

Resources for Self Determination
NATIVE AMERICAN STUDIES 1973 to 1977
Library Building Room 1401, The Evergreen State College

"Because we are free, we can never be indifferent to the fate of freedom elsewhere. Our moral sense dictates a clear-cut preference for those societies which share with us an abiding respect for individual human rights" Carter went even further in early February by sending a personal letter to Sakharov in which he reaffirmed his determination "to seek the release of prisoners of conscience" and to "shape" a world responsive to human aspirations" The QUESTION can the President's bold initiatives improve the plight of millions of people ground down by tyranny?

"One U.S. official in Washington contends that a "global human rights crisis" is now developing. If so the Carter administration's statements on the subject may be just the beginning of a number of positions it will have to adapt to deal with that crisis. Those positions will be complicated by the fact that the United States, as a world power, must also pursue its diplomatic and military objectives, and these sometimes clash with a concern for human rights. The realistic conduct of foreign policy, therefore, will not be easy. But the United States must make it known that it stands for more than naked power, and that its original principles, once an inspiration to men everywhere, have not been forgotten. The repercussions of such a stance could be revolutionary--and, in that sense truly American."

Reading the article titled "Carter and Human Rights" in the April 2, 1977 Saturday Review brought back to mind the difficulty in the development of different approaches to the educational process here in the United States when the difference required change and not just more or longer terms of the same institutional instruction and how difficult to get people to think through the ideal of significant difference (values, culture and attitudinal history) that demands communication that results in understanding that most of what is of value in life is given to ultimately experience having it. Native American Studies requires large scale change in the educational process (in that education will still influence people with the added idea that people will influence the educational process) starting with the need to question 'educational authority' as ultimate measure of achievement of Native American People, challenge of the selection of what is worth knowing and worthy of knowing and the demand that education should benefit those who are educated. My parents kept me going with the caution that the hardest right I had to earn is the 'RIGHT TO BE DIFFERENT' and that I could only enjoy that right if I would help OTHERS realize in this we are as one people designed in diversity. Robert Theobald states this idea in these words in his book BEYOND DESPAIR "We need to recognize that decision making from the top down must be replaced by widespread opportunities for participation. . . . This means setting up new methods to involve people effectively in creative decision making and new methods to develop and distribute knowledge."

NATIVE AMERICAN STUDIES (alternative in education) was designed as an open educational opportunity for Native American People at the higher education level to provide ultimate way for Native American People to reestablish standard of performance characteristic of Native American People that defined the Native American Experience and to promote the discovery of academic skills required for Native American People to meet the demands of a plural society that define Native American People part of MANKIND. NATIVE AMERICAN STUDIES developed four values that I as a Native American have found in communication I have had both with individuals and communities including:

1. Relationship of Native American People to the LAND.
2. Relationship of Native American People to OTHERS.
3. Relationship of Native American People to WORK.
4. Relationship of Native American People to EXCHANGE.

The education model was taken from the Smokehouse Gatherings of the Native American People where the educational mixture of traditional people, transitional people and youth submerged so that community teachings emerged as the means of individual and community direction and determination of how to teach, what and with what results toward what is best for the most.

The statement of philosophy and goals was developed for this interdisciplinary specialty area early in the 1976-77 academic year by the initial Specialty Area faculty planning group. A review of this initial goal statement during this evaluation period has revealed that the clientele and types of programs projected for the area have been appropriate and remain in line with faculty interests and perceived student needs in this specialty area. That goal statement is as follows:

This interdisciplinary area has the potential for serving two rather different student clientele - students who are interested in preserving and enhancing their unique cultural heritage and who are developing strategies for self-determination in the pluralistic society in which we live today; and students interested in studying about traditional Native American cultures and values, anthropology, ethno-history, expressive arts, the dynamics of culture change and modern Native American communities.

Evergreen recognizes the unique position that Native Americans hold as members of communities which have sovereign legal status within the United States. This specialty area is designed to accommodate Native American students who are developing skills which will allow them to provide community leadership in the context of traditional values. The Native American faculty working in this specialty area clearly represent the traditional values upon which these communities are founded.

The underlying objectives of this program area are the development of workable relationships between the student, his or her community and the college and the support of each student's sense of personal authority. Programs offered in this area support shared educational authority of a student's cultural and heritage areas such as culture history and the arts or skills useful in tribal government and culturally referenced educational systems are explored.

In addition, students who, broadly speaking, are interested in the methods and theory of anthropology, culture history and cross-cultural differences can find advanced coursework within this specialty area. The Northwest offers unique opportunities for the study of prehistoric migrations to the New World, human ecology, acculturation - including the impact of contacts with Russia, the fur trade, and the gold rush, and the impact of the pipeline on Alaska Native communities. There are rich opportunities for field study and internships throughout the Northwest for students interested in these areas.

The programs A Separate Reality and Symbolization are part of a greater five year sequence exemplifying the Native American modes of actualization: listening, performing, questioning and symbolizing. The programs in this specialty area have consistently implemented the functional development of the two different student clienteles within their communities/vocations/interests. The recognition of significant differences between people was reflected in modes of study, individual projects, staffing and student population. Multi-ethnic faculty and students provided a rich mix of views, experiences and resources. For the past two years in the major coordinated studies program a coordinated team of five faculty members -

three Native Americans, one Black and one white - from the disciplines of philosophy, communications, educational administration, community education and anthropology have collaborated to carry out the institutional goals of the college in the following manner:

'demonstrating a willingness to take intellectual and emotional risks not often encountered in the "traditional classroom" by dealing with a culturally diverse student population in innovative ways, including exposing and using the significant cultural and personal differences among faculty as a teaching tool to demonstrate the reality and significance of diversity in human relationships and global politics.

'demonstrating both through faculty collaboration and the student populations most frequently worked with - Native Americans, Blacks and older students returning to school - a commitment to "stepping outside the mainstream into those cultural tributaries that help make the mainstream what it is and beyond that into those, whether foreign or indigenous, that seem disconnected from conventional ways of thinking, feeling, and acting." Further, with each group and community of students involved in the program, a major objective was facilitating student awareness of "the value of cultural diversity by dealing with a wide range of situations, people and problems."

'demonstrating a commitment to the philosophy that education should be "an experience in the real world" in which the "boundary between life on campus and life off campus is as permeable as is practically possible." The structure of all programs in this specialty area emphasize community study and internships, and academically and structurally recognize students' commitments in their own communities by offering evening and week-

end seminar times and off-campus, community-based seminars. During the 1978-79 academic year, for example, Symbolization: The Emerging Individual held a Fall quarter "weekend college" at the Squaxin Tribal Center near Shelton, Washington; and held weekly seminars for working Tacoma students in faculty members' homes in Tacoma. The Group Contract, The Uses of the Past scheduled many evening and weekend sessions, held seminars in museums and offered an evening module in the program specifically to make the program available as a part time option for community people with day-time employment conflicts. The major emphasis in the educational experiences designed for Native American students is the successful maintenance of "triad relationship" in which the student, his or her community and the college, mutually benefit from time spent at Evergreen. The program Exploring Native American Art familiarized itself with Southwest Indian pottery through colored slides, actual samples, background speakers and film, visits to museums and culminated in an extended field experience to the Southwest to examine pottery and pottery-making firsthand.

*The programs in this specialty area have made use of the modern facilities available at Evergreen, particularly the high quality audio-visual equipment, as teaching tools which are integrated into the fabric of the coordinated studies program and group contracts in this area. This is done both in an attempt to make students aware of the potentialities and potency of visual media, such as television, as well as to make available to students and communities at some distance from the Evergreen campus "living textbooks" which can link the college/student and community. In the Symbolization program, for example, each weekly seminar focusing on important concepts in human development was videotaped by a Native American student video team trained within the program, as was the weekend college. *Both video + audio tapes are new by student* Copies of these tapes have been requested by the Nisqually Tribe, for example, who then can share in and understand the ideas explored in the program. The Uses of the Past program has included a module on photography and was for people working in museums or on cultural heritage projects to assemble audio-visual programs using historical materials.

*emphasizing as the major educational goal the development of a sense of personal authority, by encouraging each student to "do what he or she does best", and by encouraging the discovery of this through individual initiative, and responsibility for thinking and acting for themselves as they work cooperatively and collaboratively with others. Through a process analytically broken into three related components, students in the Coordinated Studies Program A Separate Reality were encouraged to explore IDENTITY, GROUP LOYALTY and the PERSONAL integrity and self-confidence which express themselves in a sense of PERSONAL AUTHORITY.

*finally the programs and approach to learning in this area is supportive of student interests and cooperative with students' and communities' needs. During 1978, the class by Lynn Patterson utilized historical anthropological and artistic source materials. Workshops were held in seeing, photography, and module in "current issues in anthropology." Lynn Patterson collaborated with Marilyn Frasca for a writing and seeing workshop and with K.J. Pataki-Schweizer of the University of Papua New Guinea for "current Issues."

During 1979, Lynn Patterson's class is doing historical, anthropological, archeological and artistic/symbolic source material. Patterson collaborates with Bob Barnard who teaches photography and other audio and visual skills and collaborates with archeologist Derek Valley and historian Dane Nieaudri from State Capitol Museum. Collaboration with the Museum is viewed as important on-going component of this type program. A critical component is also the utilization of community resource people.

Many of the students who enter the programs in this area are older, more mature students who have specific skills and abilities and want additional development in selected areas. As such, they often enter the programs with a high degree of expertise that has never been formally recognized. Within the format of the programs this expertise is given a public platform and further competencies are added. This is exemplified in the career placement of the students.

Mary Ellen Hillaire
Resources for Self Determination 1976-77
Native American Studies

The charge of this self evaluation of the work of Mary Ellen Hillaire is a word picture of a working education formula composed of cultural referenced native proficiency and academic knowledge, abilities and skills required to establish an open educational opportunity for Native American People in the traditional education system as means of providing for the unique education needs of culturally different people and to promote the human development toward self direction and self determination as the ultimate expression of designed diversity which is the common heritage of mankind.

The self evaluation will include my statement and documents of support in the following areas:

1. The Native American Student's own evaluation of personal achievement. (LEARNING CONTRACT, STUDENT AND SPONSOR EVALUATIONS)
2. Resources for Self Determination the program concepts, topic seminars, activities and the people that work the program.
3. The culturally referenced proficiency and academic knowledge, ability and skills of Mary Ellen Hillaire relative to the capacity to gain knowledge, understand stability and change in learning and to apply understanding as required to facilitate the development of human potential through education.

The plan for this self evaluation is to call three witnesses one student, one Native American Educator and one non Native American Educator who will be given the personal responsibility insure accuracy, to further insure clarity and to see that the work done on this day April 21st. is remembered correctly. I will provide the names at later date. The work of the evaluation will include personal statement, discussion and consensus of the group to the report relative to addressing the following questions concerning the program Resources for Self Determination: 1. What did the program set out to do? 2. How was it set up to do it? 3. What was the learning involved and to what end and/or result? 4. So What?

Speaking to area #1, questions #'s 1, 2, 3, 4.

In addition to my statement titled "Resources for Self Determination" dated April 10th. and the students contracts and quarterly evaluations what the program is charged with is to provide a cooperative understanding of where the student is resulting from the use of the diagnostic teaching used to set up the learning experience designed to identify and expose ideas for direction and resources to support struggles toward final determination of the kind of education that will benefit each and every student. The advantage the students take of the academic skill area is clear in the fact that not only have student the formal background considered for admission the history of Native American Studies indicate that students go from here to gainful employment and graduate study as proof of this part of the program. The second AIM to promote the recognition and respect of culturally reference proficiency was accomodated through a renewed acquaintanceship with Native American Communities (Lummi, Tulalip)through site visitation by students during the winter ceremonies that generated the true faith with the past as it worked as a catalytic agent for change innovation of traditions in building change models required for cross cultural participation in a plural society. In the future shaping of Native American Studies attention must be given to designing an appropriate means of recognizing influence and identifying change (learning) resulting from these culturally referenced learning experiences toward ultimate denifitdon of final authority over excellence.

For proof of this accomplishment here are the documents gathered in this order and compiled to direct reviewer attention to the student interest to the program concepts that provide a core curriculum from which students determine the final design of an education that will benefit him. Documents include Newsletters, Sign in sheet, contracts and student/sponsor evaluations.

The area #2 Resources for Self Determination speaking to the four questions (1,2,3,4,) was designed to establish a working and workable partnership between the student, his community and the college for the purpose of cooperatively opening for students a complex of resources to be used as the tools to compose educational experiences into career design relative to two major direction employment and graduate school. The role taken by each tried to take into account that which the resource could do best giving to each (the student, the community and the college) that which is characteristic of its position in the universe of learning to strengthen the need to use total resources to gain positive command of developing human potential.

This was accomplished by the development of an education model that not only provided the core curriculum (activities, seminars & field work) to establish direction it promoted the means by which students could design their own learning experiences through setting up their Special Interest Project in area of their own selection as seen as important to the educational product they wish to produce. The value and result of this figures in the expression of recognition and respect as seen in the STUDENT EVALUATION OF FACULTY and also in the STUDENT'S OWN EVALUATION OF PERSONAL ACHIEVEMENT.

The third area cultural referenced proficiency and academic knowledge, ability and skills relative to the student, the institution, the people and to the field EDUCATION as I see Mary Ellen Hillaire as I have projected from academic year 1973-74 for Native American Studies and for my own growth and development both are on target relative to establishing and maintaining life (students) to the educational model or idea. How I have measured development is by developing a working group of people including student past, present and future; educators and curious people with whom I have discussed progress and the problems of the programs with specific developmental characteristics in mind such as program, student, community involvement and institutional support. These relationships have been helpful to me as an educator, invaluable to me as a Native American Person and comfortable in that they have been in the most part positive. Documents are the letters of recommendation for the position Administrative Assistant to the Governor on Indian Affairs.

On the case of the academic knowledge, abilities and skills I maintain these and develop others in my on-going desire to learn through reading, interpersonal relationship with people in various and varied areas of dealing with the development of human potential and group participation in workshops, inservice training, seminars and other activities both through The Evergreen State College and the communities that it serves. I have not this year been able to keep a complete calendar due to the number of students I work with, however, in regard to my own personal development in the area of knowledge, abilities and skills I have selected things that I have written relative to the program and the programs from activities I have participated in such as workshops & in-service projects. In most cases my activities are recorded on cassette as most complete and final report of my work.

The strength of my work is that I work from a background rooted in a family commitment of several generation of maintained authority that is worked on concert with my belief that each and every learning has a right to an education that will be of both personal benefit and prepare him to contribute to his society. Further I have been blessed or cursed with the need to learn and the habit of questioning that moves me always from the place of confort toward unknown.

Weaknesses in my work is that I have to unlearn so much so that I might learn and there are so few contemporary models that are secure in their roles and positions as to converse with me toward a consensus understanding that no one could be us right as to be beyond the positive need to change and to know why they are changeing. Again another weakness is in the fact that the central figure in the development of alternative education "significant difference"(value, culture and attitudinal history) is not very well understood and therefore institutional support has been limited. If it were not for individuals such as Mary F. Nelson, Maxine Mimms, Betsy Diffendahl and Lynn Patterson I would not have survived let alone succeed as I feel I have in the work Native American Studies.

Method of teaching and learning has been drawn from the Oral Tradition and requires working and workable interpersonal relationships in communication showing how people are affected by their social surroundings, by what is expected of them and how adults process knowledge, skills and abilities through learning. The original idea was to use traditional disciplines such as Native American Music, Native American Dance, Talk and Art, however, due to circumstances only the area TALK was developed during the now four academic years NATIVE AMERICAN STUDIES has been set up to accommodate students. Since academic year 1973-74 there have been three one year programs including: ORAL TRADITION 1974-75; PERFORM: Bring Out An Idea 1975-76 and RESOURCES FOR SELF DETERMINATION 1976-77. In addition to the three programs there have been two summer quarter programs: 1. Cultural Re-Entry and 2. QUESTION DIRECTIVE: Research for Image Makers.

I guess I could have figured out just how many Native American Students enrolled in each of programs, however, as I select what I want to say about the programs the number of students is not as important as trying to put into words the AIM of the programs relative to the developing partnership between the student, his community and the college toward a process of human development that opens up to serious critical analysis the practical work of all those who make decisions about the benefits of human life. Because of the fact that in most educational programs and resources used by Native American People those who make decisions about life in Native American Communities did not participate in the design or the development of educational opportunities for Native American People therefore making it difficult to reinterpret their lives so as to understand how they come to be what they are. Over many years THE AUTHORITY (the source of understanding ongoing human development), THE IDENTITY (the role and position of the individual in community) and LOYALTY (the way people literally negotiate change and growth in their lives through social processes) the essentials of or for self determination gave way to what appeared to be neglect, lack of responsibility and final submission to the values, culture and attitudes of the dominant force of the majority. (White Noted studies include: The Merian Report, The Kennedy Task Force Report and the National Commission set up to review the policies dealing with Indian Affairs in the United States.

For what ever reason there has been nothing developed by institutions or individual educators that addresses the unique needs of the Native American People relative to how they continue to adapt adjust and accept knowledge and the responsibility of knowing throughout their life time. Native American Studies is one comprehensive study in contemporary Native American Community that addresses the need for a functional formula of culturally referenced capabilities and academic skill relative to change and stability. To accomplish the task of developing such a formula Native American Studies by nature had to be open to all Native American People by invitation to define the knowledge of the Native American Experience that is to be rendered down as major forces emerged to form the process that influences the final adjustment of people to events that change or disrupt the on going pattern of life.

To date what seems reasonable is that there exists between people and peoples significant difference (values, culture and attitudinal history) from which and to which their could be no communication either to or from these people or peoples without understanding that will transcend SELF in ultimate thought. That the educational opportunity must be based on an analysis of the characteristics of the contemporary life style of Native American People and set up in an alternative or parallel learning situation taking into account the unique needs in addition to the recognized demands of a plural society maintained through accepted academic skills. (diagnostic teaching) That it is necessary to develop educational models or mechanisms devised to enable people to learn from themselves, from their children, from the neighbors and their communities standards of personal success required in order that community might be kept at a level where each and every one has a chance to be a decent human being aware of beauty and sensitive to the needs of OTHERS. (team teaching and community study) That we must now think on the responsibility to educate greater and greater numbers of people instead of providing the means that selected groups finally puzzle through the traditional education labyrinth. (visualizing change toward a working and workable DEMOCRACY) At this time reminded by the history of problems NATIVE AMERICAN STUDIES has had to get understanding and support the question is not whether we can change, but whether we possess, as individuals, as groups and communities the courage to review old

and obsolete ways, ideas and thinking that are responsible for the difficulties we are having now as we find it hard to adapt new ways of doing things, adjust to new people working with us toward a better world and acceptance that no one can change unless all understand how change happens.

In the conclusion of this history of NATIVE AMERICAN STUDIES from 1973 to 1977 rather every day reports tell us that we have much trouble such as dirty air, vanishing space, no silence and little communication what can be done well we do have the capability to rethink our relationship to the land, the ability to understand difference to promote the need and understanding of equivalence required for a workable division of labor, a functional economy that promoted a realistic distribution of resources, an educational system designed to as Robert Theobald stated in BEYOND DESPAIR . . . recognize that decision-making from the top down must be replaced by widespread opportunity for participation & we need to abandon our present competitive "we they," "win-lose" models of the world and replace them with cooperative "win-win" understandings and of course we must discover workable ways for people to contribute and benefit that will enlarge each persons understanding of the unknown as they learn to share better that which they know with OTHERS. (Exchange)

The underlined concepts have been the major thrust in the programs that define the NATIVE AMERICAN STUDIES at The Evergreen State College and as time provided means the results will be evaluated to determine just what of the learning experiences can be lifted from their time reference to become the basic skills or fundamental structure of the educational system, the process or sequence of learning experiences to develop the intermediate and advanced areas of the education. In the planning what I have just set down as the history of NATIVE AMERICAN STUDIES is the first part of the total process in that I projected five years as what I call life giving time for the idea from which it is hoped some of the basic, intermediate and advanced elements will be identified and worked into the formula that will include the cultural referenced material and the selected academic skills that will make up the educational model for Native American People.

A Separate Reality F,W,S 1977 - 78
 Faculty - Mary Hillaire
 David Whitener, Lovern King
 Maxine Mimms, Elizabeth Diffendal

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:00 a.m.					
8:30 a.m.					
9:00 a.m.		Individual Stud	Dean's Group	Office Work and	
9:30 a.m.		ent Conferences	and DTFs	Planning	
10:00 a.m.	Class Lecture				
10:30 a.m.					
11:00 a.m.					
11:30 a.m.					
12:00 NOON	∨				
12:30 p.m.					
1:00 p.m.	Faculty Seminar				Tacoma Class
1:30 p.m.					
2:00 p.m.					
2:30 p.m.					
3:00 p.m.			Facly Mtg.		
3:30 p.m.					
4:00 p.m.					
4:30 p.m.					
5:00 p.m.	∨	∨	∨	∨	∨