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MARY

WORDS FROM HAYTILWII!
SYMBOLIZATION: The Emerging Individual
NATIVE AMERICAN STUDIES 1978-79
February 13, 1979

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My GREETINGS to each and every one of you and my THANKS to you for being with us for this TIME when we gather to listen, perform, question and symbolize important human relationships that will in the future direct and determine education OUTCOMES that are required to validate the rationale for a mutually shared education authority needed to show proof that it will take alternative learning models in a parallel system of Cross Cultural Exchange to both adequately recognize the fact that 'there exists between people significant difference (value, culture & attitude)' and respect the idea that each and every person has a right to the use of education resources and opportunities.

Several things are happening today that have important directional qualities for EDUCATION including deep conviction that as people we are in great trouble, concern that part of the trouble is to identify problems, however, with no one willing or able to make the personal commitment to wean one's self from the problem and to shift to opening up human potential as an education model. This would require a complete examination of the education process, the development of a rationale for learning alternatives, establishing a process or cluster of process alternatives, maintaining direction and identification of OUTCOMES. As most of us look at education historically, work with what seems out-dated models and see the real damage that is being done in the name of education, we can hardly wait for CHANGE required so that education can serve more people better. I guess each of us wait—the teacher for the student, the student for the teacher—yet nothing seems to form and days come and go.

For two of the three quarters allocated for the study titled 'SYMBOLIZATION: The Emerging Individual,' we have talked of relationships that form the composition of LIFE and we have talked of evaluation that defines the outcomes of life that form the process of LIVING that provides alternative selection and promotes change by choice which is the destiny of human beings. During this time we have tried to explore just what effect and affect important human relationships have on the development of Identity, Group Loyalty and Personal Authority, essential elements in the direction and determination of human development of EXCELLENCE (individual contribution in community and academic achievement) and the standards (OUTCOMES) taken by the student (learner-teacher) as proof of compatibility with the students expectations or objectives, the community demands and the academic requirements of the college needed for a working and workable education partnership. This type of learning and understanding will require competence (native proficiency) on the part of individuals at every level in our society. I have found no better words to summarize my hope as an outcome of this year's study titled 'SYMBOLIZATION: The Emerging Individual' than these words from John W. Gardner's book titled EXCELLENCE "Free men must set their own goals. There is no one to tell them what to do; they must do it for themselves. They must be quick to apprehend the kinds of effort and performance their society needs, and they must demand that kind of effort and performance of themselves and of their fellows. They must cherish what Whitehead called 'the habitual vision of greatness'. If they have the wisdom and courage to demand much of themselves--as individuals and as a society--they may look forward to long continued vitality."

"There is nothing more arduous than the apprenticeships in liberty.....DeTocqueville. And to continue with words of John W. Gardner "the apprenticeship is unending --- the unchanging requirement of a free society's survival is that each generation rediscover this truth. The focus of rediscovery is based on open education that will provide for each and every student to understand where he/she has been, where he/she is now and where he/she is going as each student addresses the questions: What do I want to do? How will I do it? What will I learn? and What difference will that make?, as it promotes reason.

I feel that much has been covered during these two quarters and I would like to thank each and every student who has participated in the class sessions held on the TESC campus on MONDAYS. Glad to see each and every one of you.

Cont.

PERSONAL EDUCATION OUTCOMES:

Many people, educators and students alike, have tried to visualize the ultimate OUTCOME of a school of thought such as NATIVE AMERICAN STUDIES and I feel as the academic year '973-74 marked year one for academic programs, 1978-79 is year one for OUTCOMES that seem to demonstrate the competence that registers the presence of the capability to reason in the (taking from Carl Rogers) person to person problems of being human. This education course is less traveled by and requires a working partnership between the student, his/her community and the college. Because the student is in constant self discovery, society it seems must prepare opportunity within which the student can realize his best self in becoming a constructive part of his/her community.

For White People, the Public Education Process has provided to some degree this opportunity. For many who, because they are from different and differing cultures, the Public Education Process does not provide this opportunity (here to fore called employment) so these students must not only prepare, they have had to design opportunities suited to their new competence that at times goes beyond doing a job even to termination, so that talents WORKED in the demands of society can start looking at usual needs in unusual ways that will serve More people BETTER. For many years NON-WHITE PEOPLE have been forced to suit themselves to roles and positions that were not designed for them, prepared with skills that were foreign to their interests and talents as a measure to equalize opportunity. The result-UNEMPLOYED, UNDEREMPLOYED and UNDEREDUCATED people searching for some personal satisfaction that pushed them to continue in unworkable situations until soon they found four or five generations had resulted in abject Poverty, that Society used as a LIFE-SUPPORT SYSTEM for cultural death symptoms (education, employment, money and power) to produce as Kennedy said "Never in the history of man has so many people been taken care of by so few."

As a result of the Civil Rights Movement, several poverty programs that included the Indian Self Determination Act, several people from culturally different groups of people (Black People, Native Americans, Asians etc.) got free by seeing a usual thing HAND-OUT in an unusual way not only to be free, but to free others. Much difficulty came of this and the opening began to close. However, as usual, no one knows what the ONES who got away went, who they are and what they are capable of. There is now need for these people to stand up and be counted for now the children of the four and five generations are moving toward change that will seem to radical except to those who have changed the system by understanding that there exists between people significant differences (value, culture and attitude) that requires alternative approaches to the division of resources for human development.

The Native American Studies Programs + Its Graduates by Mary Hillaine

One of the tasks of the academic year 1978-79 is to try to document "SYMBOLIZATION: The Emerging Individual" by the recognition of the achievement, accomplishment and personal participation in the developing nations movement (identification and use of resources by different minority groups to prepare for fuller participation in citizenship in a plural society), to gain self direction and self determination for people caught in the curriculum and kept out of the classroom.

Students now, from a few months to several years, continue to develop a historical negative that does not fit the picture of abject poverty yet has not developed a workable working credential allow workers to apply fundamental principles in different and differing situations and context. The learner/educator who is the student of the future will have to understand and apply the following concepts ecology, equivalence, economy, education and exchange to accomplish self location and design a course of action for a healthy way of life.

Many of the students who have graduated have made big strides in this area and I will mention a few: Hazel D. Pete who went from Native American Studies to complete her education at the University of Washington (Masters Degree) now is developing a learning system designed for all ages composed from the traditional teachings she pulled from the past with her head (memory), her heart (keeping the faith with her cultural heritage) her hands (keeping the art of basketry alive).

CAPS

Janet McCloud who has kept up a very full schedule of important meetings with many people through out the state and nation, relative to the planned endurance of Native American People. Who has written several small publications on important issues on the life and future well-being of Native American People.

CAPS

Mary T. McQuillen who keeps up work in three main areas education, community development in the Makah Territory, regular employment and state plus national activities with church work in the Presbyterian Church. Also Mary T. McQuillen keeps up knowledge, ability and skills in the areas of Indian Music and Indian Dance. An outstanding performer, she keeps up her art in the application of knowledge by doing and teaching.

CAPS

Pauline R. Hillaire has given much time to developing family history and in research both academic and action dealing with the important political issues concerned with the treaties between the Indian People and the Federal Government. Pauline has brought some of her thoughts together in a small publication.

CAPS

Lloyd Colfax graduated and continued work both as a political figure and educator dealing with the shift from white operated education to Indian control. Lloyd has been very active in Indian Education both in this state and through out the years has developed a deep concern for Indian People as they go forth in self determination.

CAPS

Catherine Tally has developed a working & workable process of gaining knowledge and getting key people together to develop human services and resources for people of the Lummi Community. Currently Catherine Tally holds a position from which she is able to bring tribal resources and state and federal resources to take the best advantage of resources on behalf of the Lummi Indian People.

CAPS

Margaret A. Greene continues to work with a variety of people dealing with political issues dealing with tribal recognition and sovereignty essential if Indian People are to understand and use their natural and human resources in constructive and positive ways. Margaret has a key role and position in the Lummi Community dealing with individual problems of people seeking to take best advantage of what ever resource is available.

CAPS

Richard Pearl works on in various tribal, political and legal problems that will be needed to determine future tribal recognition required for many groups and bands of Indians in the survival as Indian People.

CAPS

Coleen Ray works with several tribes to preserve some of the traditional ways such as the development of "the Long House" a gathering place where people from many tribes came to talk of important things, to recognize each other and to respect the thoughts and deeds of individuals who extended their hospitality to each other as a cultural value. Coleen will be working on a future proposal for a LONG HOUSE to be located on the TESC campus.

CAPS

Josephine Marcelley continued her education to the Masters Level and now works with the Colville People dealing with developing programs in Mental Health required so the Colville People can establish a much needed system by which individuals will be helped to take over their own affairs.

CAPS

Marlyn James is working with several students in a small study group that can be defined as a satellite of Native American Studies that provides a community-based study group who define a kind of extension of the program concepts that promote the educational formula of 2/3 cultural heritage 1/3 academic skills.

This is just a few who have taken the challenge first of the alternative education model and now a new working credential required to open actual opportunity that will promote fair employment practice for workers will equivalent competence.