

INDIAN CURRICULUM WORKSHOP

May 19, 1973

8:30 a.m. Sign in and drink some coffee

9:00 a.m. Let's talk about the example program plan:

A short presentation

The Discussion

Coffee session

Evaluate the program thus far

Change it via evaluation

12:00 p.m. Lunch time (cafeteria)

1:30 p.m.- Demonstration (this is how the program will work)

2:30 p.m. A presentation by a faculty member, resource person and student.

Coffee

2:45 p.m. Panel discussion - discuss the previous presentation

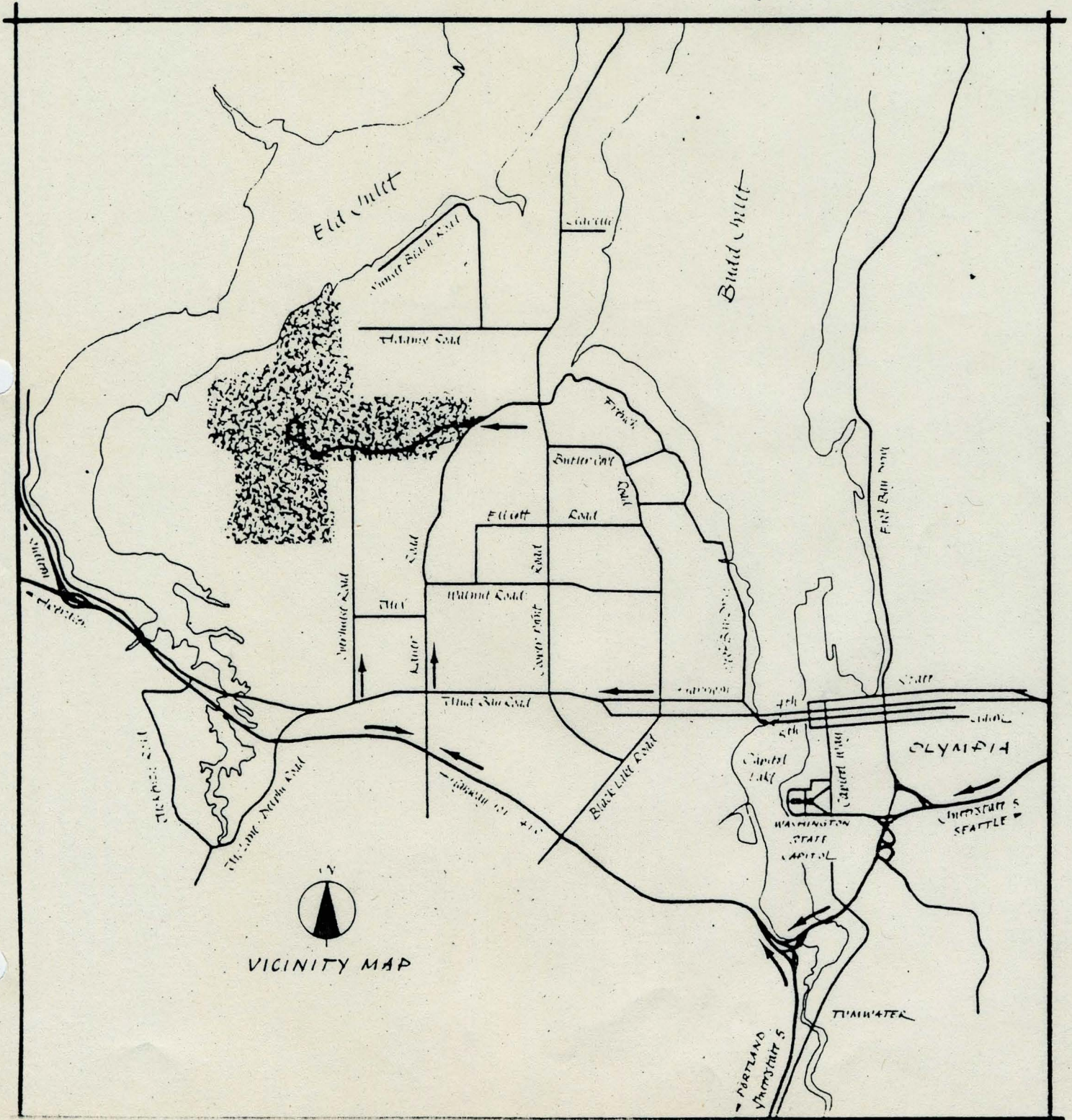
Panel members - TESC Administrator, faculty resource people, student

Following panel discussion will be the final evaluation and fine tuning of our new program.

Entertainment to be planned and announced by Evergreen's Native American Student Association (NASA)

Displays in the library all week

# vicinity



A NATIVE AMERICAN MANIFESTO

To set the environment for thought let me introduce the content of this statement by words from a Native American Author, Vine Deloria Jr. from another such statement from the book titled Custer Died For Your Sins which states: " Indians are like the weather. Everyone knows all about the weather," but none can change it. . . . .  
. . . . Indian tribes riding the crest of tribal and nationalistic waves will be able to accomplish a great many things previously thought impossible by Indian and non-Indian alike. There is every indication that as Indians articulate values they wish to transmit to the rest of society, they will be able to exert a definite influence on social developments.

At present the visible poverty of Indian tribes veils the great potential of the Indian people from modern society. But in many ways the veil is lifting and a brighter future is being seen. Night is giving way to day. The Indian will . . . . STAND."

To this end we wrote this paper.

Indian faculty on staff need to know and/or design recruiting programs for students and other faculty and establish a solid and sustained Indian program.

Indian students should be directed to Indian faculty first.

Local Indian people should be consulted and communications should be established between the institution (The Evergreen State College) and the communities to further insure academic relevance and community involvement.

Required is a career ladder for Native American people throughout the institution to circumvent the action taken in the situation of the two Indian people nominated for dean at The Evergreen State College.

Indian studies course work should become an integral part of the college curriculum and not dependant on soft monies alone. Also should be designed by and developed by Indian faculty.

Anything reflective of the Indian culture and or traditions must be taught by Indian faculty.



There should be at least six faculty or staff members in a college the size of The Evergreen State College from the Indian groups and bands of Indians in the state of Washington.



An all Indian staff must be able to work in a team situation wherein their tribal background and academic competencies can void the vacuum of white surroundings.

When there are staff or faculty vacancy left as in case of Peggy Dycus the position must be filled by another Indian.

Accept in these thoughts the feelings and committment of the following people:

Mary F. Nelson

Darrell Phare

Cruz Esquivel

Mary Ellen Hillaire

Native American Studies (MUSIC--DANCE--TALK--ART) is a dynamic, comprehensive learning system (a community of learners) keyed to the integration of human values (example: how people relate themselves to THE LAND, THE OTHER, THE WORK, THE EXCHANGE) and human capacities (examples: listening, performing, symbolizing) to cope with change born (designed of) of the helping relationship (the triad-instructional relationship between and among learners, youth, transitional people, traditional people) and nurtured (developed) by interpretive and applicative use of activities in interaction which possesses an openness committed to love, life, and learning in which the learner transcends what he knows and moves toward new perspectives of humanity. (The human state of quality)

Native American Studies, by necessity, will be a constantly moving pattern of people in proposition woven into the framework of the changing environment established on ideas (order, justice, peace, freedom) and maintained in meditation and/or modification by means applied to ends representative of man in process. Ultimately Native American Studies will become a way to locate variables, identification of significant differences between people, relevant philosophy and ideas to provide a positive cross-cultural exchange within the educational process of public education.

OBJECTIVES

Hospitality: Given the personal knowledge from life experience that people need hospitality, the learners will identify elements of hospitality and provide for others that hospitality requisite to interpersonal relationships where each feel free to contribute for the benefit of all.

Give and Take: Given the personal knowledge from life experience that people need both to shop for values (affirmation of humanity) and a place to sound identity (validation of individualism) the learners will identify activities and design class environment for each learner to be:

- (1) part of activity background (silence)
- (2) part of communication (sender or receiver)
- (3) be the focus in group exchange (present idea) experience

Symbolization: Given personal knowledge of traditions and customs the learners will identify from time to time, in the helping relationship, the properties of human values (theorizing) developed through group consensus, theory continuity, validity of constructs requisite to cross-cultural exchange.

Transfer of Learning: Given the personal involvement in the learning experiences of hospitality, give and take, symbolization the student will identify educational alternative and design technical skills required for a self actualization found in a productive way of life.

Native American Studies

A Discipline

The number of Native American Students dropping out of school is so high it looks like more students drop out than enter. The dimension of the failure of education relative to Native American Students is so great and so serious it is amazing that so little effort toward correction of this situation was attempted and no rebellion against education was begun before 1973. While it cannot justify the neglect such failure indicates one might understand the plight of Native American People in the consideration of our four difficult experiences the Native American People came through historically. The first experience can be called annihilation when the Native American People were killed to rid the land of a blight; the second experience was "The Great Baptism" when the Nisqually, Chehalis, Squaxon Island, Muckleshoot, Puyallup, Skokomish, Tulalip, Clallam, Lummi, Quinault, Nooksack, Makah, Snohomish, Suquamish, Duwamish, Quileute, Swinomish, Cowlitz, Skaget, Suiattle, Samish, Hoh, Snoqualmie, Stillaguamish, Yakima, Colville, Spokane, and Kalispel were all called Indian to be known as the American Indian. The third domestication when all educable Native American People were placed in schools to tame them for control requisite for reservation life. The fourth conquest by consent without consensus a means of setting one person against another by a system of reward and punishment for which the Native American People had no understanding. Out of these experiences confusion grew into fear and out of which came a most complete relinquishment of parental responsibility for education. This would have continued if after accepting the responsibility for the Native American Child the white educator would have succeeded or even after failing could have kept the child away from his people. Educational failure pushed its way into all groups and bands of Native American People leaving in its wake a cultural blight that finally drove the Native American People again to search for, struggle with, and finally design a solution to the educational failure of the Native American Student in the tradition and customs of their own people. The Native American People have found that there is wisdom in the old ways.

The Native American Children, involuntary victims of white educators now became involuntary victims of retained and resurrect ways of restraining and restrictions with which Native American People hoped to regain (the recognition and respect from their children) their lost humanity in the eyes of their young. Both white and Native American Peoples effort fell short of their mark, "Providing an education that will benefit the Native American Child and with which the Native American Child could contribute to the American Society."

In what seemed to white educators a hopeless situation and to Native American People an eternal blight there continued to be exceptions to the rule--Native American People who by one means or another succeeded in obtaining an education. For more years than I want to admit, Native American People who did succeed drifted like the SALMON far out to sea almost beyond the point of return, however, even in the farthest venture something carried the people back for what was not clear to what seemed perfectly clear and in order. 1. THE LAND, THE OTHER, THE WORK and THE EXCHANGE valves indigenous to the spiritual understanding that allow, among the Native American People, diversity while at the same time hold them together for survival. The Native American Child's situation has been a major racial issue because the relationship between the school and community needs desperately to be examined relative to Native American Communities and re-examined because it is a major problem of our time. Because it seems impossible to hope for attention to the relationship between the school and community, the main focus of this paper and the efforts of the Evergreen State College faculty of Native American Origin is to develop a new educational discipline.

Native American Studies has four major trust areas: 1. Music, 2. Dance, 3. Talk, and 4. Art, which are actually learning systems residual of a complex social order characteristic of the Native American cultures with a highly developed art. In as much as the Native American People were of the oral tradition and transmitted their values and beliefs through inter-personal relationships, the content of courses are the personal life experience of the people who are the singers, drummers, dancers, speakers, and artists.

The back up material including examples of course descriptions; several sets of questions regarding Native American people from students from Junior High, Senior High School, College, and Teachers in both elementary and secondary education; a general bibliography entitled "LET ME TELL YOU ONE MORE TIME." In conclusion, assuming the successful development of these courses or any one of the courses, it appears as though it could solve a very important recurrent educational problem in cross cultural educational exchange. This seems an excellent way to up-date material relative to Native American People who are moving on so far, the texts go out of date almost as soon as they are written.

In our method triad-instructor each person will be working his own current field of interest. The fashions and insight of Native American People involve the course topics, content and emphasis that will remain flexible and change to keep up with the times. Because Non-Native American Students will always be exposed to the human resource profile, Native American Peoples working with current concepts and modern techniques, misunderstanding and misinterpretation will be minimized. Once the format for use of people in learning experience is established, there should be no need to consider large or fundamental changes in the course.

To us the ashes of our ancestors are sacred and their resting place is hallowed ground. . .  
Seattle.

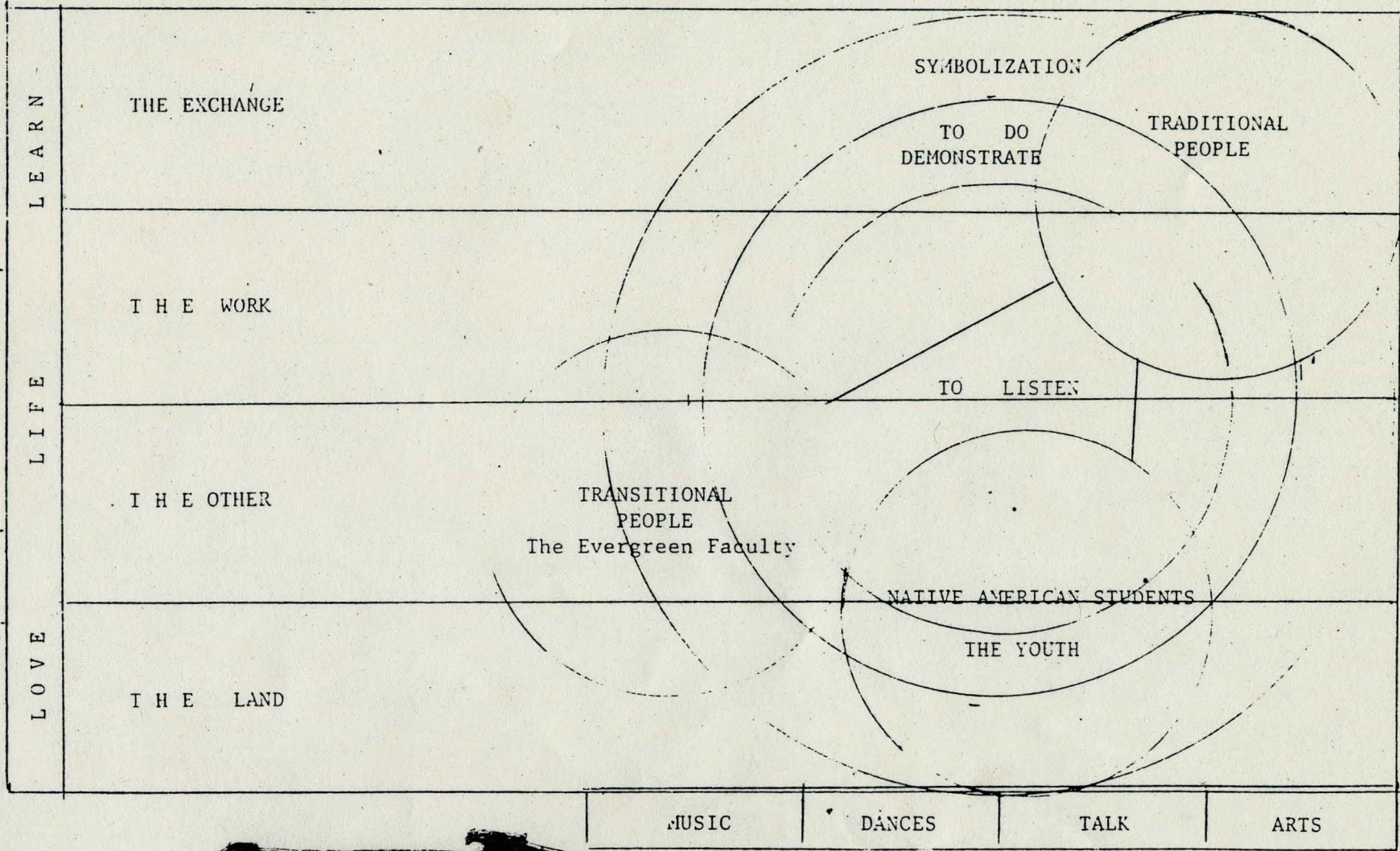
Chief of Dwamish

THE EARTH AND MYSELF ARE OF ONE MIND. . . . .

Do not misunderstand me, but understand me fully with reference to my affection for the LAND.  
I claim a right to live on my land and accord you the privilege to live on yours. . . . .

Joseph

Chief of the Nez Perce



U L T I M A T E

NATIVE AMERICAN STUDY - A DISCIPLINE

"Based on the human right that each individual has need for an EDUCATION that will benefit him if all are to be served through EDUCATION."



Education to serve all requires the identification, recognition, respect and understanding that there are SIGNIFICANT DIFFERENCES BETWEEN PEOPLE in the ways they relate THE SELF to:

- 1. THE LAND
- 2. THE OTHER?
- 3. THE WORK
- 4. THE EXCHANGE?

AREA	TEAM MAKE-UP	FIELD WORK	EXCHANGE
MUSIC	Faculty <ul style="list-style-type: none"> <li>Singers</li> <li>Dancers</li> <li>Drummers</li> </ul>	*NA Faculty *NA People Living Test Resume Example	*NA Faculty  White  Workshop
DANCE	Faculty <ul style="list-style-type: none"> <li>Dancers</li> </ul>	Topic Talent Reservation	
TALK	Faculty <ul style="list-style-type: none"> <li>Tradition</li> <li>Transition</li> <li>Youth</li> </ul>	Institution *NA Faculty *NA People Living Text Resume Example	Workshop  *NA Faculty  *NA People
ART	Faculty <ul style="list-style-type: none"> <li>Art</li> <li>Artist</li> </ul>	Tape Topic Talent	

\* Native American





ONE WEEK	8				
	9	Seminar 2 hours		Lecture (1 hour) 10	Monitored Research Activity 3 hours
	10		Lecture (1 hour) 11		
11	Lecture (1 hour) 12		Seminar 2 hours 11		
12					
1	Lecture (1 hour)	Tutorial 2 hours	Tutorial 2 hours	Tutorial 2 hours 2	
2					
3					

SAMPLE COPY OF SCHEDULE FOR ONE QUARTER

MONDAY	8	TUESDAY Tutorial	8	WEDNESDAY	8	THURSDAY Tutorial	8	FRIDAY	
	9	Lecture (1 hour)	9	Lecture (1 hour)	9	Lecture (1 hour)	9	Seminar 2 hours	
	10		10		10		10		
	11	Monitored Research Activity	11	Tutorial (2 hours)	11		11	Lecture (1 hour)	
12		12		12	Monitored Research Activity	12			
1	Seminar 2 hours	3 hours	11	Tutorial (2 hours)	2	3 hours	2		
2			2		2		2		
3			3		3		3		
4			4		4		4		

NATIVE AMERICAN MUSIC - 9 units upper division

Time: 20 hours a week for three quarters divided into learning modules including:

1. Classroom instruction (seminar)
2. Field research and library research
3. Workshop; class evaluation
4. Tutorial individual evaluation

Enrollment: Native American People and/or advanced music students. Class size not less than 15 and limited to a maximum of 20 students.

Emphasis in the course, Native American Music, will be learning, designed from human experiences requisite to music listening, observing, and performing developed in human interaction between student and Native American music and musicians (singers and drummers). Special attention will be given in this course, Native American Music, to the instructive rhythm reflective of the Native American Peoples touch with their living environment; the intuitive melody of Native American Music responsive to the attuned adaptability of Native American People to the constant moving pattern of life; and the instructed echoes of sounds symbolic in frequency of renewal arranged in repeated tones synchronized to human feelings.

Material for the course, Native American Music, will include lectures on Native American People; records and tape recordings of Native American Music and individual performances of Native American singers and drummers.

Instruction Teams - Native American instructors and resource people

- |                        |                           |
|------------------------|---------------------------|
| A. Mary F. Nelson      | A. Joe Washington, Lummi  |
| B. Darrell Phare       | B. Henry Sr. John         |
| C. Cruz Esquivel       | C. Sam Cagey, Lummi       |
| D. Mary Ellen Hillaire | D. Margaret Green, Samish |

Rational: In this year 1973 a rational for the first program in Native American Music in a State Institution of Higher Education can easily get lost in the receding echoes of a democracy smoldering in the restrained hostility of chronic cultural clash between the Native American People and the American Society (documented from Century of Dishonor, to the current TRAIL OF BROKEN TREATIES) and now blown into flame by the hope of SELF DETERMINATION AND SELF DIRECTION in recent national trends such as The Civil Rights Movement. Therefore at this time there is no <sup>precedent?</sup> precedent and subsequently no procedure for a course of the nature of Native American Music in the Institution of Higher Education.

The reason this initial step is being taken here is that the Native American People who have a long history of educational difficulty and frequent failure in the American Educational Systems are beginning to identify major problems as mis-education (an attempt through education of cultural mutation) and are now contriving to correct this with the introduction of materials more complimentary to Native American children's own learning patterns, and the placement and training of Native American People for responsible educational reference in support of Native American People. This has its roots in expressions of concern translated from speeches made by Native American People in such books as, I TOUCH THE EARTH, I HAVE SPOKEN and INDIAN ORATORY and seen in biographical material compiled in such books as: THE INDIAN TODAY, and CONTEMPORARY INDIAN LEADERS. There has for many years been a relentless search by Native American People for something familiar upon which to establish and nourish a functional self identity. Many Native American People kept to themselves and for themselves symbols of their cultural heritage such as THE MUSIC, THE COSTUME, and THE DANCE which they performed for each other in gatherings which were designed to accommodate the Native American Peoples need to affirm with each other their humanity. For many years, due to restrictive legislation, these meetings were in secret until some time in early 1900 as the result of a speech made by Chief Seattle, Duamish the Congress rescinded the restrictive legislation and the Native American People once again freely used music in the relationship expression to THE LAND, THE OTHERS, THE WORK and THE EXCHANGE, the value characteristics of the Native American Peoples life style.

There seems to be enough evidence of educational difficulty and frequent failure among Native American students in the Public School district to at least request education experimentation by Native American Educators with Native American Students. This is why there is reason to at least attempt preference enrollment of Native American People.

Objectives: The general objectives of the course Native American Music are:

1. Given in case of Native American Students previous experiences in music, and in advanced music students at least an initial outreach attitude the student will develop conceptual framework for Native American Music.
2. Given activities (listening, observing, performing) stimulated through records and tape recordings of Native American Music the student will recognize:
  1. Coastal Salish and 2. Interior Salish music out of a variety of musical examples.
3. Given the personal performance of several Native American singers and drummers the student will analyze and perform simple rhythm patterns and melody sounds.

4. Given the three major course concentration and students knowledge of Native American Music or other music the student will research library material relative to class experience.

Results - for the Native American People the results of experieiment could likely be no significant difference, to student with advanced music background this should open another avenue for musical expression and experimentation.

There should be some in the class who, having musical backgrounds, could be encouraged to do comparative studies between different primitive forms of music and or comparisons between forms of music.

One in this class, with any luck, will be able to identify at least one significant difference between Native American People and (OTHERS) and use experience as an enrichment to his living.

Keep a record of their learning in Native American Music and identify similarities and differences.

Methodology

1. Lectures by instructor  
students

Native American Resource People

2. Workshop - Student to student - report in writing

Instructor to student recorded

Student to Native American singer; drummer - recorded

3. Performances: Selected Native American singers and drummers will perform and discuss when appropriate their experience in Native American Music.

This will require approximately five days per performance:

2 days preparation

1 day performance

2 days evaluation

Evaluation: The first will be paper on the nature of knowledge and experience the student brings to the course Native American Music.

Reaction Sheet - developed by Native American Educator and Native American People.

Daily response note - written in class - handed in in class

Paper - Description, Comparative or Critical analysis of Native American Music.

NATIVE AMERICAN DANCE  
A SPIRITUAL AWARENESS IN PERFORMED ART

Title: The Native American Dance 9 units  
Time: 20 hours-to include 1; lectures by Native American students, instructors, and resource people. (seminar), 2; audio-visual supportive material, slides, films, records, and tape recordings. 3; field research and library research (independent). 4; workshops (analysis and evaluations) class sessions for individual or group presentations, reports, etc. 5; tutorial conferences.

Enrollment: ~~minimum 15, maximum 20~~ Native American people and/or others with advanced work in areas of art, anthropology, psychology, sociology, religion, and human sciences. This course set up on cross-cultural exchange.

Emphasis in this course Native American Dance will be on Native American Philosophy in oral tradition in which listening and observation is requisite and special attention in providing opportunity through participation for feeling responses in prepared post meeting reaction sheets and evaluation statements.

Material for the course Native American Dance will include formal lecture series on the Native American Dance forms developed from personal experiences and supported by audio-visual materials complimentary to and supportive of the Native American Dance.

Instructors team makeup-Evergreen State College instructor plus one Native American student, Native American resource person-as singer, drummer, dancer, and/or such audio-visual resources that will add to understanding of Native American Dance as an art form.

- |                        |          |                    |               |
|------------------------|----------|--------------------|---------------|
| A. Mary F. Nelson      | Colville | A. Henry SiJohn    | Kalispel      |
| B. Darrell Phare       | Lummi    | B. Harriet Shelton | Dover Tulalip |
| C. Cruz Esquivel       | Colville | C. Joe Washington  | Lummi         |
| D. Mary Ellen Hillaire | Lummi    | D. Margaret Green  | Samish        |

Rational: Native American Dance like all other forms of Native American traditions and customs has festered in the great American sore-the late melting pot Dream so long overlived it has crippled the accumulative minds of American society that is now involuntary lancing as each of the peculiar ethnic groups singularly and collectively drain out from the great American society toward the unrealized dream of self determination, and self direction which is the promise of democracy. It is therefore not a suprise that at this time as the specific meaning of the civil rights movement has encouraged the diverse peoples in the citizenery of American society to make known their individual needs and provide within these needs a particular part for themselves as citizens with full partnership rights within the democratic process now going beyond the survival level toward a functional representation in the identification of national priorities, and a part in the design and development of solutions reflective of a plural society and representative of a democratic partnership. This change which is peculiar in that in a society designed from democratic philosophy at this late date and of the insistance of each minority the request for representation in American society is so reluctantly provided for (historically first all white, then white superiors, ethnic resource people, then white experts; now white designers, non-white puppets. (Tokenism!) in the areas of physical presence, emotional security reflected



in land base, social opportunity such as schooling, psychological awareness of ethnic identity, and spiritual understanding that as a man in his own ethnically different way can contribute to the American society and will have at long last the dream of partnership in a functional democracy.

Objectives: 1; given in case of Native American people their previous experiences in Native American Dance and for others advanced work in the performing arts students will develop conceptual (value structure and philosophy) framework for Native American Dance.

2; given activities (listening, observing, performing) simulated in stimuli bombardment through records, tape recordings, films, etc. of the Native American Dance the student will recognize 1; coastal Salish, and 2; interior Plateau Salish modes of dance and describe dancers through characteristics of performance and costume.

3; given the personal performances of several Native American dancers the student will analyze and confirm several Native American Dances relative to the geographic location, tribal affiliation, and cultural heritage of the coastal or interior peoples.

4; given opportunity for field and library research the student will be able to make comparison studies and/or descriptive coverages of the Native American Dance.

Results: the primary result of the course -Native American Dance-will be a cultural exchange between and among Native American peoples and others in cross-cultural exchange between Native Americans and OTHERS.

There should be some in class who will form lasting team association for continued cross cultural exchanges beyond the performing arts toward problem solving partnerships characteristic of Democracy.

- Methodology: 1: lectures
- 2: workshops
- 3: performance series

- Evaluation: 1: student daily journals
- 2: reaction sheets and evaluation papers
- 3: research papers

NAS 1st year work 9 credits Daily 2 to 4 hours. Enrollment unlimited, open entry, open exit based on group contracts for 50. Experimental in nature with specific and priority preference given to Native American Students. Emphasis on interpersonal relationships with special emphasis on skills of listening, observation, demonstration of TALK as a means of communication with Native American People. All material of personal experience which requires the most fluid means of communication, oral.

Instructor: An Evergreen State College Faculty coupled with whatever resources Native American people are required to facilitate the TALK nation.

TALK has not had a very positive position in formal education, in government nor in individuality citizenship in THE UNITED STATES OF AMERICA, however, in the nations of Native American People it has been the security for democracy and a means of survival since the cultural clash between The Native American People and what has come to be known as The American Society. While this idea, concept or way of life will be more meaningful to Native American People, I feel that any understanding of Democracy will have it that all Native Americans and others will benefit as each learns to TALK.

One does not need, again, to plead the cause of the Native American People either through the lean aboriginal comprehension nor fat problematic apprehensions made by OTHERS; it seems to me all that need be said is, at this time and throughout the challenge of the future destiny, the Native American People can no longer be content to be spoken for. They must now TALK for themselves, identifying, exploring and discovering those ways that most suit their values (How Native American People relate themselves to THE LAND; THE OTHERS; THE WORK; and THE EXCHANGE) and responsiveness to their understanding of The Democratic Process

As an educator it seems the process required is not one of providing an educational change agent as much as it is a means of recognition and respect of ways that are different democratically in terms of equivalent value.

It is hoped that such a cause could/would lead to inquiry into the priorities of our society, analysis of the social situation between people, and finally design a future in which each can establish expectations for himself as a requisite and important contributor in the Democratic way.

TALK

A problem solving process of a democratic society

TALK: Defined

Talk is first a spiritual means for human expression of affirmation of recognized and respected values demonstrated in interpersonal relationships through the skills of listening, performance, communication and symbol.

Talk is the culturally oriented problem solving mechanism requisite of a democratic society and is accomodating only through consensus in which all participate as equivalents and each contributed in conscious reaction toward the welfare of all.

Talk is an integrated communication skill listening, observation, demonstration allows a single strain of thought to emerge into cultural tradition and custom.

Talk is the presence in sound of individual intention in thought.

Talk, as someone said, the hand is the first physical expression of communication so sounds of talk are the manifestation of communication in understanding.

This concept - (TALK) would require at least a year of basic individual skills and a lifetime of practice in which one grows toward the maturity of: "living his private life opening through Talk."

✓



## OBJECTIVES

1. Given the assumption that all adults of college age have several years of reading, English, language, etc., the course on Talk will provide an exploration and examination of the Talk process (organized activities of communication such as a listening, observation, demonstration) in individual student and contract group.

2. Given exploration and examination procedure of the TALK process the students will TALK: To the SELF on tape or on paper; to Things such as conversations with mountain, ocean, spirit; to the Other a single person (interview) a group class or organized group of people other than class. To idea descriptive talk what is it to be--; how can one become--; what is work; to exchange how one person can, through TALK, enrich, influence or inspire others to their own good works--that is to say how can one telling of Self benefit all who are warped in Self.

3. Given the exploratory and discovery experience we will turn to the technology and listen with over learning to TALK taped by the instructor as students analyze and recommend improvements which will be demonstrated by student repeating taped TALK with recommended improvements. Class evaluation verbal only when student is willing to write and present to student who gave Talk.

4. Given the three definitive, exploratory, examination exercises the students will identify speakers who have influenced, enriched and inspired them presenting a resume from which students can make assumptions regarding speaker to evaluate:  
1. listening skills, 2. observation skills and 3. demonstration abilities.

It seems that a good conclusion is that students will be able to identify problems, specify that the TALK process will be used and organize a register of speakers.

COURSE TITLE - Philosophy of the Native American Art

9 Units upper division and or graduate elective

To be offered in three (3) quarters full time - Fall, Winter, Spring  
Enrollment - Native American People and/or advanced students of art  
or the performing arts.

Emphasis in the course, Philosophy of the Native American Art, will include designed activities in personal interaction (TALK) relative to the exploration, examination experimentation of the concept significant differences between people as the significant difference define the unique SELF in each student and as these significant differences define the final public presentation of SELF in traditions and customs of a people. Materials and/or content for the course, Philosophy of the Native American Art, will be the life experiences in art of Native American People and the expansion of the life experiences in the personal inquiry of the students learning experience in exchange.

INSTRUCTOR: Instructor is device of exchange - a working triad. (Instructor, resource person, and student) keyed to self determination in learning and locked in to belief that, "one learns from learning and learners". Requisite to this instructor device is democracy characterized by over all formula "all equals one"; the quality of which is that each contribute to establish all into single purpose.

RATIONAL: The Philosophy of the Navive American Art is an initial experience in cross-cultural exchange being introduced by means of learning into the formal activity Higher Education. At the same time the Philosophy of the Native American Art is indigenous to the life experience of Native American People who are one group of people representative of the people served by public education; and keyed profoundly to Native American Peoples conviction, concern and committment to self determination and self direction the human qualities inherent to the democratic process upon which education is prescribed and the American way of life maintained. Requisite to a positive cross-cultural exchange is the quality diversity (significant differences between people) in which each part is equivalent on a strategy (learning together) harmonizing (merge) each into a single effort - the Philosophy of the Native American Art.

The need for cross-cultural exchange, understanding the nature of a plural society (democracy) is academic; while the interest will have to go down in the history of America as an example of a most costly (in land, life and longing) human experience meaning. Meaning that human experience that in mans life is rooted deep.

The vision of this course, Philosophy of the Native American Art, is that ultimately in this LAND the people will finally form a democracy where each will provide for another those things requisite to the preservation of that which will allow all to further endure. Eventually courses such as Philosophy of the Native American Art will provide for people an opportunity for conflict resolution which will result in increased recognition of and respect for THE OTHER an experience going through education beyond education to learning a kind of getting below the surface the high risk area in interpersonal relationships. A possible multiplier is that efforts to resolve value conflicts draws on the human capacity (love life learning) toward the deeper realization that all have meaning and if we continue to ignore this that it can have further ominous and sinister implications for our society. The last yet most important aspect for the course, Philosophy of the Native American Art, is that the content and activities are the lives of Native American People considered in relation to the lives of the student coordinated (inter activity) by facilitator (who might be instructor, resource person, student) who has made personal judgment that his life will help group consider compare, or progress toward an understanding of the Native American Art.

1. Given the students personal experience in Art and series of lectures by Native American Artists the student will develop a conceptual framework for the Native American Art.
2. Given the ~~exam~~amination of the Native American Art in slides and films the student will be able to identify our of Native American Art specific types characteristic of geographic southwest, northwest, etc., and tribal design.
3. Given the exploration of the Native American Art and the thinking of the Native American Artists the student will formulate question and design research problem attempting to come to a common value judgment.
4. Ultimately given combination of personal experience, lectures by artists, examination of art by slides and films, and the individual field and library research the student will develop statement on the Native American Art and justify their judgment.
5. Given total experience personal and educational student will begin to identify the spiritual nature of the Native American Art and how it supports the Native American life style.

1. The student will be able to list Native American Artists
2. The student will be able to identify characteristics of Native American Art and describe some of the more well known examples of Native American Art.
3. Compare and contrast Native American Art forms with other art forms in terms of line form and composition.

- 4. Will be able to isolate (identify significant differences) and define Native American Art in philosophy and in form.
- 5. Will be exposed to as many artists and as much Native American Art as required to discuss and debate Art as a spirit and way of life the overt expression of an inner experience in meaning.
- 6. Each student will participate by describing the influence of knowledge and experiences in the class on him.
- 7. Each student will keep a journal that will include evaluation of experiences relative to agreement, disagreement or complete indifference his own learning objectives.

CONTENT: Lecture (oral presentations) from Native American Artists; slide presentations, and films will be used. Native American music, dance talk and art objects will form the central focus of this learning experience. The course should result in the development of bibliography but more than that it should establish personal contacts with Native American Artists which will form a positive and lasting human relationship.

- 1. Art from the Native American Peoples life experience
- 2. Art examined through slides and films
- 3. Art explored in field and library research of student
- 4. Conclusion experimentation in ideas, content and composition of the Native American Art form

Native American Art can be further explored in the performing arts music, dance and talk components of the life style of Native American People based on the way they relate themselves to THE LAND, THE OTHER, THE WORK and THE EXCHANGE with recognition that one great force - the Spirit - flows through all giving life.

- METHODOLOGY:
- 1. Selected Native American Artists will lecture
    - A. The class will discuss Native American Art formulate questions to be submitted to Artist.
    - B. Class will evaluate lecturer
  - 2. Native American Resource People
  - 3. Slides, films of Native American Art
  - 4. Records and tape recordings
  - 5. Class discussion and debate
  - 6. Class presentation of field and library research

- EVALUATION:
- 1. Student class journal
  - 2. Class discussion and presentation
  - 3. Paper on topic of choice to be presented to class
  - 4. Evaluation statement

"LET ME TELL YOU ONE MORE TIME"

An American Indian Study Guide from Life and Literature

By Mary Ellen Hillaire

Summer, 1971

LOVE )  
LEARN ) ..... "The constant coming from and going toward." .....  
LIVE )

"MY PEOPLE"

"The people I like to paint are "my people whoever they may be, wherever they may exist, the people through whom dignity of life is manifest, that is, who are in some way expressing themselves naturally along the lines nature intended for them. My people may be old or young, rich or poor, I may speak their language or I may communicate with them only by gestures. But wherever I find them, the Indian at work in the white man's way, the Spanish gypsy moving back to the freedom of the hills, the little boy, quiet and reticent before the stranger, my interest is AWAKENED and my IMPULSE immediately is to tell about them through my own language...Each man must seek for himself the PEOPLE who hold the essential beauty, and each man must eventually say to himself as I do "these are my people and all that I have I owe to them."

ROBERT HENRI  
"THE ART SPIRIT"

"It is said of the body the hand is the first thing a human being extends to another; of the spirit sound from beyond lifting the describable into the indescribable through language."

ORIGIN OF IDEA UNKNOWN

"Language is the most significant and colossal work that the human spirit has evolved--nothing short of a finished form of expression for all communicable experience. This form may be endlessly varied by the individual without thereby losing its distinctive contours; and it is constantly reshaping itself as is all art. Language is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations."

EDWARD SAPLER

In the past, man in his search for his own image in others, his struggle to reflect the fact of his diversity and his outreach for solutions for his daily tasks in peace, were held on the basis of inner experience. Although these assumptions were matters of belief rather than proven verities, they

22

were powerful enough to integrate society, and to give meaning and justification to human experience. As we know, western science broke up this synthesis through its insistence upon empirical evidence. The validity of inner experience was denied, and thus the assumptions themselves became suspect. There is or seems to be a new awakening, a new awareness as expressed and stressed in such books as: IN PURSUIT OF AWARENESS, APPEARANCES AND REALITIES, NEW THINK, TOWARDS A VISUAL CULTURE, MAN IN PROCESS, MAN THE MANIPULATOR, THE MAGIC ANIMAL, ENCOUNTER, PERSONAL SPACE, TEACHING AS A SUBVERSIVE ACTIVITY, NO EASY VICTORIES, FROM LEARNING FOR LOVE TO LOVE OF LEARNING, ON BECOMING A PERSON, FREEDOM TO LEARN, PERSON TO PERSON, THE GREENING OF AMERICA, FUTURE SHOCK AND BODIES IN REVOLT. The evolution-revolution of the 20th century man toward the SOMATIC CULTURE of the 21st century. All appear to be coming from the outer limits of empirical evidence, and going toward a new integration of knowledge in awareness terms, wherein man's inner experience can no longer be denied. Thus meaning can be restored as people reach out to another in communication, the first step to understanding.

The environment required for the growth and development of a human being capable of interpersonal communication and real interpersonal relationships include order, justice, peace, and freedom conditions characteristic of the constant moving pattern called change. There seem to be three major roles in interpersonal communication and real interpersonal relationships namely responsibility, recreation, and rest activities that must be regarded not as a fiction nor even as an ideal, but as the inevitable reality toward which we are moving and within which we might join Carl Roger in saying,

"I value it very much when I am able sensitively to hear the pain and the joy, the fear, the anger, the confusion and despair, the determination and the courage to be, in another person. And I value more than I can say the times when another person has truly been able to hear those elements in me.

I prize it greatly when I am able to move forward in the never-ending attempt to be the real me in this moment, whether it is anger or enthusiasm or puzzlement which is real. I am so delighted when a realness in me brings forth more realness in the other, and we come closer to a mutual I-THOU relationship.

And I am very grateful that I have moved in the direction of being able to take in, without rejecting it, the warmth and the caring of others, because this has increased my own capacity for giving love, without fear of being entrapped and without holding back.

These, in my experience, are some of the elements which make communication between persons, and being in relationship to persons, more enriching and more enhancing. I fall far short of achieving these elements, but to find myself moving in these directions makes life a warm, exciting, upsetting, troubling, satisfying, enriching, and above all a worthwhile adventure."

CARL ROGERS  
"FREEDOM TO LEARN"

My objective now is re-creation of the American Indian who is himself a source and who boldly points the way toward that state of spirit necessary for man if he is to in form, style, and dignity use the human potentiality which leads from Man to Mankind. The purpose of all these things show that a better understanding of the living can help us to comprehend not only past but also our future as we combine our efforts to understand and cope with life today.

The following list of people serve as a bridge for a deeper understanding to be between peoples, teaching with their lives the beauty and peace of another way of life. These people represent three major points of view--traditional, transitional, and marginal--and all are and have been active in Indian Affairs. Beyond their activity in Indian Affairs, each in his own way has responded to the responsible demand, "to choose the protection of the survival of others to insure his own ability to endure." The activity that requires a people the like of which is described in this quote from N. Scott Momaday, who said,

"The people of the town have little need. They do not hanker after progress and have never changed their essential way of life. Their invaders were a long time conquering them; and now after centuries of Christianity, they still pray to Tanoan to the old dieties of the earth and sky and make their living from the things that are and have always been within their reach; while in the discrimination of pride they acquire from their conquerors only the luxury of example. They have assumed the names and gestures of their enemies, and have held on to their own secret souls; and in this there is a resistance and or overcoming, a long out waiting."

HOUSE MADE OF DAWN

AMERICAN INDIAN RESOURCE PEOPLE

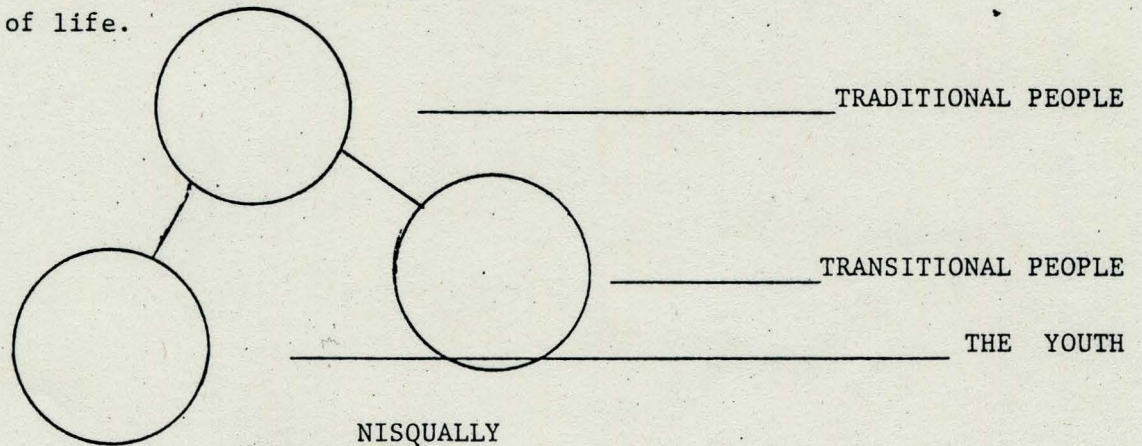
"A society has a continuity of life which transcends the lives of man. Men come and go. The Society anticipates their coming hither and survives their going hence. It supplies the forms whereby the germ of originality which is in them is either stirred or extinguished."

John Taylor  
"THE MASKS OF SOCIETY"

WHO SHALL LEAD THE PEOPLE? Until now a mute question born in the muffled sounds of conquest consent without consensus, and nurtured in the American "melting pot" myth now being uprooted by the current racial unrest that demands recognition of minority groups and respect for their leadership a social problem of long standing and a social situation maybe beyond the capacity of this or any other society to produce. A response to the question who shall lead the people written in 1944 by Ruth Muskrat from Bronson in a book titled INDIANS ARE PEOPLE, TOO, is this statement:

"Only Indian leadership with their understanding and deep appreciation of their racial past can awaken again in the hearts of the people the pride of race that once built a cultural tradition so strong, so beautiful, and can build it again. Only Indian leadership can bring to richest flowering that which is Indian in the life of people."

The following is the beginning of a list of people from reservations, communities and individuals throughout the state of Washington who represent: (1) Traditional People, (2) Transitional People and (3) The youth, the three major populations of Indian people involved in THE WORK required to preserve the continuity of the Indian way of life.



- NISQUALLY
- STEILACOOM
- PUYALLUP
- CHEHALIS
- MUCKLESHOOT
- SQUAXIN ISLAND
- DUWAMISH
- SKOKOMISH
- SNOHOMISH
- SUQUAMISH
- STILLAQUAMISH
- CLALLAM
- TULALIP
- PORT GAMBLE BAND
- SAUK-SUIATTLE
- JAMES TOWN BAND
- SWINOMISH
- LOWER ELWHA
- LOWER SKAGIT
- COLVILLE
- QUINAULT
- SKAGIT INDIANS (UPPER)
- SPOKANE
- HOH
- SAMISH
- QUILEUTE
- LUMMI
- MAKAH
- NOOKSACK
- YAKIMA
- AFFILIATED TRIBES OF NORTHWEST INDIANS
- SURVIVAL OF AMERICAN INDIAN ASSOCIATION
- SMALL TRIBES OF WESTERN WASHINGTON
- KINATECHITAPI INDIAN COUNCIL
- UNITED INDIANS OF ALL TRIBES



Washington Native American Scholars- Northwest.

Bertha Bluff, Colville  
Talent Search Dir.  
Spokane Indian Center  
1007 N. Columbus  
Spokane, Wa. 99201

Mrs. Myrtle C. Landry, Shoalwater  
Tokeland, Wa. 98590

Ms. Lorraine Cross, Muckleshoot  
1420 37th St. S.E.  
Auburn, Wa. 98002

Alfred Brisbois, Spokane  
3117 No. 21st  
Tacoma, Wa. 98406

Lorraine Doebbler  
316 E. 9th  
Port Angeles, Wa. 98362

Letoy Eike- Oglala Sioux  
9035 View Drive  
Seattle, Wa.

Roy DeBoer, Lummi  
425 Mitchell  
Port Orchard, Wa. 98366

V.P. Cornelison, Winnebago  
Fern and Abbots Road  
Walla Walla, Wa. 98367

Violet E. Lumley Rau, Yakima  
618 Adams Ave.  
Toppenish, Wa. 98948

Sherman Coulan, Oneida  
2152 Harris  
Port Orchard, Wa. 98366

Frieda Kirk, Klamath-Sioux  
516 N.E. 86th  
Seattle, Wa. 98115

Walter Hollow, Assinboine  
1900 Alderloop #2  
Ellensburg, Wa. 98926

Elaine Y. Grinnell, Clallam-Lummi  
Rt 4, Box 790  
Port Angeles, Wa. 98362

Bernice Hoptowit, Nez Perce-Yakima  
607 Mt. Adams Drive  
Wapato, Wa. 98951

Misc. list

Ms. Janet McCloud  
Yelm, Wa. 98597

NISQUALLY

Mary Krise

Gertrude Kover

Angeline Frank

Bill Frank, Sr.

Joseph John

Mildred Ikebe  
P. O. Box 234  
Yelm, WA 98597

Alice Ikebe  
P. O. Box 234  
Yelm, WA 98597

Edith McCloud  
P. O. Box 147  
Yelm, WA 98597

Zelma McCloud  
P. O. Box 406  
Yelm, WA 98597

Don McCloud  
Rt. # 3, Box 3218  
Yelm, WA 98597

Paul Leschi

George McCloud Sr.

Julius Kautz

Finley La Clair

The Evergreen Action Project

Rebecca McCloud  
Barrett Apt. # 4  
7625 Martin Way  
Olympia, WA 98501

Brende Dillon  
Rt. # 3, Box 3520  
Yelm, WA 98597

Mr. & Mrs. George McCloud, Sr.  
P. O. Box 41  
Yelm, WA 98597

Mr. & Mrs. Jack McCloud  
Rt. # 3, Box 3520  
Yelm, WA 98597

Maryann Squally  
Yelm, WA 98597

Georgeanna Kautz

Individual Contracts

Laura McCloud

Jim McCloud

NOOKSACK

Louisa George

Elizabeth Roberts

Mr. & Mrs. George Cline - Deming

Mr. & Mrs. Joe Louie  
6613 Mission Rd.  
Everson, WA 98247

Mr. & Mrs. Sindick Jimmy  
Goshen Road  
Bellingham, WA 98225

Ron Roberts  
2962 Goshen Rd.  
Bellingham, WA 98225

Mr. & Mrs. Dan Swanaset  
6070 Mission Road  
Everson, WA 98247

Mr. & Mrs. Ray George, Jr.  
6401 George Rd.  
Everson, WA 98247

Mr. & Mrs. Ben Cline  
6838 Mission Rd.  
Everson, WA 98247

Mr. & Mrs. Tom Williams  
Deming Star Route  
Deming, WA 98224

Mr. & Mrs. Wilfred Cline  
6852 Mission Rd.  
Everson, WA 98247

Mr. & Mrs. Gorden Kelly  
Deming, WA 98224

Mr. & Mrs. Ernie Paul  
9007 Van Buren Rd.  
Everson, WA 98247

LUMMI

Mr. & Mrs. Felix Solomon

Mrs. Sarah James

Mrs. Delphene Tom

Mr. & Mrs. Isadore Tom

Mrs. Emma Smith

Mr. & Mrs. Al Charles

Mrs. Thresa Gibbs

Mr. & Mrs. James Adams  
2048 Lummi Shore Rd.  
Bellingham, WA 98225

Mr. & Mrs. Bill Cagey  
3241 Lummi Shore Rd.  
Bellingham, WA 98225

Mr. & Mrs. Samuel Cagey  
Beach Star Route  
Bellingham, WA 98225

Mr. & Mrs. Richard Green  
Beach Star Route  
Bellingham, WA 98225

Mr. & Mrs. Jack Cagey  
3241 Lummi Shore Rd.  
Bellingham, WA 98225

Mac Oreiro, Jr.  
Tillicum House  
Bainbridge Island, WA 98110

Eunice Tomma  
Lake Terrell Rd.  
Ferndale, WA 98248

Elsie Phair  
2416 E Street  
Bellingham, WA 98225

Lucille Matary  
Lummi Shore Rd.  
Bellingham, WA 98225

Betty Pierre  
1864 Lummi Shore Rd.  
Bellingham, WA 98225

Mr. & Mrs. Henry Hillaire  
1801 J Street  
Bellingham, WA 98225

Mr. & Mrs. Leonard Jefferson  
P. O. Box 105  
Marietta, WA 98268

Mr. & Mrs. Glen Lane  
4306 Rural Ave.  
Bellingham, WA 98225

Romona Morris  
1362 Country Lane  
Bellingham, WA 98225

Cathrine Tally  
4664 Lake Terrell Rd.  
Ferndale, WA 98248

Stella Long  
Box 227, Rt. 1  
Bow, WA 98232

Luttie Hillaire  
1662 Haxton Way  
Ferndale, WA 98248

Elizabeth Martin  
Box 9  
Marietta, WA 98268

Willie Jones  
Beach Star Route  
Bellingham, WA 98225

Rosemary Phair  
1602 Lummi Shore Rd.  
Bellingham, WA 98225

DB (EAS) P

INDIAN EDUCATION CENTER  
Fife, Washington

Lucile Anderson, Cowlitz  
810 E 96th  
Tacoma, Wa. 98445

Eugene Argel, Tsimpshian  
1902 Furgeson Road E  
Tacoma, Wa. 98445

Jean Evins, Swinomish  
1429 E 46th. Unit 44  
Tacoma, Wa. 98404

Bertha Turnipseed, Puyallup  
4211 No. 25  
Tacoma, Wa.

Daisy Sanchez, Quinault  
16513 17th Avenue E  
Spanaway, Wa. 98387

Ruth Butler, Yakima  
4319 Ward Road E  
Tacoma, Wa. 98424

Abner Johnson, Tlingit  
264 N E 45  
Seattle, Wa. 98105

Barbara Armour, Shashone  
7205 South Yakima  
Tacoma, Wa. 98408

Cindy Andy, Quinault  
4518 South Washington  
Tacoma, Wa. 98409

TAHOLA SCHOOL DISTRICT

QUINAULT

Beatrice Black

Clarence Pope  
Box 1202  
Taholah, Wa. 98587

Edythe Chenois  
Box 1076  
Taholah, Wa. 98587

Linda McCory  
Box 1121  
Taholah, Wa. 98587

Donna Krise  
Box 1205  
Taholah, Wa. 98587

Marie Jones  
P O Box 1085  
Taholah, Wa. 98587

Robert Law, Quinault  
General Delivery  
Taholah, Wa. 98587

Emma Capoeman

Charlotte Bryson  
Box 1164  
Taholah, Wa. 98587

Marjorie Hill  
P O Box 1105  
Taholah, Wa. 98587

Rose M. Martin  
P O Box 80  
Taholah, Wa. 98587

Celestine Young  
P O Box 1063  
Taholah, Wa. 98587

Veronica Cheney  
P O Box 1114  
Taholah, Wa. 98587

Carl Stomish, Quinault  
Box 1227  
Taholah, Wa. 98587

DON'T DO

MAKAH

Nbra Barker, Singer of Songs

Ethel Clapianhoo, Language

Helen Peterson, Story Teller

School Community Council  
Box 547  
Neah, Bay, Wa. 98357  
Telephone: 206-645-2429

Henry SiJohn  
Teacher Corp Indian Programs  
P O Box 547  
Neah Bay, Wa. 98357

Mary Hunter  
Greg Colfax  
John Parker  
John Ides  
Mary Lou Denney  
Helen Johnson  
Vern Bunn  
Dorothy Chamblin  
Lloyd Colfax  
David Parker

Hilary Irving, Makah  
Neah Bay, Wa. 98357

Bruce Wilkie, Makah  
Nea Bay, Wa. 98357

Dale Johnson  
Box 18  
Neah Bay, Wa. 98357

Blanchard Matt, Makah  
125 East 1st.  
Port Angeles, Wa. 98362

Gene Parker, Makah  
Neah Bay, Wa. 98357

*Meredith Parker*  
*Neah Bay Wa 98357*

*Handwritten signature or scribble*

J O M WORKSHOP  
Educational directives in Native American Studies

1. Greater stress in our own Native American Culture.
2. Cultural background for education.
3. How can Native American Cultural ideas be introduced in education.
4. More and better materials relative to Native American Cultures.
5. More involvement from parents with their children in the schools.
6. How to get parents to understand the importance of education.
7. Better communication between parents and school relative to education/
8. Communication between and among parents, student and school people.
9. Planned employment and career ladder for Native American People in schools.
10. Training programs for people who work with Native American Students and the school.
11. Cross-cultural outreach from Native American Communities and Schools.
12. Identification of duties or responsibilities for parent involvement.
13. Usual difficulties with problems of drop-outs.
14. Activities for Native American Students in Public Schools.
15. Projected need to work toward Native American School Systems

PRIORITIES

1. Identification of values, ideas and concept characteristic to Native American Cultures designed and developed by Native American People and introduced by Native American People in education.
2. Parent and School joint action research relative to the design of education relevant to the understanding of the Native American Life Style and values.
3. More Native American People employed by School districts.
4. Cross-Cultural Exchange.
5. Training developed on Career Ladder Concept.
6. Specific training for Non-Indian teachers relative to special problems of Native American Students in Public Institutions.
7. Development of activities for Native American Students in the Schools.
8. Future thrust toward Native American School System.

Kootenai

Amelia C. Trici, Chairperson  
Bonners Ferry, Idaho 83805

Nisqually People - 85

Harold Ikebe  
P. O. Box 234  
Yelm, WA 98597  
Phone - 206-458-7788  
458-7789  
458-7780

Steilacoom People - 150

Lewis Layton  
1121 Fagarto Ave.  
Shelton, WA 98584  
Phone - 206-426-8192

Puyallup People - 450

Donald Matheson, Chairman  
5423 8th St. E.  
Tacoma, WA 98424  
Phone - 206-543-9696

Muckleshoot People - 408

Florence Harnden, Chairperson  
Rt. # 1, Box 432  
Auburn, WA 98002  
Phone - 206-TE3-3920

San Juan Indian

Mrs. Maybelle Little  
Friday Harbor, WA 98250

Shoalwater Bay

Earl Davis, Chairman  
Tokeland, WA 98590  
Phone - 206-267-1486

Cowlitz Indians

Roy I. Wilson  
P. O. Box 13070  
Spokane, WA 99213  
Phone -

Chehalis People - 116

Percy Youckton, Chairman  
P. O. Box 243  
Oakville, WA 98568  
Phone - 206-273-9914

Squaxin Island People - 157

Florence Sigo, Chairperson  
Rt. # 1  
Shelton, WA 98584  
Phone - 206-426-6786

Further information and a more complete listing of the elected leaders in Indian Country can be obtained through the Portland Area Office from the Directory of Tribal Officials, address:

Bureau of Indian Affairs  
1425 N. E. Irving Street  
P. O. Box 3785  
Portland, Oregon 97208

A change from the living to the literature through the efforts of: Writer Marion Girdley who edited and published four editions of a book titled INDIANS OF TODAY. In introduction to the last edition Mr. Louis R. Bruce, Commissioner of Indian Affairs had these words to say:

"The nation needs to acknowledge the Indian heritage as all of us seek to make peace with nature and to bring to a halt the senseless destruction of what is left of our natural resource. The Indian way is providing essential leadership to this effort. I recognize and support the determination of Indian people to take the lead to restoring to our land the pride and dignity that is an essential part of our Indian heritage. We owe Indian leaders much. Their outstanding accomplishments will provide inspiration for today's young



The Indian Historians, INDIAN VOICES, The First Convocation of American Indian Scholars, The Indian Historian Press, San Francisco, California, 1970

Gooderham, Kent, Editor, I AM AN INDIAN, J. M. Dent and Sons (Canada) Limited, Toronto, 1969.

Astrov, Margot, Editor, AMERICAN INDIAN PROSE AND POETRY, An Anthology, Capricorn Books, New York, 1946.

State Superintendent of Public Instruction, POETRY by American Indians (1969-70)  
Louis Bruno, State Superintendent of Public Instruction, Olympia, Washington 98501

Momaday, N. Scott, THE WAY TO RAINY MOUNTAIN, Ballantine Books, New York, 101 Fifth Avenue, 1969.

Momaday, N. Scott, HOUSE MADE OF DAWN, The Magnificent, Heartbreaking Novel of a Proud Stranger in His Native Land, the American Indian., N. Y. Times, A Signet Book published by The New American Library, 1968.

McGinnis, Duane, AFTER THE DEATH OF AN ELDER KLALLAM and Other Poems, The Baleen Press, Phoenix, 1970.

Sarian, Stump, THERE IS MY PEOPLE SLEEPING, Grays Publishing Limited, Sidney, British Columbia, 1971.

Collection of poetry describing Indian Culture and Heritage

Hirschfelder, Arlene B., AMERICAN INDIAN AUTHORS, A Representative Bibliography, Association on American Indian Affairs, Inc., 432 Park Avenue South, New York, N. Y. 10016, 1970

The last list is general information and its literature that opens out into an incredible view of diversity possible in a single ethnic group, yet identifies social and emotional forces that in spite of seeming independence coordinates in such a way the over-all effect is harmony toward an ordered condition.

Inverarity, Robert Bruce, ART OF THE NORTH WEST COAST INDIANS, University of California Press, Berkeley and Los Angeles, 1967.

Drucker, Philip, CULTURES OF THE NORTH PACIFIC COAST, Chandler Publishing Company, 124 Spear St., San Francisco, California, 94105, 1965.

Gunther, Erne, ART IN THE LIFE OF THE NORTHWEST COAST INDIAN, Superior Publishing Company, Seattle, Published by the Portland Area Museum, Portland, Oregon, 1966.

Joseph Dr., Alvin M. THE PATRIOT CHIEFS, A Chronicle of American Indian Resistance, The Viking Press, New York, 1958-61.

"...The first coming of the Whites the Indians were faced by the gravest threats men face: challenges to freedom right of conscience, personal security, the means of existence and life itself."

Brown, Dee, BURY MY HEART AT WOUNDED KNEE, An Indian History of the American West. Holt, Rinehart and Weston, New York, 1970.

"This is not a cheerful book, but History....perhaps those who read it will have a clearer understanding of what the American Indian is, by knowing what he was. The Indians knew that life was equated with the earth and its resources, and they could not comprehend why the intruders from the East were determined to destroy all that was Indian as well as American itself."

Looke, Raymond Friday, THE AMERICAN INDIAN, The Mankind Series of Great Adventures of History, Mankind Publishing Company, Los Angeles, 1970.

"This is a review of many difficulties the American Indian has endured. It can be said that the Indians often only become 'savages' in order to survive after their contact with Europeans. Now the Indian is fighting back. He has discovered at last that he has a history and a culture and that it is important to preserve...and finally, united he may be able to keep his Pyramed Lake, his property and his rights and without giving up his cultural heritage."

Pratson, Fredrick, LAND OF THE FOUR DIRECTION, The Chatham Press, Old Greenwich, Conn., 1971.

Carter, Anthony, SOMEWHERE BETWEEN, Published by Anthony Carter, Distributed by A. M. C. Limited, 1966.

Eggan, Fred, THE AMERICAN INDIAN, Perspectives for the Study of Social Change, Aldine Publishing Company, Chicago, 1964.

Coming from the end we go toward a beginning. "In the last analysis, it is the Indian themselves who will solve their problems. There is currently a great ferment on many reservations and increased communication between different Indian groups and between Indians and non-Indians. Out of this dialogue will come a greater realization that the future of the Indian is in their hand and that they need to make the basic decisions."

Cahn, Edgois, Editor: OUR BROTHERS KEEPER, The Indian in White America, A News Community. Press Book Distributed by the World Publishing Company, New York and Cleveland, 1969.

"This report, then is a statement about ourselves--about a society so arrogant and insecure that it persists in its effort to destroy the last vestiges of a culture and people who can serve as a voice of sanity. It is a voice speaking from 25,000 years of experience on this land. We would do well to listen, if we would avoid self-destruction.

THE CITIZENS ADVOCATE CENTER  
Washington, D. C. 10-1-69

YOUR INDIAN UNDERSTANDING QUOTIENT  
(an Inventory)

1. All American Indians are citizens of the United States. Yes \_\_\_ No \_\_\_
2. All American Indians receive benefits from the U.S. Government. Yes \_\_\_ No \_\_\_
3. Indians do not have to pay taxes. Yes \_\_\_ No \_\_\_
4. Reservation lands are held by tribes in a tax free status. Yes \_\_\_ No \_\_\_
5. Some Indians are not "officially" Indians. Yes \_\_\_ No \_\_\_
6. Indians have the highest infant mortality rate in the nation. Yes \_\_\_ No \_\_\_
7. The Indians are a "vanishing race" Yes \_\_\_ No \_\_\_
8. All tribal government decisions must be reviewed by the Bureau of Indian Affairs. Yes \_\_\_ No \_\_\_
9. The Indian has the lowest average family income in the country. Yes \_\_\_ No \_\_\_
10. Indian men are exempt from U.S. military obligations. Yes \_\_\_ No \_\_\_
11. The average Indian has a much lower standard of living than the average white Yes \_\_\_ No \_\_\_
12. Indians are all alike. Yes \_\_\_ No \_\_\_
13. Indians are free to live wherever they wish. Yes \_\_\_ No \_\_\_
14. Unemployment for Indians is ten times as high as for white people. Yes \_\_\_ No \_\_\_
15. It was 1948 before the last state removed restrictions on the right of Indians to vote. Yes \_\_\_ No \_\_\_
16. There are more than 250 reservations in this country. Yes \_\_\_ No \_\_\_
17. Indians are five times more likely to have turberculosis than other citizens of the United States. Yes \_\_\_ No \_\_\_
18. About 2 percent of all the land in the United States is Indian land. Yes \_\_\_ No \_\_\_
19. Indians traditionally have intense respect for their elders. Yes \_\_\_ No \_\_\_
20. The government has broken about 400 treaties with the Indians. Yes \_\_\_ No \_\_\_
21. Many Indian people are hungry and mainourished. Yes \_\_\_ No \_\_\_
22. Alcoholism is a major health problem among the Indian people. Yes \_\_\_ No \_\_\_
23. Washington Indians supporting "retrocession" do not want more tribal authority over law and order on their reservations. Yes \_\_\_ No \_\_\_
24. There are no BIA schools in the State of Washington ans no Indian Health Services hospital. Yes \_\_\_ No \_\_\_
25. Indian families are generally closer that modern, urban white families. Yes \_\_\_ No \_\_\_
26. Indian parents are generally closer than modern, urban white families. Yes \_\_\_ No \_\_\_

- 5
27. Termination is one of the greatest political fears of Indians today. Yes \_\_\_ No \_\_\_
  28. Indians did not believe land could be bought or sold or owned by any one person. The land and its resources were a gift of nature to be shared by all. Yes \_\_\_ No \_\_\_
  29. Even most urban Indians dream of someday returning to their reservations. Yes \_\_\_ No \_\_\_
  30. Tribes differ as to their membership requirements. Yes \_\_\_ No \_\_\_
  31. Indians lose many of their right and governmental services when they leave their reservations. Yes \_\_\_ No \_\_\_
  32. The Federal Government is a trustee of Indian property. Yes \_\_\_ No \_\_\_
  33. Indians cannot sell, lease or mortgage Indian property without approval of the BIA. Yes \_\_\_ No \_\_\_
  34. For many years in U.S. history, Indian tribes could not hire a lawyer without the approval of the Federal Government. Yes \_\_\_ No \_\_\_
  35. Indians may hold federal, state and local office. Yes \_\_\_ No \_\_\_
  36. Only Federal and tribal laws apply on an Indian reservation, unless Congress has provided otherwise. Yes \_\_\_ No \_\_\_
  37. Nearly all the lands of Indian tribes are held by the United States in trust for a particular tribe and it is illegal for those tribes to sell its land. Yes \_\_\_ No \_\_\_
  38. Off-reservation Indians have been able to buy liquor since 1953. Yes \_\_\_ No \_\_\_
  39. Indians who hunt or fish away from their reservations or "usual and accustomed places" but hunting and fishing licenses and are subject to the same regulations as non-Indians. Yes \_\_\_ No \_\_\_
  40. The Indian Claims Commission is a special tribunal established by Congress to consider claims of Indian tribes against the United State. Yes \_\_\_ No \_\_\_
  41. No Indian has ever been the head of the Bureau of Indian Affairs. Yes \_\_\_ No \_\_\_
  42. If an Indian leaves his reservation, he is unable to return. Yes \_\_\_ No \_\_\_
  43. The BIA's location within the Dept. of the Interior is questionably incompatible with the effective discharge of its duty to Indians. Yes \_\_\_ No \_\_\_
  44. Indian children often fail because teachers expect little from them. Yes \_\_\_ No \_\_\_
  45. One of the first conditions, specifically asked for by Indian tribes in their treaties, was education. Yes \_\_\_ No \_\_\_
  46. Indian children are less likely to find discrimination in public schools located near a reservation. Yes \_\_\_ No \_\_\_
  47. While the average American has 11.2 years of schooling, the average Indian has five years. Yes \_\_\_ No \_\_\_
  48. In recent years, the BIA has sought to transfer much of its responsibility for educating Indian children to local school districts, entering into contracts with the states. Yes \_\_\_ No \_\_\_

49. Some 35,000 Indian children are still sent to BIA boarding schools. Yes \_\_\_ No \_\_\_
50. The position of American Indians over other American is unique by virtue of treaty right, negotiated and guaranteed as with a sovereign foreign nation. Yes \_\_\_ No \_\_\_
51. For many years teaching or speaking native Indian languages was forbidden and punishable in BIA schools. Yes \_\_\_ No \_\_\_
52. Dropout rates for Indian children are twice the national average. Yes \_\_\_ No \_\_\_
53. Indian children need an education which helps them function as an Indian as well as to compete and cope in the white man's economic structure. Yes \_\_\_ No \_\_\_
54. Passive resistance and withdrawal express the Indians silent defiance against overwhelming odds. Yes \_\_\_ No \_\_\_
55. BIA schools have usually worked closely with Indian tribes, parents and Indian scholars. Yes \_\_\_ No \_\_\_
56. Indians believe that an Indian is rewarded with economic security, prestige, power, and approval only as he is prepared by education to alienate himself from his land, people and heritage. Yes \_\_\_ No \_\_\_
57. The better educated Indian often becomes suspect or alienated among his own people. Yes \_\_\_ No \_\_\_
58. Indians generally are not aggressive and thus tend to be non-competitive in an employment or a school situation. Yes \_\_\_ No \_\_\_
59. Trust obligations with regard to preserving the land's tax-free-status, exempting it from state regulation--these are land problems stemming directly from treaty obligation. Yes \_\_\_ No \_\_\_
60. Contrary to our history books and movies, it was the white man who institutionalized the practice of scalping. Yes \_\_\_ No \_\_\_
62. In the Indians' tribal form of government, no mechanism existed to force the leader's agreements on his people. This was not understood by the white treaty makers. Yes \_\_\_ No \_\_\_
63. INDIANNESS--BEING AN INDIAN IN SPIRIT AND IN BLOOD--MEANS A REFUSAL TO BECOME EXTINCT. Yes \_\_\_ No \_\_\_
64. Treaty Indian fisherman in Washington take more than 10% of the total salmon catch each year. Yes \_\_\_ No \_\_\_
65. History, if it has taught anything, would demonstrate that UNLESS THE OPPORTUNITY TO PARTICIPATE--THE SOLUTIONS WILL FAIL. Yes \_\_\_ No \_\_\_
66. History books reflect racism when they term white victories "battles" but Indian victories are labeled as "massacres". Yes \_\_\_ No \_\_\_
67. INDIAN TREATIES DID NOT GIVE INDIANS anything, they merely reserved rights for the Indians the they already had. Yes \_\_\_ No \_\_\_
68. Fishing is an identity issue with most of Washington's native Americans and survival as Indians requires the survival of treaty rights. Yes \_\_\_ No \_\_\_