good feelings about the conference, and, I might add, I particularly enjoy speaking in such a fine looking building with such a prestigious name - THE AZTEC CENTER. My only problem is that getting here I had to pass another building called the Conquistadors. I'm certainly happy the committee picked this building. I might add that you people do the building and its name justice--you are a fine looking group.

Now that I, hopefully, have paved the way with all those platitudes, I must apologize for not appearing at my appointed hour. The airline decided to take us on an unprecedented tour of Nevada--without expense they thought--but little did they know that CIEA bore the expense because of the disruption of the conference schedule caused by my absence. They even put the blame for the detour on the foggy weather. I would have been here last night, but because of the magnitude of the responsibilities of CIEA in serving its statewide membership, I had to attend another workshop at the other end of the state sponsored by the Pit River people.

I know you must be tired after spending all day in seminar sessions. The CIEA people sometimes get wrapped up in their sessions and forget about time. I remember at one of the workshops a participant stated that her husband was angered at her late arrival home after one of the sessions was held. She said her spouse was mad because all she did was to go to one of those Indian meetings to get easy credit. She was of the opposite opinion. Anyway, I will not keep you long. However, because the

 is a unique Indian organization, I would like to explain some

of the duties, functions, and composition of the Association.

First, despite the fact that we have more Indian educators with degrees than any other Indian organization in the state, the majority of the Indian membership is composed of members from our community, including Indian parents who are concerned about the education their children are receiving in the classrooms. They are proud people; they are dedicated people; and they are competent people. They are people who are donating the many long hours of work that go into conferences like this, or into teacher training workshops at the schools, or into any function which is going to elevate the Indian image in the educational institutions throughout the state. No person at any level in the association is paid for his work. Because CIEA is a tax-exempt organization, incorporated as a non-profit association under California law, we do receive donations that are used to defray the expense of the board of directors, but nobody receives any salary. One of the hardest working people I know is sitting in the audience, and I would like all of you to meet that person. She is the editor of the CIEA newspaper called the *Early American*. Kay Black, will you please stand. I have been to many places in the state and the question is always asked, "When is the next edition of the *Early American* coming out?" The answer, of course, is when we can afford it. The news is there, things are happening at such a pace, I frankly am amazed at the ability of Kay to keep up. If we continue at the pace we are going, Kay may have to become syndicated; if so, then the Indian people will have taken another step toward being vindicated. But seriously, the *Early American* is a compact capsule of the activities and events in Indian education. The costs surpass the subscriptions, but Kay manages to keep the press rolling on a monthly basis, many times at personal expense. The annual subscription rates are: \$5 for organizations, libraries, etc.; free with dues \$2 for Indian members; \$5 for contributing members (non-Indian); \$3 for associate members (non-Indian parents of Indian children). Non-Indians may join the Association as contributing members and take an active role in the hard work; the only restrictions are that they are not allowed to vote, nor can they hold office.

There are presently 15 local chapters, complete with their

own chapter officers (chairman, vice chairman, secretary, treasurer). We have the state divided into eight regions. The activities within the regions are coordinated by a regional chairman. State officers include: a northern vice-president; southern vice-president; secretary; treasurer; youth representative; immediate past president; and president. There are 30 members on the board of directors.

I would like to close by introducing you to the board members who are present. I'm sure you recognize our southern vice president, who has been instrumental in making this conference come about, Dr. Gwen Cooper from La Mesa. Our northern vice president, Pat Renick from Ukiah; our state secretary, Phyllis Lee from Davis; our state treasurer, Marilyn Stevens from Modesto; our immediate past president, Dave Risling from Davis. For those of you who would like to see us in action and give input into our board activities, we will be having a CIEA board meeting tomorrow.

I would like to add that CIEA does not purport to speak for all Indians in California, because all are not members of the Association. I seriously doubt whether any of the Indian organizations can. Each has its own area of specialty and ours (CIEA) is education.

I would also like to extend, on behalf of CIEA, appreciation to the conference steering committee and all institutions contributing to a successful event. It shows what Indians can do when given the opportunity. Thank you.



Saturday session, continued.

Mike Axford: Thank you, Morgan. Now, before concluding our Saturday afternoon session, I'd like to introduce Dr. William Dae of Sacramento, Project Assistant, Indian Education, Bilingual-Bicultural Task Force, for a few comments.

Bill Dae: For this conference I was asked to say something about Johnson-O'Malley; however, I have already covered this in today's sessions.

Recently, while speaking at one of our institutions in California, I asked the question, "Why are we here?" A fellow in the back of the room spoke up and said, "Sir, we're here because we are not all there!" You see, that gets me right down to my point. Why are we here? We are here because we are concerned with the education of Indian children. I made a list of famous proverbs by famous Indians that I would like to give you, and the equivalent ethnology that goes with each one. First of all, a Chippewa saying goes, "The mountains are high. Many will die." In the State of California, now listen to this, there are 77.2 percent dropouts (Indian). In some districts the rate is as high as 99 to 100 percent.

There is another one (saying) that says, "The Indian child feels like an alien in a strange country--his own." That's Navajo. How about this: By their own admission, in the Kennedy report, teachers prefer not to teach Indian children. There's another one. This is Apache. "There is dust on my tables and dust in my heart. I know I am old and soon shall depart. But I shall live on in my children." Now, this is the one that really hits you hard! The suicide rate among Indian students is so high it's not even compared to any other group.

There's another fact here: berated for his art and culture, condemned for his values, the Indian child soon reaches the end of his trail. The average grade completed for the Indian child is five years. But only one out of every five of those reaches high

There is a Hupa saying: "I see an eagle high up in space. My people avenged, my people will follow like the vanishing race." An education among the American Indian is so financially limited that what little exists is unknown to many Indians. That is what Mahlon (Marshall) and I are doing, going around to different groups and trying to get this information out.

Now this is one that really hurts. The Cherokee Nation, when they ran their own schools in 1860, had the highest literacy rate of any society in the world, in their own language. They had a higher literacy rate in English than the population of Arkansas and Texas in 1860. Now let's see what 110 years of the Whiteman has done. First of all, the Cherokee are now 96.4 percent illiterate, 94 percent dropout, and 40 percent below the national average in poverty. There is a Cherokee saying that says the Indian parent has not lost interest in his child's education, only faith in the Whiteman's way.

I would like to end this with part of a saying by Chief Joseph of the Nez Perce tribe: "...Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it... Let me be a free man--free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself--and I will obey every law, or submit to the penalty." Thank you.

Michael Axford: Thank you Dr. Dae. Some of his comments may be very shocking, and indeed they should be, because they make Indian people sick to read about them.

Now, I would like to turn the microphone over to Bobby Freeman, one of our local Indian artists. He would like to say something about art work. And I think it is very fitting that he should want to say something about art work. It's something that can capture the spirit as nothing else seems to. Bobby Freeman.

Bob Freeman: Hello. This is my art work over here along the wall. I am Sioux and Mission Indian. My mother is Sioux from Dakota, and my father is a California, Luiseño Indian. I'm

an artist, but I never made plans in my youth to become an artist. I stumbled onto it, and now I would like to share the art world with other Indians who would like to get involved with it. I'm now developing the Southern California Indian Art Center at my studio on the Rincon Reservation. The art world gives the Indian the chance to use his intellect rather than just his back and hands. It speaks for itself and people like Carl Gorman here, a fine Navajo artist. We do not have a great many artists who are native to Southern California. So I would like to develop opportunities for Southern California Indians, and motivate them in the direction of arts and crafts. I have 20 students signed up now and I hope to have 100. I'm developing this program with private funds. At present, I am going around the San Diego area talking to bank presidents, motor companies, trying to get them to donate money in order to get the studio on stable financial ground. That way the Indians will have an opportunity to progress. On October 13, 1971, I'm going to have my first orientation meeting, 7:00 - 9:00 p.m., at the ACCESS office on the Pala Reservation. I'm planning to have classes at Pala and Rincon.

We're developing this with private money, so if you know of anyone who might help us, you can tell them to make the checks to the Southern California Art Center, P. O. Box 771, Valley Center, California. The money will be a donation and tax deductible because we are incorporating as a nonprofit organization.

Now, I want all Indians to understand that they are welcome. We meet in the evenings because a lot of Indians work at their jobs all day. I didn't want you to come down here and go away without knowing about this. Now you know that we're establishing this for the Indians in the area who want to get into the art world. And believe me, there's a lot more to art than people really understand. From art you can go into many things, such as cartooning and commercial art illustration. There are many fields of art, including poetry and writing. Many of the artists in the Arizona-New Mexico area have now branched out from art into poetry and writing. It really gives an Indian a chance to find and to use his intellect.

When I got out of high school, as an Indian they allowed me the great honor of becoming a baker, or a welder, or a body and

fender man. And they weren't very good choices. I didn't know what I wanted to do when I got out of high school, but I know I didn't want to make doughnuts for the rest of my life. So, I really want to get to the Indians that I know. We want this available to anybody--young people, older people, real old people.

Also, I just wrote this book I have here. It's the first jokebook done entirely by an American Indian. I created the whole thing from the front to back; it's just a jokebook entitled *For Indians Only*. I did not do this for money for myself. I thought about this for a while and thought that through this I could encourage other Indians to pursue the art world through cartoons. If you'd like to buy it, it's \$1.50. If you do buy it, you are helping the Indian cause. Thank you.

Michael Axford: Thank you, Bob. Now, before we adjourn for the afternoon, I would like to mention that after the presentation of our keynote speaker this evening, we will have a program of Indian singing and dancing by the Pacific Coast Indian Club and the UCLA Professional Dance Group. Bring your families and join us in the round dances in Montezuma Hall.



KEYNOTE ADDRESS

Saturday Evening, October 10, 1971

Will Antell: Speaker

Will Antell was introduced by the Immediate Past State CIEA President, Dave Risling.

Will Antell has served as the president of the National Indian Education Association. He is director of Indian education in the State of Minnesota. He is chairman of the subcommittee of the National Council on Indian Opportunity. He was born and raised on the White Earth Indian Reservation and attended schools both on and off the Reservation. He is Ojibway. He has a Bachelor of Science degree and a Master's degree in social science and will have his doctorate in 1972 from the University of Minnesota. He was also on Senator Kennedy's staff working on the Indian Education bill.

Will Antell: Bejou ah neen gahnah (phonetic). Now in the native Ojibway language on my Reservation, that means, "Hello, how are you? I care about you because you are my friends." And that reminds me of an incident that happened several years ago in Washington, D. C. A large delegation of Indian people were testifying before several federal agencies. The major attempt of our presentation was to show the U. S. Office of Education, the BIA, and other federal agencies that the Ojibway Indian in Minnesota had been robbed of the opportunity to learn his language and denied information about his own culture. The group asked if I would be their moderator during the presentation. When hundreds of people were coming in from the federal level to listen to this group of Indian people, I went over to an old-time Indian from another reservation in Minnesota and told him what I was going to say: "Bejou ah neen gahnah." He said, "Aie-yi" (phonetic), which means, "Don't say that!" I said, "Well, why not?" and he said, "Well, in Red Lake it means, 'Hello there, who the hell do you think you are?'" But, we did make our point very clear — that we had no opportunity at the elementary, secondary, or higher educational institutions in our state to learn about the Ojibway Indians.

I would dare say that many of you people, in the western part of the country, really do not know much about the Ojibway. I presume that you have heard the term, Chippewa, which many people think is synonymous with Ojibway. Well, I suspect from a historical standpoint, and from what many anthropologists tell us, that this is true. But, Chippewa is a slang expression that the French gave to the Ojibway because they couldn't understand them. What I would like to point out to you, from a philosophical, or practical standpoint, is, what is an Indian? What does it mean to you and what does it mean to me? We get hung-up on these terms, Ojibway, Chippewa, Chippeway, Ojibwa, and so forth, in that we all become alike. According to historical discussions of us, that the Ojibway, Dakota, Potawatomi, Apache, Pueblo, and the Navajo have similar life style characteristics and I suspect there are similarities. But, in my relationship with Indian people, through this country, I find that there are vast differences in the life style characteristics. So we have decided in our state that the word "Indian" is not appropriate. And, if I refer to it tonight, it is only to keep it in the context that historians have labeled us. I would rather say that I am Nishanabe, which to the Ojibway people means, "the people." And I believe that if you trace the meaning of your language and find out what your people refer to you as, you will find that it means the "human beings," or, "the people." So, one of the major goals that we have set for our state is to try to break down these inaccurate perceptions of the people who were here when Christopher Columbus set foot on the North American and South American continents. I will refer to that several times.

Also, I would like to challenge you people to think about some of the real issues that face the Indian boy and girl in the elementary and secondary schools and the young men and young ladies attending higher educational institutions and vocational programs across this country. I believe that the issues have been put in a different context than what we really have to deal with. In my observations this afternoon, listening to the concerns that people expressed, they are much the same as the concerns we hear in the state of Minnesota. Let me point out one of the issues that has been fouling out. And that is the issue of self-determination.

The President of the United States, in July of 1970, talked about self-determination, Indian decision-making as it affects our lives. What has really happened in the last year and one-half? I believe we can safely say that there is not a Nishanabe person throughout this country who is opposed to self-determination. They want an active and meaningful voice in the decisions that affect their lives. In the context that the President used, it is my judgment that it was very ill-conceived to say to Native Americans that suddenly they were going to make decisions in all walks of their lives. During this past year, we have been wrestling with this on a national level, trying to determine how Indian people can control education. And, as you people in California well know, the people in the communities took the President at his word and deduced from that that suddenly the public school system, the federal schools systems, the private school systems were going to be turned over to them for their decision making as it affects their lives. Perhaps it would have been more reasonable to define what control is. What is Indian control over their schools? How does it apply to California and to Minnesota? How does it apply to Oklahoma? How does it apply to Montana? and so forth. And, as you begin to look at each state and its complex system of public education, you find that there is very little control that one can exercise. We certainly know that in our state, Indian people have had control of their schools there for over 30 years. The eight major Indian reservations have had all-Indian school boards since the latter part of the 1930's. And yet we can find no evidence that the young Indian boys and girls have achieved any greater heights than the Indian child in the federal school system, or the Indian child in the large metropolitan areas. And if we use graduation as a criterion, we'd fall flat on our face.

The point I wanted to raise to you is, is control that important? Are there other factors that perhaps might infer they should be higher on a priority list? And in my brief observation this afternoon, you were focusing on, in my opinion, some of the real "gutty" issues: the teacher, the curriculum, the program, and the insensitivity of the larger community. There is a lack of meaningful funds for communication between the Indian community as one institution and the public school or private school as

another institution. I believe you will find, over the last few years, that these two institutions have been polarized. And, if you talk to the Indian community, you have this sort of talk: "They really don't want our children in school. They really don't care. They discriminate. They are prejudiced. They are insensitive as far as the curriculum." You talk to the school and they generalize and say, "Indian people don't love their children. They don't care if they get an education. We just cannot depend upon them to come to school everyday." The point is, from my experiences as a teacher in the public school system, and having attended the reservation schools and public schools in Minnesota, and in my work as director of Indian education in our state, I have never found a school that did not like kids. Individuals, yes. I have never in my life found an Indian parent that did not love his children, or was not concerned about their learning and having meaningful and productive experiences. We can safely ask, how can we get these two institutions to communicate? We feel, in our state, that we have made tremendous progress along these lines. Much has been done in this kind of a setting where you people have wrestled with these kinds of issues.

When we started three years ago, we looked to California because of the California Indian Education Association. We know no other state that had such a body of people. And our people in our state said this is the kind of vehicle, or mechanism, that they wanted, then, they could have dialogue with the school districts, they could have dialogue with the government, they could have dialogue with the state department of education, the universities and colleges. And so we did form a state-wide Indian education committee. We feel that it has been one of the most meaningful things we have done. If our people want to talk to the governor, they can. If they want to talk to the commissioner of education, they can. If they want to talk to anybody in the state department, they can. If they want to talk to the legislators or school officials, they can. We did find one significant thing that we got on the statutes — that the legislature has appropriated money to finance this committee's operations. That's by law. Whether we agree with that or not, as Indian people, is beside the point. But, we do know that this appeals to the non-Indian. If you have some kind of status on the legislative level, or the executive level, it helps.

So, our people have their foot in the door, wherever they go, and it's made a tremendous difference.

Let's take another critical issue - teachers - which you were talking about today. It's very ironic, as we look at this, because the Nishanabe people in our state are saying that the teachers are insensitive. The teacher lacks the kind of information that is needed to teach at Red Lake and White Earth Reservations, which are isolated places. Now there are people who would disagree and say that if you have a feeling for 'kids,' you don't have to worry about their culture, their characteristics. I wish that were possible, but I am a pessimist as far as getting everybody to love everybody and have strong feelings for the young people whom they come in contact with. Being a teacher for 12 years in our state, I just can't believe that my former colleagues could ever develop those kinds of characteristics. However, I believe that they have an opportunity to learn something about the Nishanabe life style characteristics and to become sensitive about this, to visualize themselves as an Indian child sitting in a classroom; maybe it will help. But we feel that it is a critical issue, to get to the classroom teacher so that our youngsters, who are having so much trouble with image and self-esteem and rejection, will not face those issues day-in and day-out. We have tried to do many things to correct that, but we really don't know how successful we are. We have a lot of resources behind us and the Indian community is very supportive of us. They are holding workshops just about every week in these communities. Now there are suggestions that there is some kind of conflict.

Whether you call it culture conflict or life style characteristic conflict is beside the point - there is conflict. Let me cite an example and I would guess that you could find that same kind of conflict in your state here: When I was in school, back in the early 50's and late 40's, I was attending a school that had about 100 Indian students out of a K-12 enrollment of about 1200. It was a Scandinavian community. The school released students every fall for at least one week or two weeks to pick potatoes. It was crucial that the potatoes were harvested and gotten off the ground before they froze; so, in the school there was a mass exodus of students to the potato fields. In my high school in

Southern Minnesota, it was the same thing in the spring and the fall; at harvest season the students were excused from school. When I was teaching school at Stillwater, a lot of students were excused in January and February to visit Southern California, Arizona, or Florida. I think if you look at all of these, you will raise the question of, "Why?" Well, it was simply because it was a characteristic of that community. Now we have had problems for years and years, because Indian families in August harvest their wild rice. But we have never found a school district that will accept that. They ridiculed, they made fun of, and degraded the Indian because he was off in the wild rice fields. It has been just within the last couple of years that we have been able to convince school districts that that is a very crucial and critical characteristic of our life style. I suspect that we could go on and on about these kinds of conflicts that put the youngster in a bind.

We know that the problem of the urban Indian, the non-reservation Indian, is very complex and we haven't been able to do much in our state. We have been threatened with a law suit because we put money from the Johnson-O'Malley Act into an urban school system. We did it for two years. We tested the Law and we lost, and that is a critical issue. I believe the issue rests on the premise that the Indian citizen of this country has a unique relationship with the federal government. If we do not understand it and do not respect it, we will have many difficulties to overcome. The relationship concerning the land and the federal government brings about a unique kind of responsibility. It doesn't make a difference where the Indian person resides, as long as that relationship is respected and honored by the United States Congress.

During the last several weeks, Senator Jackson indicated that his committee, the Department of Interior's Sub-Committee on Indian Affairs in the Senate, wanted to have hearings on Title IV, known as the Indian Education Act. A jurisdictional battle developed between Health, Education, and Welfare (HEW) and the BIA within the Department of Interior because we had a large education bill before them in the Interior Department. They (HEW) said, "That's our jurisdiction." The Department of the Interior disagreed because they said they should have control over Indians

wherever they live. Now, whether that is a concession on the part of the U.S. Congress, we are not sure. We at least felt there was some room for optimism. Yesterday, the United States Senate passed the Kennedy-Mondale bill, 54 to nothing. It came out of a joint resolution between HEW and the Department of Interior. Perhaps this means that at least one body of the legislative branch is willing to acknowledge the Federal Government's responsibility to American Indians. Now we recognize that we are going to have an uphill battle in the House, but we felt the same way about the Senate two years ago when we started working on this.

Dave mentioned that our Association presented an opportunity to work very closely with this piece of legislation. We have advocated for a long time that Indian education should be taken out of the Bureau of Indian Affairs. We have not suggested that it go to HEW; we have not suggested that it go into the Department of the Interior; we have suggested that it be taken out of the Department of the Interior and be made a separate agency out of the Executive Branch. Well, this was a very controversial stand. The tribal groups throughout the country, by and large, opposed it, but if you have read the newspapers within the last month or so, you know that the national Indian tribal organizations are supporting this same principle. Perhaps by the time the hearings are held in the House, there will be more unanimity on this particular issue. The National Indian Education Association (NIEA), a relatively new association, was formed in Minneapolis in 1970 as a result of frustration in trying to do something for Indian boys and girls in the schools. Many of us had been working in this area for several years. We could not get on the National Congress of American Indians (NCAI) educational programs. We could not get the Indian tribal groups to help us address ourselves to some of these critical problems. When they finally did put us on, we were about 17th down the line on the agenda. We believed we had something to offer. We believed that such an association could provide a meaningful service in the education of Indian boys and girls. We believed that we could be a lobbyist for Indian education. We believed that we could provide a service to educational institutions. We believed that we had a commitment from the

number of people who said, "Let's try it!" We (NIEA) had been in existence for a little over a year. The enthusiasm and support for this association has been almost overwhelming. We do not get involved in tribal politics or in the politics of urban Indian organizations. We try to stay out of it; we feel that business is that of the elected officials. What we are concerned with is that Indian boys and girls have the same opportunity as other boys and girls do and that the kind of experiences they have will be productive for them. Although that is hard to define, we simply say that they should have the opportunity to learn the basic skills as well as develop a sense of pride in who they are! That means an awful lot. It means that you have to take the school and shift it all round and try to develop programs that will address themselves to the special needs of these children who are having difficulties, not only in the basic skills, but as to who they are. We don't expect miracles in this respect; however, I believe we have been quite patient in trying to get the federal government and educational institutions to respond to those kinds of needs. One of the major responsibilities that we have is to produce tangible evidence of the problems as determined at the national conference we run each year.

We've had a national conference the last two years in Minneapolis where we have had thousands of people come, both from the Indian community and from the non-Indian community, because they were searching and groping for solutions to problems that face them. Our third national conference will be held in Albuquerque, on November 4, 5, and 6. The steering committee has been working almost eight months in putting this conference together. We believe this will be an excellent opportunity for people to come, exchange ideas and try to muster some united force through which we can lobby with an effective voice at the state and national level. The steering committee is expecting about 3000 people, which we don't know if we can handle, but that is the kind of interest being generated across the country in developing the educational opportunities of Indian boys and girls. I might add that California ranks second only to Minnesota in the number of people who belong to this organization. And I believe that we can safely say that the members of the Association have been very enthusiastic about trying to get the Association to be more active. I believe that

next year will see NIEA become much more active than in the past year, because we will have a full time staff. This past year we've operated with volunteer help, and no paid staff members, no secretarial help, or so forth. We have hired some people to run one of our federal projects that we have undertaken, as well as a full time staff to recruit and to provide the services to educational institutions and the Indian community that I outlined earlier.

One of the things that we have felt is critical, and I notice that this was a major topic of conversation this afternoon, was the curriculum, the media. What kinds of media do we want in the schools? What is needed, and who makes the decision as to what is needed? We have felt that this is one of the priorities in our state. We worked hard at trying to get the curriculum materials that Indian people want and have passed judgement on. I did bring a few copies of an annotated bibliography that we put together. It was designed by the Indian people of our state. We have become involved in this at the state level and now we're trying to do something on the national level. We've done this differently than the first one because we assume that library services or media services are zero in practically every Indian community in the country. Now that does not mean that we do not have libraries or media centers. It simply means that it is not reaching American Indians. And so what we are going to try to do is to make changes, and as you know, you can't start changes in the school system without a political fight in the community. We see a need for a different kind of educational delivery system and one that is going to be determined by Indian people. The Indian community is going to have to determine what that delivery system is. We have offered our Association to help them get resources to bring it about by providing any kind of assistance that is requested. We're quite excited about it. At the same time, we'll be conducting a study in an urban area to find out what we can do there. That brings about multiple problems, but we feel it can be done.

The Kennedy-Mondale bill, I'm sure, has been discussed by your organization many times. The bill that was passed yesterday was not the best bill that normally could have come from the Senate, because of the opposition. But it has a tremendous possibility for states, like California and Minnesota, that have the vast

majority of their Indian children, if not all of them, in public schools. It is going to make a lot of services available, providing we can exercise the kinds of controls on the U.S. Office of Education that are needed. This money, hopefully, will go into those school systems that have Indian children who have had no services in the past. We certainly have that problem in Minnesota where there are 10,000 Indian students in the school system and the Bureau of Indian Affairs only takes care of about 2800. We feel that this bill is going to address itself to the other 70 percent or 80 percent of the students. While we are optimistic about it, we are not entirely pleased with the bill. We hope that by the time the House gets through with it, the Indian people will have come to some agreements on the original bill and will ask to reinstate some of the things that have been dropped. A subcommittee of American Indians for Opportunity (AIO) was formed as the result of the President's message of July 8, 1970, in which he said that he wanted the Vice President's council to form a subcommittee to take a good look at Indian education. The Indian members of this council selected eight of us to do this. We rejected this because it implied another study. We have the Merriam Report, the Kennedy Report, the Senate subcommittee report; all are practically identical, only about 40 years apart! We even have the Havighurst Report, the Collier Report, etc.; we have all kinds of data already — does the President really want us to make another study? We have to come to a consensus that there is no need to do this. What we probably will do is to make an assessment of Indian education since President Nixon took over. He talked about Indian control. But Senator Mondale of Minnesota said that at the rate that the Bureau of Indian Affairs is going -- having six or seven schools that are under Indian control -- it will be the year 2080 before we will be half done. Well, this reflects a little bit about the subcommittee's concern with what has happened in the last two years. I believe the Indian people across the country took the President seriously in his message, and yet we haven't seen much action.

One of the critical issues — and I know this came up this afternoon — was financial aid to Indian college students. Where is it? How do we get it? How do we get more of it? More and

more Indian people want to pursue higher education. At every single meeting that we have had, of the subcommittee, this has come up. At every single meeting that we have had, we have asked to speak to Secretary Richardson and Secretary Morton to find out about the federal scholarship programs, the Bureau of Indian Affairs', and HEW's policy, through the Office of Education, concerning its financial aid programs. We haven't had the kind of support that is needed to generate a new direction at a lower level. Fortunately, in our state, we have been able to do that because we've had our statewide committee very active in pressing regional offices, in pressing the state legislature to get more money and more flexibility. And we were very successful in doing so. But, as we travel to other states, we find it is atrocious to realize the amount of money available and how hard it is to get. So, financial aid is a critical issue that has to be dealt with. The frustration has reached almost the breaking point for Indian college students.

Let me raise a question or two with your organization here. What is it that you really want? And how can you find that out? What is it that the Indian child needs most desperately? What is it that the Indian parent can do to reinforce that child? How can that Indian parent, or Indian community, develop a relationship with the school which is not based upon sympathy, but one of mutual respect? How can your organization be counted, by all, so that it will make an impact, and that it is not just a name that has been recognized by the governor or the state legislature or the state department of education. What is it that this particular committee can do for the Indian child? I know that in our state we lose focus on this point because we start getting into discussions and we get into long disputes and debates on who is right and who is wrong. I believe that is one of the things that has plagued our efforts the most. We can't seem to come to any kind of consensus or agreement. We can love and we can hate, but we have a hard time respecting the point of view of someone else. We have seen this at the national level with Indian organizations. We have seen it in local and individual states, and in the local communities. How can we develop something that is going to affect the child and the student without mutual understanding and respect for those who have responsibility? I presume that the California

Indian Education Association has had that same problem. Not only within itself, but on a statewide basis. I remember your president mentioning that he did not represent all Indians, and I presume that there is some kind of concern among Indians of California. What is this group? What is it going to do? We have that same problem in Minnesota, on the local and national level. Somebody referred to us just last week as just 'a bunch of Indian people,' as far as our national organization is concerned. We don't really care about that. What we want and what we really care about is whether or not we can really do something. I believe we can if we look beyond our individual families, our individual bands, or tribe, or clan, and look at Indian children wherever they are. Whether they are in Alaska, or Florida, or Minnesota, should not make any difference. But, what we do, hopefully, will affect their lives for the better.

There is a Nishanabe Indian legend in our state about Winebogo who never did anything wrong. But, he also never did anything right, and if you read the tale of Winebogo, you can learn an awful lot about life. Winebogo was an idol to us because he was bullish, but he was also very gracious. If you take these kinds of contexts and apply them to some of the things we do today, the legend becomes very crucial to us. Indeed, we are foolish sometimes, but we are very grateful. And we really can do something if we put our minds to it. I think what has happened in the last five years in California, and also in our state, is an example. The people can't get over the fact that Indian people are taking over Indian education in state departments of education and are working in the universities and colleges of our state and doing a fantastic job. Many of them, as people have pointed out today, do not have degrees, but they are doing the job brilliantly.

Let me close with a short story. Several years ago, when I was teaching school in Southern Minnesota, I recall giving a test. It was the ninth week of the quarter — we were on the quarter system — and I remember this one farm boy who had missed eight weeks of that nine-week period. He came to school and he wanted to take the test. I said, "You'd better not take it, Henry." And he said, "No, I want to take the test." I thought, "Well, I'll let you take the test and I'll show you — you'll take the test and

you'll flunk it! You just know my teaching is so important that you'll never have a chance." He took the test — and scored 98 out of 100! As a traditional teacher, I thought, "Henry, baby, you've done something wrong and I need an explanation." So I confronted him and I said, "Henry, I can't understand how you got a '98' out of 100. As a matter of fact, Henry, the next highest score in the class was 92, and they were here all the time and I need an explanation." Henry shifted from foot to foot and said, "You know, Mr. Antell, I think I could have done better, but then the one week I was in school you confused me a little bit."

Let me illustrate one final point. This, again, is kind of like the legend of Winebogo, because he always told stories that made him look foolish. And I will share a little insight with you about curriculum and the image that American Indians have historically had. I came home from work one evening and we were sitting around the table eating supper and my daughter said "You know, Dad, it is really easy to tell that you are a Chippewa and not a Sioux." I thought, "Well, great, part of the school system is teaching Indian children something about themselves!" and I said, "Well, how is it that you know this?" She said, "Well according to what I've heard, the Sioux were tall and slender and the Chippewa were short and stocky." My wife really got a big charge out of that because, though being a former athlete, I had gained a lot of weight. She was laughing about it, so the question I raised with her was "If you think that is so funny, why is it that my daughter is tall and slender?" I only tell that when I am out of state!

This has been my first visit to Southern California and I must say that from what I heard this afternoon, you people really have a handle on some of the issues, much better than the vast majority of the states that I've been to. And I would like to thank you, both the Indian and the non-Indian, for getting together and sharing some of your concerns. I believe, as Black Elk said, "No one man can do it alone, it takes the efforts of many men." I sincerely believe that. So I am pleased to see that you have gotten around to sharing some of these critical issues that concern us and which are basic to Indians throughout the country.

It has been my pleasure to have talked to you. I will just say

that it put me away from my door, but I feel very comfortable about it. You have been very kind and patient. Thank you very much.
(Applause)

Dave Risling: Thank you, Will. He has given us a lot to think about. You still have another day here. I want to remind you again that there will be the National Indian Education Association Convention, that Will had mentioned, in Albuquerque on November 4, 5, and 6. I hope that California will have a good delegation there. Also I hope that Will's remarks inspired you to be out early tomorrow, because I think tomorrow is a crucial day. It is crucial from the standpoint that we talk about a lot of things in a lot of sessions. From what I could gather from the report, I think it is about time that we start moving forward. In other words, what I'm saying is that we've talked and talked about a number of these things for a number of years, and I think we need to look for new directions and go from where we are. I think tomorrow is a good time for those challenges to be presented to you, and to be presented by you to the Board and to the people whom you are going to be talking with. I heard one group concern itself about not involving the youth. I assure you that this organization, when it first started, was started so that the youth would take over the organization. As a matter of fact, at one of the earlier meetings, the youth challenged some of the older people and said, "Look, we're going to take it over!" It kind of shook them up a little bit until they thought about it and they said, "Hey, that's a good idea, that's why we started." So, the youth will take over the responsibility, the planning, and all the things . . . and you know, I still see too many of us around and it's four years later, and even I am still standing here. That isn't good. I hope that in the future we will see the youth standing up here. That's all I have to say; see you bright and early and I think the pow-wow is ready to go. I have been hearing the music out there and I know you are ready to go. So, thank you very much.

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Recommendations

It would indeed be superfluous to try and summarize the events of the Conference and activities of the continuing Workshops held subsequent to the Conference. Therefore, it is necessary only to delineate the recommendations that were given in the final general session and a list of the resolutions passed by the CIEA Board of Directors.

I. Teaching Methods and Innovation.

1. Recommend total involvement of Indian students as resource people in all activities of Indian programs including: planning, implementation, evaluation and lecture discussion about Indians.
2. Recommend that the State Board of Education develop fully accredited programs for credit utilizing the Indian community, with compensation upon credentialing as an eminent person status.
3. That Owens Valley and DQU educational programs be expanded and used as examples for providing models in education for Indian communities.
4. Recommend that established and developing institutions use the existing Native American Studies (NAS) programs as technical assistance for resources to the local educational agencies and other agencies by being provided funds to publish tangible material that can be shared by interested groups.

II. Indian Arts and Crafts

1. Recommend Indian Arts and Crafts as a necessary part of the curriculum of local schools. Develop programs where Indian craftsmen would be paid to teach the securing of material, methodology, and merchandizing of the finished product.
2. Recommend the various governmental agencies to reverse the exploitive trends initiated by various agencies in the foreign countries relative to Indian crafts.

3. Recommend federal investigation of trading posts on and around Indian reservations.
4. Recommend publication of an Indian arts and crafts catalog depicting location of Indian artists and craftsman and their items for purchase.

III. Indian Languages:

1. Recommend that the U.S. Forest Service, National Park Service, and Bureau of Land Management cooperate with Indian groups, or individuals, to set up programs for Indian youth to become familiar with Indian ethics of survival as well as firsthand knowledge about the herbol-ogy and Indian names for the plants, animals, and total natural environment.
2. Recommend that Indian groups, and where applicable, Tribal Councils, use Indian language as much as possible in conducting their business activities and social functions, also that tribal groups erect appropriate place-names and signs in Indian to help disseminate the knowledge about Indian language and show that it is still in existence. Return the Indian language to its position as the official language and use English as the supplementary language.
3. Recommend that local educational agencies, private and public, develop programs using Indian language, but under control and direction of the local Indian groups.
4. Recommend that legal contracts be provided to the Indians to protect them from anthropologists and others. That the contracts spell out exactly what is intended by the anthro-pologists and informants, and that copies of any monograph, book, recording, or film be provided to the Indian infor-mant. Restore the control of information about Indians to the Indians.
5. Recommend that the Smithsonian Institute establish a board of Indians to establish policy with all Indian mate-rial now in the possession of the Smithsonian, and that the twenty-volume handbook being developed by the in-stitution be under the direction of an Indian committee or board.

6. Recommend that the State Department of Education and other educational agencies seek funds so that every Indian language in California can have the proper kind of materials for actually teaching the language working through the local Indian group.
7. Recommend that the United States Government secure and return to the Indian people all of their sacred places in California. Not to do so may be in violation of the First Amendment of the U.S. Constitution and the Indian Bill of Rights.

IV. History and Culture

1. Recommend that textbooks that are prejudiced against American Indians be revised, or stamped as inaccurate, if the information is defaming and detrimental to a positive self-image of an American Indian student.
2. Recommend that U.S. History courses be enhanced to accurately portray the method of Western expansion.
3. Recommend that teachers of American history and government from kindergarten through post college be required to attend seminars or in-service workshops designed to bridge the gap between the Indian history and U.S. History to acquaint them with an objective knowledge of history.
4. Recommend that Indian heroes be portrayed in classrooms to satisfy the need for Indian students to identify and help non-Indians keep abreast of the Indian position. That artisans, Indian and non-Indian, erect sculptures of Indian heroes on Indian reservations and in all public places.

V. Indian Community Involvement in Education

1. Recommend that the local educational agencies make a concerted effort to involve parents of Indian children in policy making decisions of the school boards by providing space for them on existing boards.
2. Recommend that parent advisory boards be established to make recommendations on curriculum and textbook

- selection on the local level as well as state level.
3. Recommend that student organizations help establish Indian student groups on the various campuses, student clubs on the elementary and secondary level to enhance the Indian students' desire to continue in education.
 4. That the State Department of Education and the three segments of higher education designate one institution to develop an Indian counselor education program; and recognize the merits of the California Indian Education Association as being a resource to be used in teacher training workshops, preservice or inservice seminars, help in the establishment of Indian directed programs and as a resource in complying with federal guidelines relative to Indian education.



Resolutions Adopted

by the CIEA

Board of Directors

October 10, 1971

(from the Minutes)

RESOLVED: that CIEA ask the California Indian Legal Service (CILS) to draw up a sample contract to be signed by historians, anthropologists and all other investigators who possibly could exploit Indians; such contract to be used at option of the Indian informant or group.

RESOLVED: that an Indian policy board be created to control all Indian materials, including photographs, in possession of the Smithsonian Institution; and that an Indian board be created to supervise the projected 20-volume "Handbook of North American Indians."

RESOLVED: that the U.S. Forest Service, National Park Service, and Bureau of Land Management be asked to cooperate with Indian groups who wish to revive traditional outdoor training programs for Indian boys and girls in mountain and wilderness areas previously used for thousands of years by Indian people.

RESOLVED: that the U.S. Government immediately proceed with returning to Indian people of California all their traditionally sacred places and religious shrines—since it is a violation of U.S. Constitution for citizens to be denied such control of their religious centers. And Resolved, that if necessary, CILS be requested to take appropriate legal action.

RESOLVED: that the California State Department of Education, and other appropriate agencies, be asked, in strongest possible terms, to appropriate sufficient monies to provide for each native Indian language group of California with alphabets, primers, tapes, and written materials developed in the language; such activities to be supervised by the appropriate Indian group.

RESOLVED: to recommend to all Indian tribes and organizations use of native language in Council meetings and other business (using English interpreters if necessary); and that signs on buildings and land of the tribe to be inscribed in the native tongue.

RESOLVED: that both public and parochial schools to be asked to develop Indian language instruction under direction of the Indian people concerned.

RESOLVED: that CIEA Board of Directors request of the State Board of Education that a directive be sent all county and other school districts in California recognizing the fourth Friday in September as American Indian Day, and that it be so designated on all calendars used in state school systems.

OTHER BUSINESS: Request made that CIEA conferences include units for Indian people on problem solving—how to go about getting legislation to correct situations, when to seek legal advice, what officials to ask about various things, etc. . . . Discussion getting students involved in government via internships, etc. . . . Gerald Davis presented a project for changing Fricot Boys Ranch facility to Indian Learning Center of concentrated vocational courses . . . Board accepted resignation of Glen Whitman as Chairman, Area 3, with immense regret (he went to Arizona to work with Pima tribe) and by motion made him honorary member of CIEA (Glen was present). . . President Otis instructed Area 3 representatives to call a meeting of members to elect a new president as soon as possible. . . motion, seconded, and carried (MSC) to delegate Otis, D. Risling, Gwen Cooper, Pat Renick, to attend convention of National Indian Education Association as CIEA representatives . . . MSC that Area 7 officers should follow up Resolution directed

to UCSD Chancellor York, with personal meeting with him to express support of an Indian person for position of Resident Dean . . . Representatives from Area 6 were asked to arrange Board meeting in their region for December 4 if possible. . . MSC that CIEA Board extend to people responsible for arrangement and hosting of this conference, heartfelt thanks for labor and talents which went into planning the conference and workshop activities. And additional letter of appreciation to students of the Matapang Club for invaluable assistance at numerous chores which are essential but often go unnoticed. . . And to the Acting President of San Diego State for making facilities of the campus available to us. . . Adjourned: 3:00 p.m., October 10, 1971.

Students also gathered during the Conference, from all over California, to participate and have a meeting of the Native American Student Alliance. The recommendations that resulted from their meetings were presented to CIEA at the Board of Directors meeting on Sunday. Due to their presentations the following resolutions were then adopted:

RESOLVED: that the CIEA Board of Directors request CILS to take whatever action necessary to change the policy of the Chancellor's Office of the State College system and that of the University Board of Regents, to one of accepting as legal and binding the letters of awards from Bureau of Indian Affairs (BIA) educational officers; also to make legal and binding the letters of commitment from the Financial Aids offices to students.

RESOLVED: that the CIEA Board of Directors take affirmative action with the office of Chancellor Herbert York, University of California, San Diego, questioning: 1) practice of the Financial Aids office regarding the total financial packaging of Indian students at UCSD by the BIA without any commitment of funds from the University; 2) apparent discriminatory hiring practices of the University in regard to employment of Indian people.

Student representation on the CIEA Board was discussed. It was agreed one individual could not possibly represent the entire state. It was moved, seconded, and carried to follow procedures for the amendment to the CIEA Constitution to provide for eight regional student representatives, one for each of the regions. From ^{these} eight, students would elect two representatives to sit on the Executive Board (one from the north and one from the south).

**Memorial and Recommendations of the Grand Council Fire
of American Indians Presented to the
Honorable William Hale Thompson,
Mayor of Chicago, December 1, 1927**

(Congressional Record, 1928)

"You tell all white men 'America First.' We believe in that. We are the only ones, truly, that are 100 percent. We therefore ask you while you are teaching school children about America First, teach them truth about the First Americans.

"We do not know if school histories are pro-British, but we do know that they are unjust to the life of our people—the American Indian. They call all white victories, battles, and all Indian victories, massacres. The battle with Custer has been taught to school children as a fearful massacre on our part. We ask that this, as well as other incidents, be told fairly. If the Custer battle was a massacre, what was Wounded Knee?

"History books teach that Indians were murderers—is it murder to fight in self-defense? Indians killed white men because white men took their lands, ruined their hunting grounds, burned their forests, destroyed their buffalo. White men penned our people on reservations, then took away the reservations. White men who rise to protect property are called patriots—Indians who do the same are called murderers.

"White men call Indians treacherous—but no mention is made of broken treaties on the part of the white man . . .

"White men called Indians thieves—and yet we lived in frail skin lodges and needed no locks or iron bars. White men call Indians savages. What is civilization? Its marks are a noble religion and philosophy, original arts, stirring music, rich story and legend. We had these. . .

"We sang songs that carried in their melodies all the sounds of nature—the running of waters, the sighing of winds, and the calls of the animals. Teach these to your children that they may love nature as we love it.

"We had our statesmen—and their oratory has never been equaled. Teach the children some of these speeches of our people, remarkable for their brilliant oratory.

"We played games—games that brought good health and sound bodies. Why not put these in your schools? We told stories. Why not teach school children more of the wholesome proverbs and legends of our people? Tell them how we loved all that was beautiful. That we killed game only for food, not for fun. Indians think white men who kill for fun are murderers.

"Tell your children of the friendly acts of Indians to the white people who first settled here. Tell them of our leaders and heroes and their deeds. . . Put in your history books the Indian's part in the World War. Tell how the Indian fought for a country of which he was not a citizen, for a flag to which he had no claim, and for a people that have treated him unjustly.

"We ask this, Chief, to keep sacred the memory of our people."



WORKSHOP II – FEBRUARY 19 and 26, 1972

1

The Contemporary Indian in His Own Community Life and Development

An Introductory Statement

**Dr. Gwen Cooper (Cherokee), Associate Professor
San Diego State University**

The involvement of the Indian in his own community and his right to an education in the context of his heritage should be of interest to those who wish to teach, or are teaching, Indian children.

It has been assumed that the Indian child has been a problem in the classroom. After much investigation, however, evidence shows the problem lies in the inability of the teacher to understand the unique characteristics of the Indian cultures that are meaningful to the respective Indian child. The inability to understand is due to the omission of accurate information about the Indian in the total education received. One of the pillars of the California Indian Education Association is the standing recommendation that teachers receive special preservice and inservice training designed to compensate for the general ineffective education regarding Indians.

The theoretical approach to the general problems the teachers received in the initial workshop became manifest and their thinking was crystallized by cultural shock when confronted with the stark reality of existing conditions as had been explained by the Indian resource people in both workshops. The process the Indian person must go through in changing the underdeveloped living conditions on the reservations was overwhelming.

The confusion about the ramifications of why the contrast

between Indian and non-Indian land is so great was brought out by the fact that there are no advocates for the Indian community at the county or state level. The federal government simply buys political support through tax subsidies to the counties for the reservation land. The tax subsidy remains the same whether the land is developed or not. Any development on the part of the county government would be in conflict with their constituents and would serve no economic purpose to the county.

The tribal council's plight is that they do not have sovereignty over their own lands but are subserviant to the colonial rule of Washington D.C. Their reservations, then, are likened to the stone trying to keep from sinking in quicksand. The project of keeping the rock above the quicksand then becomes the responsibility of the Indian people in projects such as the Pauma Community Hall where the Indian people's efforts to build the Hall were stopped by society's weapon, lack of money. They had managed a foundation, four walls, and the window frames before they felt their hopelessness because of inadequate funds. A complete and thorough understanding of the situation was evidenced by one of the workshop student's later contribution of most of the approximate \$420 needed to add the roof.

The obvious solution to keeping the rock visible is to change the composition of the soil surrounding the rock to help support and sustain the Indian communities; i.e., the surrounding non-Indian communities' attitudes must be changed as was the woman's who made the donation to the Pauma tribe.

The variation in the development of different reservations is due, in large part, to the pressure certain Indian groups are able to exert on the Bureau of Indian Affairs. This pressure must take form in terms of self-determination by the Indian people, people who would be willing to speak of their concerns at every level of government without fear of retaliation. In spite of overwhelming odds, the La Jolla reservation with its campground, Pala with its Headstart Program, and all the reservations in their struggles for their legal shares of water rights, are examples of the strong determination of the Indian people to remain afloat in mainstream America.

Proceedings of Workshop II, Part A, February 19, 1972

Morning Session: Native American Rights Funds, Inc. (NARF)

Fred Ragsdale: Speaker

Fred Ragsdale represents an organization in Boulder, Colorado, called the Native American Rights Funds, Inc. (NARF). Fred Ragsdale, of the Chemehuevi tribe located on the Colorado River, attended Escondido High School, did his undergraduate work at the University of California in Berkeley, served in the military as a specialist in the Korean languages, has a Master's degree in Korean studies, and at present is a second-year law student at UCLA.

Fred Ragsdale: I'm sort of at a loss as what to say. A friend of mine was going to come with me and speak. Rodney Lewis, a Pima from Arizona, who is an expert in education, and I were to speak about specific legal problems. Rodney's wife had a miscarriage last night, and he couldn't make it, obviously. Primarily, I am going to explain what the Native American Rights Fund is, what the goals are, and some of the specific legal problems that relate to California. The Native American Rights Fund is an off-shoot of the California Indian Legal Services, which was an OEO (Office of Economic Opportunity) funded legal service organization for California Indians. Several people involved wanted to expand the goals, or the objectives, outside of the state. They were prevented from doing this by their charter, so they went to the Ford Foundation and got a grant of one-half million dollars to litigate Indian problems that have importance beyond the individual litigation. By that I mean that it's similar to the Pentagon legal services. We're involved in cases that have far-reaching effects. For example, we litigated the Alaskan pipeline; we got an injunction to prevent the oil companies from putting a pipeline across Alaska. We're involved in the Black Mesa litigation, which concerns itself with the destruction of the second Mesa by the strip-mining being done by Peabody Coal Company, which is selling the coal to six large coal burning power

plants. Also, we are involved in several educational suits regarding proper usage of Johnson-O'Malley funds and Title I funds for reservations. We're also involved in several civil rights actions representing the Ute Indians in Utah and, primarily, we are involved in cases that attempt to upset precedent case law. We realize that there is a need for a storefront lawyer, who can help an individual who feels victimized by a bad contract. NARF is oriented toward handling class action legal problems. Right now we are thinking of introducing litigation concerning the Colorado River. The River's north project will take away a good part of the water that presently flows to the lower Colorado. That's the function of the Native American Rights Fund Foundation. We only have 11 attorneys; four of them are Indian, plus several students like myself, who assist in research and eventually will work in some aspect of Indian law.

In California the only thing we are involved in is a water suit concerning the San Luis Rey area. Mr. Rodriguez will explain more about that. I'm going to direct my talk to specific Indian legal problems in California. First, however, we have to do a little history on Indian war before you can understand why California is different from Arizona, New Mexico, and Utah. In 1953 Congress passed Public Law 280 which was preparatory to termination. Public Law 280 allowed California to impose its civil and criminal jurisdiction on reservations, to apply all the laws of California to reservations. Termination was a program designed to assimilate the Indians into the mainstream of American Life, to end the trustee-trustor relationship, and to give him the rights of every American citizen. Termination among American Indians today is one of the nastiest words you know. Public Law 280 has a lot of consequences for the Indian in California. In addition to its subjecting the people to civil and criminal jurisdiction, the State of California has assumed the Indian's land is subject to factors which in any other state wouldn't even be considered; for example, taxation. There was a recent case involving the Agua Caliente of Palm Springs. The case went to the Ninth Circuit Court of Appeals which upheld the State of California's imposition of the Possessory Interest Act, which is a tax on a leasehold estate of the tribe. This decision destroyed the tax-free status of Indian

lands. Usually the income from the land and the land itself is free from all state and federal taxes. California seems to feel they can impose this tax on reservations. The absurdity of Public Law 280 (civil and criminal jurisdiction of the state) is well demonstrated down here. Take the Rincon Fire Case, in which the State of California cut fire lines across the Rincon Reservation and prevented another band from putting a poker parlor on their land. Every municipality in California has that right if they so desire. John Marshall stated in *Worcester vs. Georgia*, "Tribes are domestic dependent nations." In California they are less than emasculated municipalities. The California Indian is probably the most controlled Indian in the United States, has fewer rights and the least benefits.

It's important to understand the role the land has to play. If anyone has any questions, I'll try to answer them.

Question: Everytime someone talks about the rights of the Indians, they smile. Why?

Fred Ragsdale: I think it's embarrassment, primarily. Also "rights" add an irony to it. In theory it was to extend all the benefits of every American citizen to Indians; but what they did, in effect, was to terminate any sort of extra benefits that Indians have received in return for their land. One of the unique things about every treaty that has been signed has been the educational clause, in which every treaty said the United States Government will guarantee an education to every Indian child. This has been more in the preaching than in the practice. The imposition of Public Law 280 has destroyed any sort of educational benefit that normally the tribe could accrue, because of the wholesale absorption of the land base into the State of California. In effect you have a situation where you have a unique individual community with specific rights. When the government says that we're going to give you all the benefits that any other citizen has, it is in effect, saying, "We're going to take away any extra benefits that we legally owe you and we have promised to give you." This is why we smile when we speak of rights.

Question: Can you talk about the land in California?

Fred Ragsdale: In California, as in other states, the Indian land is tax-free. But if you lease your land, the government feels it can impose the Possessory Interest Act, which is a tax on the value of the leasehold which directly falls on the Indian. For example, if I lease my land for \$10 and the individual who leases from me has to pay no taxes, he will pay more for that land than if he has to pay taxes. This arrangement directly affects the benefit of the land, and in effect, it becomes a tax on the land. California is the only state in the Union that does that.

This summer, I worked for the White House on a study of the leasing of Indian land. I think this subject is extremely important in Southern California where you have the separate bands and tribes that have relatively large areas of land near urban population. I imagine all of you have heard advertisements on the radio offering land along the lower banks of the Colorado River by the Penn Phillips Company, the offer subject to Public Law such-and-such. Congress has released much Indian land for development and recreational use on the Colorado River. That is a result of a 65-year lease entered into by the Colorado River bands with a development company. These leases are probably one of the biggest disasters ever pushed on the tribes in the last 10 years. For example, on the Colorado River, you have 7,000 acres of land leased to the developer at approximately \$1.50 per acre per year. After the Indian leases the property, the developer then takes and sells a small leasehold estate to private individuals. The developer charges anywhere from \$3,000 to \$5,000 per piece for the legal estates. Any additional income the Indian receives from the land comes from the rent and the interest the buyer pays on his leasehold, after paying off the original \$5,000 to the developer, plus a percentage of any business established on the reservation on this piece of land. There's been a similar situation up the river on the Mohave Desert, and the Indians have gotten nothing from it. Secondly, no one can afford to move to the Colorado River for two reasons. One, you can't get any sort of adequate financing on a leasehold estate on Indian land because the bank cannot foreclose on the land; secondly, the Federal

Housing Authority will not finance your home; therefore, if no one moves there, no development is created. In effect the developer has received a very cheap option on a lot of land that he subleases to numerous individuals who pay a lot of money. It is the developer who makes the money; the Indian makes roughly \$10,000 a year off 7,000 acres of land. You are the man who answers the radio ad and pays \$5,000 for a piece of land you can never use. This long-term leasing has been advocated by a lot of people in the Bureau as being *passé* in Indian economic development.

Question: Has California got more power to move on litigation?

Fred Ragsdale: No sir, I'm saying that the tribal government of the reservation is absolute. But the California legislature has delegated its powers to the State by saying the Public Law 280 applies.

In 1950, there was a lawsuit, *Arizona vs. California*, over who owned the water rights of the Colorado River. That lawsuit took 11 years to be litigated. California and Arizona were each allocated a certain percentage of the water and the tribes on the Colorado were allocated a percentage of the water. The Colorado River tribes have roughly 205,000 acres of land and they were granted 700,000 acre-feet of water to irrigate this land. Presently everyone, who is non-Indian, is oversubscribing his allotment of water along the Colorado River. In response, Colorado River tribes leased their land through the church, and several of the large farms, to use the land and make use of the water so they don't lose their water rights.

Question: Why did the tribes enter into the agreement on the Colorado River?

Fred Ragsdale: Well, one of the problems is, that in 1964 when this lease was entered into, they actually had no legal advice. There is a very severe lack of Indian lawyers and a general lack of understanding concerning the consequences of this. When I did my study on long-term leasing last summer, there had been nothing written on it at all. No one really understood the consequences.

They looked at Hawaii as an example of long-term leasing and it had worked in Hawaii. Well, it doesn't work on the Colorado River because of the different status of the land.

Question: Why aren't there more Indian lawyers?

Fred Ragsdale: You don't really understand the absolute lack of Indian lawyers; I teach school through a legal education opportunities program in New Mexico, in the summer, in Indian law we have about 30 students every year who are Indians. Out of that group, which has been in operation for four years, we have graduated 10 attorneys. We have roughly 80 students who are still in law school who will be attorneys. There are less than 20 Indian lawyers in the United States today, and less than 10 of them are doing any sort of Indian litigation. I and one other person are the only two people who are enrolled in a California tribe and attending law school in the State of California even though there are 100,000 Indians in California. So if you know any Indian who would like to go to law school, call me. I was born in Poway, went to high school, and grew up with a lot of kids who live on the Pala and Rincon Reservations. Now when I go home, they are gone. The absolute rejection of them in the education process has taken its toll; it's tragic. It bothers me when I think about the bright, young, and ambitious people who were beaten down. If they are working now, it's at menial jobs at best; the board of education is unresponsive. Escondido is a racist town, that's all there is to it. I grew up in that town and I know about the town. And an Indian in Escondido is nothing. It's someone to cut the lawn, and that's all there is to it. That's the town where I grew up, the town I raised in, and it's a racist town. I've only been home twice in 10 years.

Question: Are there not any dedicated White attorneys?

Fred Ragsdale: Yes sir, there are; but we had an argument on taxation recently. Monroe Price (UCLA) has written a case for us; we were talking about taxation and we disagreed. I said, "You don't understand because you don't have 28,000 acres of land."

And that is the kind of personal involvement that makes a difference. Recently we had, in the California Indian Legal Services, five attorneys who had been with CILS for almost four years; it takes two years to know the people; another year for a lawyer to get to do anything; three or four years before they are competent, especially in federal Indian law. They worked four years and now all of them either went to NARF or they went to Harvard Educational Studies or to Los Angeles or to a big firm that pays them good money. They have done their stint in the poverty corps. I respect a guy who comes out of a good law school and works for the Indians for awhile. But what we need are people who are going to come down here and say, "This is my life and if I lose this lawsuit, I lose my land." People who have an involvement—and we haven't got that now — is what we need; people who will say, "If I lose it, I lose part of me," and that's important and that's what we need.

Question: Could you explain the various stages of leasing lands, terminating lands, etc. ?

Fred Ragsdale: Basically, all Indian lands are divided into categories; the first, is your trust land. Indians don't own the land that they have for reservations; in effect they have the beneficial use of the land; the title remains with the United States. The second category is allotted land, which is a result of another government experience in 1887, called the Dawes Severality Act or General Allotment Act. This act said that we'll give every Indian head of household 160 acres of land so that he can become a farmer. In effect, the Indian owns the title to the land and its use, but it retains its tax-free status because the title is held in trust by the government. This land, unfortunately, becomes almost useless if you allotted 160 acres to a family in 1890. By the time it gets to 1970, it's been divided so that 100 people own the 160 acres and you cannot get any use of the land at all unless you can find all the owners to sign an agreement. Third, we have the terminated land, which is land that is taken out of trust and is placed on the tax rolls of the states. The Indian is given both beneficial use and the title and is subject to tax liability. The

most infamous case of this is Menominee County, Wisconsin. The Menominees were one of the wealthier tribes in Wisconsin. They had a very viable lumber mill, wild rice areas, and several other means of livelihood. The federal government terminated trust responsibility and said, "We are going to give you your land and you can do whatever you want with it, including paying taxes on it to the State of Wisconsin." The Menominees were made a separate county. Today they are the poorest county in Wisconsin and they are presently having to sell some of their land for tax reasons. The public hospital that existed on the land was subject then to the building codes of Wisconsin and was condemned and torn down. Any sort of bureau benefits were terminated and the Menominees were, in fact, destroyed by this process. They (the Menominees) are presently having bills in Congress to reinstate the tribe to trust status. The other infamous example is the Klamath tribe of Oregon. The government liquidated the land and gave every member \$43,800 and terminated all bureau services to the tribe. The tribe was bought out of existence and had to leave the area. The new "mainstream" Americans are in dire poverty. You can't take people and give them \$43,800 without preparing them for education and taking their only life away from them. There are several forms of leasing. One is the long-term lease which requires an act of Congress which I've explained before. The second, short-term agricultural leases, usually run from five to twenty-five years. A third form is a short-term business lease, for example, the lease to a gas station on the side of the reservation. These are primarily inconsequential in any sort of economic development.

Question: What is the difference between allotted land and trust land?

Fred Ragsdale: Both are trust land, and the tribes can allot it to individuals, if they wish. The difference is that the allotted land can be sold. The individual allottee can sell his land providing he applies for a patent-in-fee and secures title. He can sell his land to whomever he wishes, whereas, any sort of tribal land can't be sold at all without an Act of Congress.

Question: I wonder if you could speak to the point concerning water rights and creating the water dispute when a termination has taken place.

Fred Ragsdale: I don't know anything about it. I'm going to take my classes in water rights at UCLA being offered next quarter. The only thing I know about water rights concerns the Winner Doctrine. Basically, when a tribe reserves a piece of land, implicit in that retention is the right to the water and to use the land as it was originally used. To what extent has not been determined. Does it mean that it can only be used to grow acorns, or can it be used to grow squash now, or can it be used to put up a plastic plant? The whole degree has to be litigated. The other thing that comes out of that is the argument that other things on the reservation or on land are implicit. For example, I've been in Wyoming off and on, recently, to look into the Bureau of Land Management which administers some public land where the juniper trees grow. The Bureau leased it to cattlemen and decided it could get more money from leasing it if they cut down the juniper trees with chain saws. As a result, the Bureau of Land Management has been through there with chain saws cutting down these juniper trees. We filed a lawsuit saying that this has been the traditional nut-gathering ground of the western Shoshone, and implicit in the Winners Rights Doctrine were reserved water rights. We also reserved other traditional rights such as wild rice rights, and the right to gather nuts on land which title is still with the federal government. How this thing will come out we don't know. It will have to be decided by the courts.

Question: Why are they cutting the trees down?

Fred Ragsdale: Just cut the trees down? Well, to let the cattle go on it. Land leases at about \$1.50 per acre for cattle up there, which is a good price.

Question: Would you elaborate on the Black Mesa Case?

Fred Ragsdale: Black Mesa, the Four Corners Power Litigation,

involves a large number of power companies called the Western Electrical Systems Transmission, including Pacific Gas and Electric, San Diego Gas and Electric, Water Power and Electric from Los Angeles, Utah Power and Light; all of these big power companies leased land from the federal government in the Southwest to build six coal-burning power plants. To fuel these power plants, they are going to strip-mine coal on the Black Mesa, which is the traditional Hopi holy ground. The Hopi are fractionated into two groups, one called the "traditionalists" and one that I will call the "modern." The "traditionalists" want to maintain the land as it is; it's their holy land. The "modernists" want to lease this land for the economic return. The "modernists" control the tribal council and entered into a lease with Peabody Coal Company, Kendicott, and so on, to strip-mine this land. They are going to take this land, dig it up, take the coal out, and ship the coal to the six power plants. To mine, they are doing two things. First, they are digging tremendous wells into the Black Mesa using about 100 years' of water supply in one year; and second, they are pushing the central Arizona project to divert water from the Colorado River across northern Arizona into the Hopi and Navajo land, in effect to be used by the power plant to be located there. These power plants do more; they are polluting the air with toxic residue. According to Buz Aldrich, the Astronaut who went to the moon, he could see in the western United States the smoke fumes from the Four Corners Plant. When we heard this, we called him up and talked to him to see if he would sign a deposition for our trial in hopes he would testify to what he saw. He said he had to check it out with everybody. We had to send a request in triplicate and have it signed, so we did. As it turned out they said it must have been a smudge on the camera lens. It's nice to know there are astronauts that are just bureaucrats like the rest of them. Supposedly, the Black Mesa plants will put out more pollutants than all the power plants in Los Angeles and New York combined.

Question: Isn't it better to put the plants in the remote areas than in a city, say, Los Angeles?

Fred Ragsdale: In effect, what we are doing is paying people in

the Southwest to take our garbage. In fact, right now we're working on some things with the city council of Los Angeles to rescind the contract with water and power. We are also working to make California a clean power state; but when it comes down to it, it's between clean power or the immediate power we have now, we know that clean power will lose. In effect, if we make California a clean power state, all we're going to do is shove all that junk into Utah, Arizona, and New Mexico. Black Mesa? Realistically, I think the best we can hope for is more rigid enforcement standards on the smokestacks.

Question: Don't the power companies have to restore the land?

Fred Ragsdale: There is a government statute now called the Restoration Act. I read an article on Tennessee Valley Authority (TVA) in strip-mining in Kentucky. They had a brief discussion on the restoration. The standards of restoration of the federal government are so low that it is as if they were non-existent. Power plants claim they will restore the land, but what I've seen from the documents, there hasn't been much of an attempt to restore it. In fact, they've been lax in meeting the requirements of law; for example, there are piles of ash outside these plants and the wind comes and blows it around. Should you drive across there, you would be covered with ash. They are not required to meet even the minimum government standards that exist now at least to put some tarp or water or asphalt over the pile of ash or do something with it. If you go out to Shiprock, a tremendous rock that looks like a ship out in the middle of the desert, you can barely see it any more because of the pollutants from the Four Corners Power Plant. My tribe was one litigant to the Mohave plant, and we were forced out of the lawsuit because we were trying to get some of our land back -- 21 miles of shoreline along the Colorado River. We were told that if we wanted to get our land back it would be best if we weren't involved in this lawsuit. We dropped the lawsuit.

Question: The Department of Interior solicitor is supposed to represent everybody within the Interior. Could you comment on

his relationship to the people and to the government?

Fred Rogsdole: That goes into the whole problem of the Bureau of Indian Affairs which is in the Department of the Interior. The department's solicitor represents the Bureau of Land Management (BLM), Bureau of Indian Affairs, and all other agencies. In effect, the major conflict in the Department of Interior is in dealing with Indians, because at the same time they are dealing with other federal agencies who should be represented by separate attorneys. This conflict obviously causes problems which have resulted in a movement among a lot of people to have the BIA moved out of the Department of the Interior into a separate organization, especially out from under influence of the Bureau of Land Management. BLM has much more power than the BIA, obviously, in the Secretary's Department because the BIA is under the Assistant Secretary of BLM. In fact, there is a section in United States Code 25175 which says that the federal government will represent Indians in lawsuits. In theory, there should be no need for CILS- or NARF- or any other OEO-funded legal services. According to the statute, the government is supposed to represent Indians. Unfortunately, when attempting to get the U.S. attorney to represent us, the federal government simply pretends the statute doesn't exist.

Question: Why did the Hopi allow use of their land for the power plants?

Fred Rogsdole: The Hopis are under the Indian Reorganization Act of 1934 which gave them a constitution, but the Hopis had a very strange constitution. There is a traditional leader, or religious leader, of the Hopis and he has to certify every applicant to the tribal council. There are questions of whether the tribal council members were properly certified or whether there was even a referendum to pass this law. There are questions on whether the Hopi organizational law is applicable to the constitution. It's a complex situation. In fact, there has never been a case litigated in an American court on what is actually the role of the Indian Reorganization Act. It's difficult to technically explain. I don't
enough about the particular facts other than the lack of

certification, but the "traditionalists" obviously have withdrawn participation because they don't believe in the government as we know it.

Question: In other words, there is a split within the tribal government.

Fred Ragsdale: Right. The Hopis, since all the "traditionalists" don't read, believe in their old ways, their constitution instead of the government's. Often they would just ignore it. In effect, it is easy for the "moderns" to gain control. The same thing has happened in the Cochiti Pueblo. The Army Corps of Engineers has built a large dam on the Rio Grande, between Albuquerque and Santa Fe. New Mexico has a law which says that any land, which the State of New Mexico needs, can be condemned and declared "eminent domain." It's a long history of New Mexico's absorption into the Union. The provisions that were made under the Pueblo Land Acts are still in effect. In Felix Cohen's *Handbook of Federal Indian Law*, which covers the Pueblo Land Acts, you can see how it came about and how it works. Anyway, the Corps wanted to use this land to build a dam, so the court said, "We will condemn it." The Pueblos hired a law firm in New Mexico -- Dazzle, Dazzle, and Ashfield. They negotiated over a long period of time and ended up by giving the Corps of Engineers an easement to the high-water mark. In giving this easement to build this dam, there is another law that applies; it states that 160 acres on each side are to be put to recreational use under the provisions of the Fish and Wildlife Act. It also gives the Corps of Engineers authority to build this dam. The Corps said it would declare the dam necessary and condemn this land as well. So the Pueblo said, "We'll lease this land to you; then you lease it back to us; and we'll get the rights." Then they will have this large lake with 400 acre-feet of land sitting 40 miles from Albuquerque. The nearest lake is about four hours' drive from the Rio Grande. Land developers entered the picture, and it ended up a major disaster in manipulation. Great Western Cities wanted to lease the land and build a city. The tribe leased the land and they are now building a city for 50,000 people on this pueblo. The Indians are presently split, similar to the way the Hopis

are. "Traditional" Pueblo people want nothing to do with it. The people who have been away to school look at it as being a way to ease the economic plights of the Pueblo and control the council. Anyway, the Pueblos have leased the land. They are building a city for 50,000 people. The Cochiti Pueblos are one of the more traditional Pueblos in New Mexico. Their government is still a theocracy. They run things exactly as they did 300 years ago. They allow no water or electricity into their central pueblo, just like the Taos Pueblo, and they're being destroyed by this long-term lease as the result of various political wars in the Pueblo community.

Question: Could you shed some light on what constitutes surplus property and how it is made available.

Fred Ragsdale: I think it's called the Federal Surplus Act. I just received a letter yesterday on that process. If government land is not being used for the specific purpose for which it has been allocated, then it can be turned over to one of the other government agencies. If other government agencies don't take it, then it can be turned over to the state or other agencies, if they can prove beneficial use. In showing use, obviously, there is a discretionary choice made by the Secretary of the Interior. One of the real problems is the term "discretionary." We operate more by grace than by law. Many times it's how the Secretary of the Interior views that particular transaction. It is extremely difficult to litigate someone's discretions. How can you say discreetly reasonable men can be dumb sometimes? The law says that you can be dumb sometimes. You have to show malice or fraud or gross neglect. You just can't say he made a mistake, so it is difficult to litigate any of the Secretary's discretionary actions.

Question: Would you like to talk some more, in detail, on surplus land? Can you take any land that is not being used? Does it have to have been in use but not now? Cover it more please.

Fred Ragsdale: The way I understood the Act, as it was written in this letter from the attorney to me, was that it was land that the

government has offered to declare surplus. The way the solicitor reads it, it is land the government is not using for its declared purpose and so is surplus to their needs and is costing money to maintain or manage it.

Question: Does surplus land have to be improved land?

Fred Ragsdale: No, it can be unimproved land. Normally, it is land that has a high cost factor to the BLM. California Indian Legal Services has attempted to get some unimproved land back for some of the Indian people in Northern California. Strawberry Rancheria is an example. Reservations we often think of as a big piece of land; Strawberry Rancheria is less than an acre of land.

Question: I understand Alcatraz is going to be turned into a recreation area instead of giving it to the Indians.

Fred Ragsdale: I'll respond to your comment this way: One of the misconceptions that people have about Indians in America is you say, "Okay, we'll give Alcatraz back to the Indians." Who does that mean? Does that mean Mr. Rodriguez, does it mean me, my uncle, who does it mean? The government has some severe problems like that; they tend to lump Indians into one situation. They look at the Navajos; the Navajos are different from the Rincons as far as the law affects them because of the different situations. The government often fails to observe that. The same is true of Alcatraz. In fact, there is no one you can really give it to without alienating someone.

Question: Could you elaborate on the particular situation, or problems, that exist or arise when a rancheria has one to three elderly residents with no relatives left?

Fred Ragsdale: The Rancheria is trust land with the beneficial use for the Indian and the title held in trust by the Department of Interior. The Department of Interior is in charge of all Indian reservations. It does not matter whether there is residence or

not. The land can only be lost if the federal control is terminated; so that if there are no other people enrolled in that tribe then, in effect, the title remains in trust at the discretion of the government.

Question: Here in San Diego County, one of the reservations has only three people enrolled on it; nobody is living there, there are only the three people enrolled on that reservation. They're elderly, and when they die, the reservation will be lost.

Fred Ragsdale: It remains that jurisdiction of the Secretary of Interior and his delegated representative for Indian matters is the Bureau of Indian Affairs; they would make the determination.

Question: What about Indians who don't want education? And then counter that with the experiences of modern thinking people. What do they accomplish through their education?

Fred Ragsdale: It's a difficult question. When you look at education now, you also have to look at the alternatives. I think you probably experience, too, that a lot of people are coming home and realize the need to get an education. The BIA is not the only place you can work. You can do other things and retain identity. To be an Indian is to be driven out through the educational process. Now there is more emphasis on identifying, on saying this is who I am, this is what I'll be. I think even among the younger people in law school, there is emphasis on balancing the use of the land to the people who already live there. The only Hopi in law school, Francis Morton, is from a "traditional" family. He is one of the first Hopis to get a draft waiver on the basis of his religion. I think the attitude of society is changing.



Proceedings of Workshop II, Part A, February 19, 1972

Afternoon Session: Regional and State Self-Help Agencies Panels

Panelists: Florence Lofton representing
Human Resources and Development (HRD)
Lorena Dixon representing Areawide
Community Center Employment and
Social Services (ACCESS)
Jerry Boisclair and Henry Rodriguez
representing Mission Indian Development
Council (MIDC)

John Rouillard: We appreciate and again invite your questions and comments during any of the presentations. I'm sure many of the people on the panel will agree to that because this makes it easier for them to answer the types of things you want to know about the programs on the reservations. When you do ask a question, we don't necessarily care if you identify yourself, but if you would please speak up, we do have a recording of these proceedings and we would like to be able to understand the question when we try to transcribe the responses.

Gwen Cooper: It gives me great pleasure this afternoon to present to you, Mrs. Florence Lofton, here on my left. Mr. Osuna has not arrived, and something might have occurred that he may not be able to be here. On the second portion of the presentation, Mrs. Lorena Dixon, who is sitting here to my right, will speak about the ACCESS Office. Mr. Devers will be unable to attend. He is chairing another committee at a meeting in Los Angeles. The Mission Indian Development Council will be represented by Mr. Henry Rodriguez, sitting over here to the left. Now, Mr. Jerry Boisclair is on the other side of Mrs. Dixon. I'm going to turn the program over to them and let them talk about themselves and introduce further information for you and then discuss their particular topics. First, there will be the Human Resources Development speaker, Mrs. Lofton.

Florence Lofton: I am a Luiseño Indian from the Pauma Indian Reservation. I live in Escondido at this time. It was in 1967 that Human Resources Department hired 15 Indians, all the way down the state from the North to the South. There was an opening in the Escondido Office and this is where I am working out of now. I work just with the reservations. There are 17 in San Diego County that I travel to, so I'm not in the office very much, because most of the time I'm on the reservations. I've been with the HRD about two years. Maybe some of you are not familiar with HRD; it used to be called the State Unemployment Office, but they changed the name about October of 1970. Mainly, my job is to go to the people and bring them the information that they're looking for, you know, the job. I've been working with a vocational training program with the Bureau of Indian Affairs. What I look for is any kind of job that I feel I could take back to the reservations. Covering so many reservations a day, I get to all of them, bringing them all the information I can. I've been working there since 1969. I guess I'm going into my third year now. It's something I really enjoy doing because I enjoy talking to people, and I enjoy going out and trying to help. There are times it's very discouraging. Sometimes you just can't find things for the fellows or for some of the women, and you just have to keep looking and looking, hoping you come up with something.

It was two years ago - we were quite busy with the Pala reservation - they started putting up five brand new homes on their reservation. We had a lot of agencies coming in to help, and we finally got the five homes finished. This is, I feel, a real accomplishment. We hired the local boys from the reservations to work there and they didn't have to worry about transportation; they walked to work. Transportation seems to be one of my problems because the reservations are quite a way out from the industries and cities. Often people just don't have the transportation to get to their jobs. If they do get a job, they work for awhile; however, if their car breaks down, then they lose out on their job because they have no one to take them in or out. Maybe, eventually, sometime in the future, we might have industry coming in on the reservation. If this happens, it will solve a lot of our transportation problems. There isn't much more that I can elaborate on other than working

with them and at our office. Every morning we get a job bank book that has all the jobs that are available in all northern San Diego County. I look through them every morning. If I think I see something that will fall in with their background, I immediately go out to them, or I call the ones that do have a phone. I ask them if they would like the job, and if so, I try to get them set up for an interview with the employer. Sometimes this works really good; it's a lot better than what we had before, because we didn't have a job bank book. You didn't know what jobs were available except those listed that would come into your own office. Now we get to see what they have in San Diego, Oceanside, and all the other offices; if we feel we have somebody that is qualified, we call right away. Sometimes we're very fortunate and get them placed. Of course, there are times we have a hard time trying to place somebody. Some of them don't have an adequate employment background. This is why we're trying to get them in training programs, so they'll be able to find something. And that's about the extent of it. It's a lot of driving and I'm on the road a lot. I'm not in that office very much but I have Virgil Osuna to help. He was supposed to be here with me. He works in the office and I get out more than he does. Are there any questions?

Question: What is the rate of unemployment on the reservation?

Florence Lofton: Well it is quite high, around 60 percent. Since the Public Employment Program (PEP) has been implemented on the reservations, I think the County has employed 104 as of last month. These are all on the reservation. Every reservation has different amounts of PEP employees. Some have eight, some have nine or ten, so we have more of them employed in that.

Question: Why is the rate so high? Are they unskilled?

Florence Lofton: Yes, this is part of it too. But as I mentioned, transportation has a lot to do with it. We can get them into some of the industries in town, but they have to travel so far. . . the reservations are generally 50 to 60 miles from the area. Now

from Pala into San Diego is about 60 miles; that's one way. The closest one we have to San Diego would be the Barona Reservation and that's about 20 miles. The real problem is transportation.

Question: By any chance has the government offered to provide bus service for the Indian reservations around San Diego?

Florence Lofton: No.

Question: Would you say Indians who have left the reservation have found satisfaction?

Florence Lofton: I would say some have done this, and some have stayed and stuck it out. They don't like living here in town and having to catch the bus and doing everything fast. Some of them don't care for it and they'll go back because they just don't care for that kind of life. It's not that they don't want to work; it's just that they get tired of the pace. They're used to that one type of life, not like it is in town; so it's hard to get used to the change.

Question: What about the young? How many are completing high school and going on to college?

Florence Lofton: I really don't know how many have completed high school or are going on to college. I know the percentages are getting bigger; I mean, more students are going on to school than they ever did before.

Question: Are the children being bussed to public schools or are there schools on the reservations?

Florence Lofton: No, they're all being bussed to public schools off the reservation.

Question: Therefore, they're being subject to a fast pace at school. Why don't these children adapt to the fast pace and accept it as part of the time?

Florence Lofton: Well, I really can't answer that. I do know we've had so many dropouts, so maybe they never even got that far. They just go so far and then they go out to get going.

Jerry Boisclair: Can I offer another suggestion? Perhaps, the reason is that the life outside is not cross-cultural. These children grow up with a set of values. They believe, from the bottom of their toes to the top of their heads, that it's better than the one outside and they don't want to change. Speaking for myself, I've been exposed to all the best, including the rewards that the Western solution has to offer and it does not satisfy me. And I'd like you to think about that as an alternative solution.

Question: But you're in it. I mean there's some conflict if you don't like what they have to offer.

Jerry Boisclair: I'm not in it. I may look like it, like anyone else, but I'm not in it. I'm doing everything I can to encourage the retention of my own set of values that I was raised with. I'm doing everything I can to convince those of the Western solution that they ought to stop and take a look at what we have to offer as far as value systems and pace of life. I'm not part of it.

Henry Rodriguez: May I react to that? Another thought; how are we going to find out which is best for us unless we get our feet wet in your type of society? We must learn all of the ramifications and problems that you have to contend with in your daily and social life versus what we have to contend with. How? We have had experiences also and we go out of our element in order to learn your culture. But we must learn what our culture is, also. Then we're in a position to say how can we help--perhaps you, or ourselves, or our children.

Question: Is there a lot of prejudice in the schools?

Henry Rodriguez: We try to say that it is not there, but it is there in various forms and shapes; you name it. We choose because we want to learn these ways; we try to ignore it, but nevertheless it

is there in our daily lives. And it presents itself in various other ways from the time we leave and get in this other element. We're conscious of this because we're exposed to so much. We tried to ignore it and say, "No, it isn't there." We try to work around it. We try to stay above this if it's possible, and sometimes I think it becomes very frustrating for an Indian child, especially high school kids. I went to public high school with the White kids who lived close to the reservation. We played ball together; we partied together; we did things together. We get off the bus; I go to the reservation, he goes over here and he says, "Why?" He tries to find out why we are in this situation. We do realize from the Indians' point of view, that if my neighbor is going to prosper, succeed, get ahead in a community-type situation that we are forced to live in, then we must also keep in mind both ways. His success almost depends on us and our success depends on him. By close association in the community we depend upon each other.

Question: I would like to ask, since you went to Fallbrook, how did you feel about the Indian students when you were there?

Comment from the Floor: I felt that the Indian students were in some way alien to our students and yet not necessarily set apart from the total school environment. They seemed reasonably to be associated with each other. I was wondering if that was their own wish, because they felt that they were pushed away from the White students.

Henry Rodriguez: Have you ever thought of placing yourself in this role? You leave the reservation and somewhere along that line you split yourself down the middle. You play another role, and you become two people, two different personalities. For the Indian to succeed, he's got to be aware of this constantly. For fitting into a different role, you've got to play by a different set of rules, different set of values, different set of attitudes. Can you imagine getting off the bus, and thinking, "I've got to go back to my little shack over here; I have no running water, my constitution is different." The people here in the city know what to expect and take things for granted. The Indian plays two roles constantly every day. Be aware of this.

Question: In light of this, how do students feel about it?

Answer: Personally, I believe this is the way some students feel. They try to combat this thing, figure it out in their own way and they go off on different standards. Perhaps it's wrong; perhaps it's right. I think some of them have the fortitude to look at it very realistically and cope with it as such. I know some don't. They give up and heaven knows what they do! I think that applies to any ethnic group as far as that goes, not just to the Indians. We find ourselves in that situation more.

Question: When you started out, you said one of the problems was transportation. Perhaps industry could go on the reservation. What type of industry would you like to have on the reservation and about how big?

Florence Lofton: Well, I hadn't really thought about the size or what type, but I do know we had one industry on the reservation and had quite a few Indians hired in that industry.

Question: What industry was that?

Florence Lofton: It was a fiberglass industry.

Question: Was it big enough to hire everybody they wanted?

Florence Lofton: No. They hired about 25 people, I believe. It was just starting and was sort of a demonstration that didn't pan out.

Question: Why not?

Florence Lofton: Evidently, as we found out later on, the company couldn't get located just anywhere because they weren't up to county specifications. I guess they thought by bringing it out to the reservation they could get by with it. Somehow they weren't protected from county codes like they thought they would be.

Comment: So was it possibly the company's fault?

Florence Lofton: Right, but at the time we didn't know this.

Question: Wouldn't it also mean that any industry that comes on the reservation would have much trouble getting raw materials because of the distance from San Diego, or the cost would be prohibitive?

Henry Rodriguez: Under the planning involvement, we take these things into consideration. We certainly don't want to see a large industry come on the reservation and just mess it up like we have seen in other areas. What we would like to see is a very small industry, maybe four or five manpower. We want them clean, small, adequate, with some economy, but with full control that the tribal council wishes to set for us. I hate to see a big smoke-stack like you talk about at Four Corners at Black Mesa. We don't want that. We want the architecture to fit with the rest of the reservation. We take into consideration something that can be transported very easily, that's feasible and economically sound.

Question: Do you want schools on the reservation?

Answer: Yes, but we would like to see these schools and the educational system take a very close look at the type of education that is given and how it is implemented. As it is now, it does not seem adequate. We've lived that; we live a very fast pace but we're not down here where the real meaning is at all. The curricula have to be geared to that to be effective and have more understanding.

Question: At the elementary schools that the children are now attending, are there special classes for them?

Answer: No, it's just the regular "canned" education system.

Question: What is the Johnson-O'Malley Act?

John Rouillard: That's a special fund that is used primarily to service Indian students who are near the reservation, but not directly served by reservation boarding schools or reservation schools. It's been applied to the State of California, since all of the State of California has been declared on or near a reservation according to the BIA standards. This Johnson-O'Malley fund can

be applied to educational programs throughout the state of California wherever they feel need is evidenced. It is special project money that is administered by the Indian council in the State Department of Education. It is called the American Indian Education Council (AIEC). We have our own Indian administrator of Johnson-O'Malley funds, Mr. Mahlon Marshall. He is a California Indian.

Question: I was wondering if we could talk about job offerings. What things on the reservation are Indians doing themselves? Have you considered avocado and citrus production? Do you have this type of thing going for yourselves?

Florence Lofton: Not at this time, but perhaps in the near future.

Comment: So many of the reservations are considering trading like the Navajos. This doesn't correspond to some people living up in North County.

Matt Calac: I'm really hostile to this situation and subject! As you know, most of you are familiar with Henshaw Dam. It had a natural runoff into the La Jolla Reservation, on down to Rincon, and all along the San Luis Rey or what they call the San Luis Rey River. However, after negotiations between the BIA and top officials, or whatever, they rerouted the water from La Jolla Reservation in a channel around and into Escondido. Right now, we have a water suit against the city of Escondido and against the United States Government. This is why we don't have anything on the reservation; we don't have any water. If you were to fly over the area you could tell where it is and is not Indian. Where there's water you see orange and avocado groves; it's not Indian land. We have a beautiful club down there called Pauma Valley Golf Course. The rain birds are going 24 hours a day on the lawn. We questioned the government, "Why is it we can't have a little income from that water?" Then you go down the river another three or four miles to Pala, but all in between there are oranges and avocados. Just below Pala you have a big dairy where the water runs again 24 hours a day and all the way down the river. Why? We do not know, ought to have an answer soon.

Lorena Dixon: I'm from the Pauma Reservation. I'm a Luiseño Indian. I work for the agency called ACCESS. The letters, ACCESS, mean Areawide Community Centers of Employment and Self-improvement Services. It's a delegate, nonprofit agency from the Economic Opportunity Commission of San Diego. It was incorporated in November 1967, and was submitted through the three people who thought that we should have these centers for people of depressed areas who needed help. It was submitted by the Catholic Youth and Bayside Settlement and Catholic Service Centers, and the result came into existence in 1968. They set up the centers in San Diego, Escondido, Fallbrook, Vista, and Pala. The two centers in San Diego were dissolved and put in the Neighborhood House. Probably, some of you from this area know about that organization. They set up our office in Pala in the latter part of 1968, which was supposed to take care of the four reservations in North County: Pala, Pauma, Rincon, and La Jolla Reservations. We don't turn services down to any other minority or any other Indian who should come into our office to ask for our help. Our office takes care of the social services of the Indian people on those reservations. We give services such as emergency transportation, help in education, filling out applications to go to any of the colleges and schools, or setting up little programs for us on the reservations. We, right now in Pala at the ACCESS office, have a sewing class that's going on its fourth year. We have a teacher from Palomar College who comes and teaches this class. Wednesday nights, we have an art class. We have a local Indian who's teaching it, Robert Freeman. Then we have our office management class on Thursday night with another teacher from Palomar College. We have the Indian languages classes coordinated out of our office and we intend to have a parliamentary procedure class which will be starting soon. These are things that ACCESS does. Anybody from the reservation or some of the council members can come in and ask for help-- perhaps writing a letter or typing a letter for them, or running off fliers for them. It is our job to do this. We are at their service for anything that we can do to help. If we have someone who has a legal problem and needs to have legal services, it is our responsibility to make contact or to make calls for them, or to make

appointments for them. If the people don't have any transportation, well, we see that they get there. In our office we have other agencies that work with us. The HRD representative works with us. She comes there on Mondays and Wednesdays and works out of our office. We do make referrals to her in the middle of the week when she is not there. Similarly, with the Indian health project, such as in Pauma Valley, we have patients who have to go to the hospital, doctor, or the dentist, wherever it may be. They call us, or they drop in because most of them don't have phones. We then make the calls for them and help get them the information and appointments or get their transportation. We have the Welfare Department refer a social worker to work out of our office. He is supposed to be out there four days a week and one day of the week, Thursday, he goes to the mountain area. If he isn't in the office, we make the appointments for these recipients. It is our job to get all the information for him and take all his messages so when he does call, we can coordinate his activities. We see that he gets this information when he calls in, or if it's an emergency, we'll call the Welfare Department. We have the Extended Nutrition Expansion Program (ENEP) girl who works out of our office. She goes out to the reservations in our area to teach nutrition because we do have a commodity center in Pala. ACCESS has hired the girl who works out there to deliver the commodities on Mondays and Wednesdays. She is going out and demonstrating the foods, how they can use them and how they can be prepared in different ways. She goes into the homes of everybody and shows them how to do this. The Bureau of Indian Affairs has a desk in our office. We take their messages and information for them in our area. The Public Health nurse comes into our office. She was working out of her car until we had our office and now she has a desk and file. We gave her space in our filing cabinet, so she keeps all her records there for any of the people she has to see in our area. We have the Mission Indian Development Council representative in the office right next to us. Our secretary, or I, will help him in any way. We do a lot of typing for him. Also, we have the Mission Indian Housing Authority in our building, and we've been working with them quite closely. Of course, we have our newsletter. We wanted to get our

information out to the reservation. We send them out to the tribal chairmen and the councils because we felt that they could disseminate the news to the people on the reservation. It's gotten out of hand now. Our mailing list now includes 750 people. The letter is sent out monthly and it goes all over the nation. It turned out to be a lot bigger than we expected because it wasn't really just for the four reservations. People like it; they think it's very informative. It's been a big job in itself. It takes about two weeks to get everything cut and run off and sent out. So this has become one of the main things that really keeps us going. That's about it. If there are any questions, I'll be glad to answer.

Jerry Boisclair: I'm a descendant of the people of Cupa; Spanish logically enough call it Cupeño. I'm a member of the Pala band, so-called Mission Indians. I sit on their council and I was recently elected chairman of the Mission Indian Development Council. What I would like to say to you may sound a little bit unrelated to the Mission Indian Development Council. All of you are either educators or potential educators, and as such, I presume you would really like to understand some of the deeper meanings of the situation you face when you deal with Indian children as opposed to other children. I would like to stretch your minds, just draw things for you to think about, and hope that someone in the audience will become interested in this sort of thing. I would like you to keep in mind that we're talking about a living culture, an Indian culture of people. It's a living culture that is existing right alongside the culture most of the rest of the American people descend from. This is the culture of Western men, a culture that offers one solution and it's been brought about by one small group of mankind. Actually the Western man and his culture is a very small group on this earth of ours. You have a drastically different culture that is living and existing right alongside yours. One of the things that has been very important in the culture that I grew up with—you know I did grow up under both sets of myths and stories—is the concept of Mother Earth. Many of you heard this, the idea that the earth truly belongs to no man nor to any group. It's there for all of us as human beings to survive with. It was not there by the Great Spirit for all of us to use and enjoy. We're

a part of the whole cycle. Indian culture is tied in directly with the earth. This is one of the reasons you'll find resistance to the things that would perhaps change the character of the Indian reservations. I know many, many Indian people feel that they are more or less the keeper of the keys. They retain the privilege to use, at this time, some of the only parts of Mother Earth left that are being used as the Great Spirit intended. The rest of the United States, for example, is being abused. Now in this culture, since it is so much tied into the land, the people look at themselves so much as part of the balance they may not be able to articulate their resistance. But it's there. Sometimes you have a little child who's apparently resisting some effort which you, as educators in a major part of the socialization process of another culture, are trying to teach them. To illustrate this whole point, our President right now is making a trip to China. This other country comprises a large part of the population of this world. He's going with our American ethnocentric viewpoint. Here in America, we are looking at this trip in one way when most of the rest of the world sees this whole trip in another way. In a way, probably most of us wouldn't understand. When he gets there, he's going to try to talk with these people, and they may smile at him, and he'll say, "Oh good. I'm getting my point across." This may be simply a method whereby that culture accepts a visitor or someone who comes to pay homage. This is something that has truly bothered me. The Western solution about something that's ingrained through hundreds and hundreds of years was able to proliferate really because many of these cultures had a feeling of brotherhood, so that if a visitor came to their shores or to their land, they would welcome him with open arms. "Come, live with us in harmony. You'd like a piece of land to use? Fine, take it." And then, all of a sudden one day, they would waken and find that the new group that came intended not only to use the land, but also to section it off, fence it, and lock everybody else out. So there are deeper differences, and I hope someday this will really be explored. But, back to industrial development; bear in mind that we have people who still think like this. The earth is there to use and you should not exploit it but use it. Initially, the development council was a program designed by a part of this Western culture according

to its own terminology, its own life style and development. Development could mean, in those terms, Mira Mesa or some sort of a large industrial development. What we've got to do on the reservation, which I hope the Mission Indian Development Council will do, is go to each reservation individually, provide facts and figures to help them, evaluate their land, help them decide just exactly what they can do with their land to use it. One of the things we know we have to do, in order to survive in this society, is to develop some sort of economic base. Economics is a very strong part in the society around us. You've got to have money. You've got to have money to survive. And the Indian people I believe, in their hearts, are looking for ways to acquire the money they need to survive, but do it in a way that is not going to follow the pattern that they see outside. I think again that most of our people understand that if we are left alone, we will survive.

People understand that if we bring in elements of the outside world, such as large factories, things of this type, that we're going to change. We will become just another part of this homogenous group outside and will change our land. There are some reservations that are willing to compromise more than others. There are some that are not willing to compromise at all. Through the Mission Indian Development Council, we have tools that Western man has developed and the means for education; the use of knowledge is one of those tools. We would like, in the Mission Indian Development Council, to use the tools available to try to help our people on each of the reservations to determine what they would like to do to help them: 1) survive on their land, 2) help them retain the way of life that they have and enjoy the way of life they would like to retain. Really, at this point, we have one method, the OEDP process--Overall Economic Development Profile. This is part of the economic development administration program. We feel that if each reservation could develop one of these OEDP's on their own, the people would be able to determine themselves, reservation by reservation, just exactly what their goals are. You hear Indian problems bandied about. We all know what our problems are. Every Indian person knows the problems. We go backwards and forwards. Our difficulty is, what do we

do about it. One part of that is defining the problem. I think through OEDP we may be able to focus our thinking so that we can decide, as little groups, what exactly we are after and the process of determining how we go after it. You've heard Mr. Calac mention the lack of water. Well, we know the land is rich. We know also the water has been diverted. Now how do we get the water back? Through the Mission Indian Development Council, I hope, we will be able to develop a major resource in helping our little groups survive: First, by gaining the economic base we need to survive physically; and second, to help us survive as a group, as a culture. I mentioned to you that I grew up under two sets of myths. One set of myths was pounded into my head through the missionization process, religion, one of the more effective forms of socializing each of the normal cultures. The other part was the myths taught to me by the old people of my own heritage. As I grew older and learned more and saw more of the world around me, I kept saying to myself; "Well, the solutions I learned from the old people look an awful lot more effective than the solutions the other myths offer." So through a personal effort on my part, it was a rational decision. I decided I would like to see the rest of the world share what I have that's so good. It's as simple as that and you have, in effect, a person who's dedicated to one set of values, so dedicated that I would like to share them with you. One of the myths, that I grew up under, was the idea that all men are brothers. One of these myths tells the story that the group of White people in this one country, where there were only White people, would come to this country so they would have an opportunity to get a look at how other people solve their problems. The myth teaches that one day these people would learn from us, as we'd learn from them. And the world would start a new age where all people could again live in harmony. So this is a part of the very large picture for which I and many of us are working in little ways. Thank you.

Henry Rodriguez: I come from the La Jolla Reservation. First, I want to talk about the Mission Indian Development Council. I feel I should give you a little bit of background, then perhaps you can understand my role a little better because it does have a

little history. Back about 1966, I went to work for what was called the Office of Economic Opportunity (OEO) of Arizona State University, in what we call the Indian Community Action Project. Our particular role was to assist the Southwest tribes, giving them technical assistance and training. Giving them the right to make their own mistakes was a change from having a canned program handed to them. Previous to that, an Indian task force has been organized. As Mr. Boisclair said, "We know our problem." We're tired of surveys and all that. So government instruction being what it is, they said, "We will give you some money to do your thing." And of course, they said, "Let's give it to the Bureau of Indian Affairs." The Indians said, "Forget it! You've had 100 years of this and you haven't done too well. Let us do it ourselves for a change." Then they asked, "Who shall we give it to?" So, after going around and contacting people, they arrived at the universities. We learned that Arizona State University, the University of Utah, and the University of South Dakota had done the most for Indian people. They were instituting educational courses within their system that spelled things out pretty well. They were working with the Indians and wanted to do something. So grants were given to these three institutions which formed a consortium. Since that time, the consortium has grown to six. They are still in existence because they've done their job. We went out to the reservations and helped with their footholds and their projects. We didn't use lawyers, learned men, but dealt with the people. The tribal chairmen, in many cases, used interpreters. "What do you want?" They developed the things that they wanted on their own home ground, sometimes out there under a tree, or sometimes out in the "boonies" in a canyon some place. We did not sit in an air-conditioned office, you know, and dream up these things. This came from the people themselves. But, this is how we got our projects going. I was first assigned to Florida. I started there and they changed my itinerary and sent me the other way. Then I got assigned to Oklahoma and again they changed it. So, I very briefly worked for the Mescaleros. I was assigned to Colorado, then back to Arizona. My primary duty after that was to work in the State of California. We are not getting any of these monies for the State of California. We're

going to get something for California and get some unity. So with help from various institutions and people, we finally set up at Sacramento State College. We got money from Sacramento State and the federal government. We invited all the tribal chairmen for a two-day extension workshop. We paid all the bills, motel, flights, and everything, to discuss specific problems and we learned that we all had mutual problems that had to be solved. Can you imagine 78 reservations all trying to do something to get the job done? That's how the Inter-Tribal Council of California was formed. As a unit we could do something. Well, up to this time, that's how we've been functioning. We have seven geographical areas now, and each area has a coordinator, with Community Development Workers (CDW) and their own staff operating in these areas. This has helped the people a lot, like in communication, and at least made the other agencies aware of what we are trying to do. In the meantime, we assisted in creating a tribal concept known as the Indian Development District of Arizona. This was broken down into six planning areas where groups of reservations are. Each reservation has their own planning staff, their own committee known as the Indian Development Agency (IDA). We were very fortunate at that time to have Economic Development Administration (EDA) people, the governor's office and all the staff to help implement the program which got off to a very good start. We now have projects going on at those reservations, such as a ski-lift for the Mescalero Apache, with one additional lodge going in. They're implementing golf courses, motel, dam, marinas, you name it. This is all done with economic development money obtained from the EDA. While we were working on that same concept we asked, "What about California?" And they said, "Well, let's get this one started and get all the kinks out." They have been operating now for three years and they have their projects going. Shortly after that, in California, we created what is called the Mission Indian Development Council, which implements the same type of concept that we have in Arizona. We have clusters of reservations in the southern and northern parts of the state. So here is what we are trying to do.

You are probably wondering what the MIDC does. Our principle role is to assist reservations in their economic development, both

natural and human resources. We do not direct in any way; we assist. We only go on a reservation with the tribal chairman's permission and tribal endorsement. I have to have a letter in my office saying that I can assist them. At this moment, Mission Indian Development Council represents the Santa Ynez Reservation in Santa Barbara County. We also represent Pala, La Jolla, and the Mesa Grande Reservations. We have a letter of endorsement in my office that says, "You can speak for me; you can talk for me," but I cannot make any decisions for them. It has to go back to them for their approval. This is the way we work. We assist these tribes and help them identify their resources, show them how to develop them, and form a powerful way to implement the project or program they want on their particular reservation. If they do not have the internal structure to do this, then MIDC sets things up until they are able to do so. We will provide the training, or get the training for them, so that they can handle their own affairs. It takes time to plant a seed with the Housing Authority. Something that came out of this was an All Mission Indian Housing Authority. It took time, four years. Mr. Jerry Boisclair later came on board as our director and he's done a very nice job. You can imagine the difficulties some of you people have in your cities with the housing authority. You have all the problems. We had them because there was no one there to tell us what the next step was. We kept banging heads, rattling chains, and going to the Housing and Urban Development (HUD). Nevertheless, it took two years to implement the program. Just the other day, we finally screened our contractors and we got a bid. I think we will actually start our housing project building within 30 days. At least, I hope so. This is the word that we got. The last thing we had was the date we approved; our contractor came on board. HUD has funded an increment of 50 houses. These are scattered on the Saboba Reservation, Pala Reservation, Pauma Reservation, and Barona Reservation. We are working on another increment of 30 which will include those reservations that wish to participate in the Housing Authority. On our board this moment, we have a young man from the Rincon Reservation, Jack Turner, who is an architect. But he does a multitude of other jobs. We have another young man on the Pauma Indian Reservation, Ronnie Powval. One

of the things that should be mentioned here is that they are not just directors or managers. I don't know what we are sometimes; to tell you the truth, we're psychologists. We don't want to be because it's not our field. We're sociologists; we're welfare workers, and we're generalists because we're put in that position. We don't have that many people come in like Mrs. Dixon said. So we don't turn anyone away. Sometimes people come into her office simply wanting to talk and that's all, just talk, just to sit there, and they do. She does it, or they come into my office or Jerry's or even come into Mrs. Lofton's office and this is all they want. But we feel that we have performed a service for them. Another thing you should know is that we try to get funds for administrative purposes, but Jerry has worked for many months with no pay, like some of us. I think it shows the dedication we have to our various projects because we believe in these things. Some people go to work and if they don't get paid, they just quit and drop everything. We don't work that way. We sit in there until we get the job done, or try to anyway. One of the other things we are trying to implement on the reservation is an Overall Economic Development Profile (OEDP). These are the basic things that are needed in order to develop the reservation. We try to help the reservations. They tell us what they want. We sit down there with them and they set their priorities and their goals. We try to research every bit of the project that they want. We go into the feasibility of it and the possibility of succeeding, as well as all the bad things. We especially strive to overcome the bad things that could happen to it. So you're aware of it. You could say, well, you're selling us a bunch of goods, and of course, we sometimes dream of things that we think are going to work and they're completely within the scope of what we are able to do. These are the things we get into. We try to hustle programs and grants where they are available, then present them to the tribal council for approval or disapproval, or proceed into something else they hope to implement. Hopefully, we will try to get the other reservations in the southern area to participate in MIDC. This is the concept that we have established, planning areas. Let them determine their aims and objectives, their goals, and how they're going to solve their problems. We will help in any way we can. Thank you.

WORKSHOP II, PART B, FEBRUARY 26, 1972

Learning About Indians From Indians

Where Indians Live

This portion of the workshop was not recorded. The pictures that follow are graphic and speak for themselves. Two buses, with public address systems, were chartered for a class trip to four North County reservations: Rincon, La Jolla Campground, Pauma, and Pala Reservations.

Each bus had at least one resource person from each reservation to give enroute lectures over the public address system.

The schedule was as follows:

1. Rincon Reservation: Don Calac, Tribal Chairman
General Orientation for Class
Presentation by Tribal Council
2. La Jolla Reservation: Leonard Nelson, Tribal Chairman
Picnic at La Jolla Campground
Presentation by Tribal Chairman, Leonard Nelson; and Tribal Delegates, Henry Rodriguez and Robert Lofton
3. Pauma Reservation: Edward Calac, Tribal Chairman
Presentation by Tribal Leaders, Florence Lofton and Lorena Dixon, Pauma Community Hall: Self-Determination Project
4. Pala Reservation: King Freeman, Tribal Chairman
Headstart Program: Description and tour; Brenda Mojado, Coordinator;
All Mission Indian Housing Authority; Jack Turner, Director
Pala Tribal Hall Presentation; King Freeman, Tribal Chairman

The class returned to the County Department of Education at the end of the day for the conclusion of the workshop.

I THINK WE WILL WIN, I THINK THERE ARE
ENOUGH PEOPLE WHO WISH TO UNDERSTAND
THE INDIAN MIND, THAT WE ARE NOT GOING
TO HARM ANYONE, THAT WE ARE PEACEFUL
PEOPLE, WE ARE NOT AGGRESSIVE PEOPLE.
IN THIS LIES OUR STRENGTH AND FROM HERE
WE WILL PICK UP. I BELIEVE THAT WE WILL
SURVIVE, I STILL BELIEVE WE WILL SURVIVE.
THAT IS OUR DREAM.

An Indian Grandfather

*Pgs 194 thru 200 deleted because
it was composed of unreproducible pictures.*

194/201

REVIEWING THE CONFERENCE

A Summary Statement

Ken Martin (Assiniboin), Associate Professor
San Diego State University

What must emerge from conferences such as this is not an ordering of problems and possible solutions, but, rather, putting the basic problems into perspective and offering hints or help to the one person able to start the reform that is necessary. The classroom teacher is the person who must take the first step. The administration, then, would be in a better position to acknowledge an improvement in the teacher-student relationship and would then seek help from the Indian community. Thus educators would become more amenable to the Indians' situation.

The theme of this conclusion has been stated before. But, it is necessary to repeat it until it makes some impact. For the Indian child in today's school system, the educational experience is a cause of confusion and fear. Apathy is the means by which the Indian child seeks shelter from the educational experience. The basis for such a reaction lies in that fact that the child is caught in a conflict between cultures. On the one hand, there is the Indian heritage which stresses the community and harmony with nature. On the other hand there is the dominant society's mode of personal property, competition, and exploitation of nature.

Public education, for the most part, adheres to the non-Indian or "American" cultural precepts in its emphasis on formal and compartmentalized learning. Under native cultural conditions, education for the Indian was neither of these. Skills were taught by members of the family, often the grandparents, in everyday working situations. Learning depended on a rate initiated by the child himself. When placed in school, the Indian child is confronted with an artificial learning atmosphere in which time is t^h out for reading, arithmetic, etc.; there is no more or no

less time scheduled in the usual rule, regardless of interest or disinterest. In schools the rate of progress is determined at a state level rather than a pupil level.

Orientation to life is another area in which the culture conflict becomes apparent. In his native culture, the Indian did not prepare for a "job." Educational preparation was geared toward becoming a good "man" or "woman." In this sense, education was intermeshed with social life, family, and religion, since all of these are contributing factors to the Indian concept of "man" and "woman." The different expectations of education for White and Indian are apparent in this Indian view of learning, providing immediate skills and tools. In contrast to such a holistic approach the American schools are stressing speed in learning skills which will help in obtaining a future status job rather than in developing a concept of one's self. The human element is subordinated to task orientation.

As a corollary to the non-Indian task orientation, time orientation must also be considered. The world of a non-Indian child is one constantly moving toward some distant goal. The child is impressed with the fact that future success depends on hard work along the way. For Indian children, preparation for distant goals and future success has little meaning; he feels that will happen if he is a good person. Harmony with nature is to be pursued rather than wealth and status.

White and Indian cultures can be distinguished in yet another important area: sharing versus competition. Group attitudes toward these opposing values cause much of the misunderstanding between White teachers and their pupils.

Kinship and community form the basis of Indian life. As a result of this cultural condition, Indian children see nothing wrong in sharing whatever they have, be it materials or information. Because of this, they subject themselves to the greed and humiliation of their non-Indian peers. Little merit lies in boasting of talents or abilities to impress others with their superiority. This value of cooperation over competition results in another curious phenomenon for White teachers. According to Indian custom, it is impolite to profit from another's inabilities or to "show him ...". Thus, when one child has answered incorrectly, further

answers will, generally, not be forthcoming. From such cultural differences, misunderstanding often arises.

What the Indian finds stressed in the school system are values such as aggressiveness, competition, personal gain, verbal ability, and agility. Such values are completely foreign to the Indian's culture. In his home, the Indian child lives in an adult world of reality: he learns by listening and observing. Under the influence of such upbringing, it isn't easy to respond to discussion questions unless specifically asked. When asked, the Indian child is amazed at the unrelated child atmosphere of "Dick and Jane," and he is sometimes reluctant to respond to such abstraction. Verbalizing is not stressed in Indian homes to the degree it is stressed in White homes. In many Indian homes, the parents speak the Indian language. Teachers often are misled by thinking the structure of Indian language is the same as the structure of the European languages. It is not. One word in Indian may mean a whole sentence in English, three words a whole paragraph. The Indian child learns what a word means in his own conceptual ability at whatever age he may be. This is important because isolated words such as "is" have no meaning. There is nothing the Indian child experiences that goes around "ising." Indian children develop conceptually to a greater degree than White children, but this is not the area of emphasis in most educational situations. Little open criticism or disagreement will be put forth by an Indian; his reactions are usually of a more subtle nature and, therefore, are often overlooked. What can emerge is a picture of lack of concern and dullness.

In view of these fundamental cultural clashes, the White teacher of Indian pupils is indeed faced with a difficult task. However, by maintaining a proper attitude, meaningful progress can be made. The most important tools for a teacher to possess are an open mind, sensitivity, a willingness to learn and a capacity for appreciation. The task of the teacher should be to build on the cultural foundation obtained in the Indian home. Destroying that basis by rejecting old values and introducing new ones causes the Indian child great difficulty in adjusting and increases the likelihood of scholastic failure. A negative self-concept is too prevalent; no positiveness of the Indian contributions has been

stressed. Negative concepts produce a sense of inferiority and frustration in the Indian child. If this sense of inferiority and frustration does not result in hostile behavior and complete withdrawal, it must be absorbed within the individual. This furthers the cultural gap between the White and the Indian. Inclusion of culture in the educational process raises self-respect and opens the way for further progress. Language should be a part of the cultural curriculum because teaching it is a good method of breaking down barriers between teacher and pupil. The lessons should be a two-way street with the teacher learning the native tongue from his students as he teaches them English. The mistakes of the teacher will reduce the tension and flatter the self-esteem of the students—all in all providing a much healthier atmosphere for everyone concerned.

A non-Indian teacher of Indian children must consider the Indian's family and the community at all times. One of the major problems in Indian education is the destruction of family ties as the children through the educational system move away from the parents. As the grandparents and parents are invaluable for the continuance of tribal heritage, so should the children serve similar roles in transmitting the ways of changing modern world to their families. Inclusion of families in the educational process can only help rather than hinder Indian adjustment to a level satisfactory to him in present society.

The heritage of the American Indian is becoming a more difficult thing to hold, even for the Indian himself as the older members die, taking their traditions with them. But appreciation of the Indian heritage should not be strictly confined to Indians; such knowledge is important for all of society and should be included in the total educational system of this country.

APPENDICES - Workshop I

- A. Letter to Mr. Marshall**
- B. Proposal for Funding Under Provisions of Johnson-O'Malley Act**
- C. Project Evaluation Form**
- D. Announcement to CIEA**
- E. Letter of Acceptance**
- F. Campus Advertisement**
- G. News Release**
- H. Fall Program**
- I. Conference Attendees**
- J. Indian Resource People**
- K. Fall Class Roster**
- L. Fall Conference Questionnaire and Results**

APPENDIX A

**Letter to Mr. Marshall
Special Consultant, American Indian Education
California State Department of Education**

C O P Y

14316 High Valley Road
Poway CA 92064
June 25, 1971

Mr. Mahlon Marshall, Special Consultant
American Indian Education
State Department of Education
Bureau of Elementary and Secondary Education
721 Capitol Mall, Room 444
Sacramento, California 95814

Dear Mr. Marshall:

You will find enclosed an application submitted under the Johnson-O'Malley Act for a Workshop and Conference on Indian Education.

Indian children will be the ultimate beneficiaries, as the intended purpose of the program is to provide experiences for their teachers through workshop and conference participation. In drawing upon the expertise of Indian Workshop and Conference members, opportunities will multiply to better prepare teachers of our indian pupils.

A three-day workshop is planned for October 1971 with a continuation of follow-up in Phase II during February 1972. Both Phases I and II may be taken for college credit of one unit each. Application has been made through San Diego State College Extension with approval for Phase I credit, and Phase II is forthcoming.

Dr. M. Ted Dixon, San Diego County Schools Superintendent, has been most supportive of our proposal development. As a result, Dr. Glen Pierson, Director of Pupil Personnel; and Dr. Jerry Lawson, Guidance Coordinator, have been assigned to assist CIEA in coordinating the program and providing some services through the County Education Department. Teachers in San Diego, Riverside, and Imperial Counties will be contacted through the County Education Department, with special interest in districts where Indian children live and attend school.

Because of Indian parental concern for their children's education, the California Indian Education Association felt that this proposal must be developed with total Indian commitment and involvement, which it was.

In the event additional information is needed, please feel free to call me.

Sincerely yours,

L. Michael Axford, Chairman
CIEA Area 7, San Diego

APPENDIX B

**Proposal for Funding
Under Provisions of Johnson-O'Malley Act**



**DEPARTMENT OF EDUCATION
SAN DIEGO COUNTY**

6401 LINDA VISTA ROAD SAN DIEGO CA 92111 • AREA CODE 714 TEL. 278-6400

M. TED DIXON
SUPERINTENDENT OF SCHOOLS

Application for Funding under Provisions of the
Johnson O'Malley Act for Indians

**FIFTH ANNUAL
WORKSHOP AND CONFERENCE ON INDIAN EDUCATION**

To: Dr. Mitchell Voydat, Chief
Bureau of Elementary and Secondary Education
California State Department of Education
721 Capitol Mall
Sacramento CA 95814

Submitted by
M. Ted Dixon, Superintendent of Schools
Department of Education, San Diego County
6401 Linda Vista Road, San Diego CA 92111

September 2, 1971

APPENDIX C

Evaluation Form

PROJECT _____ HUBER _____ LOCATION _____ OTHERS _____
 EDUCATIONAL AGENCY _____ DIRECTOR _____
 3. DATE PROJECT STARTED? _____ ENDED? _____
 4. NUMBER OF CERTIFIED PERSONNEL? _____ CLASSIFIED? _____ OTHERS? _____
 5. HOW MANY PARTICIPANTS STARTED? _____ FINISHED? _____ BRO-DROUFS? _____ ADA? _____
 6. _____

FIVE MAIN OBJECTIVES	ACHIEVED?	HOR?
A		
B		
C		
D		
E		

7. How many Indian participants were affected by the program? _____ Number Indians in Target area _____
 8. Were the Indian people in the community involved in the initial planning? _____ Tribal Affiliation? _____
 9. How was the program administered? _____ Indians? _____ Others? _____
 10. What was the cost of the Indian educational project or program? _____ Over? _____
 11. How was the money budgeted? _____ Amount of Indian Funds _____ How many? _____
 12. Did the program involve Indian teachers? _____ Indian Aide or Consultants? _____
 13. How were the Indian participants compensated? _____
 14. Did the program supplant or overlap a present program in the State? _____
 15. If yes to the above, explain. _____
 16. Did the project follow Johnson O'Malley or other applicable federal guidelines? _____
 17. Strength of Project _____
 17.1 _____
 17.2 _____
 17.3 _____
 17.4 _____
 17.5 _____
 17.6 _____
 17.7 _____
 18. Weakness of Project _____
 18.1 _____
 18.2 _____
 18.3 _____
 18.4 _____
 18.5 _____
 19. Recommendations _____

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APPENDIX D

Announcement to CIEA



California Indian Education Association, Inc.

Dear Friends and Members of
California Indian Education Association,

Make plans now to attend and take an active part in the Fifth Annual Workshop In American Indian Education. Area 7 of C. I. E. A. is proud to host this important event in conjunction with the State meeting of the California Indian Education Association.

You are invited to come and enjoy beautiful San Diego and its many attractions and ideal weather. The three-day workshop on the campus of San Diego State College will be packed with talks, forums, recreation, and displays of Indian Culture.

The San Diego State College N. A. S. A. chapter will sponsor a campus wide "Indian Cultural Week" from October 4 - 11. Renowned Indian artists will display their work and there will be an outstanding exhibit on campus loaned through the cooperation of the Museum of Man located in San Diego.

SAVE THESE IMPORTANT DATES - Fri, Oct. 8; Sat, Oct. 9; Sun, Oct. 10.

C. I. E. A. STATE CONFERENCE AND FIFTH ANNUAL WORKSHOP

CONFERENCE REGISTRATION FEE: \$2.00
REGISTRATION FEE FOR ONE UNIT UNDERGRADUATE OR
GRADUATE CREDIT (IF DESIRED): \$19.00

For additional information write or call:

Morgan Otis, State President of C. I. E. A.
Ethnic Studies Dept. Sacramento State College
a.c. 916 454-6645

L. Michael Axford, Chairman of Area 7, C. I. E. A.
14316 High Valley Road
Poway CA 92064
a.c. 714 748-4265

John C. Rouillard, Indian Coordinator
San Diego State College
5402 College Avenue
San Diego CA 92115
a.c. 714 286-6936

APPENDIX E

Letter of Acceptance to Participants

San Diego State College
San Diego, California 92115

February 7, 1972

Dear Participant:

We are delighted to receive your acceptance to be a Participant in the American Indian Education Workshop. (In response to some questions, this Workshop is the one being sponsored jointly by CIEA, Area 7, San Diego State College and San Diego County Department of Education).

An honorarium will be paid to the participants according to the following schedule:

Sat. Feb. 19, 1972 - \$25.00

Sat. Feb. 26, 1972 - \$25.00

Each Participant will be reimbursed for travel expenses at the rate of 10¢ per mile. Each Participant will also be reimbursed \$2.00 for lunch.

Those of you who will be Participants on Sat. Feb. 26, will need to bring your own box lunch since we are scheduled to have a picnic that day during the bus tour.

Three items are enclosed with this letter: 1) the flyer that went to all 250 schools in San Diego County 2) schedule of the day that you participate, and 3) maps of San Diego showing how to reach the San Diego County Education Building.

Those of you who are Participants on Saturday, February 19, please plan to lunch together.

If you have any questions please call Gwen Cooper (286-5218) or John Rouillard (286-6991).

Sincerely,
The Steering Committee

APPENDIX F

Campus Advertisement

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Sponsored by Area 7 California Indian Education Association in cooperation with
San Diego Museum of Man and Department of Education, San Diego County
San Diego State College Extension and Department of Education, San Diego County

ACKNOWLEDGMENTS

San Diego Museum of Man
Indian Artifacts

Participating Artists

Bobby Freeman
Carl Garman
F. Bruce Lubbo, Sr.
Jesus B. Lucero
Dora Rodgers
Evelyn Tetan

Artifacts Displays

Wayne Lankamp

Projectionist

Steve Stallings

Conference Steering Committee

L. Michael Asford
Frank Begay
Lorena Dixon
Florence Lofton
Robert Lofton
Dr. Gwen Cooper
John Rauillard

**San Diego State College Cultural Arts Board
Native American Students Association**

Art Direction and Graphics
Roy Cook

CONFERENCE AND WORKSHOP SCHEDULE

- GOALS** -
- define and outline needs of California Indian education to participants
 - assess current status of projects implemented over the past four years in Indian education
 - stimulate positive commitment for action from participants on behalf of achieving stated Indian education goals
 - provide opportunities for broadened awareness through experiential learning
 - stress importance of universal awareness of a viable Indian culture which makes Native Americans heritage a source of pride for Indian children everywhere
 - provide continuation of opportunities for the participants' further development

FRIDAY, OCTOBER 8, 1971

- 5:00 - 6:00 p.m. **REGISTRATION:** Education Building, 178-A
- 6:00 - 7:00 p.m. **Orientation for Extension Credit Enrollees:**
Education Building, 178-A
- 7:00 - 9:00 p.m. **DR. GWEN COOPER**
GENERAL SESSION I: Casa Real, Aztec Center
- Presiding
L. MICHAEL AXFORD
Chairman, Area 7, California Indian
Education Association
- Luiseno Greeting
THERMAN MCCORMICK
Introduction of Steering Committee
- Welcome and Opening Remarks
DR. M. TED DIXON
Superintendent of Schools
Department of Education, San Diego County
Address
- TIMM WILLIAMS
Executive Director, Indian Assistance
Program, Office of the Governor, State of California
- 9:00 p.m. - 10:00 p.m. **Orientation for Discussion Groups**

SATURDAY, OCTOBER 9, 1971

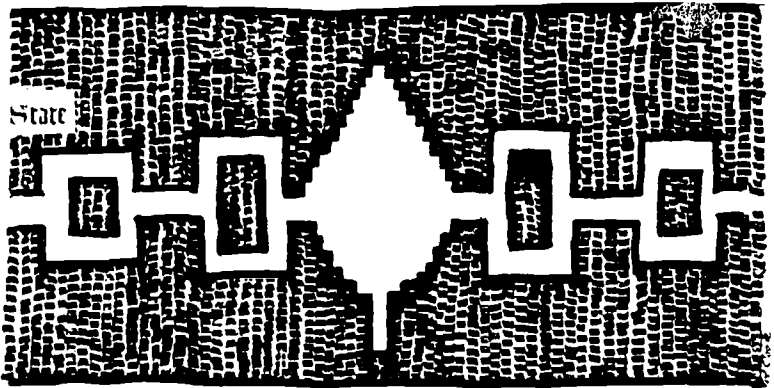
- (Arts and Crafts Exhibit on Display All Day Saturday
in Casa Real, Love Library, and Aztec Book Store)
- 8:00 - 9:00 a.m. **REGISTRATION:** Aztec Center
- 9:00 - 10:30 a.m. **BREAKFAST:** Dining Commons, Campus
- GENERAL SESSION II:** Casa Real, Aztec Center
- Presiding
MORGAN OTIS
President, California Indian Education Association

- Welcoming Remarks
DR. ERNEST O'BYRNE
Vice President for Administration
San Diego State College
- Slide Presentation
DANIEL BOMBERRY
Director, Owens Valley Indian Education Center
- Remarks
DR. WILLIAM DAE
Consultant, Indian Education
California State Department of Education
- Seminar Meetings: To Be Assigned**
- 10:30 a.m. - 12:30 p.m. **LUNCH:** Dining Commons, Campus
- 12:30 - 1:30 p.m. **Seminar Meetings: To Be Assigned**
- 1:30 - 3:30 p.m. **GENERAL SESSION III:** Casa Real, Aztec Center
- 3:45 - 5:30 p.m. Panel by Seminar Leaders
- 5:30 - 6:30 p.m. **DINNER:** Dining Commons, Campus
- 6:30 - 7:00 p.m. **Exhibits, Arts and Crafts, Educational Materials**
- 7:00 - 8:00 p.m. **GENERAL SESSION IV:** Montezuma Hall, Aztec Center
- Speaker
WILL ANTELL
President, National Indian Education Association
- Indian Singing and Dancing
- Performers
PACIFIC COAST INDIAN CLUB and
UCLA INDIAN DANCE GROUP
- Round Dancing (for all)
- 8:00 - 9:00 p.m.
- 9:00 - 12:00 p.m.
- SUNDAY, OCTOBER 10, 1971**
- 8:00 - 9:00 a.m. **BREAKFAST:** Dining Commons, Campus
- 9:00 - 12:00 noon **Evaluation Session for Extension Credit (required of all enrollees):** Education Building, 178-A
- 10:00 - 12:00 noon **CIEA General Session Followed by Board of Directors Meeting:** Casa Real, Aztec Center

EXTENSION

San Diego State

FALL 1971
EXTENSION
COURSE



WORKSHOP IN AMERICAN INDIAN EDUCATION -- offered in cooperation with the Dept. of Education, San Diego County (M.Ted Dixon, Superintendent)

Emphasis will be on contemporary problems and their resolutions with special attention given to public school problems and their resolutions, including public school relations with American Indian families in the community. Workshop is designed for elementary school, secondary school, and community college teachers. Class members will have the opportunity to participate in Native American cultural activities as part of this workshop.

A follow-up workshop is planned for the spring semester with a one-day seminar followed by a one-day field trip to county reservations, tentatively scheduled for February 19 & 26, 1972. (One unit credit)

American Indian educators of note, various members of the California Indian Education Association, and members of the reservation and urban communities will participate in the workshop as lecturers and panelists.

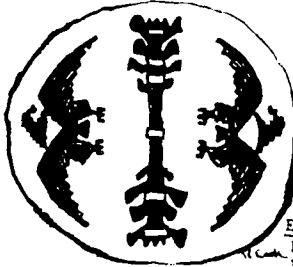
Major presentations will be made to the entire assembly. Small group discussions will be held and these will be facilitated by Native Americans covering the subjects outlined above. Cultural activities of Native American Cultural Week will be incorporated where possible as part of the overall program.

The following books will be required reading:

- TEXTBOOKS AND THE AMERICAN INDIAN by the American Indian Historical Society
- OUR BROTHER'S KEEPER by Edgar Cahn (paperback)
- NATIVE AMERICANS OF CALIFORNIA AND NEVADA by Jack D. Forbes
- CALIFORNIA INDIAN EDUCATION: Report of the Third All-Indian Statewide Conference on California Indian Education (1969).

These books will be made available to workshop members through the California Indian Education Association.

Participants will be asked to state what their expectations are at the beginning of the workshop. They will also be asked to write an evaluation indicating in what way their frames of reference have been influenced and how they see themselves contributing to the resolving of problems in Indian education, as a result of their participation.



INSTRUCTOR: Gwen Cooper, Ed.D., Associate Professor, Department of Education, San Diego State University, assigned to the counseling office at San Diego State.

MEETINGS: 6:00 to 10:00 p.m. Friday, October 8;
9:00 a.m. to 5:00 p.m. and 7:00-10:00 p.m. Sat. Oct. 9
and: 9:00 a.m. to 12:00 noon Sunday, October 10, 1971

LOCATION: Room 178A, Education Building, San Diego State

REGISTRATION FEE: \$19.00 (payable by Oct. 8, 1971) or
Course Credit only* \$24.00 (payable by Oct. 9, 1971--includes \$5.00
late registration fee)

EXTENSION COURSE:
Education X-126 Workshop in Secondary Education, Ser.#0451
Education X-135 Workshop in Elementary Education, Ser.#0452

CREDIT: One Unit (upper division)

FOR FURTHER INFORMATION:
Call John Rouillard, Indian
Coordinator, SDSC, at 286-6936.

APPENDIX G

News Release

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NEWS RELEASE

IMMEDIATE RELEASE

September 20, 1971

The Fifth Annual State Workshop and Conference on Indian Education will be held at San Diego State College in the Aztec Center on October 8, 9, 10. This year's Conference is concerned specifically with the identification and critical assessment of educational needs of California Indian children in Elementary and Secondary schools.

Workshop and Conference sessions will seek to:

1. Assess the current status of projects implemented over the past four years in Indian Education.
2. Stimulate a positive commitment for action Workshop participants on behalf of achieving stated Indian education goals.
3. Provide opportunities for broadened awareness through experiential learning.
4. Stress the importance of a universal awareness of a viable Indian culture which make Native American's heritage a source of pride for Indian children everywhere.
5. Provide a continuation of opportunities for the participants further development.
6. Define and outline the needs of California Indian education to Workshop participants.

An upper and lower division unit of credit in Education will be offered through San Diego State College Extension for those wishing College credit.

Indian Arts and crafts will be on display during the Indian week preceding the workshop. A display from the Museum of Man and products of local Indian talent will be shown.

Saturday night will feature authentic Indian dances by various tribal groups. Public is invited.

The Keynote speaker hopefully will be one of the Democratic presidential aspirants and possibly we will have a renowned Indian leader, also, as a speaker.

This Conference is being sponsored by the California Indian Education Association, S.D. County Department of Education and S.D. College Extension Department . . .

FURTHER INFORMATION: J. Rouillard, C.I.E.A., 286-6936; L. M. Axford, C.I.E.A., 748-4265; Dr. Pierson, County Education, 278-6400.

California Indian Education Association
AREA-7, SAN DIEGO, CALIFORNIA



APPENDIX H

Fall Program

SCHEDULE FOR WORKSHOP AND CONFERENCE
Phase I

Friday, October 8, 1971

5:00 - 6:00 Registration
6:00 - 10:00 General Session I
Speaker:
Place:

Saturday, October 9, 1971

8:00 - 9:00 Registration
9:00 General Session II
Presiding: President Morgan Otis, CIEA
Welcoming Address: President _____ San Diego State
College

Speaker: _____
10:30 am Seminar Meetings
12:30 pm Lunch
1:30 pm Seminar Meetings
3:45 pm General Session III

Seminar Reports

5:30 pm Dinner, Campus Dining Room
6:30 pm Exhibits - Arts and Crafts, Educational Materials
including Dancers.
7:00 pm General Session IV
Renowned Indian Speaker _____
9:30 pm Entertainment
California Indian Dancers (open to public)

Sunday, October 10, 1971

8:00 am Breakfast
8:00 am Teachers Meeting for Evaluation and Discussion
CIEA Board of Directors Meeting
Indian Youth Group Meeting

I. GOAL STATEMENTS

1. To define and outline the needs of California Indian education to workshop participants.
2. To assess the current status of projects implemented over the past four years in Indian education.
3. To stimulate a positive commitment for action from the workshop participants on behalf of achieving stated Indian education goals.
4. To provide opportunities for broadened awareness through experiential learning.
5. To stress the importance of a universal awareness of a viable Indian culture which makes Native Americans' heritage a source of pride for Indian children everywhere.
6. To provide a continuation of opportunities for the participants' further development.

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II. PROGRAM OBJECTIVE STATEMENTS

1. MASTER NEW SUBJECT MATTER

Initially some assessment of entering attitudes and knowledge regarding American Indians would be determined. Teachers usually have little or virtually no educational background concerning American Indians and their cultures. Traditionally, this area is not a part of the regular teacher preparation program. Yet, many teachers will teach about Native Americans with an inadequate foundation, understanding, and empathy.

2. IMPLEMENTATION OF NEW SUBJECT MATTER

After gaining some awareness and appreciation of new subject matter with careful attention to implementation, it would follow that motivated and confident teachers could teach more effectively and with greater sensitivity both the Indian students in their classes as well as about Native Americans in general. Parents of Indian children could be asked to assist in the introduction of new materials and act as resource persons where it specifically emphasized their culture group.

3. FORMULATE LONG-RANGE AND SHORT-TERM GOALS

Individual initiative in developing additional areas of interest related to American Indians will be encouraged since involvement and commitment on a personal basis in formulating goals usually result in positive motivation for the teacher. In discussion sessions participants and teachers may jointly develop some goals with measurable criteria for evaluation. Initial evaluative criteria would be as follows:

- a. Record the expectations of participants on entering the workshop.
- b. Compile evaluations of the workshop participants
 1. expectations anticipated
 2. expectations achieved or surpassed
 3. reasons for not achieving certain expectations
 4. ways in which attitudes, knowledge, skills, and relationships have changed

4. PERCEIVE THE IMPORTANCE OF INDIAN EDUCATION AS A KEY TO IMPROVING TEACHING EFFECTIVENESS

The workshop will aim toward providing educational enrichment and insights to enhance the participants' awareness and effectiveness in teaching Indian children. A later evaluation will follow during the year to assess the desired changes of teachers in working with Indian youngsters.

5. IMPROVEMENT OF THE AMERICAN INDIAN'S IMAGE AMONG SCHOOL TEACHERS

Basic to the success of Indian education for school teachers will be the concerted effort to build a positive image throughout the workshop, conference, and follow-up activities. It is important for the non-Indian to develop a positive image of American Indians. Equally significant is the improvement of a self-image by the Indian child himself through an affirmative reinforcement from a culturally sensitive teacher. The problem of a negative image arises from the historical inaccuracies and stereotyping from the past still existing today.

III. PROGRAM DESCRIPTION

The Indian Educational Workshop and Conference will be completed in two phases.

PHASE I:

This will consist of a three-day Workshop and Conference which will be held on the San Diego State College campus on October 8, 9, and 10, 1971. During the initial phase, participants will have an opportunity to hear prominent Indian educators and leaders describe Indian cultures and heritage, outline major educational goals, and become aware of serious existing problems which confront Indian children today. Special attention will focus on critical areas of learning subject matter so vital to later life.

- A. During the Workshop, teachers will meet with Indian leaders in seminar groups appropriate to their respective grade levels. Here they will learn by participation in discussions with attention directed to critical educational areas in elementary and secondary curricula. A portion of the seminar will be devoted to exploring specific and general problems of learning by Indian children. Concern will be directed toward finding solutions which can be utilized by all participating. Finally, reports from various seminar groups will be given before the assembled Workshop participants in order to share with others the identification and solutions to problems and misunderstandings which have limited good learning situations in school districts where Indian children attend.
- B. Updated materials will be developed during the course of Workshop activities which teachers can use in their classroom teaching. One of the underlying purposes of this segment of the program is directed toward dispelling misconceptions, gaining appreciations as well as some commitment to improving the teaching for Indian youngsters.

PHASE II:

The second phase of the program is divided into two parts with scheduling set for February 19 and 26, 1972 on consecutive Saturdays.

Part 1 will involve participating educators in a "grassroots" level of investigation of San Diego County reservation life. During the first portion a person-to-person dialogue will allow teachers to gain a first-hand awareness of the Indian hope and desire for the education of their children through direct communication with community leaders.

Part 2 will consist of a lecture tour of reservation areas in San Diego County. The purpose is to provide non-Indian teachers with better insight into the life and controlling influences that affect Indian people, especially children in their everyday lives. With this experience it is anticipated each teacher will have a new awareness and perspective of the cultural duality which is the Indian way of life.

As an overall goal teachers will relate and be sensitive to the needs of Indian children.

IV. EVALUATIVE CRITERIA

Evaluative information will be collected from participants prior to and following each phase of the Workshop program in order to have data which can be utilized in constructing a "before and after" profile of teachers. Such data will provide material for comparative purposes in providing a detailed overall picture of whether desired changes occurred from direct Workshop participation by teachers.

The measuring instruments will be carefully developed multiple choice questionnaires assessing teachers' previous knowledge, ethnocentrism, and some basic attitudes with respect to American Indians. Following from the initial questionnaires, by comparing profiles, the growth factor of teachers will be determined. An analysis of data will be done by CIEA staff members to provide some measure of the program's validity. Teachers will be asked to evaluate the overall program by a brief but critical evaluation of course content and Workshop procedures for use in subsequent workshops for Indian education.

V. WORKSHOP BUDGET

PHASE I - Budget Account

190	Workshop and Conference Announcements and Mailing to Indian Communities	\$ 100.00
240	Publication and Distribution of Workshop and Conference Report	2,000.00
290	Consultants Fee 60 Reactors and Discussion Leaders @ \$50 each	3,000.00
	Travel Expenses for Consultants	3,075.00*
	Rooms for Workshop Consultants	960.00*
292	Miscellaneous Expenses	120.00
900	Food Service for Workshop Consultants	669.60*
1250	Facility Rental Fee, Aztec Center	200.00
	<u>Subtotal - Phase I</u>	<u>10,124.60</u>

PHASE II - Budget Account

212	Supervisor/Coordinator Fee for Parts 1 and 2	\$ 100.00
220	Assistants, two @ \$50 each	100.00
291	Supplies - Educational Materials	50.00
500	Transportation Rental Costs for Bus, Part 2 only	200.00
1100	Community Services 7 Indian Community Leaders as Panelists	350.00
1250	Building Rental Fee for Phase II	50.00
	<u>Subtotal - Phase II</u>	<u>850.00</u>
	<u>Total - Phases I and II</u>	<u>\$ 10,974.60</u>
	Administrative Fee - 8%	878.00
	<u>Grand Total</u>	<u>\$ 11,852.60</u>

*See Detail Sheet attached

APPENDIX I

Conference Attendees

CONFERENCE APPENDECS

Adams, Delmar	Deserly, Lannic	Livingston, Richard
Adams, Gus	Devers, Claude	Lofton, Florence
Adamson, Wanda	Deworskin, Sheila	Lofton, Geneva
Anderson, Vicki	Dionenber, Kathryn	Lofton, Robert
Andreassen, John P.	Dixon, Juanita S.	Lomayesva, Dwight
Angal, Marc	Dixon, Lorena	Lomayesva, Hattie K.
Anton, Rick .	Dixon, Patricia	Long, Harry
Archambeau, Lance	du Vaulle, Beth	MacQueen, Joan
Archulcta, Helen	Effman, George	Magers, Merleen
Axford, Corey	Eldridge, Joe	Majel, Corinne
Axford, Mike	Fahrkoph, James G.	Majel, Romelle
Baldy, Elton	Fall, Janet	Manlove, Gladys M.
Banister, Patricia J.	Fandry, Sandra	Martin, Ken
Barosso, Joe	Folsom, Stanley	Mason, Gary
Barrett, Florence	Forbes, Jack D.	Maxey, Frances
Bejay, Frank G.	Foster, Rita	McClintock, William
Benedict, Julie	Fracaroli, Maria R.	McCormick, Therman E.
Benner, Loretta	Fragasso, Anne	McGovern, Lois
Beresford, Jessie	Galloway, Anne	McLovie, John
Black, Charles W.	Galloway, Earl	Miller, Roger W.
Black, Joy	Garcia, Barbara	Miranda, Laura
Black, Kay	Gorman, Carl W.	Morris, Chris
Black, Ridge	Gross, Tim	Mulanix, Agnes
Boisclair, Jerry Jr.	Hailstone, Vivien	Nelford, Bob
Bomberry, Daniel	Hampton, Ruth	Nelson, Nadcane H.
Bowen, Carol Y.	Havatone, Harold	Nelson, Patricia
Bowles, Julie	Heisdorf, Bob	Nephew, Allen L.
Brashers, Kershin	Hill, Art	North, Woehsa Cloud
Brightenburg, Virginia	Hill, Barbara	Nuñez, Anne
Brittian, Delores Ann	Hoefler, Lenore	Pagaling, Manuel
Bussell, Anita	Holquin, R. C.	Parker, David C.
Calac, Amelia S.	Holley, Margaret B.	Paya, Angie
Calac, Don	Huddleston, Dean	Peregoy, Bob
Calac, Matt	Hudson, Adeline F.	Pierson, Glen
Campbell, Joy	Hughes, Clyde	Pinicham, Ron
Canizales, Frank	Hughes, Viola E.	Poncho, C. R.
Carares, Carol	Hunt, Lorna	Poneho, JoAnn
Carlson, Jere	Johnson, Richard F.	Powell, Anita Day
Carpenter, Ilene	Jordan, Mary Ellen	Potts, Mrs. Leslie E.
Carrillo, Loleta	Keller, Marcella	Prieto, Pat
Chang, Sing Chong	Kiar, Berta	Purley, Anthony
Chavez, Ruth	Lankamp, Wayne	Rambeau, Laura
Clause, Sharon F.	Lavato, Illace M.	Reece, Cleo
Comstock, Herbert L.	LeBeau, Kathy	Risling, Barbara P.
Cook, Roy	Lee, Frank J.	Roberts, Patricia
Cupples, Sue	Lee, Myrra	Roccoforte, Vito J.
Dae, Dr. William	Lee, Phyllis A.	Rodriguez, Henry N.
Denney, Leonard A.	Lewis, Freeman R.	Rouillard, John C.
Denver, Tilford	Lewis, James O.	Rowell, Lonnie

Rubalcaba, Mario
Schmidt, Mrs. Arthur
Scott, Rick
Scott, Troy
Searl, Mary Rita
Secman, Violet L.
Shaw, Jean
Six, Sue
Smith, Candi
Spaulding, James Q.
Spaulding, Sandra Lakota
Spiller, Virginia
Stallings, Steven L. A.
Starious, Bill
Stehle, Marvin
St. Marie, John W.
Strickland, Sue Greenleaf
Strom, Patricia
Subish, Mabel
Suley, Carol Joan
Tannheimer, Louise
Terry, James
Thacker, Robert
Thorpe, Grace
Toler, Welda L.
Trigger, Anita P.
Tusson, Mabel
Vail, Sandra S.
Valenzuela, Charlene
Vilhauer, Helen E.
Voeltz, Modene M.
Wallin, Kenneth B.
Walsh, Eileen M.
Waltman, June
Webb, Wayne E.
Weishaupt, Jayne
Wells, Karen
Whaley, Glorianna Y.
White, Margaret
Wichlidal, Jo
Wood, Leola
Wooten, Sally B.
Worthington, Doris
Worthington, William
Zatareas, Pat
Zeiss, Ron

APPENDIX J

Indian Resource People

INDIAN WORKSHOP RESOURCE PEOPLE

October 8-10, 1971

Gus Adams
20875 Valley Green Drive #24
Cupertino CA 95014

Will Antell
1605 West Pine Street
Stillwater MN 55082

Joe Barosso
Stev. Box 228, U. C. S. C.
Santa Cruz CA 95060

Frank Begay
625 24th Street
National City CA 92050

Kay Black
708 Mills Avenue
Modesto CA 95350

Jerry Boisclair, Jr.
P. O. Box F-83
Pala CA 92059

Daniel Bomberry
P. O. Box 1648
Bishop CA 93514

Carol Y. Bowen
10709 Rossho Avenue
Riverside CA 92505

Jessie Beresford
212 S. Juniper Street
Escondido CA 92025

Samuel Brown
P. O. Box 108
Lakeside CA 92040

Amelia S. Calac
Box 421
Pauma Valley CA 92061

Matthew L. Calac
Box 421
Pauma Valley CA 92061

Frank M. Canizales
1923 E. 8th Street
Davis CA 95616

Claude Devers
Star Route
Pala CA 92059

Juanita L. Dixon
P. O. Box 224
Pauma Valley CA 92061

Lorena L. Dixon
P. O. Box 224
Pauma Valley CA 92061

Patricia Ann Dixon
5139 Clairemont Mesa Blvd., #207E
San Diego CA 92117

Rita Foster
5090 College Avenue #7
San Diego CA 92115

Carl Gorman
619 Pole Line Road, #264
Davis CA 95616

Vivien R. Hailstone
P. O. Box 7
Hoopa CA 95546

Marilyn Halpern
8425 Sugarman Drive
La Jolla CA 92037

Margaret B. Holley
1602 W. Acacia, Space #55
Hemet CA 92343

Dick Johnson
1610 14th Street
Sanger CA 93617

Wayne Lankamp
2998 Kobe Drive
San Diego CA 92123

Indian Workshop Resource People

Page 2

Phyllis Lee
1231 F Street
Davis CA 95616

Richard Livingston, Jr.
Rt. 1, Box 2130
Davis CA 95616

Geneva Lofton
662 E. El Norte Parkway
Escondido CA 92025

Romelle Majel
662 E. El Norte Parkway
Escondido CA 92025

Ken Martin
633 M Street
Davis CA 95616

Max C. Mazzetti, Mr. & Mrs.
Rincon Road
Box 35
Valley Center CA 92082

Charles Myers
Kiva Lodge
Sherman Indian High School
Riverside CA 92507

Louise Myers
3855 41st Street
San Diego CA 92105

Therman McCormick
P. O. Box 212
Pauma Valley CA 92061

Woesha C. North
12610 Page Mill Road
Los Altos Hills CA 94022

Anthony F. Purley
University of California
3221 Campbell Hall
Los Angeles CA 90024

David Risling
2403 Catalina Drive
Davis CA 95616

Henry N. Rodriguez
P. O. Box 281
Pauma Valley CA 92061

Steven Stallings
c/o John Rouillard
Indian Coordinator
Californis State University, San Diego
5402 College Avenue
San Diego CA 92115

Marilynn Stephens
2204 Palisades #2
Modesto CA 95351

Mabel Subish
P. O. Box 774
Valley Center CA 92082

Karen Wells
209 4th Street #B
Seal Beach CA 90740

APPENDIX K

Fall Class Roster

SAN DIEGO STATE EXTENSION CLASS ROSTER

AMERICAN INDIAN EDUCATION WORKSHOP - FALL 1971

SECONDARY EDUCATION

1. Vicki Anderson
2. Charles Wm. Black
3. Gerard O. Boisclair
4. Edward B. Brockman
5. Jeanne C. Campbell
6. Sing Chong Chang
7. Sharon F. Clause
8. Herbert L. Comstock
9. George Roy Cook
10. Sheila F. Dewdskin
11. James G. Fahrnkopf
12. Georianna Geerds
13. Frances Hancock
14. Lee Myrra Lenore
15. Gladys M. Manlove
16. Lois Ann McGovern
17. Phil M. Mehas
18. Rosemary A. Nachman
19. Robert M. Peregoy
20. John Wm. St. Marie
21. Robert H. Thacker
22. Helen E. Vilhauer
23. Kenneth B. Walling
24. Wayne E. Webb

PRIMARY EDUCATION

1. Marc L. Angel
2. Patricia J. Banister
3. Joy A. Black
4. Norman R. Black
5. Julia E. Bowles
6. Kerstin B. Brashers
7. Dennis C. Broderick
8. Joy Diane Campbell
9. Jere Ann Carlson
10. Carol Dee Casares
11. Kathryn M. Dronenburg
12. Janet M. Fall
13. Maria R. Fracaroli
14. Lorna L. Hunt
15. Mary Ellen Jordan
16. Berta Kiar
17. Kathy Ann Lebeau
18. Hattie L. Lonayesva
19. Dorothy J. MacQueen
20. Merleen J. Magers
21. Roger W. Miller
22. Vita J. Roccoforte
23. Mary Rita Searl
24. Sandra L. Spaulding
25. James Q. Spaulding
26. Marvin M. Stehle
27. Sue G. Strickland
28. Welda L. Toler
29. Eileen M. Walsh
30. Sally B. Wooten
31. Sandra S. Vail

APPENDIX L

Fall Conference Questionnaire and Results

CONFERENCE QUESTIONNAIRE

A questionnaire was given to all people attending the Conference and Workshop. The pre-Conference questions were as follows:

1. What is your occupation or position? (Tribal Official, Classroom Teacher, Homemaker, Student, etc.?)
2. Do you have contact with Indians in your work?
3. Are you Indian?
4. If you teach, where do you teach?
5. What grades do you teach or what position do you hold? (i.e., Administrator, Counselor, other?)
6. How long have you taught or held this position?
7. Have you ever taught Indian students? How many years?
8. Have you attended other Indian Education conferences? Where? When?
9. What do you want to get out of this conference? What do you hope happens?
10. Is there any particular problem area you hope we discuss? If so, what?
11. Is there anything in particular that you hope to learn here? If so, what?

The first eight questions were designed to illicit information as to who was in attendance, and the last three questions were asked to hopefully guide the Conference and Workshop, to meet the expectations of those present as well as designing groupings according to interests.

The post-conference questionnaire was designed to provide information that might be helpful to those planning future workshops and to assist those of us in San Diego County to make some determination on what ways we might provide meaningful experiences and follow-up for the teachers in our areas. Fifty-five people were registered for credit. Fifty were non-Indian and the evaluation of the post-conference questionnaire is reported from those fifty.

POST-CONFERENCE QUESTIONNAIRE

Question 1. Generally speaking, did this conference do what you wanted it to do? (50 responses)

Yes - 35 responses
No - 4 responses
Not entirely - 11 responses

Question 2. Did you learn what you wanted to learn?

Yes - 33 responses
No - 7 responses
Not entirely - 10 responses

Question 3. Did you have a chance to say what you wanted to say?

Yes - 37 responses
No - 5 responses (Two of these five added: "The groups were too large." "More time is needed to answer all questions.")

"I didn't have anything to say" - 7 responses

Question 4. Can you think of any ways you might be different because you came to this conference? (49 responses)

"I now have a better understanding and awareness of the Indian problems." - 27 responses

"I became more concerned with the problems and am planning to put ideas into practice aiding the Indians."

"I became more aware of written Indian resource material." - 3 responses

"I was glad to know that there is so much going on and that schools can get help in teaching American history." - 1 response

"I want to recruit more Indians into law school." - 1 response

"I now view our early history in an entirely different light." - 1 response

"I plan to set up workshops for instructors." - 1 response

"No comment." - 5 responses

Question 5. As a result of attending this conference, what changes may you make in your classroom or your work? (50 responses)

"I plan to express ethnic and racial differences a little more in the classroom with emphasis on understanding Indian history." - 12 responses

"I will attempt to help Indian students in the classroom individually." - 9 responses

"I will make a project of evaluating the school library books concerning books on Indians." - 8 responses

"I would share the experience I obtained at the conference." - 6 responses

"The annotated bibliography was helpful." - 3 responses

"I would set up workshops for instructors in my school." - 1 response

"I would check on the reference statements." - 1 response

"The conference influenced me to help other ethnic minorities." - 2 responses

"I plan to undertake heavier studies and research." - 1 response

"Not applicable." - 7 responses

Question 6. Other Comments or suggestions. (50 responses)

"The Workshop was a valuable experience." - 14 responses

"The Conference started late and too much time was wasted." - 5 responses

"More time for discussion sessions are needed." - 5 responses

"The conference was not up to expectations. The teachers talked about what they wanted to talk about and avoided many questions." - 4 responses

"More time and information is needed in regards to urban Indians." - 2 responses

"I was disappointed in the organization of the workshop." - 2 responses

"More written material should have been handed out." - 2 responses

"More Indian counselors should travel to different schools and aid Indian students." - 1 response

"There should be student participant 'action' workshops in future conferences." - 1 response

"A non-Indian participant was made to feel like an outsider." - 1 response

"More information is needed on pre-school activities of the Indians." - 1 response

"No comment." - 11 responses

The comments in part of the questionnaire are reflective of a typical classroom where the participants come with individual aspirations of what they wish to learn. The aspirations in turn conflict with what the Indians feel they want to convey.

Originally, the Steering Committee had thought to have a multiple choice selection for answers to a questionnaire. It was decided, however, to design questions that would elicit more subjective answers in order to, perhaps, obtain information that would reflect the feelings and reactions of the teachers in particular. We fairly well know how the Indian people feel and what their perspective is on education. While it is assumed that the teachers, who signed up for the Workshop, are really interested in helping to change deplorable situations, we needed some first-hand perspective on what is beneficial to their situations. Many verbal requests for help were made by them during the closing session on Sunday morning. Since this particular Workshop dealt more with information and theory, the main request was that we give them some more concrete guides for the classroom that they can implement. This request was filled more in the spring workshop.

APPENDICES - Workshop II

- A. Campus Advertisement
- B. Letter of Acceptance to Participants
- C. Spring Program
- D. Indian Resource People
- E. Class Roster

APPENDIX A

Campus Advertisement

BEST COPY AVAILABLE



WORKSHOP
IN
AMERICAN INDIAN EDUCATION

February 19 and 26, 1972
San Diego, California

Sponsored by Area 7 California Indian Education Association in cooperation with
San Diego State College Extension and Department of Education, San Diego County

ACKNOWLEDGMENTS

Workshop Steering Committee

L. Michael Axford
Frank Begay
Loreno Dixon
Florence Loflan
Robert Loflan
Dr. Gwen Cooper
John Rouillard
Sandra Lakota Spaulding

Native American Students Alliance
Wayne Lankamp, Student Assistant

Art Direction and Graphics
Roy Cook

Indian Handcrafts and Jewelry Display
Arranged by Dara Rogers

Dept. of Schools, Dept. of Educ.
San Diego County 2-72

WORKSHOP SCHEDULE

- GOALS -**
- define end-on-line needs of Currituck Indian education to participants
 - assess current status of projects implemented over the past four years in Indian education
 - stimulate positive commitment for action from participants on behalf of achieving stated Indian education goals
 - provide opportunities for broadened awareness through experiential learning
 - stress importance of universal awareness of a viable Indian culture which makes Native Americans heritage a source of pride for Indian children everywhere
 - provide continuation of opportunities for the participants' development

SATURDAY, FEBRUARY 19, 1972

8:00 - 8:30 a.m. REGISTRATION

8:30 - 9:00 a.m. ORIENTATION and INTRODUCTIONS
GWEN COOPER
JOHN ROULLARD

9:00 - 11:00 a.m. NATIVE AMERICAN RIGHTS FUND
FOUNDATION PRESENTATION
ROD LEWIS
FRED RAGSDALE

11:00 - 12:00 noon QUESTIONS AND DISCUSSION

12:00 noon LUNCH BREAK
(See Restaurant List)

1:00 - 3:00 p.m. PANEL
HUMAN RESOURCES AND DEVELOPMENT
FLORENCE LOFTON
VIRGIL OSUNA
ACCESS OFFICE
CLAUDE DEVERS
LORENA DIXON
MISSION INDIAN DEVELOPMENT COUNCIL
HENRY RODRIGUEZ
JERRY BOISCLAIR

3:00 - 4:00 p.m. QUESTIONS AND DISCUSSION

4:00 - 5:00 p.m. EVALUATION PROCEDURE PART I
GWEN COOPER
JOHN ROULLARD

SATURDAY, FEBRUARY 26, 1972

8:00 - 9:30 a.m. TRAVEL BY BUS TO NORTH COUNTY

9:30 a.m. ORIENTATION - Rincon Reservation
Community Hall

10:30 a.m. DON CALAC, TRIBAL CHAIRMAN
ENROUTE LECTURE TO LA JOLLA
RESERVATION

11:00 a.m. ROBERT LOFTON, TRIBAL DELEGATE
HENRY RODRIGUEZ, TRIBAL DELEGATE
LA JOLLA RESERVATION: PROJECTS,
INDIAN CAMPGROUND

12:00 noon PICNIC BY THE RIVER - Bring Your Own
Sack Lunch

1:00 p.m. ENROUTE LECTURE TO PAUMA VALLEY
RESERVATION

2:30 p.m. LORENA DIXON, TRIBAL VICE-CHAIRMAN
FLORENCE LOFTON, SECRETARY-TREASURER
COMMUNITY SELF-DETERMINATION PROJECT -
Community Hall

3:00 p.m. CALIFORNIA RURAL INDIAN HEALTH
DENNIS MAGEE, DIRECTOR

4:00 - 5:30 p.m. ENROUTE LECTURE TO PALA RESERVATION -
HEADSTART PROGRAM
BRENDA MOJADO, COORDINATOR
ALL MISSION HOUSING AUTHORITY
JACK TURNER, DIRECTOR

MISSION SAN ANTONIO DE PALA

PALA TRIBAL HALL
KING FREEMAN, TRIBAL CHAIRMAN
JULIANA RODRIGUEZ, COMMITTEEWOMAN

RETURN TO SAN DIEGO - ENROUTE DISCUSSION
PERIOD RELATIVE TO OBSERVATION OF
DAY'S ACTIVITIES
GWEN COOPER
JOHN ROULLARD

LEARN ABOUT INDIANS FROM INDIANS

San Diego State

Spring 1972

EXTENSION COURSE

WORKSHOP IN AMERICAN INDIAN EDUCATION—offered in cooperation with the Department of Education, San Diego County (M. Ted Dixon, Superintendent).

The status of the Indian in his own community and his right to an education in the context of his heritage are of interest to those who wish to teach or are teaching Indian children.

Panel discussions will be held with the NATIVE AMERICAN RIGHTS FUND FOUNDATION pertaining to reservation law and water rights. Also, a discussion will take place with representatives of the MISSION INDIAN DEVELOPMENT COUNCIL and other supportive agencies.

There will be a BUS TOUR OF NORTH COUNTY RESERVATIONS, with an orientation at Rincon reservation, and visits to La Jolla Indian Campground, Pauma Valley community Self-determination Project, and Pala reservation's Head Start and Housing Projects.

This Workshop offers those interested in INDIAN EDUCATION a chance to meet with NATIVE AMERICANS and come to understand their special interests and HERITAGE.

BOOKS FOR THE COURSE ARE: (all paperbacks)

TEXTBOOKS AND THE AMERICAN INDIAN by the American Indian Historical Society

NATIVE AMERICANS OF CALIFORNIA AND NEVADA by Jack D. Forbes
CALIFORNIA INDIAN EDUCATION: Report of the Third All-Indian Statewide Conference on California Indian Education (1969)

These books are available at the Indian Office (on Campus), 5167 Campanile Drive, Telephone: 286-6991.

INSTRUCTORS: (Native Americans)
Gwen Cooper, Ed.D., Associate Professor,
Student Counseling Office; and
John Rouillard, M.M., Indian Coordinator

DAYS AND TIME: SATURDAY, Feb. 19, 1972 - 8 a.m. to 5 p.m.
SATURDAY, Feb. 26, 1972 - 8 a.m. to 5 p.m.

LOCATION: San Diego County Education Center
6401 Linda Vista Road, San Diego, California

REGISTRATION FEE: \$19.00 (Payable by Feb. 19, 1972, first day of Workshop. Pre-registration suggested, however.)

LATE FEE: \$24.00 (Payable by Feb. 22, 1972.)

EXTENSION COURSE: Education X-126 - Workshop in Secondary Education
Ser. No. 0870 (Beginning)
Ser. No. 0872 (Advanced)
Education X-135 - Workshop in Elementary Education
Ser. No. 0871 (Beginning)
Ser. No. 0873 (Advanced)

CREDIT: ONE UNIT (upper division)

For further information, call Dr. Gwen Cooper, 286-5218.

APPENDIX B

Letter of Acceptance to Participants

California Indian Education Association, Inc.

Thank you for your prompt response and your willingness to serve as a participant in the CIEA 5th Annual Workshop in Indian Education on October 8, 9, 10.

Would you please send me a brief resume of your background if you have not already done so. Include such things as: tribe or band, position held, community work, education, etc.

Because of the multiple mailings there may be some confusion concerning the following points:

- a) The \$19.00 registration fee is only for people registering for San Diego State College credit;
- b) Those enrolled for credit must attend all scheduled sessions;
- c) Indian people attending have no fee to pay other than a \$1.00 donation;
- d) CIEA membership covers the \$1.00 donation;
- e) All conference sessions are open to the public.

If you are arriving by air on Friday, a car pool will provide transportation to San Diego State College and the motel accommodation. Please call 286-6936 if you need a ride. Drivers will meet you at the PSA ticket counter.

Call John Rouillard 286-6936 or Gwen Cooper at 286-5218 and let us know your motel accommodation needs.

One last point: Participants' consultant fee and expense reimbursement will be mailed to you following the workshop. You will have to fill out an expense voucher before you leave. We apologize for the delay.

All participants must meet for orientation in Education 178-A on Friday, October 8, 1971, 5:00 p.m.

Sincerely

John C. Rouillard, Conference Coordinator
Chairman, CIEA AREA 7

APPENDIX C

Spring Program

SCHEDULE FOR WORKSHOP AND CONFERENCE
Phase II
Part I

Community Involvement - The Status of the Contemporary Indian in His Own
Community Life and Development

Finalizing Workshop program for participating panelists and/or discussion leaders.
Tentative date February 5, 1972 - North County.

Saturday, February 19, 1972

Place: urban center to be determined

- 8:00 - 8:30 am - Registration - Coffee
- *8:30 am - Panel presentation on state and local supportive agencies
and services. Indian representatives will comprise the
panel.
- Human Resources and Development
- Access Office
- California Indian Legal Service
- *Format and time periods will be developed in the February 5 planning session.
- 10:45 am - Question and discussion period by each participant
(approximately 20 minutes each).
- 12:00 - 1:00 pm - Lunch break and discussion sessions
- 1:00 pm - Panel presentation on the federal agencies, Indian rights
and "Indianess" (awareness to culture, religion, language,
etc.).
- Bureau Indian Affairs Reservation Law
- Water Rights Mission Indian Development Council
- 3:00 pm - Question and discussion period on afternoon panel
(20 minutes, each area).
- 4:00 - 5:00 pm - Evaluation procedure on Phase I and Part I of Phase II.

SCHEDULE FOR WORKSHOP AND CONFERENCE
Phase II
Part 2

Saturday, February 26, 1972

- 8:00 - 9:30 am - Travel by bus to North County
- 9:30 am - Orientation - Rincon Reservation Community Hall
- 10:30 am - Enroute Lecture to LaJolla Reservation
- 11:00 am - LaJolla Reservation: Projects; Indian Campground
- 12:00 noon - Lunch break and discussion sessions
- 1:00 pm - Enroute Lecture to Pauma Valley Reservation
Community Self-Determination Project
Community Hall
- 2:30 pm - California Rural Indian Health
- 3:00 pm - Enroute Lecture to Pala Reservation:

Access
Headstart Program
Mission San Antonio de Pala
Housing Project
- 4:00 - 5:30 pm - Return to San Diego
Enroute Discussion Period relative to
observations on day's activities.

APPENDIX D

American Indian Education Association Workshop Resource People

INDIAN WORKSHOP: RESOURCE PEOPLE

February 19 and 26, 1972

Frank Begay
625 24th Street
National City CA 92050

Wayne Lankamp
2998 Kobe
San Diego CA 92123

Jerry Boisclair, Jr.
P. O. Box F-83
Pala CA 92059

Florence Lofton
662 E. El Norte Parkway
Escondido CA 92025

Amelia S. Calac
Box 421
Pauma Valley CA 92061

Robert P. Lofton
662 E. El Norte Parkway
Escondido CA 92025

Donald Calac
2061 Mountain View Drive
Escondido CA 92025

Brenda Mojado
P. O. Box 32
Pala CA 92059

Matthew L. Calac
P. O. Box 421
Pauma Valley CA 92061

Leonard F. Nelson
P. O. Box 173
Pauma Valley CA 92061

George Roy Cook
781 Tourmaline Street
San Diego CA 92109

Henry N. Rodriguez
P. O. Box 281
Pauma Valley CA 92061

Lorena L. Dixon
P. O. Box 224
Pauma Valley CA 92061

Dennis Turner
P. O. Box 68
Valley Center CA 92082

King Freeman
P. O. Box 104
Pala CA 92059

Jack Turner
2021 Manchester Avenue
Escondido CA 92025

APPENDIX E

Class Roster

SAN DIEGO STATE EXTENSION CLASS ROSTER

AMERICAN INDIAN EDUCATION WORKSHOP - SPRING 1972

PRIMARY EDUCATION

1. Robbie Blackwood
2. Rindie Bridges
3. Jeanne Campbell*
4. Ina Conant
5. Faye Golliver
6. Sharon Greiner
7. Adeline Hudson
8. Marianne Kaminski
9. Berta Kiar*
10. Kay Lawson
11. Robert Natwick
12. May E. Price
13. Vito J. Roccoforte*
14. Becky Rothenberg
15. Virginia Sawatzski
16. Mimi Searl*
17. Stephanie Scharback
18. Mary L. Schoenberg
19. Pat Strom
20. Welda Toler*
21. Cindy Weiss
22. Sharman Woodmansee
23. Sally B. Wooten

SECONDARY EDUCATION

1. Susan Arthur
2. L. M. Axford*
3. Catherine Corbin
4. Kay Cox
5. Lillian Edmondson
6. Virginia P. Kent
7. Anna Liscombe
8. Russell Lobel
9. Joyce Manuel
10. Dorothy Nihart
11. Gilbert Nihart
12. Frank Nuhfer
13. Anna M. Pfuhl
14. Betty Quayle
15. Judith Ruzich
16. Stuart Skogland
17. Sandra Lakota Spaulding*
18. Annette M. Starr
19. Sue Greenleaf Strickland
20. Robert Thacker*
21. Helen E. Vilhauer*
22. Harry Weiss

*Those teachers who returned for the second workshop. There were calls from many who could not attend due to conflicts in their schedules.

STEERING COMMITTEE MEMBERS FROM THE INDIAN COMMUNITY

Members:

John Rouillard, Chairman, Steering Committee

L. M. Axford, Chairman, CIEA, Area 7

Frank Begay, Student, Assistant Indian Resource Coordinator

Lorena Dixon, ACCESS Office, Indian Community Leader

Florence Lofton, Human Resources and Development

Robert Lofton, Community Liaison

Dr. Gwen Cooper, Southern Vice President, CIEA

PHASE I - BUDGET ACCOUNT
Detail Sheet

Expenditures for Consultants

Travel Expenses for Consultants

Round Trip Costs from:

Northern California - 6 @ \$75/each	\$ 450.00
Central California - 30 @ \$50/each	1500.00
Southern California - 24 @ \$25/each	600.00
	<u>2550.00</u>
Washington, D. C. - one speaker	375.00
Denver, Colorado - one speaker	150.00
	<u>\$ 3075.00</u>

Rooms for Workshop Consultants

Rooms for 60 persons, section leaders and reactors 60 @ \$8/day for two days (2 people per room)	\$ <u>960.00</u>
---	------------------

Food Service for Workshop Consultants

62 (consultants and speakers) @ \$5.40/day for two days	\$ <u>669.60</u>
Breakfast	\$1.60
Lunch	\$1.85
Dinner	<u>\$1.95</u>
	\$5.40

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**GOVERNING BODIES OF FEDERALLY RECOGNIZED
INDIAN GROUPS**

*(Inquiries about Alaska Natives should be directed to the Bureau's
Juneau Area Office, Box 3-8000, Juneau, Alaska 99801)*

GOVERNING BODY AND TITLE OF PRESIDING OFFICER	ADDRESS
Absentee-Shawnee Business Committee, Chairman	c/o Shawnee Agency Bureau of Indian Affairs Federal Building Shawnee, Oklahoma 74801
Absentee-Delaware (See Delaware)	
Acoma Pueblo Council, Governor	Acoma Pueblo P.O. Box 64 San Fidel, New Mexico 87049
Agua Caliente Tribal Council, (Palm Springs), Chairman	c/o Palm Springs Office Bureau of Indian Affairs 587 S. Palm Canyon Dr. Palm Springs, California 92262
Ak-Chin Indian Community Council, Chairman	P.O. Box 22 Maricopa, Arizona 85239
Akwesasne (See St. Regis Band of Mohawks)	
Alabama-Quassarte Creek Tribal Town, Chief	c/o Okmulgee Agency Bureau of Indian Affairs P.O. Box 370 Okmulgee, Oklahoma 74447
Alturas Rancheria, Representative	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Apache Business Committee, Chairman	c/o Anadarko Agency Bureau of Indian Affairs P.O. Box 309 Anadarko, Oklahoma 73005
Arapahoe Business Council (Wind River), Chairman	Arapahoe Tribal Office Ft. Washakie, Wyoming 82514
Assiniboine and Sioux (See Fort Peck)	
Augustine Band of Mission Indians, Representative	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Avenue Riverside, California 92506
Bad River Tribal Council, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Barona General Council, Chairman	Southern California Agency Bureau of Indian Affairs 6848 Magnolia Avenue Riverside, California 92506
Bay Mills Executive Council, President	Route 1 Brimley, Michigan 49783
Berry Creek Rancheria	Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Big Bend General Council, President	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Big Lagoon Rancheria	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Big Pine General Council	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Bishop Band of Paiute Indians	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Blackfeet Tribal Business Council, Chairman	Blackfeet Tribal Office Browning, Montana 59417
Bois Fort (See Minnesota Chippewa)	
Burns-Paiute Business Committee, Chairman	c/o Warm Springs Agency Bureau of Indian Affairs Warm Springs, Oregon 97761
Cabazon Business Committee, Chairman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave., Suite 8 Riverside, California 92506
Cachil-Dehe (See Colusa)	
Caddo Executive Committee, Chairman	c/o Anadarko Agency Bureau of Indian Affairs Anadarko, Oklahoma 73005
Cahuilla General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Camp Verde (See Yavapai-Apache)	
Campo General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Capitan Grande General Council	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Cayuga Nation of Indians, Chief	Cayuga Nation of Indians P.O. Box 11 Versailles, New York 14168

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Cedarville Rancheria, Representative	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Chehalis Community Council, Chairman	Chehalis Tribal Office P.O. Box 99 Oakville, Washington 98568
Chemehuevi Tribal Council, Chairman	c/o Colorado River Agency Bureau of Indian Affairs Par'ar, Arizona 85344
Cher-ae Heights (See Trinidad)	
Cherokee Tribal Council, (Eastern Band of Cherokees), Principal Chief	Cherokee Council House P.O. Box 455 Cherokee, North Carolina 28719
Cherokee Nation of Oklahoma, Principal Chief	P.O. Box 119 Tahlequah, Oklahoma 74464
Cheyenne-Arapaho, Chairman	Cheyenne-Arapaho Tribes of Oklahoma P.O. Box 38 Concho, Oklahoma 73022
Cheyenne River Sioux Tribal Council, Chairman	Cheyenne River Tribal Office Eagle Butte, South Dakota 57625
Chickasaw Nation of Oklahoma, Governor	c/o Ardmore Agency Bureau of Indian Affairs P.O. Box 997 Ardmore, Oklahoma 73401
Chippewa Cree Business Committee (Rocky Boy's), Chairman	Chippewa Cree Tribal Office Box Elder, Montana 59521
Chitimacha Tribal Council, Chairman	Chitimacha Tribe of Indians of Louisiana Route 2, Box 221A Jeanerette, Louisiana 70544
Choctaw Nation of Oklahoma, Principal Chief	c/o Talihina Agency Bureau of Indian Affairs Drawer H Talihina, Oklahoma 74571

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Choctaw Tribal Council (Mississippi), Chairman	Mississippi Band of Choctaw Indians P.O. Box 21, Rt. 7 Philadelphia, Mississippi 39350
Citizen Band of Potawatomi Business Committee, Chairman	c/o Shawnee Agency Bureau of Indian Affairs Shawnee, Oklahoma 74801
Cochiti Pueblo Council, Governor	Cochiti Pueblo P.O. Box 70 Cochiti Pueblo, New Mexico 87041
Cocopah Tribal Council, Chairman	Cocopah Tribes West Cocopah Reservation Somerton, Arizona 85350
Coeur d'Alene Tribal Council, Chairman	Coeur d'Alene Tribal Office Plummer, Idaho 83851
Cold Springs (Sycamore Valley Association), President	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Colorado River Tribal Council, Chairman	Tribal Administration Center Colorado River Tribe Rt. 1, Box 23B Parker, Arizona 85344
Colusa Indian Community Council (Cachi-Dehe), Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Colville Business Council, Chairman	Colville Tribal Office Nespelem, Washington 99114
Comanche Business Committee, Chairman	c/o Anadarko Agency Bureau of Indian Affairs Anadarko, Oklahoma 73005
Confederated Salish & Kootenai Tribes Tribal Council Chairman	Flathead Tribal Office Dixon, Montana 59831

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

BEST COPY AVAILABLE

ADDRESS

Cortina Rancheria	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Covelo Indian Community Council (Round Valley), President	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Creek Nation of Oklahoma, Principal Chief	c/o Okmulgee Agency Bureau of Indian Affairs P.O. Box 370 Okmulgee, Oklahoma 74447
Crow Tribal Council, Chairman	Crow Tribal Office Crow Agency, Montana 59022
Crow Creek Sioux Tribal Council, Chairman	Crow Creek Tribal Office Ft. Thompson, South Dakota 57339
Cuyapaipe General Council, Chairman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Delaware Tribal Council (Absentee), President	c/o Anadarko Agency Bureau of Indian Affairs Anadarko, Oklahoma 73005
Devils Lake Sioux Tribal Council, Chairman	John F. Kennedy Center Ft. Totten, North Dakota 58335
Dry Creek Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Duck Valley (See Shoshone-Paiute)	
Duckwater Tribal Council (Duckwater Shoshone), Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Eastern Band of Cherokees (See Cherokee Tribal Council)	

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Eastern Shawnee Council, Chief	c/o Miami Agency Bureau of Indian Affairs P.O. Box 391 Miami, Oklahoma 74354
Elem General Council (Sulphur Bank)	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Ely Colony Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Enterprise Rancheria	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Fallon Business Council (Paiute-Shoshone), Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Flandreau Santee-Sioux Executive Committee, President	P.O. Box 292 Flandreau, South Dakota 57028
Flathead Tribal Council (See Confederated Salish and Kootenai)	
Fond du Lac (See Minnesota Chippewa)	
Forest County Potawatomi Community Executive Council, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Fort Apache (See White Mountain Apache)	
Fort Belknap Community Council, President	Fort Belknap Agency Bureau of Indian Affairs Harlem, Montana 59526
Fort Berthold (See Three Affiliated Tribes)	

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Fort Bidwell General Community Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Fort Hall Business Council (Shoshone-Bannock), Chairman	Fort Hall Tribal Office Fort Hall, Idaho 83203
Fort Independence General Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Fort McDermitt Tribal Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Fort McDowell (See Mohave Apache)	
Fort Mojave Tribal Council, Chairman	Fort Mojave Tribal Council Office P.O. Box 798 Needles, California 92363
Fort Peck Tribal Executive Board (Assiniboine and Sioux), Chairman	Fort Peck Tribal Office Poplar, Montana 59255
Fort Sill Apache Business Committee, Chairman	c/o Anadarko Agency Bureau of Indian Affairs Anadarko, Oklahoma 73005
Gila River Indian Community Council, Governor	P.O. Box 97 Sacaton, Arizona 85247
Goshute Business Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Grand Portage (See Minnesota Chippewa)	
Granite Falls (See Upper Sioux)	
Gridstone General Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Hannahville Indian Community Council, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Havasupai Tribal Council, Chairman	Supai, Arizona 86435
Hoh Tribal Business Committee, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
Hoopa Valley Business Council, Chairman	P.O. Box 817 Hoopa, California 95546
Hoopa Extension Reservation	P.O. Box 817 Hoopa, California 95546
Hopi Tribal Council, Chairman	P.O. Box 123 Orabi, Arizona 86039
Hopland Nokomis Association (Hopland Rancheria), President	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Hualapai Tribal Council, Chairman	P.O. Box 168 Peach Springs, Arizona 86434
Iowa Executive Committee (Iowa of Kansas and Nebraska), Chairman	c/o Horton Agency Bureau of Indian Affairs Horton, Kansas 66438
Iowa Business Committee (Oklahoma), Chairman	c/o Shawnee Agency Bureau of Indian Affairs Federal Building Shawnee, Oklahoma 74801
Inaja General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Rive. side, California 92506
Isabella (See Saginaw-Chippewa)	

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Isleta Pueblo Council, Governor	Isleta Pueblo P.O. Box 317 Isleta Pueblo, New Mexico 87022
Jackson Rancheria, Representative	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Jemez Pueblo Council, Governor	Jemez Pueblo P.O. Box 78 Jemez Pueblo, New Mexico 87024
Jicarilla Apache Tribal Council, President	Jicarilla Apache Tribal Office Dulce, New Mexico 87528
Kaibab Tribal Council, Chairman	Kaibab Band of Paiute Indians P.O. Box 302 Fredonia, Arizona 86022
Kalispel Community Council, Chairman	Kalispell Tribal Office Usk, Washington 99180
Kashia Band of Pomo Indians (See Stewart's Point)	
Kaw Business Committee, Chairman	c/o Pawnee Agency Bureau of Indian Affairs Pawnee, Oklahoma 74058
Keweenaw Bay Tribal Council (L'Anse), President	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Kialagee Creek Business Committee, Town King	c/o Okmulgee Agency Bureau of Indian Affairs P.O. Box 671 Okmulgee, Oklahoma 74447
Kiowa Business Committee, Chairman	c/o Anadarko Agency Bureau of Indian Affairs P.O. Box 309 Anadarko, Oklahoma 73005
Kickapoo Tribal Council (Kansas), Chairman	c/o Horton Agency Bureau of Indian Affairs Horton, Kansas 66439

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GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Kickapoo Business Committee
(Oklahoma),
Chairman

c/o Shawnee Agency
Bureau of Indian Affairs
Federal Building
Shawnee, Oklahoma 74801

Kootenai Tribal Council,
Chairman

c/o Northern Idaho Agency
Bureau of Indian Affairs
Lapwai, Idaho 83540

La Posta General Council,
Chairman

c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506

LaJolla Tribal Council,
Chairman

Do.

Lac Courte Oreilles Governing Board,
Chairman

Route 2
Stone Lake, Wisconsin 54876

Lac du Flambeau Tribal Council,
President

Lac du Flambeau, Wisconsin 54538

Laguna Pueblo Council,
Governor

Laguna Pueblo Office
P.O. Box 194
Laguna, New Mexico 87026

L'Anse (See Keweenaw Bay)

Las Vegas Colony Council,
Chairman

c/o Nevada Agency
Bureau of Indian Affairs
Stewart, Nevada 89437

Laytonville Executive Committee,
Chairman

c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813

Leech Lake (See Minnesota Chippewa)

Lone Pine Band of Paiute-Shoshone
Indians

Do.

Lookout Rancheria

Do.

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Los Coyotes General Council	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Lovelock Tribal Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Lower Brule Sioux Tribal Council, Chairman	Lower Brule Tribal Office Lower Brule, South Dakota 57548
Lower Elwha Tribal Community Council, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
Lower Sioux Indian Reservation Community Council of (Morton), President	c/o Minnesota Agency Bureau of Indian Affairs P.O. Box 489 Bemidji, Minnesota 56001
Lummi Business Council, Chairman	Lummi Tribal Office Marietta, Washington 98268
Makah Indian Tribal Council, Chairman	Makah Tribal Office Neah Bay, Washington 98357
Manchester Community Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95825
Manzanita General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Maricopa (See Ak-Chin)	
Mescalero Apache Tribal Council, President	Mescalero Apache Tribal Office Mescalero, New Mexico 88340
Mesa Grande General Council, Chairman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506

GOVERNING BODY AND TITLE OF PRESIDING OFFICER	ADDRESS
Miami Business Committee, Chief	c/o Miami Agency Bureau of Indian Affairs P.O. Box 391 Miami, Oklahoma 74354
Miccosukee Business Council, Chairman	Miccosukee Tribe of Indians of Florida P.O. Box 21, Tamiami Station Miami, Florida 33144
Middletown General Council, President	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813
Mille Lac (See Minnesota Chippewa)	
Minnesota Chippewa Tribal Executive Committee--Bois Fort (Nett Lake), Fond du Lac, Grand Portage, Leech Lake, Mille Lac and White Earth, President	420 Federal Building Bemidji, Minnesota 56601
Moapa Business Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Mohave Apache Community Council (Fort McDowell), President	Fort McDowell Office Route 1, P.O. Box 700 Scottsdale, Arizona 85256
Mole Lake (See Sokaogon Chippewa)	
Montgomery Creek Rancheria	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Morongo General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Muckleshoot Indian Tribal Council, Chairman	Muckleshoot Tribal Council P.O. Box 263 Auburn, Washington 98002

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Nambe Pueblo Council, Governor	Nambe Pueblo Route 1, Box 228 Sante Fe, New Mexico 87501
Navajo Tribal Council, Chairman	The Navajo Tribe P.O. Box 308 Window Rock, Arizona 86515
Nett Lake (See Minnesota Chippewa)	
Nooksack Tribe, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
Northern Cheyenne Council, President	Northern Cheyenne Tribal Office Lame Deer, Montana 59043
Nez Perce Tribal Executive Committee, Chairman	Nez Perce Tribal Office Lapwai, Idaho 83540
Nisqually Community Council, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
Oglala Sioux Tribal Council (Pine Ridge), President	Pine Ridge Tribal Office Pine Ridge, South Dakota 57770
Omaha Tribal Council, Chairman	Omaha Tribal Office Macy, Nebraska 68039
Oneida Business Committee, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Oneida Nation of New York, President	R.F.D. #1 - Route 11A Nedrow, New York 13120
Onondaga Council of Chiefs, Chief	Onondaga Nation Nedrow, New York 13120
Osage Tribal Council, Principal Chief	c/o Osage Agency Bureau of Indian Affairs Pawhuska, Oklahoma 74056

**GOVERNING BODY AND
TITLE OF PRESIDING OFFICER****ADDRESS****Otoe-Missouria Business Committee,
Chairman****c/o Pawnee Agency
Bureau of Indian Affairs
Pawnee, Oklahoma 74058****Paiute-Shoshone (See Fallon)****Pala General Council,
Chairman****c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506****Palm Springs (See Agua Caliente)****Papago Council,
Chairman****Papago Tribal Office
P.O. Box 837
Sells, Arizona 85634****Pauma Business Committee,
Chairman****P. O. Box 555
Pauma Valley, California 92061****Pawnee Business Council,
President****c/o Pawnee Agency
Bureau of Indian Affairs
Pawnee, Oklahoma 74058****Payson (See Yavapai Tonto Apache)****Pechanga General Council,
Spokesman****c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506****Peoria Council,
Chief****c/o Miami Agency
Bureau of Indian Affairs
P.O. Box 371
Miami, Oklahoma 74354****Picuris Pueblo Council,
Governor****Picuris Pueblo Office
P.O. Box 228
Penasco, New Mexico 87553****Pine Ridge (See Oglala Sioux)****Pit River (See X-L Ranch)****Pojoaque Pueblo Council,
Governor****Pojoaque Pueblo Office
Route 1, Box 71
Santa Fe, New Mexico 87501**

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Ponca Business Committee (Oklahoma), Chairman	c/o Pawnee Agency Bureau of Indian Affairs Pawnee, Oklahoma 74058
Port Gamble Community Council, Chairman	Port Gamble Tribal Office Star Route, Box 239A Kingston, Washington 98346
Prairie Band of Potawatomi Business Committee, Chairman	c/o Horton Agency Bureau of Indian Affairs Horton, Kansas 66439
Prairie Island Community Council, President	c/o Minnesota Agency Bureau of Indian Affairs P.O. Box 489 Bemidji, Minnesota 56601
Prescott (See Yavapai)	
Prior Lake (See Shakopee)	
Pueblos (See individual listings)	
Puyallup Tribal Council, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
Pyramid Lake Paiute Tribal Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Quapaw Tribal Business Committee, Chairman	c/o Miami Agency Bureau of Indian Affairs P.O. Box 391 Miami, Oklahoma 74354
Quechan Tribal Council, President	P.O. Box 1169 Yuma, Arizona 85364
Quileute Tribal Council, Chairman	Quileute Tribal Office LaPush, Washington 98350
Quinault Tribal Council, Chairman	Quinault Tribal Office Taholah, Washington 98587

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Ramona Reservation	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Red Cliff Tribal Council, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Red Lake Tribal Council, Chairman	Red Lake, Minnesota 56671
Reno Sparks Tribal Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Resighini Rancheria	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Rincon San Luiseno Business Committee, Chairman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Roaring Creek Rancheria	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Rocky Boy's (See Chippewa Cree)	
Rosebud Sioux Tribal Council, President	Rosebud Tribal Office Rosebud, South Dakota 57570
Round Valley (See Covelo)	
Ruby Valley	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Sac and Fox Tribal Council (Sac and Fox of the Mississippi in Iowa), Chief	c/o Sac and Fox Area Field Office Bureau of Indian Affairs Tama, Iowa 52339

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

Sac and Fox Business Committee
(Oklahoma),
Principal Chief

c/o Shawnee Agency
Bureau of Indian Affairs
Federal Building
Shawnee, Oklahoma 74801

Sac and Fox Tribal Council
(Kansas and Nebraska),
Chairman

c/o Horton Agency
Bureau of Indian Affairs
Horton, Kansas 66439

Saginaw-Chippewa Tribal Council
(Isabella),
Chief

c/o Great Lakes Agency
Bureau of Indian Affairs
Ashland, Wisconsin 54806

Salt River Pima-Maricopa
Community Council,
President

Route 1, P.O. Box 120
Scottsdale, Arizona 85256

San Carlos Council,
Chairman

San Carlos Apache Tribe
P.O. Box 0
San Carlos, Arizona 85550

San Felipe Pueblo Council,
Governor

San Felipe Pueblo
P.O. Box 308
Algodones, New Mexico 87001

San Ildefonso Pueblo Council,
Governor

Pueblo Office Building
Route 1, Box 315A
Santa Fe, New Mexico 87501

San Juan Pueblo Council,
Governor

San Juan Pueblo
P.O. Box 95
San Juan Pueblo, New Mexico 87566

San Manuel General Council,
Chairman

c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506

San Pasquel General Council,
Spokesman

Do.

Sandia Pueblo Council,
Governor

c/o Southern Pueblos Agency
Bureau of Indian Affairs
P.O. Box 1667
Albuquerque, New Mexico 87103

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Santa Ana Pueblo Council,
Governor

Do.

Santa Clara Pueblo Council,
Governor

Santa Clara Pueblo
P.O. Box 580
Española, New Mexico 87532

Santa Rosa Business Committee,
Governor

c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813

Santa Rosa General Council,
Spokesman

c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Agency
Riverside, California 92506

Santa Ynez Business Council,
Chairman

c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813

Santa Ysabel Business Committee,
Spokesman

c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813

Santee-Sioux Tribal Council
(Nebraska),
Chairman

Santee-Sioux Tribal Office
Niobrara, Nebraska 68760

Santo Domingo Pueblo Council,
Governor

c/o Southern Pueblos Agency
Bureau of Indian Affairs
P.O. Box 1667
Albuquerque, New Mexico 87103

Sauk-Suiattle,
Chairman

Route 2, P.O. Box 732
Marysville, Washington 98270

Sault Ste. Marie Chippewa

c/o Great Lakes Agency
Bureau of Indian Affairs
Ashland, Wisconsin 54806

Seminole Tribal Council (Florida),
Chairman

Seminole Tribe of Florida, Inc.
6073 Stirling Road
Hollywood, Florida 33024

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

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ADDRESS

**Seminole General Council
(Oklahoma),
Chairman**

c/o Wewoka Agency
Bureau of Indian Affairs
P.O. Box 1060
Wewoka, Oklahoma 74884

**Seneca-Cayuga Tribal Business
Committee,
Chief**

c/o Miami Agency
Bureau of Indian Affairs
P.O. Box 391
Miami, Oklahoma 74354

**Seneca Nation of New York,
President**

Haley Community Building
Allegheny Reservation
P.O. Box 231
Salamanca, New York 14779

**Shakopee Mdawakanton Sioux
Community Business Council
(Prior Lake),
Chairman**

c/o Minnesota Agency
Bureau of Indian Affairs
P.O. Box 489
Bemidji, Minnesota 56601

Sheep Ranch Rancheria

c/o Central California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506

Sherwood Valley Rancheria

c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813

Shingle Springs Rancheria

Do.

**Shoalwater Bay Tribal Cou
Chairman**

Central Washington Agency
Bureau of Indian Affairs
1006 Colby Ave.
Everett, Washington 98201

Shoshone-Bannock (See Fort Hall)

**Shoshone Business Council (Wind River),
Chairman**

Shoshone Tribal Office
Fort Washakie, Wyoming 82514

**Shoshone Paiute Business Council
(Duck Valley),
Chairman**

c/o Nevada Agency
Bureau of Indian Affairs
Stewart, Nevada 89437

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Sisseton-Wahpeton Sioux Tribal Council, Chairman	P.O. Box 241 Sisseton, South Dakota 57262
Skokomish Tribal Council, Chairman	Skokomish Tribal Center Route 5, P.O. Box 432 Shelton, Washington 98584
Skull Valley	c/o Uintah and Ouray Agency Bureau of Indian Affairs Fort Duchesne, Utah 84026
Soboba Business Committee, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Sokaogon Chippewa Tribal Council (Mole Lake), Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Southern Ute Tribal Council, Chairman	Tribal Affairs Building Ignacio, Colorado 81137
Spokane Business Council, Chairman	Spokane Tribal Office Wellpinit, Washington 99040
Squaxin Island Tribal Council, Chairman	c/o Western Washington Agency Bureau of Indian Affairs 3006 Colby Ave. Everett, Washington 98201
St. Croix Council, President	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
St. Regis Band of Mohawks (Akwasasne), Chief	St. Regis Reservation Hogansburg, New York 13655
Standing Rock Sioux Tribal Council, Chairman	Standing Rock Tribal Office Fort Yates, North Dakota 58538
Stewart's Point Rancheria Community Council (Kashia Pomo), Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 95813

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

**Stockbridge-Munsee Tribal Council,
President****c/o Great Lakes Agency
Bureau of Indian Affairs
Ashland, Wisconsin 54806****Sulphur Bank (See Elem)****Summit Lake Paiute Council,
Chairman****c/o Nevada Agency
Bureau of Indian Affairs
Stewart, Nevada 89437****Suquamish Tribal Council,
Chairman****c/o Western Washington Agency
Bureau of Indian Affairs
3006 Colby Ave.
Everett, Washington 98201****Susanville General Council,
Chairman****c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813****Swinomish Indian Senate,
Chairman****Swinomish Tribal Office
La Conner, Washington 98257****Sycamore Valley (See Cold Springs)****Sycuan General Council,
Spokesman****c/o Southern California Agency
Bureau of Indian Affairs
6848 Magnolia Ave.
Riverside, California 92506****Table Mountain Rancheria****c/o Central California Agency
Bureau of Indian Affairs
P.O. Box 15740
Sacramento, California 95813****Taos Pueblo Council,
Governor****Pueblo Office
P.O. Box 258
Taos, New Mexico 87571****Te-Moak Western Shoshone Council,
Chief****c/o Nevada Agency
Bureau of Indian Affairs
Stewart, Nevada 89437****Tesuque Pueblo Council,
Governor****Tesuque Pueblo
Route 1, Box 1
Santa Fe, New Mexico 87501**

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Thlopthlocco Creek Business Council, Town King	c/o Okmulgee Agency Bureau of Indian Affairs P.O. Box 370 Okmulgee, Oklahoma 74447
Three Affiliated Tribes Tribal Business Council (Fort Berthold), Chairman	c/o Fort Berthold Agency Bureau of Indian Affairs New Town, North Dakota 58763
Tonawanda Band of Seneca Indians, Chief	5993 Council House Road Basom, New York 14013
Tonkawa Business Committee, President	c/o Pawnee Agency Bureau of Indian Affairs Pawnee, Oklahoma 74058
Torres-Martinez Business Committee, Chairman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Trinidad Rancheria Community Council (Cher-ae Heights), Chairman	c/o Hoopa Agency Bureau of Indian Affairs Hoopa, California 95546
Tulalip Board of Directors, Chairman	Tulalip Tribal Office Star Route, P.O. Box 870 Marysville, Washington 98270
Tule River Tribal Council, Chairman	P.O. Box 589 Porterville, California 93258
Toulumne Rancheria Community Council, Chairman	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 98513
Turtle Mountain Band of Chippewa Tribal Council, Chairman	Turtle Mountain Tribal Office Belcourt, North Dakota 58316
Tuscarora Nation, Chief	Tuscarora Nation 5616 Walmore Road Lewisto New York 14092

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Twentynine Palms General Council, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Ave. Riverside, California 92506
Uintah and Ouray Tribal Business Committee, Chairman	Ft. Duchesne, Utah 84026
Umatilla Board of Trustees, Chairman	Umatilla Tribal Office Pendleton, Oregon 97801
United Keetoowah Council, Chief	c/o Tahlequah Agency Bureau of Indian Affairs P.O. Box 459 Tahlequah, Oklahoma 74464
Upper Lake Pomo Association, President	c/o Central California Agency Bureau of Indian Affairs P.O. Box 15740 Sacramento, California 98513
Upper Sioux Board of Trustees (Granite Falls), Chairman	c/o Minnesota Agency Bureau of Indian Affairs P.O. Box 489 Bemidji, Minnesota 56601
Ute Mountain Ute Tribal Council, Chairman	Tribal Office Building Towaoc, Colorado 81334
Utu Utu Witu Band of Paiute Indians	c/o Sacramento Area Office Bureau of Indian Affairs Federal Building, 2800 Cottage Way Sacramento, California 95825
Viejas Business Committee, Spokesman	c/o Southern California Agency Bureau of Indian Affairs 6848 Magnolia Avenue Riverside, California 92506
Walker River Paiute Tribal Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Warm Springs Tribal Council, Chairman	Warm Springs Tribal Office Warm Springs, Oregon 97761

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Washoe Trib Council, Chairman	P.O. Box 284 Stewart, Nevada 89437
White Earth (See Minnesota Chippewa)	
White Mountain Apache Tribal Council (Fort Apache), Chairman	P.O. Box 708 Whiteriver, Arizona 85941
Wichita Executive Committee, President	c/o Anadarko Agency Bureau of Indian Affairs Anadarko, Oklahoma 73005
Wind River (See Arapahoe and Shoshone)	
Winnebago Tribal Council (Nebraska), Chairman	Winnebago Tribal Office Winnebago, Nebraska 68071
Winnemucca Colony Council, Chairman	c/o Nevada Agency Bureau of Indian Affairs Stewart, Nevada 89437
Wisconsin Winnebago Business Committee, Chairman	c/o Great Lakes Agency Bureau of Indian Affairs Ashland, Wisconsin 54806
Wyandotte Tribal Council, Chief	c/o Miami Agency Bureau of Indian Affairs P.O. Box 391 Miami, Oklahoma 74354
X-L Punch, Board of Directors (Pit River), President	P.O. Box 763 Alturas, California 96101
Yakima Tribal Council, Chairman	Yakima Tribal Office Toppenish, Washington 98948
Yankton Sioux Tribal Business and Claims Committee, Chairman	Route 3 Wagner, South Dakota 57380
Yavapai Apache Community Council (Camp Verde), Chairman	P.O. Box 236 Clarkdale, Arizona 86324

GOVERNING BODY AND
TITLE OF PRESIDING OFFICER

ADDRESS

Yavapai Board of Director (Prescott),
President

c/o Truxton Canyon Agency
Bureau of Indian Affairs
Valentine, Arizona 86437

Yavapai Tonto Apache (Payson),
Chairman

c/o Phoenix Area Office
Bureau of Indian Affairs
124 West Thomas Road
P.O. Box 7007
Phoenix, Arizona 85011

Yerington Paiute Tribal Council,
Chairman

c/o Nevada Agency
Bureau of Indian Affairs
Stewart, Nevada 89437

Yomba Tribal Council,
Chairman

Do.

Zia Pueblo Council,
Governor

Pueblo Office
San Ysidro, New Mexico 87053

Zuni Pueblo Tribal Council,
Governor

Zuni Pueblo Tribal Council
P.O. Box 494
Zuni, New Mexico 87327

ARIZONA

Ak Chin Indian Community Council	Navajo Tribal Council
Chemehuevi Tribal Council (see California)	Papago Council
Cocopah Tribal Council	Quechan Tribal Council (see California)
Colorado River Tribal Council	Salt River Pima-Maricopa Community Council
Gila River Indian Community Council	San Carlos Council
Havasupai Tribal Council	White Mountain Apache Tribal Council
Hopi Tribal Council	Yavapai Apache Community Council (Camp Verde)
Hualapai Tribal Council	Yavapai Board of Directors (Prescott)
Kaibab Tribal Council	Yavapai Tonto Apache (Payson)
Mohave Apache Community Council (Fort McDowell)	

CALIFORNIA

Agua Caliente Tribal Council (Palm Springs)	Fort Mohave Tribal Council
Alturas Rancheria	Grindstone General Council
Augustine Band of Mission Indians	Hoopa Extension Reservation
Barona General Council	Hoopa Valley Business Council
Berry Creek Rancheria	Hopland Nokomis Association
Big Bend General Council	Inaja General Council
Big Lagoon Rancheria	Jackson Rancheria
Big Pine General Council	La Posta General Council
Bishop Band of Paiute Indians	La Jolla Tribal Council
Cabazon Business Committee	Laytonville Executive Committee
Cahuilla General Council	Lone Pine Band of Paiute-Shoshone Indians
Campo General Council	Lookout Rancheria
Capitan Grande General Council	Los Coyotes General Council
Cedarville Rancheria	Manchester Community Council
Chemehuevi Tribal Council	Manzanita General Council
Cold Springs (Sycamore Valley Association)	Mesa Grande General Council
Colusa Indian Community Council (Cachi-Dehe)	Middletown General Council
Cortina Rancheria	Montgomery Creek Rancheria
Covelo Indian Community Council (Round Valley)	Morongo General Council
Cuyapaipe General Council	Pala General Council
Dry Creek Council	Pauma Business Committee
Elem General Council (Sulphur Bank)	Pechanga General Council
Enterprise Rancheria	Quechan Tribal Council
Fort Bidwell General Community Council	Ramona General Council
Fort Independence General Council	Resighini Rancheria
	Rincon San Luiseno Business Committee
	Roaring Creek Rancheria

San Manuel General Council
 San Pasqual General Council
 Santa Rosa Business Committee
 Santa Rosa General Council
 Santa Ysabel Business Committee
 Sheep Ranch Rancheria
 Sherwood Valley Rancheria
 Shingle Springs Rancheria
 Soboba Business Committee
 Stewart's Point Community Council
 (Kashia Pomo)
 Susanville General Council
 Sycuan General Council

Table Mountain Rancheria
 Torres-Martinez Business Committee
 Trinidad Community Council
 (Cher-ae Heights)
 Toulumne Community Council
 Tule River Tribal Council
 Twenty-nine Palms General Council
 Upper Lake Pomo Association
 Utu Utu Witu Band of Paiute Indians
 Viejas Business Committee
 (Baron Long)
 X L Ranch Board of Directors
 (Pit River)

COLORADO

Southern Ute Tribal Council

Ute Mountain Ute Tribal Council

FLORIDA

Miccosukee Business Council

Seminole Tribal Council

IDAHO

Coeur d'Alene Tribal Council
 Fort Hall Business Council
 (Shoshone-Bannock)
 Kootenai Tribal Council

Nez Perce Tribal Executive
 Committee
 Shoshone Paiute Business Committee
 (Duck Valley)

IOWA

Sac and Fox Tribal Council (Sac and Fox of the Mississippi in Iowa)

KANSAS

Iowa Executive Committee
 (Iowa of Kansas and Nebraska)
 Kickapoo Tribal Council

Prairie Band of Potawatomi Business
 Committee
 Sac and Fox Tribal Council
 (Kansas and Nebraska)

LOUISIANA

Chitimacha Tribal Council

MICHIGAN

Bay Mills Executive Council
 Hannahville Indian Community Council
 Keweenaw Bay Tribal Council (L'Anse)

Saginaw-Chippewa Tribal Council
 (Isabella)
 Sault Ste. Marie Chippewa

Community Council of Lower Sioux
Indian Reservation (Morton)
Minnesota Chippewa Tribal Executive
Committee—Bois Fort (Nett Lake),
Fond du Lac, Grand Portage, Leech
Lake, Mille Lac, and White Earth
Prairie Island Community Council

Red Lake Tribal Council
Shakopee Mdawakanton Sioux
Community Business Council
(Prior Lake)
Upper Sioux Board of Trustees
(Granite Falls)

MISSISSIPPI

Choctaw Tribal Council (Mississippi)

MONTANA

Blackfeet Tribal Business Council
Chippewa Cree Business Committee
(Rocky Boy's)
Confederated Salish and Kootenai
Tribes Tribal Council (Flathead)

Crow Tribal Council
Fort Belknap Community Council
Fort Peck Tribal Executive Board
(Assiniboine and Sioux)
Northern Cheyenne Tribal Council

NEBRASKA

Iowa General Tribal Council
(see Kansas)
Omaha Tribal Council

Sac and Fox (see Kansas)
Santee-Sioux Tribal Council
Winnebago Tribal Council

NEVADA

Duckwater Tribal Council
Ely Colony Council
Fallon Business Council
Fort McDermitt (see Oregon)
Goshute Business Council
Las Vegas Colony Council
Lovelock Tribal Council
Moapa Business Council
Pyramid Lake Paiute Tribal Council
Reno-Sparks Tribal Council

Ruby Valley Indian Community
Shoshone Paiute of Duck Valley
(see Idaho)
Summit Lake Paiute Council
Te-Moak Western Shoshone Council
Walker River Paiute Tribal Council
Washone Tribal Council
Winnemucca Colony Council
Yerington Paiute Tribal Council
Yomba Tribal Council

NEW MEXICO

Acoma Pueblo
Cochiti Pueblo
Isleta Pueblo
Jemez Pueblo
Jicarilla Apache Tribal Council
Laguna Pueblo
Mescalero Apache Tribal Council
Nambe Pueblo

Picuris Pueblo
Pojoaque Pueblo
San Felipe Pueblo
San Ildefonso Pueblo
San Juan Pueblo
Sandia Pueblo
Santa Ana Pueblo
Santa Clara Pueblo

New Mexico (continued)

Santo Domingo Pueblo
Taos Pueblo
Tesuque Pueblo

Zia Pueblo
Zuni Pueblo

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NEW YORK

Cayuga Nation of Indians
Oneida Nation of New York
Onondaga Council of Chiefs
Seneca Nation of New York

St. Regis Band of Mohawks (Akwasasne)
Tonawanda Band of Seneca
Tuscarora Nation

NORTH CAROLINA

Cherokee Tribal Council (Eastern Band of Cherokee)

NORTH DAKOTA

Devils Lake Sioux Tribal Council
(Ft. Totten)

Three Affiliated Tribes Tribal
Business Council (Fort Berthold)
Turtle Mountain Band of Chippewa
Tribal Council

Standing Rock Sioux (see South Dakota)

OKLAHOMA

Absentee-Shawnee Business Committee
Apache Business Committee
Alabama-Quassarte Creek Tribal Town
Caddo Executive Committee
Cherokee Nation of Oklahoma
Cheyenne-Arapaho Tribal Council
Chickasaw Nation of Oklahoma
Choctaw Nation of Oklahoma
Citizen Band of Potawatomi Business
Committee
Comanche Business Committee
Creek Nation of Oklahoma
Delaware Tribal Council (Absentee)
Eastern Shawnee Council
Fort Sill Apache Business Committee
Iowa Business Committee
Kaw Business Committee
Kialagee Creek Business Committee

Kiowa Business Committee
Kickapoo Business Committee
Miami Business Committee
Osage Tribal Council
Otoe-Missouria Business Committee
Pawnee Business Council
Peoria Council
Ponca Business Committee
Quapaw Tribal Business Committee
Sac and Fox Business Committee
Seminole General Council
Seneca-Cayuga Tribal Business
Committee
Thlopthlocco Creek Business Council
Tonkawa Business Committee
United Keetoowah Council
Wichita Executive Committee
Wyandotte Tribal Council

OREGON

Burns-Paiute Business Committee
Fort McDermitt Tribal Council

Umatilla Board of Trustees
Warm Springs Tribal Council

SOUTH DAKOTA

Cheyenne River Sioux Tribal Council
Crow Creek Sioux Tribal Council
**Flandreau Santee-Sioux Executive
 Committee**
Lower Brule Sioux Tribal Council
Oglala Sioux Tribal Council
 (Pine Ridge)

Rosebud Sioux Tribal Council
**Sisseton-Wahpeton Sioux Tribal
 Council**
Standing Rock Sioux Tribal Council
**Yankton Sioux Tribal Business and
 Claims Committee**

UTAH

Skull Valley
**Uintah and Ouray Tribal Business
 Committee**

WASHINGTON

Chehalis Community Council
Colville Business Council
Kalispel Community Council
Lower Elwha Tribal Community Council
Lummi Business Council
Makah Indian Tribal Council
Muckleshoot Indian Tribal Council
Nisqually Community Council
Nooksack Tribe
Port Gamble Community Council
Puyallup Tribal Council

Quileute Tribal Council
Quinault Tribal Council
Sauk-Suiattle
Shoalwater Bay Tribal Council
Skokomish Tribal Council
Spokane Business Council
Squaxin Island Tribal Council
Suquamish Tribal Council
Swinomish Indian Senate
Tulalip Board of Directors
Yakima Tribal Council

WISCONSIN

Bad River Tribal Council
**Forest County Potawatomi Community
 Executive Council**
Lac Courte Oreille Governing Board
Lac du Flambeau Tribal Council
Oneida Business Committee
Red Cliff Tribal Council

Sokaogon Chippewa Tribal Council
 (Mole Lake)
St. Croix Council
Stockbridge-Munsee Tribal Council
**Wisconsin Winnebago Business
 Committee**

WYOMING

Arapaho Business Council
 (Wind River)

Shoshone Business Council
 (Wind River)

Two Bureau of Indian Affairs publications will be helpful. They are: *American Indians and Their Federal Relationship* and *Indian Land Areas--General*.

American Indians and Their Federal Relationship is a listing of all Indian tribes, bands, or groups for which the Bureau of Indian Affairs has definite responsibility. Also included are those tribes, bands, and groups that have been terminated from Bureau of Indian Affairs services in recent years, and those recognized only for purposes of settling claims against the U.S. Government, such as those involving inadequate compensation for land taken in the past. In addition, Indian groups in certain other categories are also listed. A code number follows the name of each Indian group. This indicates the status of the tribe as of June 1972--for example, one whose constitution has been approved by the Secretary of the Interior under Federal statutory authority of the Indian Reorganization Act; Oklahoma Indian Welfare Act; or Alaska Native Act.

This booklet is 30 cents from the Superintendent of Documents, Washington, D.C. 20402. It is also keyed to:

Indian Land Areas--General, a multi-color map that indicates the location and size of Federal Indian Reservations and the location of State reservations, Indian groups without trust land, and federally terminated tribes and groups. In addition, it has on it tourist complexes both existing and planned on Indian Reservations, Interstate Highways, National Forests, National Parks or Monuments, and National Wildlife Refuges. 35 cents, also from the Superintendent of Documents, Washington, D.C. 20402.

AREA OFFICES

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Area Offices of the Bureau of Indian Affairs serve Agencies under them in a given State or State. These Agencies, in turn, serve a tribe or tribes. Here is a list of the Area Offices and the States whose Indians they serve.

Aberdeen Area Office
Bureau of Indian Affairs
820 South Main St.
Aberdeen, S. Dak. 57401
(Nebr., N. Dak. and S. Dak.)

Albuquerque Area Office
Bureau of Indian Affairs
5301 Central Ave. NE.
P.O. Box 8327
Albuquerque, N. Mex. 87108
(Colo., N. Mex.)

Anadarko Area Office
Bureau of Indian Affairs
Federal Bldg.
P.O. Box 368
Anadarko, Okla. 73005
(Kans. and Western Okla.)

Billings Area Office
Bureau of Indian Affairs
316 North 26th St.
Billings, Mont. 59101
(Mont. and Wyo.)

Juneau Area Office
Bureau of Indian Affairs
P.O. Box 3-8000
Juneau, Alaska 99801
(Alaska)

Minneapolis Area Office
Bureau of Indian Affairs
831 Second Ave. South
Minneapolis, Minn. 55402
(Minn., Iowa, Mich. and Wisc.)

Muskogee Area Office
Bureau of Indian Affairs
Federal Bldg.
Muskogee, Okla. 74401
(Eastern Okla.)

Navajo Area Office
Bureau of Indian Affairs
P.O. Box 1060
Window Rock, Ariz. 86515
(Ariz., Utah, and New Mex.)

Phoenix Area Office
Bureau of Indian Affairs
124 West Thomas Rd.
P.O. Box 7007
Phoenix, Ariz. 85011

Portland Area Office
Bureau of Indian Affairs
1425 Irving St. NE.
P.O. Box 3735
Portland, Oreg. 97208
(Oreg., Wash., and Idaho)

Sacramento Area Office
Bureau of Indian Affairs
Federal Office Bldg.
2800 Cottage Way
Sacramento, Calif. 95825

Director, Southeastern Agencies
Bureau of Indian Affairs
1951 Constitution Ave., NW.
Washington, D.C. 20242