UNITED STATES COMMISSION ON CIVIL RIGHTS

IDAHO ADVISORY COMMITTEE MEETING

MICHAEL ORME, CHAIRPERSON

IN RE:

COMMUNITY FORUM
REGARDING DROP-OUT
RATE BY INDIAN
STUDENTS

TRANSCRIPT OF PROCEEDINGS

9:00 A.M.

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Lewiston Community Center
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I N D E X

P R O C E E D I N G S

CHAIRPERSON ORME: I would like to bring this meeting to order. This is a hearing before the Idaho Advisory Committee of the U.S. Civil Rights Commission, and it's also a community forum. And the purpose of this community forum is for receiving public comments from knowledgeable individuals concerning whether of not there exists any discrimination or civil rights violations which have a causal connection with the relatively high drop-out rate experienced by Indian students.

On my immediate right, I would like to introduce Susan McDuffie. She's the Regional Director of the U.S. Commission on Civil Rights, and she and her staff have been responsible for putting together the program and contacting the individuals who will be giving presentations and will be answering the questions of the various members of the Committee.

I'd like to take a moment to explain the format. We're going to be having a series of individuals who have been contacted and who have prepared a formal presentation which they'll be giving to the Committee. After these individuals

have given their presentation, then they'll be subject to questions and answers by the members of the Committee.

Right now, I'd like to introduce to you the members of the Committee. Beginning on my far right is Mr. Perry Swisher. Next to him is Constance Watters. Of course, Susan McDuffie. Myself. My name is Michael Orme, I'm the chairman of the Committee. On my left is Bernadine Ricker, then Janet Benson and Rudy Pena. And they're all members of the Committee.

Absent today from the Committee and excused are Yoshie Ochi, Gayle Speizer, Richard Chesnik and Irving Littman. However, we do have a quorum and that should be reflected in the minutes.

I'd like to read at this time a statement which indicates the rules and regulations by which we are going to be conducting this forum and meeting. This is a statement of the rules and regulations for a meeting of the Idaho Advisory Committee, held in Lewiston, Idaho, October 25, 1985.

"This meeting is being held pursuant to rules applicable to state advisory committees and other requirements promulgated by the U.S. Commission

on Civil Rights. The Commission on Civil Rights is an independent, bipartisan agency of the Federal Government, established by Congress in 1957 and authorized to collect and study information concerning legal developments constituting discrimination or a denial of equal protection of the laws under the Constitution because of race, color, religion, sex, age, handicap, or national origin or in the administration of justice. The Commission also appraises federal laws and policies with respect to discrimination or denials of equal protection of the laws and serves as a national clearinghouse for civil rights information, including but not limited to the fields of voting, education, housing and employment.

The Commission has constituted 51 state advisory committees like our Idaho Advisory Committee to advise the Commission of relevant information concerning matters within the jurisdiction of the Committee and matters of mutual concern in the preparation of reports of the Commission to the President and the Congress.

The Advisory Committee also may receive reports, suggestions and recommendations from individuals, public and private organizations, and

public officials upon matters pertinent to inquiries conducted by the state committees and may attend as observers any open hearings or conferences which the Commission may hold within the state.

The session today is a meeting of an Advisory Committee and not an adversary proceeding as one would expect to find in a court of law. Individuals have been invited to share with the Committee information about Indian education and, in particular, school drop-out rates. Each person who will participate has voluntarily agreed to meet with the Committee. Every effort has been made to invite persons who are knowledgeable about the problems and progress in the area to be dealt with here today.

Since this is a public meeting, the press, radio and television stations, as well as individuals, are welcome. However, no person will be televised, filmed or photographed during the meeting, nor will statements be recorded for broadcast if a participant objects. We are concerned that we bring out all information relating to the matters under inquiry. We are also concerned, however, that no individual be a victim of slander

or libelous statements. As a precaution against this happening, each person making a statement here today or answering questions has been interviewed prior to this meeting.

However, in the unlikely event that such a situation should develop, it will be necessary to call this to the attention of the person making the statement and request that he or she desist in such action and direct all statements to the problem under discussion and not to the personalities involved.

Any person here in the audience today who wishes to participate in this meeting, but who has not previously been invited to do so, may speak under the following conditions: First, such persons must be interviewed by a Commission staff member to inform them of the nature of the comments they wish to make and, second, provided their comments do not defame or degrade individuals, they'll be given a period of up to five minutes in which to make their statements at the close of the regularly scheduled panel discussions."

Now, I'd like to make a few comments about the statement.

As indicated, the purpose of this committee

is to receive public comment and to gather information. We want to have as much as possible a candid and open discussion with members of the community. We don't intend this process to inhibit free and open discussion. However, we would like to have everyone be cognizant of the fact that we want to keep the comments based on the problem at hand and not be directed toward specific individuals. For example, if someone were giving a statement about a problem with a school district and there was a problem, for example, with a particular teacher, we would ask that you refer to the teacher as the teacher rather than specifically to her as an individual, such as Mrs. Jones or Mrs. Edwards and so forth. That way we won't get into a problem with defamation or slander.

Secondly, you've probably noted that if you haven't already been interviewed to sign up, there will be a period of time at the end of the meeting where you can make the comments you wish to make concerning the problem under discussion.

The purpose of having a staff member interview you is simply to get some basic information concerning your name for the record and also to

make sure that the comments you're going to be making are germane to the discussion. And we urge each and every one of you, if you do have comments, to go through this process. The process is not intended to chill or make it more difficult to make a public comment, it's simply to make sure that we have a clear record for review.

Now, with those comments in mind, I'd also like to just make a preliminary statement of background on the problem at hand, that of the relatively high drop-out rate among Indian students.

As you're probably aware, this is not the first time that this particular topic has been under study and there have been many programs and studies done on this subject. Secondly, there has been significant progress that's been made in the area, especially since 1960. However, our committee is concerned that, although there has been progress and other studies made, that there is still an alarmingly high drop-out rate among Indian students.

Our purpose, as a committee here, is to find out whether or not there is discrimination which

contributes to this high drop-out rate and whether or not there are strategies and programs that can be developed, if this discrimination exists, to eliminate it. We hope that in doing this we will be able to achieve a dual objective. First would be to enlarge the area of choice for Indian students through quality education and the second would be to accomplish the first objective while maintaining the dignity of the Indian student.

As you all know, when an Indian student drops out, both of these objectives are difficult to achieve. The Indian student has both fewer choices and less dignity.

And with those preliminary comments in mind, we'd like to turn to the first part of the program. We'll be hearing from the following individuals: Thomas Eschief, a Vocational Education and Development Specialist with the Shoshone-Bannock Tribe in Fort Hall; Henry SiJohn, Vice President [sic], Coeur d'Alene Tribal Council, Plummer, Idaho; Don Beach, Superintendent, Coeur d'Alene Tribal School, Plummer, Idaho.

Please, gentlemen, come forward and be seated in these chairs. We would like to hear your

presentations in that order, after which we'll be asking you some questions.

Perhaps we can start with Mr. Eschief.

MR. ESCHIEF: Okay, thank you.

The "Shoshone-Bannock Tribes School Drop-Out Problems."

First of all, I'll have to give some statistics as to enrollment.

First of all, we have three school districts that our tribe is involved with.

The Blackfoot School District, No. 55. In the elementary schools we have 534, and the secondary is 267.

Pocatello School District, No. 25, we have elementary, 211, and secondary, 172.

American Falls School District, No. 381. Elementary, we have 45, and secondary, 18. Total at 1,247 students.

This year, according to the JOM chart, we have 20 drop-outs.

However, now, on a tracking survey that was done between the years of '72 to '84, we had 77 students enter the first grade and 35 of these graduated, which is a 45 percent drop-out rate for this period.

In another survey that was done recently during the 80's, we tracked 10 students over a four-year period and four of these students dropped out, which is 40 percent.

Now, in interviewing different individuals, people who worked in the school districts and the school system and parents and other people, the probable causes, probably these will be similar to any student. But we feel most teachers are not Indian oriented and assume that all new students are on the same educational level. The Indian student is not part of the social structure of the class and lacks personal skills to be competitive with their non-Indian classmates.

School hours. With the new school hours this year -- the elementaries usually start at 7:45, causing some of our Indian students on the reservation to catch the bus as early as 6:25 a.m.

Extra-curricular activities. Many Indian students cannot participate in sports or other after hours events because of transportation problems.

Discipline problems. Most of our students are -- as a Shoshone word, get "Indian Mad." And whether they're guilty of a violation or not, they

don't ask what's going to be, they just accept the penalty. There's no one there to be an advocate. Also, students are so much shy to ask questions or ask for help from the teachers on their homework or during classwork. A lot of students are passed on to the next grade whether they're ready or not.

Alcohol and drugs around the school and away from the school, this is a problem.

Pregnancies have been a problem.

Also, we think that the parents need to be more involved to motivate the children in the schools.

And the new attendance policy has affected a lot of our students. When they miss the magic number, they're out.

Possible solutions, recommendations. We feel that there should be a regular Indian orientation for all teachers and the administrative staff, perhaps going into the history, the culture, behavior, wants and needs, and family structure.

We need more Indian staff, tutors, teacher aids, counselors and advocates. Also, along with this, recently in the Blackfoot School District just this year there has been a drastic cut back

in most of our Indian staff there, causing a lot of them to resign. Cut backs as high as 50 percent and down. So, we feel this is really a serious matter for this year and we haven't seen many of the effects on the students yet, but through the interviews that they feel it's coming and we'll assume the same.

We need more in-school meetings or classes on alcohol and drug abuse for both the boys and girls and birth control responsibilities for the girls. And we need to disseminate more information to parents on how their children are doing in school and any problems they're having, they can catch it both with the family and with the school staff.

Also, we do have a tribal school that used to be called the Alternate School and we're still seeking funds to build a physical plant because now it's somewhat scattered on the agency. And we feel that a school on the reservation is needed and this will help in the drop-out program.

That's all I have.

CHAIRPERSON ORME: Thank you.

Mr. SiJohn?

MR. SIJOHN: This is kind of a

rather peculiar situation because I have a chart here that I would like to show and the people over here [Indicating] won't be able to see it.

But, nevertheless, what we all look for are these things for -- to eventually achieve self-esteem and the fact that we would like to have the students gain in self-confidence and so that their accomplishments will be successful in their life and be competitive, as usual, as thay have always been competitive, their character and integrity will be the utmost of their personal capabilities. And, of course, naturally, being Indian people, we take a great deal of pride in our heritage, which, if we were to assume that we could gear and channel our objectives and channel our children through all of these things and develop these virtues and characteristics, then they would probably achieve success. But unfortunately, that is not so.

We have here -- let me see.

We have here a situation -- the Committee is going to be left out of this information.

We have here a situation where the Indian students, and beginning with the parents and the

students eventually become parents, that this item here, number one, conception, is forgotten and maybe not concerned with other than the fact that they are going to give birth to a child. But to the American Indian that is the first part of the educational process because the Indian mother immediately gets into a situation where she tries to maintain her decorum and have a pleasant outlook for a healthful birth so that she goes into an atmospheric environment that is conducive to pleasant thoughts and pleasant surroundings and with nature. But now with the imposition of society, we now are faced with what is called fetal alcohol syndrome. We have maybe not contained ourselves with the teachings of our elders because now with the imposition of society we now have become a part and involved with alcoholism and drugs.

So, it does make for and establish the fact that the child may be somewhat lower in intellectual accessibility and maybe not as high in capabilities to pursue the educational processes that are imposed, of course, by the state.

Parents today, I feel, are the most neglected and neglectful segment of our society. The discipline

sometimes is not there. The fact that some parents remove themselves from the responsibility and say, "Let the teachers do it." Much like the -- well, it was expressed to me here not to be too controversial, so I guess I better withdraw that statement.

But the parents sometimes don't get up in the morning to make sure that their children are fed a good, nourishing breakfast, and so they leave that up to our schools. And we are fortunate that the Coeur d'Alene reservation, that we do have a breakfast program. So, the nourishment is taken care of there.

But these items here that I'm going to go through like marriage -- broken marriages, there are more broken marriages today and unwed mothers. That's as a result of living together, cohabitation and so forth. Marriage has practically deteriorated in many cases and results in divorce. And with all of this, the alcohol and the drug abuse naturally comes and results in the abused child. Sexual molestation is quite predominant among our people now when it never used to be a big problem.

The home in the community is no longer a get

together. We have an extended family, but even that has deteriorated to the point to where we don't even know our grandchildren and our relatives, our cousins. And just like the normal society, you might have a fence between you and your neighbor, but how many times have you gone over to visit and how well do you know them. You can stay to your own community, to your own house. The peer pressure is tremendous among our Indian students because of the fact that societal norms have been imposed upon our children to the point to where they have forgotten our Indian values.

You know, I was quite skeptical and critical about Nikita Khruschev when he made a visit in the late 50's and he told America in Los Angeles that "We will bury you. We will bury the American people. We will deteriorate the society from within and it will become a subnormal society. Vice and corruption will predominate." And Mayor Paulsen at that time in Los Angeles told him, "You will not bury us." But from that time on until now, look at where we are.

We have theaters now that show films and we have magazines that show everything, and the

children are excessive to a lot of this. And yet we are complacent, we are not doing anything about it.

The teachers and the administrators, the school counselors, the innovative teachers that, in order to gain a doctor's degree, has to establish an innovative form of instruction. So does the psychologist and the psychiatrist. And the administration sometimes is insensitive to the Indians that attend school in a particular school district. The counselors sometimes are so withdrawn and so when JOM really came in and we had school counselors that would go into a school and be the Indian counselor -- I was one of them. And so the students would come to me, I think, more readily than they would to a non-Indian counselor. But the aspect -- the big harm, I think, that has been done by counselors and psychologists is the fact that when a student is going to be thrown out of school, the counselor will say to the administration, "Just a minute, let's not be in too big a hurry. I think I can help him." And I fault the counselors in that respect. I think that they with the school administration and the norms of society today have

contributed a great deal to the deterioration of the aspect of retaining the Indian cultural values. And this is, of course, another story and another item that hopefully will be considered to be discussed by this committee.

It all results in truancy and the lowering of the grades. All of this is hand and glove so that the irrelevant curriculum -- it was mentioned here by the gentleman that the irrelevant curriculum predominates. It is true. Because I taught history and I taught social studies for many years and I had to talk about John Pierpont Morgan and all of the other people that advanced and I had to speak about manifest destiny and how God willed the conquest of this United States from the Atlantic to the Pacific. I had to teach all of that. But I always felt that there was something missing. And until the 1970's when I began to teach American History on the Indian side of it and to talk about the atrocities and the methods and to prove once and for all who really is the savage, when you consider a group of Dutch women playing kick football with the decapitated head of an Indian.

So, the societal norms did play a great part

in the Indian students dropping out of school.

The rejection today is because of the neglect of the parents. The parents are responsible for the rejection because they don't try to communicate with their children, they don't try to discipline them. And kids right today will be very disrespectful in a meeting such as this, if there were children here. There is one very well-behaved child back there, and I have to complement the mother. But how often do you see the disruption of children at social events or meetings? The relatives are no longer required. The grandparents -- how many grandparents can relate to their grandchildren today? Not too many. They are tolerated and then finally the grandparents say, "Hey, why don't you get the children home" or "Take them home", because they don't like the disruption of their particular way of life. Old people like me, you know, we get grumpy and we can't put up with too much today.

But society has developed to where many things are accepted today and they rationalize. They say, "Well, it's this day and age, it's the way people do things." To me, I say baloney. I

don't think that we should accept specifically what the societal norms dictate. We are all individuals and the most important thing, I think, is the fact that the values of the American Indian are not abided by and they don't even know anything about it. Because how many students today have a vision and an objective in life? They get into a state of anomie where they think that -- they wake up in the morning and wait for sunset to go to bed, with no opportunity and no outlook at all, whatsoever, with any improvement in their specific environment.

These are somewhat harsh and hard to believe, but unless you are a part of it and you see it on your own reservation, it's very difficult to believe.

How many people today, how many students, Indian students or even non-Indian students, how many of them rationalize? How many of them have the integrity, the honesty? When it comes to a test today, you ask me. When it comes to a test today, how many of them will stay home? Or how many of them will cheat in the test? It's done today. They say, "Well, you know, kids do it all the time." That's no excuse.

So, the discipline then that emanates from the home and eventually transcends into the school, these are the things that are missing, I think, because of the fact that the home life does really not pick up the situation and control it and discipline so that when the student goes into a public school situation, then they have a deportment that has already been ingrained.

How many of our students today share with each other like they used to, even to a bar of candy, even to lunch or whatever, to have a camaraderie. They're all individuals today because it's being considered a sissy or some other aspect of a situation, a name that they just don't get together and become real good friends.

So, we are living in a state -- to me, a state of rationalization. We make excuses for our children, for the school, for the society, and everything works hand and glove. And so the teachers then say today, "Hey, we have to motivate the students. We've got to motivate them to get them out of this state of insecurity. We have to make them aware of things." So, what do they do?

They bring in computers, they bring in innovative methods of teaching, and yet everything else is left aside like the basics. How many of our students that go through the eighth grade know the multiplication tables? If they have a computer and have the knowlege of a computer, what are they going to do when they go out on the job training in some place where there's no electricity? How are they going to figure out the dimensions even of the footage for a building if they are in construction work.

The spelling. I taught at Shoreline Community College for eight years, and college students, if they tried to spell a word with three syllables, you just can't tell what you'll get. Everything is just not topsy-turvy.

We always hope that our students, as the Indians would say, (speaking in an Indian language); that means you achieve the heart of understanding, which, to the modern world, is the age of maturity. How many of our students today have achieved the age of maturity in their young years. Today you'll find some people that have yet to reach it. They can't assume the responsibility and so they refuse and they dwell in the realm of their situation and environment. How many of them are

self-responsible?

You find children today mating -- having illegitimate children. And how many of them are responsible enough to see to it that the children and the wife are fed and clothed and sheltered? No, instead of that they go and live with the parents or the grandma or the grandparents, relatives, instead of riding in a car and people walking. And I've seen that in my own community.

So, there are many aspects for the reason for the drop-out rate among Indian people. We have to remember one thing and perhaps if nothing else from all of this [Indicating], we have to remember one thing, you can bring every psychologist, every psychiatrist, every doctor, every teacher, and apply these people to educate a person and to help them through life. It's the same as if a person wanted to become a virtuoso on the piano, you could have the young Paderewski teach them, you could have the greatest piano instructor teach this person, but it still comes down to one point. It comes down to, number one, that person has to become aware, that person has to be motivated and to achieve the success. But until such time as

you can reach an individual in this heart of understanding, this point, to take them away from insecurity to achieve self-esteem and confidence towards success, you've got to reach number one. And number one has to become aware of those things.

There are other things, but with the time element predominating, why, that will be my concluding statement.

Thank you very much.

CHAIRPERSON ORME: Thank you.

Mr. Beach?

MR. BEACH: I've been asked to address you just very briefly on what constitutes the success of the program at Coeur d'Alene Tribal School. I will try to do so.

The Couer d'Alene Tribal School has been in operation since 1975. It was previously a private school and prior to that both the Jesuits and the Sisters of Providence operated the school, I think you know where it is, beginning in 1878. Because of the lack of funds, the Mary Immaculate School was forced to close its doors in 1973 and then the education of the children remained vitally important to the tribe and therefore, because of

the concern and the labor of the tribal members, we now have our present school there.

The school has an average annual enrollment of 85 students, K through eight. Right at 95 percent of these students are native American, primarily from the Coeur d'Alene tribe.

The school is located on the Coeur d'Alene Indian Reservation in Northern Idaho. The school has been in operation since 1976, and it's known now as a Bureau of Indian Affairs Contract School.

Funds to operate the school come from three sources. The major source comes from the ISEP funding; that's the Indian School Education Program. The additional funds are derived from the Public Law 94-142, the Education of the Handicapped, and Chapter I, the E.S.E.A., Elementary and Secondary Education Act. There's also supplementary funding from the Title IV entitlement and the tribe does stipulate some funds go to the school from the cigarette tax and land revenues.

Basic skills instruction is intensively offered through our individualized prescriptive approach in the areas of reading, mathematics, and language arts. Self-concept development is provided within the classroom on a regular basis.

The school's curriculum is correlated with the secondary level curriculum of the Plummer School District, which is to the north. We're in the Plummer School District. And we try to insure a successful transition there into the high school for the students.

Cultural awareness activities are conducted school-wide with community members providing small group instruction in a variety of local tribal customs. Instruction is offered in drumming, singing, dancing, costume making. And I think, very importantly, the Coeur d'Alene language is taught daily in the classroom to all of our students, K through 8. Culturally relevant materials are used to enhance instruction throughout all the academic areas.

The instructional staff is composed of eight certificated teachers properly certified in the State of Idaho and four instructional aids. They're all tribal members.

We have a transportation system that covers the entire reservation and we do reciprocate bus routes with the Plummer schools. We do cooperate with them.

I probably should now address the question

at hand that what do you do to alleviate the drop-out problem. We have no such problem at the Coeur d'Alene Tribal School. Our drop-out rate is zero. And I'm quite sure that that is probably the rate for our neighboring public elementary school.

I should now relate to you the following observations that I have encountered with my former students and who are, for some degree, drop-outs.

Factors pertaining to teacher/student relationships were important in the decision of the drop-outs. Over a third of the drop-outs cited as a factor, that I interviewed, that the teachers did not care about them, the curriculum did not adequately embrace Native American culture. Lack of parental support was a very big factor in drop-outs. And I think an important outcome, too, in my interviews here is that over 90 percent of those interviewed advised the prospective drop-outs to either stay in school or if they could at least reconsider their decision. This is interpreted as a sign of peer pressure, as has been brought out before. And a further factor implicating peer pressure to some degree, which has been touched

upon so many times, is the involvement of the students with drugs and alcohol.

I've got quite a concern for our kids at the Tribal School, I'm really quite proud of them. And I've been very concerned about their future as they go on into high school because that's where the drop-out rates occur.

I'll answer questions later on.

CHAIRPERSON ORME: Anyone like to ask some questions? I have some, but if there's anyone else on the Committee who has some to begin with?

MR. SWISHER: Mr. Eschief, the kids at Fort Hall who have to get to the bus stop as early as 6:25 in the morning, is that something the school district could change or is it because of a traditional hour that they start so early in the morning?

MR. ESCHIEF: I don't know, that's two hours before dawn in December at Fort Hall. Right.

I don't know why they have it so early. I have heard that, due to overloads of classes, they're bringing some in earlier than others. But I think for these young kids, it surely would affect

their school work and their participation in the school room. I don't know what can be done, but I think something should be done, especially for the younger kids.

MR. SWISHER: I'm sure there's something.

And I gather from what you were saying that the first area of cut back when the school budget gets tight are all of the support people, and the classroom teachers are the last to be cut. Probably the second assistant to the superintendent is the last to be cut. So, let's talk about support people for a minute.

They're supported in a combination of JOM money and state formula money.

MR. ESCHIEF: Yes.

MR. SWISHER: So, what's that? You're losing those tribal people who have been in the schools as teacher aids, and I suppose there are some other categories?

MR. ESCHIEF: Tutors, counselors.

MR. SWISHER: And now those are cut in half?

MR. ESCHIEF: Some are cut in half. I don't know what kind of formula was used, but I

know at least one that was cut in two. It was a 50 percent cut, some are 30, which caused them to resign. And that's the problem right now. For the amount of wages they're offering, they're not going to find good people. And some of these have been working with the school district for as long as 10 years. And they've resigned and some have already gotten other employment because of their work history and experience. And others, I think they just got fed up with it, with the administration. And this is in the Blackfoot School District.

MR. SWISHER: I remember how difficult the start up was, getting into the schools. Now, the budget is pushing --

MR. ESCHIEF: [Interposing] Pushing them out.

This may be a come back on last year. Our Education Director, Rusty Edmo, found that the Blackfoot School District was using funds illegally. They were counting our children, school students, and getting the money and nothing was coming back to the children in school. They were using it in another way. And maybe this made the administration mad, because they got caught. So, maybe -- I don't

know. But this is my own opinion.

MR. SWISHER: Well, accounting for JOM money in the districts that serve the Fort Hall Reservation, that's a problem as old as JOM.

You're saying this is occurring and that the external audit shows that this money intended to be used for Indian education is being used for other purposes?

MR. ESCHIEF: This is my understanding, yes. And our director is requesting an audit to be done. I don't know what's happening on that, if it's in actuality or coming up. And also our education specialist, Bobby Thompson, has requested an audit be done to find out if there are any more discrepancies in the Blackfoot School System. And especially now because, like I said, I know seven individuals who have resigned.

MR. SWISHER: Seven?

MR. ESCHIEF: Seven.

MR. SWISHER: Well, I didn't hear you citing any numbers on this, Mr. Eschief, but beginning with the entry of the tutor support, the counseling support and the teacher aid support, and I kind of place that in the late 60's forward,

the problem of non-attendance, truancy and simply not showing up and what becomes a drop-out problem in junior high, that seems to take a big turnaround in Fort Hall in the time from about the late 60's to now in grade school at least.

Much of that was mitigated, was it not? You've had less of that problem at the grade school?

MR. ESCHIEF: Right.

MR. SWISHER: Decidedly less?

MR. ESCHIEF: Right. I think this is due to the --

MR. SWISHER: [Interposing] Pressure.

MR. ESCHIEF: [Continuing] -- young people, the aids, because, as one individual told me, that they are in constant contact with each other and if they know a problem with a certain child, they'll pass that information on as they go to each school, which ceases the problem. But now with those people gone, I don't know what's going to happen.

MR. SWISHER: Has there been progress in this way: Have any one of the three school districts done anything with this faculty,

any kind of orientation with respect to what's going on as to the shortage of math or some other tribal member?

MR. ESCHIEF: I don't know if there's a regular one. I do know that Fort Hall has had in the past orientations [illegible] and they have invited people out to the reservation informing them of our government, culture, you know, what's going on on the reservation, trying to learn about the Indian people. Because being right there in the middle of the school districts, that they really don't know what is going on. I know that we're encouraging them to have this orientation in the school because when it's on the reservation, I guess it's not a mandatory attendance. But I've had comments from one of the counselors. She really enjoyed it when she attended that one. And in talking with the other teachers who did, and they were really enlightened on what's going on and they had a better understanding. Now, this was the Pocatello School District and there is not any problems there as with Blackfoot.

MR. SWISHER: The problem has been greater, the involvement has been greater and the

numbers have been greater. In terms of economic conditions, I suppose the Gibson area has the fewest resources and is covered by the Blackfoot schools?

MR. ESCHIEF: Right.

MR. SWISHER: So, the problems are heaviest over there by the numbers whether it's dollars, persons or numbers?

MR. ESCHIEF: Yes.

MR. SWISHER: And you still see some antagonism there? You're saying that the hassel over JOM money hardens the attitude of the school administration towards the Indian school? That's your perception?

MR. ESCHIEF: This is the way I see it, yes. And from comments from the others, yes.

MR. SWISHER: And then lastly on Fort Hall, of course the traditional Indian parents, how they should get involved with the school. This is a waste of time when they already know what's going to happen when they get there. But there was a time when people in the school system were getting out into those parts of the Fort Hall Reservation where the traditional

grandparents lived, there was some contact.

Is that still occurring or is that lost?

MR. ESCHIEF: If it isn't lost now, it will be. Because some of those that resigned were liaisons, they were the ones that went out into the community to contact the parents and to fill them in on how their child was doing in the school, if they were having problems, bad news as well as good news. And, let's see, I know one that's been there for a number of years and she resigned and has employment with the tribe on our education committee now.

MR. SWISHER: Would you characterize that as burn out, the people that do that, because there's not an additional air of support and on their own they burn out?

MR. ESCHIEF: The ones I'm talking about seem to be pretty dedicated to the education process.

MR. SWISHER: If they're dedicated, why did they quit?

MR. ESCHIEF: The money.

MR. SWISHER: All right, thank you.

For Mr. Beach, do you have any notions since

you've started the Tribal School, to pick up behind the judgments, do you have any numbers on what happens to your kids when they go to the Plummer School or, I suppose, a few of them to Coeur d'Alene?

MR. BEACH: Most of our graduates do attend the Plummer School. Some of them go on to Coeur d'Alene and some of them to other schools in the area. The drop-out rate has declined.

MR. SWISHER: The drop-out rate has declined since you've had grades K through 8?

MR. BEACH: Yes.

MR. SWISHER: On the reservation, that is?

MR. BEACH: Yes.

MR. SWISHER: But it's still a problem?

MR. BEACH: As long as there's a drop-out, there's a problem.

MR. SWISHER: Well --

MR. BEACH: [Interposing] So, yes.

MR. SWISHER: [Continuing] -- can you try to give me a measurement as to -- as

compared to the non-Indian kids all the way down toward Tekoa and Tensed; how do the Indian kids compare to the non-Indian kids as far as drop-outs?

MR. BEACH: I don't have the exact figures on that. There is a high drop-out rate on the Indian students in the Plummer School District, but it's lessening.

MR. SWISHER: You've been at it long enough, there must be something -- is something going on in higher education now?

MR. BEACH: Yes.

MR. SWISHER: There's been some significant improvement, I suspect, in that regard?

In stepping back a moment to Mr. Eschief, that would be true of Fort Hall. When the tribe started this effort in the late 60's going forward, there have been far more tribal members like yourself who have post-secondary educations and have become the resource through the tribe on the reservation?

MR. ESCHIEF: Yes.

MR. SWISHER: So, there are success models or peer models, or whatever you happen to

be, to the kids dropping in?

MR. ESCHIEF: Yes, that's very true. A lot of them who have completed their post-secondary are now working with the tribe in responsible positions.

MR. SWISHER: So, you see that turnaround as far as expectations of the kids?

MR. ESCHIEF: Yes.

MR. SWISHER: I'm thinking back to the time when anytime you saw anybody in a career, in a professional position, it was a non-Indian.

MR. ESCHIEF: Right.

MR. SWISHER: Or somebody from far, far away --

MR. ESCHIEF: (Interposing) Right.

MR. SWISHER: [Continuing] -- who might be from Oklahoma.

MR. ESCHIEF: Yes.

MR. SWISHER: And now they see tribal members in professional positions in the tribe and that changes the expectations of kids, they can identify with careers?

MR. ESCHIEF: Right. Very good, yes.

MS. RICKER: Mr. Chairman, I have

a question.

Tom, the audit that was referred to, did you say that was the audit from the Tribal Education Department?

MR. ESCHIEF: Yes.

CHAIRPERSON ORME: Do you have any other questions?

MR. SWISHER: That's all I have.

CHAIRPERSON ORME: Susan, do you have any questions?

MS. McDUFFIE: No.

CHAIRPERSON ORME: I would like to address a couple of questions to Mr. SiJohn.

I was interested in your presentation. You went down through a series of problems that you think make it difficult for Indian students to have self-esteem and, therefore, to achieve success. And as I was ticking off and making a list of these problems, alcohol abuse, lack of parental involvement, broken marriages, deterioration of extended families, these types of problems, do you relate those in any way to any type of overt discrimination by the larger, dominant white society or do you view those as being a cultural problem that's unique to the Indians?

MR. SIJOHN: I think it has become a problem that is unique to the Indian, but you have to remember that from the supposedly discovery of America in 1492 by Spain and by an individual named Columbus who came from Italy, yes, it's been quite an imposition and it is -- as the so-called civilization developed from the Atlantic Coast over the Appalachians into the Ohio River Valley and across the Mississippi and then into this area, it is and has been a constant problem of discrimination.

CHAIRPERSON ORME: Would you call it discrimination in the sense that Indians are treated differently because they're Indians or do you think it's an imposition of certain cultural values by non-society? For example, T.V. is a pretty common presence and a factor in society and there are certain values that are communicated everyday by Indians and non-Indians, which may tend to break down some of these mediating structures like the family and churches.

What I'm asking is would you attribute some of these problems that you're identifying more towards these types of input, like television and the movies and the media and so forth, than to a

feeling that the white society discriminates against Indians because they're Indians?

MR. SIJOHN: It's very difficult to make an ascertainment such as you're proposing because of the fact that television is only one segment. I would say if I was to make a comparison toward the greater deterioration of morals, it would be the introduction of V.C.R. movies and so forth, including the television. But that is only just one problem. It's the whole society that has constantly been discriminating, I think, against the Indians, maybe unknowingly, and in some communities very intentionally. So, it's a whole conglomerate of influences by the dominant society upon the Indian people that leaves them in a state of confusion. Because at one time the Indian ruled the world, according to where they lived. But now with the imposition of society, he is, I think, an Indian and main would be somewhat confused.

CHAIRPERSON ORME: Looking for solutions to these kinds of problems -- of course, that's what we're after.

I'm wondering, it seems like in the last 15,

20 years one of the approaches to these type of problems is to say, okay, let's look to the federal government and see if we can promulgate some kind of law, develop a program, inject some money in that will deal with these problems. And I'm wondering if you would think that this type of an approach would be successful in developing family discipline, dealing with the alcohol syndrome, broken marriages, or do you think there's some other kind of strategy, maybe something from the bottom up that would be more successful?

MR. SIJOHN: Well, to clarify, this is only my personal opinion. But to clarify what you've posed, I would say that the association that the American Indian tribes have had have previously and predominantly and emphatically been with the federal government. However, with the trends of change and the present administration that says let the states do it, let the states relate with the Indian tribes. Now, we have been oriented and we have become somewhat accustomed, even though we don't like it, completely to the association that we have with the federal government because of its control. But now to have the state

be the agency with whom we have to deal, that is -- that has created within the Indian world a greater concept of confusion because the state is not really readily oriented to deal with the Indian tribes. So, it is a contributing factor also to the overall dimension of bringing into the minds of the individual children the responsibility which they should bear not only as citizens of this state and of this country but also the relationship they have with their tribe.

CHAIRPERSON ORME: What I'm wondering, though, is rather than looking to the federal government or the state government or the county government for a program or a response, do you think it would be an option to look to the Indian tribes themselves to come up with solutions to some of these family-type problems?

MR. SIJOHN: The barriers in that regard, with that objective in mind, have been broken down somewhat. I would say a great deal. Whereas before, within the past 30, 40 years, all of the decision making has been made from Washington, D.C. or from the hierarchial order of bureaucracy and then imposed upon the Indian tribes. Today they do it a little bit different, but they still

say that they -- they rationalize and say we have consulted with Indian tribes, but they still make the decisions irrespective of listening to our wishes. So that in that essence, I don't believe that the federal government or the state government or any faction of the government has really considered letting the Indian assume the control of his destiny and jurisdiction over that.

CHAIRPERSON ORME: Now, this is a question that I'm maybe running too far afield. But one thing I've always considered is that the Indians seem to be unique in American history. Obviously, they were the ones that were here in the first place, and as you point out history they were rounded up and then were placed into reservations. They stayed in these reservations, on the large part, to the present time.

Do you see the reservation system itself as being perhaps a cause of some of these problems or do you think it's a vehicle that can be used to deal with these problems?

MR. SIJOHN: I think that with the events of history, the reservation problem or the reservation situation is unique. The only thing

is that it's the other understanding that the external society has or the interpretations that they have of the reservations that is somewhat prejudiced and biased. Because from my personal viewpoint, I feel that instead of the melting pot theory where they will melt everyone into one great American society, I would look upon this as the stew pot theory. If the Indian people want to remain a carrot, then that stew pot with the meat and potatoes and whatever else you want to put in there, we can make a delectable dish in this society. But it has to be accepted also from the other segments, and I don't think we have reached that point yet completely.

CHAIRPERSON ORME: But do you think the Indian reservation helps or hurts in that stew pot approach? I'm asking you because I have no information or any experience with reservations. But the type of situation where you have a certain group of people who are placed in a certain geographical area with a certain sovereignty and so forth, do you think this assists in dealing with these problems or does it create problems in itself?

MR. SIJOHN: I think that we have

approached closer to one point and that is acceptance of Indian tribes and the way that they want to live. If they want to retain their culture and their cultural values, why not let them? But also give them the chance and the opportunity to achieve and to gain for themselves an opportunity for education and success. But sometimes there are obstacles that are placed in that way, in the way of this accomplishment, so that the aspect then is somewhat beclouded by bias and prejudice and maybe enshrouded in the filigree of mysticism, that sometimes the Indian is not able to see through the filigree to be able to ascertain as to his objective in life because of the impositions of society.

MR. SWISHER: I would like to interject and put the question in another way.

Absent the land base, would your tribe still exist?

MR. SIJOHN: Absent the land base, would my tribe still exist? Definitely. And as far as that's concerned, we will defend it to the very end even though we have been imposed by not only the opening up of the reservations through homesteading and the Allotment Act. We have our

territory and we will defend it and its natural resources to the very end.

MR. SWISHER: How many Kootenai are left, 25, 28?

MR. SIJOHN: No, Coeur d'Alene.

MR. SWISHER: I know.

MR. SIJOHN: How many Kootenai are left?

MR. SWISHER: Yes.

MR. SIJOHN: In Idaho, I think a little over a hundred, but in Canada there are more. So that the 49th Parallel divided up many tribes.

CHAIRPERSON ORME: I have a couple more.

I'm just curious, Mr. Eschief, you mentioned in your comments problems with substance abuse and problems with birth control and so forth.

I'm wondering if you think it would be worthwhile to institute in the in-school systems some kind of educational program that would teach the children the consequences of these types of actions; in other words, trying to connect a value system within the teaching so that it's clearly understood by the children at a fairly

young age that if they don't take some kind of preventive measure, or remain chaste or whatever, the situation would indicate that these are the types of consequences they can expect, and try out these consequences and make them really apparent to the children at a young age.

Has there been any thinking or educational program along those lines?

MR. ESCHIEF: Yes, as far as the birth control. At one time there was a development of a curriculum for that to be presented to the young women. I don't think it was ever actually done, but it has been processed to a point where it can be done. I don't know if they'd have to go through the school board or who would have to authorize it. But, yes, I think it should be both for alcohol and drugs and birth control because -- there is literature available in the school, you know, pamphlets and things like this. But what I hear is that none of the students really participate, picking one up or taking it. They know it's there, but they don't utilize it.

CHAIRPERSON ORME: Mr. Pena?

MR. PENA: This will pertain to

your first question, and each one of you has talked about role models and the importance of role models, but not specifically.

Maybe my first question is how do you view role models to the student, how does that affect the success of the student in education, teachers, banker, where they can see these? Does that have any affect on the students?

MR. ESCHIEF: I'd like to comment on that.

I believe with the teacher aids in those in-school systems, they're already role models. A lot of them don't have a four-year degree. A lot of them have just completed high school. But there are some. And then, as I mentioned to Mr. Swisher, a lot of our department heads in the tribe are graduates of high school, high school and four-year degrees, and a lot of our younger people now are thinking higher education, more so than vocational education. So, yes, it's important and they are viewing it.

MR. PENA: How does that work, Mr. Beach, in your school?

MR. BEACH: Very important, and we do have the role models and they are to varying

degrees tribal members, they're teacher aids. I think that they are very, very important for the students to look at them as role models. They are tribal members. The teachers, we have members of the Coeur d'Alene tribe that are teachers, and we like to exemplify that they are.

MR. SIJOHN: I would like to be optimistic in replying to your question.

I would say that it has a great deal of influence. However, sometimes situations become so that an educated person is looked upon as a little suspicious by the other members of the tribe. So, it really doesn't involve the whole spectrum of our society, but it does and has a great deal of influence, yes, with the elementary -- at the elementary school level and I think at the high school level. So, I have to look at it with optimism and say that it does have a great deal of influence. However, again we have to remember that the motivation and the intent and the objective making has to be made with number one. So, the object then is to reach the person within his inner self to establish that and produce that which will result in a great accomplishment

of success according to his capabilities.

MR. PENA: Another question is right now we're going through an era of focusing on, you know, making kind of a model English society. Each one of you mentioned about language, but not to any great extent.

What value, what importance do you place on language, the Indian language per se, the development of Indian language, and how does that contribute to the development concept you're talking about?

MR. SIJOHN: Let me be the first, I guess, on this because I'll say that the Indian language, the knowledge and the understanding of the Indian language, plays a very and a most important part of my life in the teaching me of behavior and the teaching me of morals of the people through the Indian legends that were referred and related to us children by the grandparents. So that the training that we got as a result of the language, the instructions and the stories and the sense of humor, the Indians have a great sense of humor, that it can only be related if you have a knowledge of the language and can understand it. But to try and relate a

similar story in the English language, even though you may be proficient in it, you just lose the great aspect of understanding and the great points that come out of the teachings and the morals and the point of the story because of the change in the language.

So, I would look upon the teaching of the Indian language as a very relative and important facet to hopefully regain the aspect and the level of understanding between the students and the senior citizens or the elder people. But unfortunately, I will have to say there is some limitation there because of the fact that some of the young people don't feel that they are really interested that much in learning the Indian language because they don't have -- even though they have the physical characteristics of being Indian. But I think that we are gaining some ground and all we need is perhaps more time to bring that about to where we can have a mutual understanding and regain the ethnic moral values that were once started and related to these people and have them understand it in that way.

MR. PENA: Do you feel that -- from what you've said, that the morals and values

of a specific group are inherent in that planning as well as its identity that you've just stated?

MR. SIJOHN: I think it was predominant among the Indian people. Before -- well, let's say before 1850, I think that the people had a good understanding of the morals and the behavior patterns and so forth to where they had that respect, but all of that has been more or less alleviated. Not completely forgotten, don't misunderstand me, but I think it is not as greatly emphasized today as it was in the yesteryear.

MR. PENA: Do you think the emphasis on language would bring that back?

MR. SIJOHN: Yes, we hope to run that back and make the cycle.

MR. PENA: How do we see the role of language in the other schools?

MR. BEACH: I agree pretty much with Mr. SiJohn. We've discussed this, obviously.

I'm not really sure how effective our language program is, really. I would like to think positive, you know. But it's offered to all of the kids by the tribal elders. They know

the language and they're trying to pass it on. The legends -- I think the awareness of the Indian history, I think, is being presented. As far as learning the language, I wish that the kids could learn. I wish that the parents knew the language, too. They don't. I hope that it's not going to be a dying language. That's our goal is to -- you know, to get the kids -- teach the Indian language.

MR. PENA: Do you see the effects of language more than just knowing the language? Do you see it as something that has a greater value than that?

MR. BEACH: I think so. I think that the culture is more important. That's being passed on through the elders.

MR. ESCHIEF: I agree with Mr. SiJohn, too, that -- I think it's very important. I wish they had that when I was in school because I can't speak it. I understand that in the Pocatello School District they recently really got the kids, the young kids, involved in the Indian Club, and they're wanting this more and more. It's offered to have night classes held at Fort Hall in the evenings. And there's not too

many young people, students, taking part from what I hear. But I think it's very important, and they should, because later on, like at my age, they'll say, "Well, I wish I would have learned it when I had the chance." Most of the Indian-speaking parents, I believe, are teaching their children.

MR. PENA: Let me ask you all another question, and I think all of you discussed staffing.

I'm a little confused on, you know, who pays the salary and I think it's very, very important, you know, how much a teacher gets paid and who pays that, I think, is important as well. Some of you mentioned aids, that representations of the role models are aids as well, and I think that's a positive step in the right direction.

If you had an assumption -- if there was no federal money available, do you think that the adjacent school district would hire Indian teachers?

MR. SIJOHN: I would say that if our school was closed and the increased enrollment would result, if the local school districts, Plummer

and Worley, they may hire perhaps one- or two, but they would not hire every certified teacher that we have in the Tribal School. I don't think that they would accept the fact that with the increased enrollment that they would warrant the teachers. There's still a little feeling that they've got their foot in the door, I'm speaking about Indians, they've got their foot in the door and they have a tribal school, but we don't dare let them take over yet. Maybe it's just an inherent or an inside feeling that administrators may have that comes from different areas and away from the local school district. But I feel that if a situation did arise such as this, I'm very optimistic that they would want to hire some of our teachers.

MR. PENA: Would you gain in the number of teachers as compared to now or do you feel you would lose teachers if that occurred, Indian teachers?

MR. SIJOHN: Do you mean if we didn't have a school?

MR. PENA: Right.

MR. SIJOHN: I would have a feeling that we would lose teachers. Because of the fact

of the understanding and the policies of the school, the cultural aspect of it that is infused into the curriculum of our Tribal School, I would feel that if they got their degree, I don't know if they would be coming back to our school district to teach. And we have some teachers right now that are out in the field teaching and very successfully. So, we hope that they eventually will come back, but they have not as yet made an overture to that.

That's my own personal opinion, of course.

MR. BEACH: For example, one week before school started this fall, one of the Indian members of our staff was snatched away from us to the Worley School District. He is teaching up there. One of our former teachers is a full professor at Whitworth College and she's a Coeur d'Alene tribal member. I think that they could do very well in the public schools.

MR. PENA: I guess my question is --

MR. ESCHIEF: [Interposing] And I think that they would be welcome on the staff, I really do.

MR. PENA: I guess my question is, if they closed your school down, how many teachers would you lose? Would you gain -- would that school district, surrounding school district, readily hire, you know, more Indian teachers to take care of the Indian students that would be attending the local school district?

MR. BEACH: They would.

MR. PENA: How do you feel, Tom?

MR. ESCHIEF: You're asking if --

MR. PENA: [Interposing] If federal money wasn't there, if the federal money was not there and all of this Indian money was not there and going to the school district, would the school district readily hire Indian teachers in the school district? And I think you're experienced and you've covered a lot of the school districts in the surrounding areas.

MR. ESCHIEF: Yes.

I would say Pocatello probably would. It seems like our communication and relationship with them is much better than the Blackfoot. The Blackfoot, under the present conditions, I doubt if they would.

MR. PENA: So, there's a difference

between school districts and schools in each school district.

Do you feel that part of that, part of that, is attributed to discrimination or what?

MR. ESCHIEF: I would say discrimination.

MR. PENA: I'm sorry?

MR. ESCHIEF: I would say discrimination.

MR. SIJOHN: I think I would look upon this, Mr. Pena, upon acceptance by the school administrators of the cultural aspects and the value that we put, of course, upon our philosophers. We had great philosophers. We've had good psychologists, we've had good doctors, and we've had good soldiers, good army men, warriors. And we've had good family relations. So that it's the aspect of acceptance by a school district or even the Idaho State Board of Education to accept the Indian foods, the Indian medicines and the Indian aspects, the cultural things that are attributed to Indians. They have not accepted that as yet. Because that's the reason why we have the opportunity of having someone teach the Indian language that knows the language and is not

a graduate or does not have a diploma, a master's degree or anything, in language, but, yet, the knowledge is there. And I doubt very much if the Plummer School District, because of the stringent requirements for a degree that I doubt that the school district would allow them to teach, only on a consultant basis.

MR. PENA: I only have two more questions, Mr. Chairman.

One has to do with curriculum. We talked about curriculum.

What do you look at in your curriculum, what do you provide that makes the curriculum attractive to the Indian students? What is in that curriculum?

MR. SIJOHN: The good aspects of curriculum, like Mr. Beach mentioned Indian singing, Indian dancing. It's much the same as you, Mr. Pena, if you were to hear the flamenco guitar being played by a virtuoso, your blood would flow and you would react to it. And so it goes with the Indian, when he hears that drum his foot starts tapping and the vibrations within his being begin to vibrate and it comes out exuberantly. He feels good and he feels happy, much the same ...

as if you were to hear Louis Armstrong play the trumpet or some virtuoso in his field, ethnic, that there's a quality that comes out of an individual. When you dance, you sweat and you perspire, but you feel exuberant, you're not tired, you feel good. And so this aspect of language, this aspect of making something that pertains to your culture is something that is great and is very little understood by the administrators and the non-Indian teachers.

The orientation of teachers definitely should predominate in the State of Idaho and in every school district that Indians attend, and that has not been accomplished. I've done it at Plummer and Worley, but it only lasts one year.

MR. ESCHIEF: I don't think I'm really qualified to get into curriculum activities.

MR. PENA: I guess what I'm saying, Tom, is that in all my days in school every time I opened a book, I didn't see a brown face. Back then there weren't colored pictures. It was fine until when they went into colored pictures, then I didn't know who colored people were.

But I think Mr. SiJohn indicated the cultural relevance of curriculum.

The last question I have has to do with the

school districts don't run by themselves. The government, you know, is effected by the community in some sense.

How many school boards that you know of in your surrounding districts have Indian representatives on them?

MR. SIJOHN: There's one at Worley. Plummer, I think, is still -- did have one for awhile, but now there is none. At the Coeur d'Alene Tribal School, it is all Indian.

MR. PENA: Pretty much all?

MR. SIJOHN: Yes.

So, it depends on school districts. I'm not acquainted with the other situation such as the Lapwai or the other tribes where Indians attend school, or much less Fort Hall.

MR. BEACH: To my knowledge, there are two Indian members of school boards in the State of Idaho.

MR. PENA: Two in the whole state?

MR. BEACH: That was in 1984.

MS. RICKER: We used to have one and he got defeated in the last election.

MR. BEACH: That was the other one.

MR. PENA: That's all I have, Mr.

Chairman. Thank you.

MS. McDUFFIE: I would like to ask if you're aware of any complaints by Indian students or Indian parents regarding Indian students being treated differently at any schools because they're Indian.

Do you know of any instances in which Indian students have been treated differently in the same set of circumstances from white students or non-Indian students in any of the schools? Have you heard of any complaints of discrimination of any sort raised by Indian parents or Indian students?

MR. ESCHIEF: No formal complaints that I know of. I know there are complaints, but I don't know that it's actually gone through the process.

MR. SIJOHN: I haven't heard of a real formal complaint of late by teachers against the Indian students, or they feel that there's a great deal of bias and prejudice because they say the teacher's mean and they strive to maintain discipline and everything like that. But I can't really say for sure that there is any particular feeling by the teachers. I think that they are

really trying on our reservations to consider the Indian student in every aspect, but I can't say that for the non-Indian students in their relationship with Indian students. There are still scuffles, there is still name calling, there are still fights. And as a result, there is some competitiveness naturally in athletics and other sports and even in the social aspects. There was a time when an Indian very seldom would ever consort with a non-Indian, whether it be male or female or vice versa. But now today you see them mix a little bit more. But there's still an underlying current of prejudice and name calling and a few scuffles here and there, but it's not as predominant as it used to be.

MR. BEACH: No formal complaints. There used to be. I honestly think that the neighboring school districts are doing really a great job, I really do. There's no discrimination.

MS. McDUFFIE: Mr. SiJohn, you mentioned that truancy is a serious problem, as I recall?

MR. SIJOHN: Yes.

MS. McDUFFIE: What happens when a student is truant, is there a follow-up from the

school district, do you know?

MR. SIJOHN: Well, I think it depends on the student. Sometimes they go to a friendly neighbor that they know, sometimes they go to a relative, or sometimes they go to the Quick Stop. The Quick Stop is a little convenience store with a service station and so forth, and they stay there. And they wait until bus time and then they go back up to the school and catch the bus and go home. Sometimes the parent is either naive or is unaware of the situation of truancy, but nevertheless it does take place and they hear about it belatedly and then they try to rectify the situation.

It's different than when I was a young man because if they saw -- if anyone, members of the community, would see any one of us walking around the school, they would report us. They would either pick us up themselves and take us back to school or ask you, "How come you're not in school?" And they would accost us and, yes, sometimes take us back. But today you don't even get that sometimes. People can see kids walking around in town all hours of the day and no questions are asked. They can go in and buy cigarettes, maybe

even anything else that they can get, and nothing is done. It seems that people are more complacent today and they accept the aspect of, well, by rationalizing that this is a new trend of society so that there is really no stringent community efforts to really correct the situation such as truancy. Like Mr. Beach here said, his truancy is very small or very nil whereas it ranges from 10 percent up to 60 percent in some school districts. And it's ironic that there are students in many high schools, like 15 percent of the football team in a school district, being ineligible because of poor grades. The pride and everything is just gone. The fact of trying to prove themselves, that ambition is not there in most cases. Not all cases, in most cases.

So, it's different. The truancy situation is -- it's not even known, and even if they see it, it's accepted.

MS. McDUFFIE: I know a question was asked earlier getting at who might be able to do something about this, but let me try it again in a different sort of way and get your thinking on this.

If there is one thing that you would suggest that the federal government might do that might have some impact for the good on this overall problem, what would that be?

MR. SIJOHN: You can't pinpoint it down to one thing.

MS. McDUFFIE: If there were -- if you have a set of suggestions, what would they be?

MR. SIJOHN: I think I would suggest, like I mentioned here in the outline, that you have got to make the parents aware because they have the control of the students and the young people before they go to school. They have that control. And if they don't indoctrinate them, if they don't train them, if they don't discipline them before they attend school, they never will attain any discipline or very little. Now, there are instances where an individual can be the rowdiest student in the school and be kicked out maybe five or six times before he gets to the fourth grade and yet in future years he might become a doctor. So that it's the aspect of reaching that individual in what I refer to as the heart of understanding.

So that the governmental influence, even if the government -- well, for our benefit, sure, we'd like to have an increase in appropriation, but actually the reduction of appropriation is such that it has put a stringent cut off of some of the things that we have had in our curriculum to the point to where we are just surviving on a minimal budget. So that the thing, even though an increase in budget would be good, I think that we have to start with the family and then maybe go to the teachers and then go to the administration and then go to the State of Idaho and then go all over the country and have them accept that there is a validity to our culture and to our values and then incorporate that into the curriculum.

MS. McDUFFIE: Would either of you like to add anything?

MR. ESCHIEF: I don't know if we can do anything about -- he mentioned appropriations. We would like to have our own school and have a place where the Indian kids and all would be there. Of course, some may want to go through the public school system, but that would be one thing. And then with federal moneys into the school systems, they should be monitored

to make sure that money's going where it's supposed to be going.

CHAIRPERSON ORME: Mr. Beach, in that regard--this is kind of speculative--but if your school were extended on up to the upper grades, do you perceive that that would have any affect on dropping down the drop-out rate if we had an all-Indian school student try to merge back into the public sector? And if that would occur, do you see any negatives in not having the Indians associate with non-Indians when they get onto 18 or 19 years old or so? It's a two-part question.

MR. BEACH: We've been asking could we get a high school, an all-Indian high school. Of course, I think you would have to look at the numbers. There aren't enough Indian students, you know, to form a high school, we just can't do it.

And if we were to form a high school, an all-Indian high school, I think that there would be a negative impact, you know, on the public school.

CHAIRPERSON ORME: In what respect?

MR. BEACH: Well, if we take the kids away from there, I don't think they'd go for

it.

Someof the better students are Indian students and if we informed the Coeur d'Alene Tribal High School and take all of the Indian students on the reservation and put them in there, I think that it would have a negative impact on the public school because we'd take some of their better students. I really do.

I wish we could. Financially, we can't, I know that. It's not in the numbers.

CHAIRPERSON ORME: But if you did have the numbers, say there was a larger community of Indian students --

MR. BEACH: (Interposing) Okay.

CHAIRPERSON ORME: As I track through this, it looks like we are fine, you go through K through 8, no real meaningful problems and so forth, and then they're rejected in public schools and that is where the drop outs take place. And I'm looking for solutions, one of which might be to have an Indian school that went all the way through high school.

And I'm wondering if, in your opinion, based on your experience, do you think that you would have the same kind of success in the high school in preventing drop-out problems that you've had

in grades 1 through 8 or do you think you'd have a problem anyway if you had an all Indian school?

MR. BEACH: I would like to say, yes, that we would have no problem. I'm going to think positive.

CHAIRPERSON ORME: But realistically --

MR. BEACH: [Interposing] I know.

CHAIRPERSON ORME: [Continuing] -- do you think that some of those problems that we have talked about may be unique to -- would those surface in any manner if we had an all Indian school?

Any one of you that might have a comment on that, I would like to hear your comments, too.

MR. SIJOHN: I have a comment on that because being an Indian school product, I attended Chemawa Indian School and the relationship that I had with the fellow students, all Indian, I think really helped me through high school because of the fact that we understood the activities. I think that we had an interpersonal relationship that is indescribable because of the fact that we were Indians and had the sense of humor and we could have a lot of fun and yet at

the same time we could accept the discipline that was imposed. And there has been a great deal of criticism of the imposition of discipline by Indian school systems, but I accepted it as I accepted the eight years that I spent at Desmet Mission Boarding School. So, that all of these things are no longer in existence. Even the discipline in the Indian schools have deteriorated to the point to where you can get drunk every weekend and then they'll put you into an alcohol center and sit with you and advise you and counsel you and then the next weekend you can go out and get drunk again and you end up back on the couch again. So, actually, what good has it done and is doing? Maybe someday it will materialize to the point to where the acceptance of discipline will be more readily accepted than it exists now. But the cultural aspects the plays that we took part in, the dances and the social events, the movies and other activities of the school, I loved my three years at Chemawa and I highly respect the fact that I went also to Sherman Institute in Riverside, California. So that the cultural aspect is very important. And I wish that we did have the availability of funds

to have our own K through high school because I think it's needed, not only on my reservation but other reservations. The only thing is that there will be an impact, as Mr. Beach said, on the public schools because they don't want to lose the athletes, because we do have some good athletes and we would be in competition, of course, for enrollment. And you know the public school system is based on, what is it, daily enrollment in order to get the appropriations, so the Department of Education may even have an objection to that. So, we're fighting those things and they have yet to understand that this will be a contributing factor toward the greater success of Indian students. So, we're fighting an uphill battle.

CHAIRPERSON ORME: Mrs. Watters?

MRS. WATTERS: The State Department of Education has a mandatory requirement of nine days attendance.

Has this affected -- how has that affected the schools?

MR. ESCHIEF: That was one of the problems, as I mentioned. One counselor told me that was one of the biggest problems. As far as

disciplinary or academic, it was the attendance that caused problems. So, yes, it has affected the drop-out problem.

MR. SIJOHN: To maintain a student, and Mr. Beach will verify it, that a student must remain in school so many days, or you're allowed so many days of absences. So that beyond that one point then you're either -- you stay in the same grade and you don't advance. So, the restriction is somewhat lacking in the understanding, for example, of the ethnic, cultural values and maybe going to a funeral where you're there for three days. You spend two nights at a wake and then you go to the burial on the third day, that's our custom. So that the aspect of absences, if it has to do with a close relative, well, then the parents have a feeling that these should be attended by the whole family.

So, there is a stringent requirement that is yet to be overcome with the State Department of Education. Another aspect of the State Department of Education is that we don't have an Indian on the Curriculum Committee that looks at the history books and so forth. So, we don't have an Indian also on the JOM Educational Committee,

the Indian JOM Educational Committee that is comprised of superintendents where Indians attend the school. We don't have an Indian on that committee. There's also another one -- oh, we do have an Indian on the Idaho Indian Council on Aging. We have that. But as far as education is concerned, we're kind of -- they have a man who is supposed to represent the Indian tribes and have the input of the Indian aspects of it into the Idaho State Department of Education, but we do not have an Indian on that board yet.

CHAIRPERSON ORME: Thank you very much for your participation with us, it's been very helpful. We'd like to move on now to the next part of the program.

MR. SWISHER: How about a five-minute break, Mr. Chairman?

CHAIRPERSON ORME: Let's take a five-minute break and be back here at 11 o'clock.

[Short Break Taken.]

CHAIRPERSON ORME: Back on the record.

We would like to invite Margaret Rogers and Patricia Matheny to come forward. I understand

that these individuals are parents of Indian students who have comments for the Committee.

MS. ROGERS: Grandparents is a little closer.

CHAIRPERSON ORME: We'll start with Margaret Rogers.

MS. ROGERS: You'll have to excuse my voice. I woke up this morning with a sore throat.

For your protection, for the sake of saving time and in order to save my voice and to keep myself from rambling all over about the myriad numbers of things that need to be dealt with in the area of student drop-outs, I have written my speech and I'll try just to read it and not make any extra comments. If I can't, Pat can read it for me.

"There are many factors which impact the high drop-out rates of Indian students. Insensitive textbooks, discriminating treatment, the wide range of Indians' economic status and home conditions, the training of teachers and staff, the lack of Indian representation on school staff and/or school boards, and the schools' lack of knowledge about treaties, federal rules and

regulations and the special federal programs are but a few of the issues which are involved. Over the years two areas have been of special importance to me, teacher training for multi-cultural education and special programs.

I hope to limit my comments to the area of staff training and by this I mean not only the teachers but administrators, counselors, janitors, bus drivers, anybody who works in a school where there are Indian students.

To begin with, I'd like to give you some examples of things that might happen if you have a staff who is not aware of some of the background, living conditions, training and whatnot of the students with whom they deal.

Suppose I gave you, as a class, an assignment on a Friday and you're to complete it and turn it in by Monday. The result of your assignment will be graded and would carry a weighted impact on your final grade in the class. The assignment that I'm going to give you is for you to prepare a list or bring a sample of all of the items that you would need to make a roach for a war dance outfit." Connie maybe could do this. Could you?

MS. WATTERS: A porcupine, maybe?

MS. ROGERS: How many of you up there know what a roach is? Two of you, right?

MR. SWISHER: More than that.

MS. ROGERS: More than that.

MR. PENA: But can you complete the assignment, that's the question.

MS. ROGERS: "Some of you wouldn't know what a roach is or what it takes to make one because a roach is not a part of your culture. It's an unfamiliar item. Many of you won't have porcupine quills or hair or leather or buckskin strips or beads or eagle feathers lying around your house.

Not many years ago I observed a well-intentioned first year teacher give an assignment to her elementary students. She gave them large sheets of poster paper and told them to take the cardboard home, cut out colored pictures of food from magazines and stick them on the poster to show the foods they had eaten for breakfast, lunch and dinner in one day's time. The posters were to be mounted on the wall for grading by the teacher. On the day the posters were to be turned in, I visited the classroom again. Very few posters were

turned in, but all kinds of stories were told about what happened to the poster paper from getting dropped in the mud, and it hadn't rained for days, to being torn up in a fight to an unpleasant puppy or a baby accident. None of the children wanted to say that they didn't have scissors or magazines at home nor did they want to say that they weren't about to tell what they had to eat for breakfast or lunch or dinner.

If the teacher had known something about the home conditions, if she had thought about it or taken the time to learn something about her students, this kind of assignment would not have been given, but it was given and these things did happen. And several students began to wish they didn't have to go to school and face that kind of embarrassment.

Homework has become a generally accepted part of the education system, but is it fair? There's no doubt that homework affects grades. Each night homework means another grade in the grade book. So, what happens to the student who has no reference or resource materials at home, no desk, no lamp, no private space, no quiet, no parental support, but has instead a broken home

or one overflowing with relatives or company, possibly alcoholic parents, continual upheaval and no regular meals? What happens is that we have another student who gets another F in the grade book each time the homework assignment is given.

If the student is in grade school, he begins to detest school because of his failures. If he's in junior or senior high school, he'll simply give up and drop out when the burdens of his failure completely overcomes him."

I have to digress from my paper now.

In one school district in which I worked the funeral period or the period of mourning when a death occurred covered a span of several days. The school district's policy was to count at least three of those days as unexcused absences. And when several deaths occurred and kids would not get to school, they were suspended from school and not given excused absences. This became a real problem for the kids on the reservation, and, as an advocate for the student, I went to the school board and suggested that if they would have teachers there during Thanksgiving, George Washington's Birthday and Columbus Day and Easter, our kids would

come to school then and they could excuse them during root feasts and funeral times. And for some reason, they didn't want to do that. So, we made an agreement with parents, with the students and with the staff so that these things, as long as the children were legitimately involved in the funeral, they could be excused for those days that it took to observe a death among the tribal members.

These examples of causes of drop-outs are directly related to the background and the training of the public school staff. Besides having a general background knowledge about Indians and Indian history, educators of Indian children should know tribal history, federal rules and regulations relative to local tribes and education, something about the tribal culture and customs, economic variations within the tribe, tribal government, and be familiar with the homes and families of their students.

We still, after years of effort, have too many people who think that all Indians get government checks every month. One of these was convinced that our monthly government checks were large enough for us to eat steak and lobster so we

wouldn't have to exercise our treaty fishing rights and eat salmon.

Too many people are unaware of the citizenship status of Indians. Are Indians full-fledged United States citizens? I haven't always been a citizen of the United States. I love to say this because then everybody wonders how old is she, anyway. I have just been a citizen since the 1924 Indian Citizenship Act was passed.

Teachers need to have a solid background on general Indian information. In an effort to promote this kind of knowledge and at a time when I was working as a civil rights advisor specialist for Region 10, I developed a series of general questions which I used in a very non-threatening process in an effort to impart some of this knowledge to school personnel. Among the statements to be marked true and false on this test, if you will, are -- these are some of them: First, there are Indians residing in all 50 states. People were never sure about that one. They didn't know. They were iffy about answering it. They had to answer every question, though.

Indians on reservations are allowed to leave

their reservation of their own accord. One lady who had Indian students every year of the 13 years she taught came up to me and she said, "Do you mean to go to the city or just to come to town to shop?"

Indians may hunt or fish anywhere without purchasing licenses. Indians are subject to military draft. That was always a good one because at the University of Maryland one young man said, "Absolutely not, because Indians are not citizens, they couldn't be drafted at the time they had the military draft." Another young man became very uptight about it and he said he knew they could be drafted because he had a friend who knew a man who knew an Indian who was drafted. So, that was his reason behind that.

Free education for Indians is provided at all levels from K to Ph.D.'s. Workshops using this instrument have been done in numerous schools all over the country and the lack of educators' knowledge about Indians still amazes me. It has to follow that a student who is taught by an instructor who knows so little about his people, his history and his culture begins to feel that he's not being taught or cared about. The result

is more students ready to drop out because of the alien atmosphere in which he's expected to function everyday.

If the teacher is knowledgeable and sensitive to these students, the student learning is not going to depend on completing homework that can't be done, assignments for class work will be reasonable and culturally unbiased. It's time for someone to take action and establish state or federal requirements to improve the teacher's capability to educate our students and to keep them in school.

Thank you.

CHAIRPERSON ORME: Patricia Matheny?

MS. MATHENY: Well, my presentation isn't going to be as nice as hers was because all I did was wrote down notes. And the only experience I have -- I have no experience in training. I have three sons through the Lapwai School System.

The way that I am going is that my personal feeling, after my last son got through with the system, is I was very relieved. I was very relieved and glad that I would no longer have anything to do with the Lapwai School System because of various

problems that I'd had. And I was really kind of apprehensive about being on here because I still have nephews and nieces in the system.

But the topic that -- we were all going to select different topics and the topic that I was going to speak on was the administration.

First of all, I would like to state that we all -- our future is our children and we all want our children educated. Most Indian parents do. But for most, we want them to retain their culture. And we know that when our children are educated, they have a brighter future. And if our children can't cope, being uneducated, dropping out, well, then we, as a nation, have no future.

My only experience in dealing with the administration is I served on the Parent Advisory Committee. And the problem -- when we showed some interest in where federal money was being spent, how it was being spent, how it affected a particular student, an individual Indian student, when we tried to get answers, we were never given answers. We asked for an evaluation so we could see -- you know, to see where the money was going. We were constantly discouraged. This is all my own personal

experience. And we feel that -- I mean I feel that our children have to have role models, we have to get people on the school board. We would like to feel that the Parent Advisory Committee is somewhat an Indian school, but the administration has to give us some credibility, they have to give us some authority, they have to give us some degree -- they have to at least give us some intelligence for showing interest in our students, not our own students, but all the students as a whole. And we aren't given that. And Indian parents -- a lot of our students do not have parental support, but I can see where they get it because I can see how they are very apathetic because if they have a complaint.

I've had various Indian parents come to me when I've tried to get a survey because I haven't had the problem of dealing with student drop-outs because mine didn't. And when I went around and tried to see people and tried to get some answers, they would not speak out. They're very apathetic because they say nothing will be done. And I don't know how to resolve the problem because I have tried.

If you go into the school system and you try

-- and your main purpose is getting a good education for your students, even staff members discourage you. I could very well have been very apathetic, but one of my -- years ago one of my sons cut out this little Peanuts cartoon with Lucy on it and the caption was, "A pushy mother is the next best thing to a good education." But I thought that I was a pushy mother trying to get my children a good education. I'm just going on and on.

And when I was serving on the Parent Advisory Committee and when we tried to find out how JOM money, Title IV Impact Aid, how it was being spent, we were never given any answers and we were led to believe that we were only there because it was a regulation, they had to have a committee, that's why we were there. And I know that I'll probably get a lot of flak for that, but that's the way I am.

And another problem is sometimes we suffer from reverse discrimination from our own staff people. One incident is we had an Indian counselor who was doing his job and who wrote out letters to our Indian students who made the honor roll. When the non-Indian students and their parents

found out about it, the school was hit with all kinds of complaints. Why are these letters just sent out to the Indians? So, now the letters are sent out to all of the students signed by the Indian counselors and the counselor -- high school counselor. But this was something, you know, that was for the Indian students to encourage them. But still, you know, that's just one instance.

I was going to talk about the cultural thing and the funeral, but Margaret already did that.

And another one of the problems, I feel, is I do not feel that tribal government on this reservation, on this present reservation, prioritizes education. I do not feel that education is at the top of their list. Sure, they will give out grants to our Indian students when they go to college, but it's not a priority issue. They are -- our tribal government doesn't get involved that much in how our students are dropping out or finding out why or finding out how the tribe can help. I really do not see that yet. Maybe they are doing it, but I don't see it. And I really feel that besides lack of parental support, some input

from the tribal government has to occur to encourage our Indian students, and that isn't happening, not on this reservation.

And when you talk about incidents, I heard you talking about different incidents, if you had any formal complaints about Indians being treated differently, I know of several incidents. But one that came to mind was a parent who served on the Parent Advisory Committee, a student had never gotten detention at school, but after one very heated meeting that we had, the next school day that student was given detention for running in the hall. And that student was very upset and angry, naturally, and spoke to a sympathetic friend, a non-Indian friend, about it. The non-Indian friend related that "I'm almost late for a lot of my classes and I have to run to get to them, and that same staff person sees me and I've never been given detention." That student is non-Indian and has a parent on the school board. That's one incident I know of. There are many more, but, like I say, Indian parents are apathetic, they will not go and file a formal complaint because they're afraid of the backlash and they're afraid of their student being somewhat

blacklisted, which is something that I even feared. That -- but when you talk about stereotypes, I have a son even now, a son who's a freshman at the University of Washington and his roommate is from Colorado. And when his roommate called home and talked to his girlfriend in Colorado and told her that he was rooming with an Indian from Idaho, and this boy related to my son that his girlfriend wanted to know if my son still wore buckskins and if he still had long hair and braided his hair. In this day and age, it's really hard, especially someone from Colorado. But until we are recognized as a unique people and are dealt with even on our own reservation, when we have to fight even on our own reservation, I can understand why that happens off the reservation.

And that's all I have written down.

CHAIRPERSON ORME: Any questions?

At this time, why don't I start from my right and we'll start with Mr. Pena.

MR. PENA: Thank you.

Each one of you mentioned some kind of advisory board, some kind of Parental Advisory Board.

What does the current Advisory Board do? What is its responsibility and how and why are they -- why has it been created?

MS. ROGERS: Go ahead.

MS. MATHENY: From what I understand, we have Title IV money held for funding that the high school and the elementary gets for the Indian students, and JOM funding and Impact Aid. Now, the Parent Advisory Committee does not deal with Impact Aid, only JOM and Title IV. They deal with the funding, they deal with how the funding is to be spent, have regular meetings, and some of it is salaried. Most of it does go for salaries, so there's really not too much we can do about that. But we even at one point asked for evaluations, evaluations of the program, and an evaluation of the positions that we funded, and we were refused that. So, we were actually -- we really do not have that -- that committee does not have very much authority, just to sign off on the program and the grant.

MS. ROGERS: There was a time when both Title IV and JOM required a separate committee. There was a JOM Parent Committee and a Title IV Parent Committee because there was some difference

in the two appropriations. The purposes of and their target populations became such a problem in smaller schools that they finally allowed schools to have one committee to deal with both, but they still have to recognize the differences in the spending of the money to stay with the rules and regulations for each of those different appropriations.

MR. PENA: Is there any role that has been built into these grants and stuff like that that the committee has?

MS. MATHENY: Do you know, Margaret?

MS. ROGERS: Yes, there used to be a lot of authority attached to each of the parent committees. They were required to, and I think they still are, required to have their input into the development of the proposal for the coming year, they are to either conduct or have conducted a needs assessment on which to base the program for the coming year in order to meet the biggest need of the students, and they also have sign-off powers on the proposal. But that isn't happening in a lot of places. School districts have taken over; they get somebody to write the proposals, they get it signed off because they wait until the

last minute to bring it up. And in many places, because school districts feel that they have to adhere to their school district rules and regs, the State Department feels the same way, and so we're trying to fit a square program into a round hole.

MR. PENA: Has there been any training for Parent Advisory Committees?

MS. MATHENY: Not that I know of.

MR. PENA: Do you know who to write to to complain, have you ever been told that?

MS. MATHENY: No.

We had a lady come out from Washington at one point, Amanda -- I can't remember her last name. She came out to evaluate our program at one time. And when we asked for an evaluation, a copy of the evaluation of our program, we still haven't been given one.

MR. PENA: Do you know of any parents that have filed formal complaints against the school district and what has happened?

MS. MATHENY: I know of one set of parents who came through us, as the Parent Advisory Committee, with a complaint, but at the time we didn't feel that we were the committee

to deal with the problem, we thought it was a school board problem. And we advised them to go to the school board and we would support them. But I don't think they went through it, I don't think they went through the school board.

MR. PENA: That's all I have.

MS. BENSON: I was wondering, can you give me some examples of any parents that didn't make formal complaints, but went to school when the children had problems? What types of things were done to their children, were they suspended?

MS. MATHENY: Yes.

Like one incident is -- this is a relative of mine who -- if you go to school and if you're tardy and if you say -- you know, this is a young girl who is an unwed mother who has the child at home, is tardy for school and you go to the school and you give the response that, you know, I was up all night with the baby or whatever like that. "Well, we have other mothers here, young mothers here, who are making it to school on time, and why can't you?" Well, there's a different set of circumstances. And that student is suspended

for three days, gets a negative attitude, why go back, I'm going to be suspended again the next time I'm late. And then they get the feeling that they're being watched. So, there's a negative attitude. And it doesn't take our kids very long to get a negative attitude, they get it really quick and it stays with them. And if you don't have that parental support and if you don't have someone encouraging them to go on, and we send our kids to school to be educated, and then if the school sends them back home -- and, you know, it's something just to get them to school in certain cases. And even if another relative has to step in to try and encourage them. Other parents mentioned things to me, but they would not.

One incident, two non-Indian boys getting into a fight in the school in the hall and an Indian student goes by and encourages one of the boys in the fight. The boys that were in the fight, nothing happened, but the Indian student who said -- well, he used a little bit of profanity, like kick his whatever. The Indian student was sent to the office and got in trouble because of what he said. He wasn't fighting.

MS. BENSON: So, you would say that there are definitely two sets of discipline in the school district?

MS. MATHENY: Yes.

CHAIRPERSON ORME: Do you have any questions?

MS. RICKER: No.

CHAIRPERSON ORME: Ms. Rogers, you mentioned, if my notes are correct, that it would be a good idea to have state and federal regulations regarding teachers.

What specifically do you have in mind there?

MS. ROGERS: I think certain amounts of awareness training, knowledge, background is required in universities and colleges and schools of education in order to teach not only Indians but all minority students in order to deal -- stop this bit about learning to teach to the middle of the class, you know, where you lose both ends, which was done at least when I was in school, that's what they were doing. I don't know whether they do it yet.

CHAIRPERSON ORME: And do you suggest a special certification program?

MS. ROGERS: Absolutely. Absolutely.

It needs to be done. It should have been done 20 years ago.

CHAIRPERSON ORME: So, if, for example, if a teacher is going to apply to teach school, there is a significant -- you feel that they would have to be certified in a specific manner to teach in that --

MS. ROGERS: [Interposing] Yes. Yes, just as they would need to be if they were going to go into a school that is predominantly black or predominantly Mexican. You know, they need to know. And this is a real fact. I've stepped into a German Catholic community to teach and, believe me, it was a learning experience. I learned really fast that there were some things about those people that were different from what I was used to.

CHAIRPERSON ORME: I hope this is a fair question.

You strike me as being pretty articulate and educated.

What type of educational background did you have, how did you become the way you are and go through these inter-cultural tensions?

MS. ROGERS: I took my Bachelor's

degree at the University of Idaho in education and I took a Master's from Virginia Tech, and curriculum instruction with a heavy emphasis on research and evaluation.

CHAIRPERSON ORME: But in growing up, did you have problems with homework and some of these things that you've mentioned?

MS. ROGERS: No, I didn't have any choice about whether I was going to do my homework or not, I did it or else.

CHAIRPERSON ORME: Well, you obviously had Indian peers who were unsuccessful.

What was the difference with you being successful in going through the educational process and your contemporaries were not? Could you identify what was the difference in the success and non-success, looking back on your own background history?

MS. ROGERS: I would imagine that partly it was due to the fact that my dad went to school in Carlisle, Pennsylvania and from there he went on to Dickinson College where he took a degree to teach and he did teach for awhile before he came back to the reservation and worked at the agency. And education was always very high on his

list of priorities. It was understood from the time that we were born that we had to go to school.

CHAIRPERSON ORME: So, would it be fair to say you didn't experience a lot of these problems because your parent was very supportive and educated?

MS. ROGERS: Right.

CHAIRPERSON ORME: In that sense, they were non-Indian?

MR. SWISHER: I don't mean to step on the Chairman's question, but in the category of the sentence your father taught at Dickerson and he was a Carlisle College graduate and you grew up in that home, in that sense, with the traditional Indian child in a home without that kind of father, he would not have had that kind of support in going to school, isn't that what you said in your presentation?

MS. ROGERS: Probably not, because the backgrounds of all of the children differ, which is one of the things that educators need to know. It's some of the things that people who sit on committees and boards need to know.

Somebody asked a question awhile ago that was a very general question and I was going to take

issue with it, but I didn't. And you can't be general about these things, you can't generalize and make broad generalizations because they don't work. And people have been doing that to us for too long.

CHAIRPERSON ORME: Patricia, you strike me the same way, as being articulate and an educated person.

Do you have the typical Indian background that has been described by Margaret or is yours different?

MS. MATHENY: My background is -- I was raised by my grandparents who are very traditional. But my grandmother was -- she was a devout Catholic and the Catholic sisters and the priests told her that in order for her grandchildren to cope in the white man's world, that they should not speak Indian, they should not teach us our culture because we were going to lose it anyway. And these were elderly people who spoke their own language. And that's the type of background I had. But they did encourage us to go to school, so I really did grow up without hardly any traditional background. And the only education I've had is I've gone to high school and I took a

post-graduate course in mainly commercial subjects, secretarial. Other than that, I have nothing else.

CHAIRPERSON ORME: I would like both of you to comment on this statement. It's more of a comment than a question.

As I listened to some of the statements that were made earlier today, I'm getting the impression that one of the problems that the Indians have is that they can't make up their minds. On one hand they want to maintain and research their Indian culture and keep their worthwhile traditions, their language and so forth. And on the other hand they see benefits in the larger society that they want very, very much and so forth. And yet they seem to be caught in no man's land in between those hands. Indian culture, on the one hand, which they don't want to let go of, and then the dominant culture, they want to partly break.

And as I listened to your background, it's somewhat similar to my own.

In looking for solutions, are we faced with perhaps a very difficult choice in people wanting to be a big success? In this culture they are

going to have to make some hard choices as to which one they're going to be in. Either they are going to be traditional Indians or they are going to have to move on and assimilate into the larger society.

I would like some comments on that.

MS. ROGERS: That's such a dirty word.

I think you're putting the choice in the wrong place to begin with. We aren't the ones that are going to have to change completely to keep our kids in school and to make them appreciate education. Some changes are going to have to be made in the educational system and time is going to have to be given for those changes to take place. You know, public education has been in process for about three or four hundred years and it's still pretty lousy in lots of areas. But they give us funding in one year, the year that Title IV was funded, and two years later the feds were demanding an accounting of its success or they were going to cut it off. They wanted to know what the goals of those programs were, they wanted to know how many kids were more successful because of it. In two years. We've

got to get some training for the teachers who are teaching our students, to make them want to go to school.

This has happened at the Coeur d'Alene school where he was talking about the fact that there are no drop-outs. Something right is going on there that the public schools should take a good look at and model themselves after. They aren't just teaching the little WASP kids, they've got all kinds of kids in there, that they'd better be educated, and we, more than others, because a lot of us are guaranteed education by treaty rights that aren't being fulfilled.

CHAIRMAN ORME: Do you have a comment about my comments?

MS. MATHENY: Well, the only thing I would like to say is that my children are mixed blood and I think they missed a lot because they haven't -- I had nothing to pass on to them culturally. But my children have always maintained that they are Indian and everyone has just assumed they are Indian. No one ever suspected, I don't think, that my children were half Indian and half white. And even now my children do realize how much that they have missed out on and I realize

that it is my fault and I wish I could pass that on. But I didn't have it to pass on, so I took the point that a lot of what I wanted to do and never was able to do because I couldn't afford it, we were very poor, that I was going to make sure my children got an education. I was going to make sure that my children had a better life than I had. But I think when it comes right down to it, my children are Indian first and it will always be that way.

MR. PENA: Mr. Chairman, let me add a little piece to your statement.

Patricia, one of the things you mentioned was the philosophy of the Catholic nuns in the school that you grew up in, which was like the other types of things if you're going to succeed --

MS. MATHENY: [Interposing] Yes.

MR. PENA: How do you feel about the philosophy now?

MS. MATHENY: I am -- we are devout Catholics yet.

MR. PENA: Take religion out of it.

MS. MATHENY: And I really feel that -- right now that I missed out on a lot

because my grandparents would talk their language to each other, but they wouldn't speak it to us. Then when they would talk to us, they would speak English. And when we tried to get them -- we wanted to learn, and my grandfather would try and teach us, and my grandmother would step right in and say, no, you don't teach them any of this because they won't be able to use it later on anyway.

And I really feel that it was wrong and I feel that there are a lot of us that have suffered that way. We are good Christian people, I think, and maybe that kind of is better than a traditionalist. But still a lot of people don't understand, too, that Indian people always had their own culture, they always had their own religion and it's very similar to the Christian religion. We have the Great Spirit. It's very similar and I really don't see any difference. It was just a formal religious teaching, practices, whatever.

MR. PENA: Do you feel the importance of this now to save the culture, the language, all of that which is significant in the sense that, you know, from the perception of the non-Indian society? For example, we're about the

same color. I don't think I've ever been mistaken for white.

Have you ever been mistaken for white?

MS. MATHENY: No.

MR. PENA: Do you feel that that kind of attitude kind of reinforces your feeling about what you're saying about culture, language, heritage and that kind of thing?

MS. MATHENY: I think so.

Like I say, I can only speak from experience and the way my three sons are. Even when they were at Lapwai and I stressed to them the importance of getting an education, my children all liked school. My children hardly ever missed school. But still it comes back on you because my children have suffered a little bit the other way where they have been, you know, like branded apples because they wanted to get an education, because they went to school. They got their homework done. They were on the honor roll. And that hurt a little bit. But, you know, it was something that they had to put up with. But now that they're older -- what I'm saying is they really miss it. I have a son that's a computer programer in Seattle and a son that's a junior

at L.C.S.C. and one that's a freshman at the University of Washington. And all three to this day still wish they had learned how to war dance, for one thing, that they had, you know, grandparents telling them stories. And they missed out and they never had it. So, maybe it's just a sacrifice that some of us had to make, a loss of a little bit of our culture for an education. But it shouldn't have to happen. We should be able to keep our traditions, our culture and get an education.

MR. SWISHER: Let me try it from Mr. Pena's culture, not mine, not yours.

There's a Mexican writer, Octavio Paz, and he said it this way: "Ideology is an idea and then it turns into a mass. That's ideology at work. That is an absolute belief in some system, whatever system. Okay. And then the person who puts on the mask can no longer be found because the mask hides the personality behind that mask. Once you put the mask on, you can never see the world again as it is."

Now, he's right about a very profound problem in society and that is when people of any culture possess the light and the truth and the way and the

only way you can survive in that culture is to agree with the tenants -- with the beliefs of the ideology in charge or the group in charge. It's true whether it's a Jesuit school or a Catholic school or whatever.

Is the difficulty that your children are having, is it with that cookie cutter? Is it with that belief that the job of the school is to take all of those disparate kinds of very different little children and put them in the school and at the end of the process have produced interchangeable parts in all of those yellow chairs that you see behind you? It is your problem that the assumption of the schools is that the value system is universal and correct, that the children coming in must all leave with the same value system and with the same education. That is what is happening to the Indian child.

MS. ROGERS: That could be a large part of it, I think. It depends a great deal on the direction the school has taken by the administration of the school, the policies and procedures that they set up for dealing with any different kids in their system.

MR. SWISHER: Assimilated or not.

MS. ROGERS: Right, that is the attitude of some of them. You know, we're going to turn you all out like little marching, identical soldiers by the time you're through with your senior year, and that's not what we're looking for.

MR. SWISHER: I asked earlier about the Indians from Coeur d'Alene, whether the Kootenais just to the north -- what I was trying to ask was did they disappear because they lost their land base?

Let me put it to the Nez Perce tribal members and others.

Would the Nez Perce tribe have survived as well as it has in the absence of Johnson O'Malley and in the absence of the modern Indian Education Act? What would have happened to the tribes in the absence of the requirements that are in the Johnson O'Malley and the Indian Education Act?

What would have happened?

MS. ROGERS: I think of one thing when you ask that question and that is the fact that when Johnson O'Malley first went into effect in the local school the ladies who were hired as teacher aids and tutors were required to come to

L.C. to take classes. And of that group, there were at least three or four who got their degrees through that process. So, it had a multiple effect. Not only were these ladies helping the students in their preparation for their next day, they were also furthering their own education and making themselves more valuable as the years went on. I don't know, and, of course, you don't know either, whether we would have survived as well without them, but certainly it is a help and I think it's given a lot of people things to think about in terms of Indian people helping Indian people in the educational process and doing it more effectively than somebody who is not Indian that doesn't know anything about them, which gets back to my point of staff training again, which I think is basic to a lot of the problems that public schools have.

MR. SWISHER: And finally, because it was the land and it was the timber and it was the minerals and it was their own concept of freedom that brought the non-Indians in here causing an absolutely automatic conflict with your own ancestors, was there any way in the stories of your people that you can see that you

would have received from the local non-Indian population the kind of accountability and the kind of consideration of the Indian students that you're talking about this morning? Could you have received that? You could get a mixed school that, if you went to school long enough, you would become as white and wonderful as I. That's good. But could you have received from local government, from the local schools, from the courthouse, the school district, could the Indian of the Nez Perce tribe have received that without recourse either through your treaty rights or through the federal presence, in your judgment?

MS. ROGERS: I don't know. It seems to me that separating Indians from land is like separating the white man from air, hot. I don't know.

MR. SWISHER: That's all I have.

CHAIRPERSON ORME: We appreciate very much your taking your time and knowledge to come and make your presentation and in answering our questions.

At this time we're going to adjourn to 12 o'clock for lunch -- to 1 o'clock, excuse me, for

lunch, at which time we will presume with the meeting.

[Lunch Break Taken.]

CHAIRPERSON ORME: We're ready to begin the afternoon forum of the Committee. We've had a little bit of a change in the format and we'll play it by ear.

We'd like to have Maris Fils come forward and give the Committee his presentation.

MR. FILS: Thank you.

Do I sit here?

CHAIRPERSON ORME: That will be fine.

MR. FILS: Okay.

I'd like to thank you for inviting me.

I'll try to give you a bit of an overview of the program that we have at the Western Benewah School District. Now, the Western Benewah School District centers out of Plummer, which, for those of us who aren't from this area, is about 80 miles north of here. It's in between Coeur d'Alene and Moscow. And we are a high unemployment area. We're a high labor surplus area, about 10.9 to 10 percent. And we have a lot of parents, a lot of people in the community who are unemployed.

The Coeur d'Alene Tribal Reservation encompasses the area. And what we find with a lot of the community members there, as well as the Native Americans, is the training programs are not off to a good start because when the Native Americans or the other unemployed -- some of the unemployed people in the community, when they get the training, they're unable to find jobs in the immediate area. So, what it means is it necessitates their moving away to other parts where they lose their support system.

One of the nice things about Benewah County is that it's such a wonderful place to live and there's a natural reluctance on the part of people to move to cities and to urban and suburban sprawl where they can utilize the skills that job training programs could provide.

So, what we looked at was, we looked at the number of students that came from disadvantaged, economically disadvantaged, families. And what we found was that, first of all, 70 out of the 200 students at Plummer High School, grades 7 through 12, were receiving free or reduced price lunches. And it struck me as a pretty high number, when you think about it. And then we found that

there -- once we started looking further into it to see which of the students would qualify as economically disadvantaged, we found there was a tremendously high relationship between those students who were -- who could qualify as economically disadvantaged and the same students who were dropping out of school, who were having a high absenteeism rate, who were failing their subjects, who were generally having problems, emotional, behavioral kinds of problems in school. It was almost a cross-correlation, the same student whose family is economically disadvantaged is the one who ceases to come to school or has a lot of days off and fails courses and so on.

So, we thought, well, since we as a school can't do much to help the adults in the community -- ideally what we did was view the school as a community kind of a senser and think, well, here's a facility that's in place with professional people in place, what can we do to help the community that we live in? And realizing that there wasn't much that we could do to impact the adult community, we thought, well, how can we impact the youth, how can we -- under the auspices of the Joint Training

and Partnership Act, how can we help these students, how can we get them to stay in school longer, how can we get them to receive better grades, to be absent less often and so on? So, what we did was we approached the Private Industry Council in Region 1, Coeur d'Alene, of whom Jim Flowers is the director, with a series of proposals, and one of our proposals was what we call a Peer Tutoring Program to involve the economically disadvantaged youth, young people, the students at our school, tutoring other students who are also economically disadvantaged and getting paid while they're doing it.

Now, what we did then, we sort of conjured up a lot of enthusiasm and tried to get the teachers to buy into this idea, and they did, and then we identified 40 economically disadvantaged students from our school population and they were so assessed and, what's the word for it, they were -- it was done so it was official that they fit the economic disadvantaged criteria. Now, that's a heck of a lot of students when we think about it, 40 over the age of 14. So, we're talking about a school population -- seventh graders, most of them aren't 14, so it would be 8 through 12, a

school population of about 150, 160, and out of them 40 or 25 percent came from economically disadvantaged families.

So, we started out last year with 20 tutors and 20 tutees and the tutors were specifically giving help for one hour a week in their study hall. What they did was give up their study hall time to help the tutee in a class in which he or she was having difficulty. And what we found was that at the end of the program we had the highest positive termination rate of any of the J.T.P.A. programs in the five northern most counties, according to Jim Flowers' office. Now, this didn't concern us that much, we were interested in our own product, but that, of course, was of concern to the J.T.P.A. program.

MR. SWISHER: What's that?

MR. FILS: Joint Training and Partnership Act.

Now, I can see this -- and again I don't want to focus specifically on the school, but I could see ramifications of this for the Native American community in other parts of Idaho.

I think one of the problems we have in rural areas, because of the lack of jobs, because of the

economic disadvantage, is that a great many people are unemployed and our kids are also similarly unemployed. When you have kids in Coeur d'Alene, for example, or you have kids in bigger cities, they can get jobs at places like Burger King or McDonald's or, you know, fast food types of part-time jobs. And in Plummer and in other small communities like that, there aren't opportunity for these kids to get part-time work, so they end up having no part-time jobs. Then if their parents are unemployed to boot, this sort of puts a tremendous strain on the whole family. It's very hard to study when you're at poverty level. You know, it's very hard to -- your priorities are first for basic food and living and transportation. If those aren't satisfied, it's pretty tough to concentrate on your studies and worry about getting A's.

So, our purpose was, first of all, to try to provide some meaningful work toward the students and toward the helping professions and at the same time, by providing them with this meaningful work, we hoped to keep them in school longer. In other words, if they're earning $3.35 an hour for five hours a week with the possibility of earning

more if they're successful tutoring, then this is an incentive for them to come to school and stay in school. Also, it gives them a feeling of self-esteem and wellbeing and gives them some extra cash that they can use to alleviate their home situation, which is economically disadvantaged.

Similarly, the tutees, very many of them are -- there are not many of them at our school, but a number of them are special education kids and a number of the others are kids that live out in sort of the hinterlands. We've got some real hinterlands out there like Sanders Road and out in the Benewah. And they have very little contact with peers on which to model. So, what we found was that a number of our tutees, because of the interest that was being expressed in them by the tutors, by the peer tutors, were experiencing some success that they hadn't had in the past. They started to open up, they started to feel more joy in their lives. For the first time in many of their lives they were involved with peers that they respected who were from a higher age group and they were getting help in their subjects and someone was caring about them on a one-on-one

basis.

Now, the way that this could be translated, perhaps, into other community settings, let's say that there's a -- let's use as an example that there might be a tribal reservation where there's, for example, an education center or a community center. And I think at this point what could happen is that some of the older students could be suitably employed through J.T.P.A., through the Joint Training and Partnership Act, through the Private Industry Council, to provide tutoring and individual help to younger students. Let's say 16, 17 and 18-year-old students, who probably a great many of whom are economically disadvantaged, providing tutoring help to students, let's say, who are 14, 15 and 16, who are similarly economically disadvantaged, or perhaps don't even need to be. And this could be done on an out-of-school basis to provide jobs for a certain group of, let's say, Native American teacher aids, Native American Indian teacher aids, to help other Native American Indian children who could benefit from that help. And thusly, it might be an incentive for that group to stay in school because they're getting

the help and it would -- for the tutees, the students being tutored, to stay in school because they're getting the help and similarly it would be an incentive for the tutors to either stay in school or do something positive that helps the younger ones.

Now, the way we sort of -- with the tutees, what we do is we say that when you're older, when you reach an age of 15 or 16, if your grades are satisfactory, then you can also tutor and help someone. So, it's an ongoing kind of a thing.

And we can put requirements on the tutors. You know, if a student is failing one or two subjects, we can say, well, you've got to bring your work up, you have to get this form signed by your teachers that says that now you're succeeding and passing in order for you to tutor someone else. And so we can put our own requirements on it as incentives to get the work out of both sets, both tutees and tutors.

And we've done this in conjunction with other programs, we have other programs. We had a summer school and we've got a building trades program after school for economically disadvantaged kids. But again this year, at the beginning, we identified

40 students again who were economically disadvantaged and they were suitably -- their applications were processed and they were so suited to be categorized that they fit that criteria. And so now at the same time again, we have 20 tutors and 20 tutees. And they work within the classroom setting, so the teacher is supervising their actual help. Again, it needn't be within a classroom setting. It needn't be within the school day. It could be outside of the school day, it could be on a -- like I mentioned, in an education center or a community center. Because what we find with many of our economically disadvantaged students, and this isn't somehow peculiar to Native Americans, this runs the gamut, is that because they're experiencing so much failure in school, they tend not to come to school. You know, it's sort of a -- it's a repetitious kind of a thing. I mean once they start failing and falling behind, they fall further and further behind and after awhile they're not coming and they're dropping out and so on. So, if we can keep them in school, hopefully, ideally, they'll experience success and some of this success will translate into employability in

the future.

The nice thing about it is that being certified as eligible for the Joint Training and Partnership Act, you can be economically disadvantaged or you can be special education. In other words, if your learning disability could be an employment -- a barrier to your future employability, you could automatically be certified. So, larger areas that have a number of special ed kids with special learning disability problems could qualify under this and therefore these funds would be available or could be available, proposals could be made towards these funds to serve that population by economically disadvantaged student tutors. And that's a wonderful situation because you've got this student with a learning disability that's getting one-on-one tutoring help under the supervision and auspices of a teacher.

Okay.

CHAIRPERSON ORME: Mr. Swisher, any questions?

MR. SWISHER: I'm not familiar with the Joint Training and Partnership Act.

What's the character of the funding? Is that

federal money or is that a program with industry?

MR. FILS: It comes from -- I think it originated with the Carl Perkins' Act. And what it's supposed to do is to provide economic assistance through the private sector to assist economically disadvantaged populations to become employable, to gain employment.

MR. SWISHER: In your estimation, who in the private sector is providing money?

MR. FILS: The Private Industry Council of Region 1.

Now, the way I heard about this was rather serendipitous in a way because I wasn't -- I didn't think about this at all. But I read in the newspaper to where over a million dollars was available in Region 1, the five northern most counties, for programs aimed at helping economically disadvantaged people obtain skills and get training. So, then -- and Benewah County had very few programs. Since then they're using J.T.P.A. moneys for the Benewah Market, and that's working very well to provide training opportunities at the new Benewah Market that was built last year over there in Plummer.

But it seemed like there was a great amount

of money out there to assist economically disadvantaged people towards training opportunities, over a million dollars for the five northern most counties. So, I said, hey, well, how can we get a chunk of this, because it would be nice to get some of it to disseminate it in our community and allow our people at the same time to grow. And so that's what I did. We put in proposals that totaled $93,000 over the space of a year and a half. They were funded almost in their entirety. So, what we've got now, we've got 20 students that are being paid $3.35 an hour for five hours a week. So, each one of them clears about fifteen bucks a week for helping, tutoring younger students toward their basic skills in different areas, towards increasing their grades and staying in school and so on.

At the same time we were able to fund a training director. At the same time we were able to add summer programs and after school work programs. So, hey, we got a chunk of that bread. And that might sound a little presumptuous, but as long as it was legally given, I'm quite happy that it was legally bestowed in a meaningful kind of a way unto our economically disadvantaged population.

It helps them.

MR. SWISHER: Is there a follow through to the Private Industry Council to see what the short-term and long-term job market is there for the people who survive because of their program?

MR. FILS: Yes. And that's what's so neat about it. Of course, what we look at through these J.T.P.A. programs are positive terminations, what the Joint Training and Partnership Act, what Region 1, what the Private Industry Council wants are for these students to be employable, to gain employment. But if they continue in school and then graduate and then go on either to college or enter a job or go on into the armed forces, this has been accomplished. So, the longer we keep them in school, the more we're fulfilling the purposes of that Act. And if they drop out of school, they automatically become unemployable most of the time because the employment opportunities aren't there. And so what we're trying to do is to prevent that, and I think that it's working very well because we are preventing it.

MR. SWISHER: Do you perceive a

change in -- just a quick question.

When did you start?

MR. FILS: We started the second semester of last year, which would have been around March.

MR. SWISHER: That would give you a lot of time. I was thinking of a particular time in timber and some of the employers in the St. Mary's area.

Is there some awareness now among local management that the possibility of changing the nature of the local labor pool is a reality?

MR. FILS: I don't know if --

MR. SWISHER: [Interposing] It hasn't soaked in yet?

MR. FILS: I don't know if those ramifications can be expected. I think that what we're seeing is that, of course, the families for whom the students are working have a lot of positive things to say. In other words, we're hearing positive things from the community about kids being helped who need the help and about kids working and getting some money who didn't previously work and get money. And I think that the more of this we do, the more we can avoid the

drop outs. But in terms of the actual economic community saying, yes, I don't think they'd become involved in it too much. Only recently has that program had some publicity, and apparently it's an exemplary program in the State of Idaho to where it's not being done in other Idaho schools yet, and other areas. And I think helping one another in this kind of a way is a wonderful way to obtain some skills and some increased self-esteem.

MR. SWISHER: Thank you.

CHAIRPERSON ORME: I just have a few questions. I'm kind of excited about it, it's an innovative approach.

Are there any Indian children that have been involved in this that you are --

MR. FILS: [Interposing] Yes, our purpose is that -- our goal is that 50 percent of the population we serve would be Native American Indian. And we come pretty close to that. So, I'd say that right now there are probably between 16 and 20 Native American children that are being served by the program.

CHAIRPERSON ORME: And you're hearing the same kind of success stories with the Indian as with the other disadvantaged children?

MR. FILS: I think any time with these kinds of factors, it's a very slow, incremental process. In other words, I don't want to sit here and say, hey, this is working. We like it. We think it's very positive and it's working well, but we can't measure the effects so swiftly. If their grades increase in one or two subjects and they stay in school and their absenteeism rate drops, that's tremendously successful. But we haven't really been doing it long enough to observe that we have this population that then goes out and conquers the world.

CHAIRPERSON ORME: But as far as the numerical data that you've developed, how long ago is that?

MR. FILS: It's since the second semester of last year, and it's very positive. As far as the Private Industry Council goes, they like it because our figures are so positive, because there are positive terminations. The kids have stayed in school. We haven't lost one that we've employed as a tutor or that's been a tutee, really, at this point.

CHAIRPERSON ORME: I'm curious as

to what kind of starting programs you have to generate enthusiasm?

MR. FILS: Money. I think really trying to generate that enthusiasm is important and I think being able to sort of just proselytize it and advertise it and let the kids know that this is available and get the tutees to where they buy into the tutors. There has to be an afinity there, you can't arbitrarily put a certain student as a tutor with a student to be tutored, it might not work. So, they have to buy into each other. There has to be careful supervision and the teachers have to buy into the process. In other words, the adults have to see the benefits of it. So --

CHAIRPERSON ORME: [Interposing] How do you identify all of these different aspects?

MR. FILS: We endeavor to do so and sometimes we educate one more -- better at a certain time than another, but slowly but surely we work towards the whole package.

CHAIRPERSON ORME: Do you include parents in --

MR. FILS: [Interposing] The parents have to be included. There's a tremendous

amount of paperwork to become certified as economically disadvantaged, to meet those criteria. In other words, parents have to come and then the Employment Service from St. Mary's, in our case, did an excellent job with us this fall certifying our students. And the parents come in and they bring their birth certificates and their wage stubs to prove that they are indeed economically disadvantaged. So, yes, they buy into it.

CHAIRPERSON ORME: Who is the contact person who generally directs this and heads up something like this?

MR. FILS: Well, I'm the counselor of Plummer High School and it seems to me that anything that falls within helping kids falls within my area of responsibility.

CHAIRPERSON ORME: Your background is counseling?

MR. FILS: Yes. And then Ms. Judy Drevlow there, my associate, is the half time elementary principal at the same time that she's the training coordinator. So, Judy's been intimately involved with all of the paperwork to her horror at times, but she's done a great job with it. So,

we both do it.

CHAIRPERSON ORME: I'm still a little murky on this Joint Training and Partnership Act.

What was the genesis of this and how does it filter through the school districts?

MR. FILS: I don't rightfully know. I think it started with the Carl Perkins' Act and then it went on from the Carl -- yes, which is the Vocational Training Act, I think. And then it went on from -- and certain money was disseminated to different areas through private industry councils. Now, the historical background to that, I can't tell you. I've been more involved in the day-to-day application and the nitty gritty of it. But it seems like there's -- there has been a great deal of money out there. Now, some of that money goes to the job services, of course, for their training programs. And other money is used by private industry, private concerns, to give job training. And I can think of programs in the past that have addressed themselves to things like nurses aids and to wellbeing and other kinds of office skills, technical skills. And if this is being done, this is great. But within

the school district, we're trying to keep these kids from dropping out to where they need some of these programs.

CHAIRPERSON ORME: It sounds like an innovative approach. The program may have been designed for just this type of population.

MR. FILS: I think you're right. We're hoping to interrupt that cycle whereby the kids feel despair and thereby begat more despair and so on. And I think to a degree we're successful. You know, we're trying to be as successful as we can and we're real proud of it, but it's hard to say at this point. It's going well up to now.

CHAIRPERSON ORME: As long as your funding holds up?

MR. FILS: That's right.

CHAIRPERSON ORME: Any other questions?

MS. RICKER: Do you know if PIC funds this?

MR. FILS: The PIC funds it. I think it's a committee. It's a group of people that meet in Coeur d'Alene that look at proposals

and say, well, we'll fund this one and we'll cut this one and we'll fund this one. And I have no doubt that if the PIC didn't fund it, there would be no funding available for it. You know, we're like all other Idaho school districts, we're in a mess of trouble financially and we don't have the extra bucks and nor does the community. So, this is a way of putting money into the community for a well-monitored, regulated cause, in my opinion.

MS. RICKER: My other question is, did you say Indian students were the tutors and they tutor other Indian students, or do you mix them up?

MR. FILS: We mix them up.

Now, if it was taking place on a -- for example, on the premises of a reservation, then probably it could be one Indian student tutoring another Indian student. And, of course, with the Native American students, we also have a great deal of a problem getting them to come to school. They are part of an extended nuclear family and I can understand this tremendously, that, for example, a funeral in the tribe really affects -- they feel that it's part of their family. And

the two days or so that they're out for that -- many of our kids, and these are Native American and non-Native American, exceed the number of allowable absences in the State of Idaho, and that's nine a semester now. So, as soon as a student reaches 10 absences, they lose their credits. Now, if somehow we could just get even a few of them to come to school more often, because they're either getting paid or they're getting helped.

I think there are possibilities for using J.T.P.A. PIC moneys within all kinds of settings, provided that the rules are followed and it's allowed, to help Native American kids, to get them to school and to get them feeling successful by being helped and so on.

CHAIRPERSON ORME: Thank you very much. That was very enlightening for us and we appreciate your time, energy and your innovation on this.

MR. FILS: Thank you very much. I appreciate it.

CHAIRPERSON ORME: The next speaker will be Bobby Thompson.

Is Mr. Thompson here?

Please proceed.

MR. THOMPSON: Thank you.

What's the question? No.

I appreciate the opportunity to come before you and give you my version as well as an overview of our role as the federal government in Indian education.

I was approached as to the present, so I would like to acknowledge Susan McDuffie for inviting me, and glad to have met the rest of you committee members.

I've kind of written down some information that I felt that perhaps would be not only enlightening but perhaps give you some ideas in terms of what is happening and what could happen in Indian education, specifically in the State of Idaho.

The Bureau of Indian Affairs, as most of you may or may not be aware, is the agency under the arms of the Department of the Interior, an organization which is the organization that exists to plan and support Indian tribal governments across the nation. And their involvement with Indian education can be predicated on many existing and enforceable Indian treaties. And this is done by federal statutory provisions, executive orders

and congressional declarations. By virtue of these administrative and legislative acts, the federal government has an ongoing commitment to provide a comprehensive education, programs and services for Indians and Alaskan Natives. These commitments, both historic and recent, create an important continuing role for the federal government in education of Indians.

Currently, the delivery of the educational services is being provided by a structure of AREA and Field Offices under the authority of a couple of public laws. First is Public Law 93-638, which is the Indian Self-Determination and Education Systems Act, and a recent one, 95-561, which is the Education Amendment Act of 1978. And both legislations were enacted in the 1970's.

Since 1975, Tribal and Alaskan Native Organizations have substantially increased their participation in the management of these laws. This significant change toward greater participation in and accountability for management of Bureau programs suggests that reformulation of the Bureau's role and organizational structure was necessary.

Portland Area Office of Indian Education

Program, located in Portland, Oregon, becomes one of an indirect facilitator and the administration of the delivery of these programs and services through 638 contracts, grants and cooperative agreements.

Northern Idaho Education Field Office, located in Lapwai, Idaho, primary role is the delivery of both indirect and direct services to the Indian population in the communities.

"INDIRECT", meaning that we provide technical assistance to tribes, Indian organizations and contractors in formulation and development of contracts and grants application and any subsequent modifications thereto.

And we provide training to the tribes/contractors in matters related to Indian education, both state and travel organizations.

We review public school transcripts for any students applying for off-reservation boarding schools and process the necessary application documents for submission and acceptance.

And we conduct administrative services to tribally-operated schools within our operational jurisdiction by certifying their student count ADM and reports for funding.

We provide administrative and technical support to the public schools in the count and certification of Johnson O'Malley student eligibility.

And we serve as an advocate for Indian students and parent advisory committees within public schools in our jurisdiction.

And one of the direct services that we provide in our office level at this time is that we provide guidance and counseling services to eligible Indian students pursuing higher education after high school and to those who receive a G.E.D.

Thereby we receive, review and process scholarship grant applications for students who attend college/universities for a four-year college degree.

We in turn coordinate with the college financial aid offices to determine funding needs as supplementary dollars after college-based aids are determined through our higher education grant programs.

Overall, with a limited staff, we provide these type of services and furnish the necessary technical assistance to the following types of

programs in our operation: One, elementary and secondary education to public and tribal school contracts. Number two, early childhood education. Three, exceptional education under the auspices of Public Law 94-142. And four, federal title programs. And five, adult education. Six, off-reservation boarding schools. Seven, Higher Education Scholarship Program. And eight, other supplementary education programs that might be provided.

Our office in Lapwai, Idaho serves as an extension of the Portland Area Office in the delivery of these administrative and technical assistance responsibilities for all the program activities mentioned. In essence, our office is considered a direct service to the Indian tribal governments/contractors. Our office handles all Indian tribes and programs in the State of Idaho. They are Shoshone-Bannock, Nez Perce, Coeur d'Alene, Kootenai, and one tribe in Montana, which is the Flathead, and three tribes in Washington, which is the Kalispell, Spokane and Coleville. With these tribal governments, we provide the necessary administrative and technical support to 20-plus Indian education

programs which they have contracted out or implemented in the programs themselves. And with that kind of geographic area our office is only composed of two education technicians, one clerk typist, and one supervisory education specialist, which I hold. This office is responsible directly to the Portland Area Office Administrator, Mr. Van A. Peters, who is the region director.

With our limited involvement directly with the public schools, I would like to defer any analysis of the specific causes and effect on Indian student drop-out problems in the State of Idaho. However, for those that we involve with is generally after the students are either on the verge of dropping out or on the verge of quitting schools for other reasons, and some of the reasons have been economic and some of the reasons have been social. And then we work with these students to admit them to off-reservation boarding schools. And our location is in Salem, Oregon. Chemawa Indian School is the closest, our reservation school that we utilize.

Now, some of the major reasons that we see between two areas of the factors that is involved

on Indian students, as we review their applications, are as follows: Education Factors. There seems to be some overcrowdedness of some schools in the area that causes some students to feel inadequate or an inability to get the proper attention in the classrooms. There are other reasons such as sometimes the schools may not be offering the type of curriculum that we offer the students at the academic achievement level that frustrates the individuals at times and they feel that they need individual attention.

And sometimes some students are coming into our office for admission to boarding school because their walking distance to school, or perhaps even to the bus stop, is over one and a half miles in length. And sometimes we hear and discuss these kinds of problems with the parents and some of the students about schools are not offering special vocational or preparatory types of programs for Indian students to perhaps receive gainful employment after high school. Oftentimes, we look at that as meaning that a lot of these students are not planning to pursue further education after high school.

And then there are times when the schools may

not be offering adequate provisions to meet academic deficiency or linguistic or cultural differences.

And some of the social factors that we identify with in the family environment. One of the chief reasons was because, perhaps, quite a few of these students were rejected or neglected, even in the home. And some of these students do not receive any parental supervision or adequate parental supervision in their home and they wish to be associated with an environment which is Indian oriented. That's one of the reasons why they select boarding schools.

And some may have some behavioral problems too difficult for any solution by a family or even local resources. As sibling or other close relatives enroll who would be adversely effected by separation. Because of the extended family situation that we have experience with, these kinds of situations exist because there are other emotional reasons which could be identified, however, those are kind of generally isolated.

One of the environmental factors that we believe, at least we see in this area and probably perhaps one of the foremost environmental factors

which is attributable to the student drop-out at public school, seems to be the cultural values and the mores systems. There seems to be less emphasis placed on education as a priority even within the tribal government. Priorities seem to be focusing on the natural environmental issues such as treaty rights relative to fishing and hunting. There seems to be illogical misunderstanding and, in many cases, misconception of the role of Indian education in our community. The community, and especially parents of Indian children, have many responsibilities towards their children's education and should be encouraged.

Recent meetings with Idaho tribes took place in Boise and we encouraged a creation of an Idaho Indian Education Association as a vehicle which could support and assist public schools in the state to reassess the needs of Indian students. You might know we have states surrounding Idaho which have accepted this concept and endorsed their existence and utilized their expertise. Oregon has an Indian Education Association, Washington has an Indian Education Association, and Montana has an Indian Education Association.

We think an organization of this nature would serve as a link to the State's effort in supporting Indian education.

But on a personal note, bilingual and bicultural Indian education programs may be the source of avenue for improved education for Indians in the State of Idaho. Our experience, or at least my experience, has shown that such methodologies can contribute immensely towards Indian positive development and Indian self-image not only in the classrooms but in the community as a whole. Just in the last few days we participated at the National Indian Education Association Conference in Spokane and some of the keynote speakers at the conference reaffirmed the need to re-examine Indian education. It was indicated that proud of heritage and future survival is not enough. Cross-cultural education is needed and should be encouraged. Every walk of life, including both Indians and non-Indians, deserves the kind of education that encourages understanding of each other's culture for improved communication and cooperation.

And some of the -- kind of some small information that I thought I'd pass on to you is

the number of students that we work with in the State of Idaho, primarily through the Johnson O'Malley program, totals in excess of 1800 students in the public schools in the State of Idaho. And I suspect -- I haven't done any study on this, but I suspect that included in Title IV, which is an Indian education program that serves other Indian students who are less than one-fourth degree, so I would suspect that, overall, it would be reaching 2000 students in the State of Idaho.

Our office is always open to any need for information and any need for assistance and any need for training or whatnot.

And the other thing that I wanted to perhaps just recommend, not only to the Advisory Committee but to people as a whole in the audience, to think about that, that in the State of Idaho, I think, Indian education is to take some front runners in terms of establishing a communication network to support all organizations in the state who are involved in Indian education. And I think that the current State Advisory Committee on Indian Education, which is appointed by the governor, is composed of school administrators, schools that

are located on or near Indian reservations. And that organization perhaps needs to be nourished with more Indian representation. Strengthen the parent community, which is non-existent. Roles and responsibilities and authorities are there and parent education, and I think training needs to be encouraged into these public schools to get some information out to the parents and to the community so that a joint effort could be made in this area.

That's all I have.

CHAIRPERSON ORME: Does anyone have any questions?

MS. RICKER: Did you say that the Advisory Committee on Indian Education had no Indians on it, they're all school administrators?

MR. THOMPSON: There was two that I remember. That's been about three years ago. One was representing Fort Hall and the other one was up in a northern tribe. I think Maxine Edmo was one of them, and LaSart or Mullen. Yes, excuse me, Mullen was the other gentleman that was involved in that. And this Advisory Committee are the decision makers for the State of Idaho relative to the Johnson O'Malley program.

MS. RICKER: This morning we heard some comments from one of the speakers that they tried to get some information as a parent committee from, I guess, the school district.

Did you enter into any assistance with that or did you get anywhere with the school district? How would you have assisted them?

MR. THOMPSON: The process that we handle -- that we use, excuse me, in offering any training or technical assistance is through the State of Idaho. And the Bureau of Indian Affairs is contracted with the State of Idaho, their portion of the Johnson O'Malley program, and requests have to go through them as a sole source of training and also information seeking.

MS. RICKER: If you requested an evaluation of that program, would they make it readily available for you?

MR. THOMPSON: That information is public information, yes.

MS. RICKER: That's all I have.

MS. WATTERS: Before a student can apply to the Bureau for funds, scholarship funds, they must first apply to that school for financial aid, is that correct?

MR. THOMPSON: Yes.

MS. WATTERS: Has that caused any delay for the students if they didn't get that in that they would not receive the BIA funding?

MR. THOMPSON: No, that's not true.

Some of the problems that we've experienced in recent times is that the Bureau of Higher Education Grant Program has changed its direction in recent policies whereby Indian students are required to apply for the college based aids where there'd be PELL grants, S.E.O.G., College Work City Program, N.D.S.L. and G.S.L. and so forth. And once that information is determined, then what we call a financial need analysis information is being provided to us and then we come in as supplementary funding to these Indian students.

Now, one major problem that I can see at this time that causes a lot of delays of these students not having their funds available is that they're being bombarded with many deadlines to meet, college based aids deadline as early as February and March. And if they fail to get

that application submitted on time -- a lot of times the students are not receiving the report from the Scholarship Services Office to make some determination whether they are eligible for a PELL Grant. And when those determinations are not made, then the College Financial Aid Office will not prepare a financial need analysis because they don't know what the eligibilities are.

So, we strongly encourage and work with the students that -- in not only our deadlines but, also, they must meet the college deadline as well.

MR. SWISHER: Do Indian children have to be at the bus stop at 6:25 in the morning, as we have had testified this morning?

MR. THOMPSON: Well --

MR. SWISHER: [Interposing] Let me finish the question.

And when a number of adult Indian teacher aids in the school district with the largest number of kids in it in Idaho is cut in half or where you have questions occur as to whether their Johnson O'Malley money is actually being used for the support of Indian education, categorically,

are you of help, can you be of help with that BIA role, do you intercede?

MR. THOMPSON: We are responsible in that area to the point that the state office requests assistance.

MR. SWISHER: The state office?

MR. THOMPSON: Yes.

MR. SWISHER: The State Department of Education?

MR. THOMPSON: Yes.

MR. SWISHER: Don't you have any responsibility for those federal funds?

MR. THOMPSON: Yes, we do.

MR. SWISHER: Why do you have to be asked by the people you gave the money to [illegible], whether they're using it right or not?

MR. THOMPSON: We have different people who are designated to monitor and evaluate those programs.

MR. SWISHER: Different people?

MR. THOMPSON: Right.

MR. SWISHER: What are those?

MR. THOMPSON: Our office is not responsible for the monitoring and evaluation of JOM programming in the State of Idaho.

MR. SWISHER: Who is that?

MR. THOMPSON: It's a gentleman out of the Portland Area Office. His name is Marlon Reimer. He's considered the official representative of the contracting officer out of Portland to do that.

MR. SWISHER: So, the structure of the B.I.A., it has still been sequestered. If I want something done, I have to go to Portland. You're here, but you have no authority to help the people at Blackfoot and Fort Hall --

MR. THOMPSON: [Interposing] We --

MR. SWISHER: [Continuing] -- with respect to the implementation of federally funded statutorially created programs.

Is it still like that?

MR. THOMPSON: Yes.

MR. SWISHER: You can't do a damn thing?

MR. THOMPSON: That's probably true.

MR. SWISHER: Thank you.

That's all I have.

CHAIRPERSON ORME: I have a couple of questions. I don't know if you have the answers.

What is the function of the Johnson O'Malley

program , is it an administrative position that will be cut completely?

MR. THOMPSON: It was -- just here recently in 19 -- fiscal year 1986, the budgetary process, JOM funding was -- through congressional appropriation language, was eliminated from the budget, from the Bureau budget. However, Indian tribes across this country took note of that and went to lobby and had it restored into the budget. So, now, I have not received any current information in terms of what those limitations are, but I understand, because of a lot of audit reports that have come out that indicated mismanagement and misuse of JOM dollars, so therefore I understand the appropriation for '86 will have appropriation language that will limit how those dollars can be utilized.

CHAIRPERSON ORME: Who monitors that? We've had testimony today that some of this money is being used for all kinds of programs.

Who has the responsibility of monitoring that and --

MR. THOMPSON: [Interposing] The contract --

CHAIRPERSON ORME: [Continuing] -- if it does happen what remedies are available to the

patrons of school districts so that they can see that money is used where it's supposed to be used?

MR. THOMPSON: The monitoring responsibility, as I indicated, is a gentleman designated by a contracting officer out of the Portland area.

CHAIRPERSON ORME: This is Portland?

MR. THOMPSON: Right.

CHAIRPERSON ORME: He's a Portland official of B.I.A.?

MR. THOMPSON: Right.

CHAIRPERSON ORME: Do you know his name?

MR. THOMPSON: Yes, Mr. Marlon Reimer.

CHAIRPERSON ORME: Marlon --

MR. THOMPSON: [Interposing] Reimer. R-E-I-M-E-R.

CHAIRPERSON ORME: Does he do audits and so forth?

MR. THOMPSON: He visits the state office and primarily some school districts to look at the programs and also to look at the records

in terms of identifying student counts as to what that information is.

CHAIRPERSON ORME: If there was -- someone was concerned that the money wasn't reaching a certain purpose, then the only remedy would be to contact this person and ask them to account what's happened?

MR. THOMPSON: Yes. One of the things that I've encouraged in talking with community representatives whom, or may not, be a representative on Indian education committees of the school district is that one of the problems that we identified was that perhaps the complaint procedures of the Parents Committee Organization are not as effective as it could be.

CHAIRPERSON ORME: The Parents Committee?

MR. THOMPSON: Right.

MR. SWISHER: Mr. Chairman, if I might, I think what's happened, and I don't know of any other federal procedures like it, the questions raised by the Parents Committee or some other entity like this would go to the Portland Area Office. It has been like this for a long time. And those that will go back to the contracting

authority, which are the very people who have been given the money --

CHAIRPERSON ORME: [Interposing] The state authorities --

MR. SWISHER: [Continuing] -- and then you go back and ask those state authorities --

CHAIRPERSON ORME: [Interposing] Catch 22 --

MR. SWISHER: [Continuing] -- "Are you mishandling this money?", and they say, "Certainly not."

CHAIRPERSON ORME: Frankly, that's one of the things that's most disturbing when you have federal money that has been identified and earmarked for Indians' use and we have heard person after person saying the money is not coming through. That's quite a serious charge and I'm trying to understand myself how is it that that happens with all of the auditing and procedures that are usually followed at federal levels. There shoul be someone who has the underlying responsibility who can answer that question without getting back to the people who are using the money.

MR. SWISHER: It seems like a request for OMB. It seems there are too many little pieces that the Office of Management and Budget cannot effectively -- cannot cost effectively make the inquiries. It's going to cost more than the amounts at issue. I think that's the reason it has never been raised up to that level.

MS. McDUFFIE: Did I understand

you to say that when students are in danger of dropping out of public school for a variety of reasons, many want to transfer to boarding schools? Did I understand that correctly?

MR. THOMPSON: Yes, that's correct.

MS. McDUFFIE: Once they transfer to a boarding school, do you see an improvement in attendance and an improvement rate of graduation? Do you feel this transfer has a beneficial impact on their school attendance and completion?

MR. THOMPSON: I think, as we have seen, quite a few Indian students who may have not graduated from high school, that they remained in the local area because of various reasons and has a tendency to be more successful at boarding school that we associate with. I know that there are some other problems that -- specifically on the parents that has caused a lot of these students to return from the boarding school and not pursue it any further. In fact, just this past year I had a parent and a student come in and file an application to go to an off-reservation boarding school. And once the student has got there, a week later the parents decided to go over and pick that child up and bring him home.

And the reason being was perhaps the boarding schools that we work with may not be as flexible in terms of discipline and in terms of curriculum as they may have perhaps expected at first.

MS. McDUFFIE: Is that a common occurrence typical occurrence, that a student transfers and stays for a period of time after sizing up the situation or is that typical with the majority tending to stay?

MR. THOMPSON: The majority tend to stay, yes.

CHAIRPERSON ORME: Any further questions?

Thank you, Mr. Thompson.

Are you Mr. Samuels?

MR. SAMUELS: Yes.

I'll make a presentation and then I'll have a couple others also in regard to the school psychologist, elementary principal and special ed. And that's probably it unless any specific questions are generated for the other staff members.

CHAIRPERSON ORME: You'll be giving the presentation?

MR. SAMUELS: Yes.

CHAIRPERSON ORME: It might be

helpful for the staff members to identify themselves from left to right, if you can do that.

MR. MOLTON: Darrel Molton. I'm a teacher and Native American advisor.

MS. CANNON: I'm Ruth Cannon. I'm the resource specialist at the high school.

MR. DEBUHR: Bob DeBuhr. I'm the principal.

CHAIRPERSON ORME: Why don't you spell your name?

MR. DEBUHR: D-E-B-U-H-R.

MR. WALSTON: I'm Jerry Wassmeth, counselor. And the spelling is W-A-S-S-M-E-T-H.

MS. LUZEROE: Julie Luzeroe, school psychologist and gifted college program. The spelling is L-U-Z-E-R-O-E.

CHAIRPERSON ORME: Mr. Samuels?

MR. SAMUELS: I would like to make a brief presentation and then go over some other areas that have been brought up and also other details, possibly, on drop-outs.

I appreciate the opportunity to share with you some of my information in regard to Lapwai High School, District No. 341, on the drop-out

problem as it relates to all kids and our concern and continued effort to decrease the drop-out rate.

I'm currently the high school vice principal, Indian ed coordinator and athletic director. I teach one class, coach football and basketball in my spare time.

I've introduced some of the other staff, or they've introduced themselves, but we also have a few board members present and other staff members that are in the audience.

We would like to concentrate our attention and our remarks on why we feel the percentage of Indian students who drop out of Lapwai schools is low. We attribute this mainly to a well-trained and a balanced staff of men and women who represent both Anglo and minorities, but predominantly Native Americans. We also attribute success for students staying in school to good programs, academic, athletic and social. We also have a good student/teacher ratio.

I say our staff is balanced because as it has many teachers who are Indian and many other teachers or administrators whose spouses are Indian or of minority descent. For example, we

have four administrators in our district, myself, a Nez Perce Native American, the superintendent's wife is Native American, and our high school principal's spouse is Korean. We have eight certified American Indian teachers on staff, one of Hispanic descent and one Native Hawaiian. We have one Native American school board member and we have an attendance officer who is Native American and nine Native American teacher aids.

We believe that a good representation of Native American teachers provides good role models for our Indian students. We believe that by having coaches of Indian ancestry helps our working with Indian athletes. Last year we had four varsity coaches who were Indian and this does not mention assistant coaches of Indian heritage who worked with our junior varsity and junior high programs.

We have had a major share of student body class and club officers of Indian descent in our school. Our student body president over the past years has been of Indian ancestry.

We have good social programs for our students at all levels. We use a positive action program

at the elementary. Our entire school has endorsed an assertive discipline program. We have an active drug and alcohol program. We recently started a Students Against Driving Drunk Chapter. This is only to mention a few of many positive programs.

Academically, our students' scores are increasing in all areas. We average above all other schools in many core curriculum areas. We have several Indian education and federal programs that are monitored, audited and evaluated annually. We have always found them to be in compliance.

We feel good about our school. We feel good about our students and their many successes. We are excited about many things that are happening in our school.

A little background, possibly, on myself and also a reflection on the school district. I went to school in Kamiah, which is on the Nez Perce reservation about 60 miles from here, and went to the University of Idaho and then worked with the Upward Bound program at the University of Idaho, and then came to Lapwai in 1980 and have been there ever since working in the administrative

and teacher area and also as Indian Ed coordinator.

Since I started working in education, or in high school, there's a gentleman back here who was working with the Lapwai School District at that time who visited Kamiah High School and emphasized the need for students to set goals. And one of his remarks -- and I guess I could use his name, was Richard Powaukee, and he was a coach and worked down there, but he worked with youth to make them understand that they needed to set goals and become something. So education from that point on, I guess, kind of became of prime importance or something that, possibly, I could try to do.

I have spent six years with the Upward Bound program at the University of Idaho working with Isabel Bond and working with students of disadvantaged and also minorities, working with them to motivate them to education and to re-enter school and to continue on, to battle through their obstacles or their frustrations to get back in school. And those are well varied. And I'm sure you've heard many people comment on areas of concern that affect students.

Since coming to Lapwai, I did my principalship there with the past principal who passed away this past summer, who had been there for 25 years, and worked with the Indian students and the non-Indian students and I felt had been very productive working with those students and establishing Lapwai High School as a program that to this day I feel very pleased to be working in. A philosophy, I guess, from the district level at that time, five or six years ago, seven years ago, continued to be improvement of the staff, of understanding of Native Americans and to improve the awareness of the staff and also to help students in their self-image and being productive and ongoing in education. And I think that's kind of where we are today in working with the number of staff members that we do have that are Native Americans and our concerns for improving our students in the school and also making them productive and able to work in the community.

There are many programs that we have initiated in the school district that I think have helped with the school and also with students, something to improve their education and also their choice

of discipline. I think if you're aware of assertive discipline by Lee Canner out of California, you may be able to understand why the program, I guess, was initiated in the school district. We also, through Title IV, initiated a program for parents, assertive discipline for parents from Lee Canner that was a workshop and we issued out material on that, and a gentleman came in and gave us a workshop on that.

But assertive discipline, basically, is allowing students to understand that their behavior in class cannot jeopardize the teaching that needs to take place and, if it does, they must accept the consequences. Pretty simple in its framework. But since it was initiated in the whole district, I think the uniformity of handling students and being fair with students and students knowing where their boundaries are has led to more success of our students being functional in the classroom, the teacher being able to be time on task, which you've heard about as being of primary importance, and to allow students to realize that discipline is something that is within them that they have to control. And

if they choose not to be in control of themselves, then they will accept the discipline that may come from that. So, I think the implementation of assertive discipline throughout the district has helped in those areas and also with the students.

I don't have any figures on when the comparison of numbers -- when assertive discipline came out, but I know the numbers are down as far as the number of students that come into my office on disciplinary referrals from the time five years ago, when it was implemented, to today. So, the number of students, they understand what the rules are, they accept those rules, they operate, they get time on task, they get back into their studies, and the teacher has time to teach.

One of the areas that we are working on now in the school district is investment in excellence, Lou Tice program to help people understand and set goals for themselves, to improve their presentation or their image of themselves so that they can do a better job in presenting their lessons or their image to others.

And I may not have gotten that absolutely

correct, but that's kind of basically it. We've gone through an in-service last spring with four of our staff. The school district and other school districts in the area bought into the program for about $15,000, collectively, to use it in school districts throughout the area, colleges -- I don't know if Lewis and Clark State College has bought into it with them. But it's all a basic concept to improve their staff so that they can improve their presentation to their kids and their employers or employees.

We continue to emphasize our in-service and our programs to benefit our teachers. We have programs that are implemented at the elementary level and two programs that I may at this time turn over to Bob DeBuhr to run through and briefly give you an explanation about. And that would be the TESA Program and -- what was the other one? Positive Action Program.

MR. DeBUHR: Normally, principals are not even seen at these things, let alone heard. I'll speak to what Bryan has introduced you to.

This morning, however, I was hearing some

comments that reflect upon -- and there is a reflection, definitely, a correlation between drop outs, and excessive, at the elementary school level. And I was hearing people talk about teacher expectations, teacher programs, things that correlated with elementary education at that starting point. That's the most important starting point.

A little background about Lapwai Elementary School. Right now, it's an elementary school with 335 kids. It's grades K through 8. Part of it is housed in temporary buildings, since we lost a building in a fire last Christmas. It's an enrollment that has grown over the last couple of years. We have managed to increase our teaching staff. I want you people to know that you're hearing from a principal who's the principal of the school that's won the National -- Regional Science Fair, the last two years, Traveling Trophy. I want you to know where I'm coming from because I'm proud of this school. And we have students that win numerous awards every year in art, the band always wins an award. This is a good school.

What I was concerned about and what caused me to run out at lunchtime at Lapwai was I wonder

are we really practicing equity in terms of our Native American students. So, I ran back out and got some figures, and I'm relieved -- that's why I can present them to you now; otherwise, I probably would have left them there.

We have some positive programs out there in terms of -- the Student of the Month is one of those, that recognizes students in each classroom at each grade level who are academic and social leaders in the classroom. And we've been doing that for three years. Fifty-two percent of those kids that have been recognized are Native Americans. Our enrollment, by the way, over the last three or four years that I've been there has fluctuated between a little bit below 50 percent to the present about 60 percent. I went back and looked at the honor roll. Fifty-one percent of our students that are on the honor roll are Native Americans.

I looked at last year, something that we participated in which I thought was an excellent program that we are continuing, which is the Presidential Academic Fitness Award, which recognizes students who have maintained over four years of schooling a 3.5 or higher grade point average and

consistently scored in the 90 percentile in their achievement tests. Not an easy task, and it's given at the exit grade. Our exit grade is seventh grade. Three out of the six award winners were Native Americans.

I looked at our achievement scores, they have risen overall the last four years.

On the negative side, when I looked at referrals for discipline problems, 61 percent of the referrals over the past four years have been Native Americans. When I look at suspensions, students who are suspended out of school, 42 percent of those are Native Americans over the last four years, which is only one-tenth of one percent overall. You know, total suspensions are only one-tenth of one percent of the total population, anyway.

Getting into a little bit of what Bryan spoke of earlier in terms of are our teachers sensitive to the needs of Indian students, I believe they are. Some of the things that we have done, as a teaching staff, to improve our competencies have been designed to improve their ability to teach all students, including Native Americans. We have trained and completely revamped

our mathematics system to include more manipulative, concrete concept operations, rather than just dealing with the abstract or the application of specific problems. And this was teacher training done. We have applied research and are doing some pilot programs in learning styles. There's some interesting research out now that tells our teachers different strategies to deal more effectively with how children learn, Native American or otherwise.

One of the programs that Bryan alluded to here earlier was the TESA Program. We have two current staff members, myself and Mike Oke, the high school principal, who have been trained to teach the rest of our staff members about the TESA Program. TESA is Teacher Expectations and Student Achievement. And what we are going to be passing along to our staff, who are eager to learn it, is techniques and strategies to treat students equally. It's based on the research that says teachers don't react and act equitably with a low achieving student. There's a lot of research to back that up. This program is designed to improve and overall assist the teachers in delivering instructions equally between all students,

low and high achievers. And we're pretty excited about that.

Another area that we've done quite a bit of work in is language experience. It's a supplementary-type of technique that we use in our reading program which utilizes the background and the children's own language that they come to school with. Kindergartners can write a story. The neatest stories are kindergartner stories. And they can read them through their own language experience. And that's a technique that we've used a lot of.

On the curriculum area in terms of some of the things that have happened and that have consistently happened is that we yearly participate and plan and do a mini-powwow which involves all of the students, which exposes our Caucasian students to a lot of Indian culture in a short period of time. We have worked real hard on self-image and this brings me to another program that Bryan talked about, that one program being the Positive Action Program, which is a program that's taught daily approximately 20 minutes a day, dealing with developing a positive self-image. The correlation about how a student feels about

himself -- and this crosses all cultural boundaries, as I can see, or the research does. A person that feels good about himself is more successful, not only academically in the school setting but socially and later on in the world of work as well. And we're into our second year of that program and it is -- we're seeing some positive payoffs. You see kids out on the playground, somebody trips accidentally running for a ball and somebody says, "That wasn't very positive." It's amazing. Kids are actually going and thanking the cooks, you know, after the cooks get up from shock saying, "Gee, I appreciated that." It doesn't normally happen.

In terms of the community as far as, you know, are we sensitive to his reaction to that? We get 75 to 85 percent of our parents out for Parent/Teacher Conferences. Our Parent, Teacher Group has three officers; all three are adult Native Americans. A specific reaction. If a parent communicates it to us, it's an excused absence to attend a funeral.

We're pretty proud of our program and the things we are doing and we think they're important to developing academic and social and personal

skills with the children, that we are doing what we feel is necessary to do and we can always do better and we will strive to do that. But when we send those kids from our seventh grade, the last year of our elementary school, into the high school, I think right now our staff and I are pretty proud of what we're sending up there, Native Americans as well as any other.

Thank you.

MR. SAMUELS: Our student population from approximately five years back was about 45 percent Native American to the point to date the numbers are about 60 percent Native Americans in the school district. So, that may be reflective of some of those numbers and figures that you are giving.

In regard to drop outs and students having difficulty, and also in reference to attendance, which has also been brought up, that attendance is a key factor in -- and time on task is also a key factor in anyone's education no matter if you're Black, Native American, Mexican, or whatever. Time on task and whether you're in the class is going to be a factor in whether of not you succeed.

And I think when you're talking about Indian students or any other kind of minority students, if they're not aware and they're not in class of what's going on that day that they might be gone, when they come back, they're going to struggle.

So, we had a problem a year ago when we saw so many transfer students, Indian students, come in and go out, come in and go out. Whether it's Chemawa, whether it's coming back from the tribal school, whether it's going to spend with an aunt or an uncle in the Yakima Reservation and coming back because of either discipline or disatisfaction, they're considered a transfer-in. Any time you take a student that's transferring to another school, you have to take that student for his personality and try to match him into a school system that's been established for five years on assertive discipline or with their staff and try to fit them into the students' groups or the classroom, et cetera, and bring them up to date. Unless that student's really topnotch and sharp, they're going to struggle. That's just basically looking at it. So, there's a problem right there when you have transfer students. We

had transfer students who came in and didn't adjust to the system, had difficulty, and then transferred out or ended up dropping out. So, that drop-out rate is -- can be reflected also on those transfer students.

Again, the teacher needs time on task to cover those subjects. Education or learning just doesn't take place just because you're sitting at a desk, they have to be performing and productive. And we continue to work on in-service and bring our staff up to date just on that factor. But students and parents need to realize that the student needs to be there and be alert to accomplish anything.

Attendance -- as you know, Idaho State legislation has changed on attendance from 85 percent to 90 percent. That move is probably effecting all schools and attendance has been a problem with Native American students. How it will affect us in the coming years, we have seen more students go to the board -- not just Native American students either, but more students go to the board to petition for credit and the board is the only one who can review those excuses, review those notices of funerals or trips or

expulsions or suspensions and decide whether or not this student should receive credit or not. The principals can't grant credit until they've taken it to the board for review. Two years ago you had a student that could go up to 13 days in one semester and now you're down to 9 days a semester and if they go over, they have to go to the board. Certainly it's going to affect students. It's going to affect families. But that's not something the district has control over, it's the state. The only thing the board can do is review those petitions once they come in.

When we looked at drop outs for our school district back in '71, I think your commission did a similar study with the schools in Idaho and at that time Lapwai was a three and a half percent drop-out rate. We reviewed our figures again. What we consider to be a drop out is a student that has left school and does not seek any other kind of assistance in education, does not go to any kind of program that we can recognize as being educational. We've had students that have been out of school, taken out of school for either expulsions -- and a student that has gone that

route, the full extent, I guess, of what the school can do is he's expelled from participating in school because of disciplinary reasons, and that, of course, goes to the board in the full process of a hearing and that takes place. But we've had students that have left the school to go to juvenile diagnostic centers, we've had students that have been sent to St. Anthony's, and we've had students that have sought other academic programs, whether it's a tribal school or whether it's Chemawa , whether it's some program here at L.C. So, in our students transferring out into these other programs, out of our students we come up with -- we had over 10 years, we went back 10 years, '76, '77, '78 were bad years for students. But what we've had in 10 years, Lapwai has had approximately 2,395 students go through their school system, 7 through 12. This is just 7 through 12. And we had 44 drop outs, 19 of which were non-Indian, 25 were Indian. So, the drop-out rate for the school district was 1.8 percent. So, we feel good about that rate comparing the three and a half percent in '70 when they did the survey or when you did -- I think your commission did the report again,

similar program, and to this date the drop-out rate.

My concern in dealing with young students and working with them in either discipline or when you're dealing with the spectrum of the school, my responsibility as vice principal is to enforce the rules and follow assertive discipline and see that classrooms are not disrupted. So, discipline isn't something that is uncommon when they come through and we have to do detention or we have to do some similar things and warn them and et cetera, and notify parents. We do keep records of those referrals. And if it gets to the point where a suspension is in order, we've gone in-school suspension. If it is a second offense or is a severe offense, we can go with an out-of-school suspension which will be from one day to five days. If it needs to be extended, the board can extend it to 11. And then if it needs to be, it can be processed through the board for expulsion, and through that, then they can have a hearing and representation there at that point.

My concern is that the majority of our kids are succeeding. The majority of our kids are in

school and doing -- attending and behaving and getting their work done time on task. The percentage that is either dropping out or causing difficulty can be attributed to several factors or several things that happen in their lives, whether it's peer pressure, family problems, drug and alcohol problems. All those factors, I guess, can affect a student's performance of whether or not they want to come to school and whether school is something that they can handle. But I want to assure you that our school and myself continue to work with students to get them back in school. We do every effort we can to get them back in school either on a contract basis or something that will assure us that they will behave in school and that they will get an education.

The only other comment that, I guess, I have to say is that, you know, I am Native American. I am Nez Perce. And I came from this reservation from a small school and I've had difficult times just like everybody else. And nobody's going to tell me from the tribe or from anybody that's a tribal member that they can use excuses of being Indian to not be educated.

CHAIRPERSON ORME: Let me ask you a couple of questions from your statements.

Of course, the special charge of our committee and the commission is to deal with discrimination. And as I've heard testimony of this from up here, it sounds like you're making good progress there in the district with a mixture of Indians and non-Indians.

Do you have any instances or heard of any instances of discrimination against teachers, against Indian students or staff members or non-Indian students against Indian students that would contribute towards them dropping out? Is there a problem -- is that a problem?

Any one of you that might have a comment?

MR. SAMUELS: I listened to your question and then it keeps expanding over so broad a spectrum that -- I would imagine that a student could be coaxed into dropping out or worked into dropping out based on peer pressure or peer problems that happen either in the community or from little groups. I was thinking on the way here that how many times -- if you take a student that is really struggling in school and you take a student that's new to a school system or having

family problems and if they're struggling and somebody comes to them and says, "I've got a solution, here's what we're going to do", and if it's at the wrong time and the kid's really weak, he may end up out on the street. And if he keeps taking that choice, then he gets further and further away from education. There's a lot of times when we've stepped in and had kids at school that we know have family problems, have alcohol problems, have peer pressure problems to go and do things out on the street, that we've had to take time to rebuild that kid's confidence back into staying in school, you know, that's the best thing for you. If you can stay here, we'll help you out. When you're out on the street, we can't help you. And so many times, if their buddies, and they're there, say, "No, we got a better thing going for you", you know, we can't do anything then, the only time we can do it is when they're in school.

As far as identifying one time when a person may have caused a student to drop out, discriminatory remarks or discrimination towards a person's personal presence in the school, I would have to say that you couldn't identify one specifically that ever

came to the table as far as this is a complaint. We've had concerns, we've tried to work with our staff and tried to initiate some programs that brings about awareness of sensitive areas.

CHAIRPERSON ORME: Would it be a fair statement to say then that the progress you observe in your district has been because you have instituted those basic discipline programs which outline the boundaries for the kids at school, what they can and can't do, so they can predict what types of action will be taken by the school authorities if they cross the boundaries?

MR. SAMUELS: Yes.

CHAIRPERSON ORME: Would you attribute that to be the major significant step in reducing the drop-out rate in your district, the discipline?

MR. SAMUELS: No. I think what it's done is it's improved the atmosphere of the classroom and the school day.

Now, the drop-out rate, you know, it covers -- you may have a kid that you may work with for three months and then they drop out. But you're initiating that discipline or ascertive discipline everyday.

CHAIRPERSON ORME: I've got a question for the elementary principal.

You've made this glowing picture of your school and appreciate that there might be a little bit of cynicism there.

But what happens to those kids when they go off to the high school, do you see an increase district-wide of drop-outs? Are there situations that they encounter in high school that they don't encounter in elementary school or does the rosy picture in the elementary school carry on in the secondary school as well?

MR. DeBUHR: No, I think there are definitely things that they encounter in high school that they don't encounter in elementary school. Bryan mentioned earlier about peer pressure. Peer pressure at that pre-adolescent time becomes much more difficult to deal with once they get into high school. The elementary is a self-contained unit; in other words, they have self-contained classrooms and they have the same teachers all year. And when they get into high school, they have to adapt to different teachers with different teaching styles. So, there are definitely different things for them to deal with.

In particular, you also see a very strong correlation between a lack of active support participation from the parents when they get to high school. I spoke earlier about the good feelings I have about our parents attending conferences and you can take that percentage right down to the line and I can show you at kindergarten and first grade it's 100 percent. And it drops and it drops. And so that's in direct correlation to -- I think to the difficulty. And how do they cope and how can you handle it? Now, little kids have their parents' support. I've told many parents, "I'd rather have you come in and be an advocate for your child", which they will do at the elementary level, but I don't think you see that at the secondary level as much. And when I say an advocate, I don't mean an advocate in the sense of every time you get some trouble, I'm going to be there to say it's somebody else's fault. I mean an advocate for education, an advocate to say, "We belive education is important." And if the principal and the teachers are saying, "This is what needs to be done in order for you to learn", we're there to support that. You see a lot of that at the

elementary level, which also brings us -- if I can respond a little bit to your earlier question regarding discrimination.

I've had many an instance, but one just happened the other day, and I'll relate it to you, that I think probably identifies some of the difficulty.

Little kids are really open. Teachers learn some of the greatest secrets of the family from little children. A little kid came into my office the other day and he said, "May I talk to you"?, a little red-haired kid, Caucasian. He comes into my office and he said, "My daddy was talking at dinner the other night and he said you don't discipline the Indian children, it's just the white kids who get disciplined in this school. My daddy says he's going to come down and straighten that out." Meaning he's going to straighten me out. I have had the same statement from little kids made to me who were Native American; in other words, they hear at home that the principal doesn't discipline the white kids, they can get away with anything. I think the biases, the prejudices that adults impose upon children who just listen to them are difficult to combat. We

have children 180 days, approximately five and a half to six hours a day, and we're charged with educating them and bringing about some social adaptability, some positive actions. And it's a slow process in some cases because of the counterbalance.

CHAIRPERSON ORME: Some questions?

MR. SWISHER: Yes.

I was interested especially in Mr. Samuels' comments.

We have been talking today about three different reservation studies, basically.

MR. SAMUELS: Until they have another war.

MR. SWISHER: Until they have another war.

But you're a Nez Perce and you grew up speaking no Nez Perce. You don't speak Nez Perce.

Do you have any idea, where you grew up, how many people speak Nez Perce?

MR. SAMUELS: Well, at that time when I was growing up there, there was predominantly elderly people there, so I'd say you'd have to say over 50 percent of them.

MR. SWISHER: Fifty percent?

MR. SAMUELS: Yes.

MR. SWISHER: When you came to Lapwai, what was your feeling at Lapwai, Sweet Water, down here on the Clear Water River, as to what percentage of parents today do you think speak the language?

MR. SAMUELS: Today?

MR. SWISHER: The children in your schools?

MR. SAMUELS: I don't know.

MR. SWISHER: Very small?

MR. SAMUELS: Very small, yes.

MR. SWISHER: As between when you were a child --

MR. SAMUELS: [Interposing] When you talk about speaking, you mean fluently?

MR. SWISHER: Yes.

MR. SAMUELS: Small.

MR. SWISHER: As between when you were a child at Kamiah and today at Lapwai, the difference would be pronounced, would it not?

MR. SAMUELS: Well, now, you're --

MR. SWISHER: [Interposing] Most of these children do not hear --

MR. SAMUELS: [Interposing] Oh, yes. No, and it's just mostly the communique between the

elders and -- and some of the songs. There's been the move to incorporate that into some kind of Nez Perce writing and books and songs and et cetera and those things have been -- at one time when I was up there at Kamiah I was going to do my intern about '79 or '78, there was a push then from the community to put in language at the school. And what they found out was that there were students that were taking the Nez Perce language and dropping geometry, and they were dropping geometry when they were getting a B. When I went up there for Upward Bound, and I know I shared this with Isabel, they said, "Would you talk to two of our students, two of our Indian students?", and I said, "Sure, what's the problem?" And they said, "Well, they want to drop geomety to take the Nez Perce language." And I said, "Well, what are they getting in geometry?" I thought, well, the kid must be failing. They said, "No, they're B students, good, strong B students, they could do a lot in engineering or if they wanted to go into mathematics --

MR. SWISHER: [Interposing] Isn't this a criticism of the education system when the

student's option is such that he can get into that kind of situation where you're stuck between language and computers.

MR. SAMUELS: Well, if you want to look at it from your standpoint of view, but from a tribal standpoint of view, enterprise and resources, if they're going to go somewhere -- you're not going to go into an engineering field and talk Nez Perce and expect them to understand.

MR. SWISHER: I understand the desire to stamp out the language --

MR. SAMUELS: [Interposing] No, I didn't say stamp out.

MR. SWISHER: I'm talking about something else.

Isn't that a hideous choice? Isn't it a bad system if the choice is being made from geometry to language? What's going on in the school if that's the option that the student has in the first instance?

MR. SAMUELS: Well, I'll share with you from another standpoint then.

The implemented Nez Perce language at Kamiah, the complaint that came in from parents, from tribal parents to the school, was that why

are they teaching the Nez Perce language, they're not teaching it the right way or the right words, they're not sounding the words out right, they're not doing it. So, there was a whole -- you run that whole gamut, too, of who's presenting the language correct.

MR. SWISHER: I understand that, sure.

What I'm trying to get to, I guess, is the difference. You treat Indians very differently and you don't treat anybody else that way. The language from the Nez Perce is different from the Shoshone-Bannock, which is different than the language situation among the Coeur d'Alene, is it not? I mean you assume that from what you know?

MR. SAMUELS: Yes.

MR. SWISHER: And there are, of course, a great many places in the world, more places like this than like Lewiston, there are more places where people speak one dialect or language sometimes at home and they speak another dialect in the work place or another language, and it's not considered a handicap. I think that's most of Western Europe, that's most of White Russia, it's most of Southeast Asia. Why is it

a hangup in our educational system, knowing that one's mother comes from a disadvantage in acquiring literacy?

Where did that come from?

CHAIRPERSON ORME: Maybe I can answer that.

MR. SAMUELS: Maybe you can.

CHAIRPERSON ORME: I think if you look at the United States historically, we've seen wave after wave of emigration, that came over here, the Germans, the Dutch, just about every European and Romantic stock I can think of, if you look at it historically. What happened when those people first came over here, they were congregated in small ghettos and ethnic areas where they could communicate with one another. And as they simulated into the larger culture, they left behind them their native languages and learning. And I think you can trace the collective progress of each one of those groups in direct relationship to how quickly they left behind the old languages and the old customs and simulated into the larger society. I'm not saying that's good or bad.

MR. SWISHER: That was unknown in my generation. That's something your generation

discovered. All of us old enough to go back to the turn of the century, we are not aware of that. That's a whole new discovery.

CHAIRPERSON ORME: The bottom line is what we have in the United States of America is a common English language. And if I want to pick up the phone to talk to somebody in Miami, New Hampshire or Arizona, I can expect to speak to them in English and that --

MR. SWISHER: [Interposing] Your bottom assumption is that nothing like that exists anywhere else in the world. The difference in Europe, for instance, is that a great many of the people in education and in commerce, particularly in higher education and diplomacy and trade, can speak not only English but French or German or Italian or some other language. The assumption that monolingualism is a virtue and a superior trait that's unique among civilized countries --

CHAIRPERSON ORME: [Interposing] The United States is probably the only place in the world where you can have this great territorial area where everyone speaks the same language. And, therefore, we don't have different municipalities going over a three or four thousand mile area.

If there is any other country or area in the world that we can do that, I'm not aware of it.

MR. SWISHER: The problem is not one of geography, the problem is one of culture.

I'm not aware of what it was that caused the assumption that the only way you can have one country from border to border was to have a monolingual country and that the people who lived here when the Europeans arrived here were to be treated not only as a person but, in his language, as an obstruction, having one country.

THE FLOOR: I don't understand that.

CHAIRPERSON ORME: Mr. Samuels?

MR. SAMUELS: Maybe to clarify a little bit about our school then is that the language of Nez Perce, if it was to be implemented, could be a possibility as far as placing it in the curriculum, and I think at one point it probably was in the elementary level. I don't think there's been any discipline, and specifically not from me, that has ever penalized an Indian student or a minority student for their heritage. We've had other people from other schools, from other towns, prejudice our kids when we've gone to play in athletic events and this is -- and probably even just us arriving there, the comments that have been generated about our school, about our players. We've had football players that have had long hair and had officials before the game

say that they could take care of it with some scissors. Now, that's the type of thing that we work through and work with the kid to tell him how do you handle it. You tell him, "Hey, this guy doesn't know what he's talking about. We'll take care of it." And we took care of it, and he played. Now, those type of things, when you get from outside of the community, there's no discipline, there's no action against the student based on their cultural background, whether it's language, whether it's our traditional -- their traditional powwows or whatever it might be, hair length.

MR. SWISHER: Well, I'm sorry I misinterpreted this, or maybe the chairman misunderstood me.

It may be archaic, the language may never come back. It may be dead. It's your position that if the language is not dead or archaic among the Coeur d'Alene at Plummer and if the language is not dead at Fort Hall, in your judgment as an educator, the Indian people are better off with the language not taught or remaining bilingual.

What is your judgment of that?

MR. SAMUELS: They need to keep their language. We need to keep our language.

MR. SWISHER: Thank you.

CHAIRPERSON ORME: Are there any

other comments?

Off the record.

[Short Break Taken.]

CHAIRPERSON ORME: We're back on the record.

Are there further comments?

MS. BENSON: I had a question.

I missed some of your statements when you were talking earlier.

Did you give the total number of students in the Lapwai School District?

MR. SAMUELS: For this year?

MS. BENSON: Yes.

MR. SAMUELS: No, I gave the total number for the last ten years where we gathered our information. Bob gave the number for the elementary. And total, we're about 555, and approximately 60 percent of those are Indian.

MS. BENSON: Are there any Indian teachers in your school system?

MR. SAMUELS: Yes. Yes. When I read the report, we have -- I'm trying to figure out --

MR. SWISHER: [Interposing] Eight.

MR. SAMUELS: Eight certified

teachers.

MS. BENSON: Thank you.

MS. RICKER: I noticed sometimes you used Native American and sometimes you used Indian, which is proper?

What is the preferred term, people, Indian people?

MR. SAMUELS: Well, it goes back, I guess, to when I was up at the -- with Jack Ridley, we were considered -- changed from Indian to Native American. And then after that, that's when all of those name changes were coming in, Hispanic and Mexican, et cetera. So, I just -- I guess I use them interchangeably, but there are different opinions on which one should be used.

MS. RICKER: I was just wondering if there was a difference between the tribes.

Okay?

MS. McDUFFIE: You have eight Indian teachers out of a total population of what?

MR. SAMUELS: Teaching staff?

MS. McDUFFIE: Yes.

MR. SAMUELS: What is that, Bob?

MR. DeBUHR: I would say out of

approximately 50.

MS. McDUFFIE: Eight out of 50?

MR. DeBUHR: Yes.

MS. McDUFFIE: Is that for high school or --

MR. DeBUHR: [Interposing] That would be district-wide certified positions.

MS. McDUFFIE: District-wide certified positions, elementary and high school.

MR. DeBUHR: That's including resource positions that are certifiable.

MS. McDUFFIE: I'm sorry, I'm not sure on district-wide. It's more than Lapwai?

MR. DeBUHR: Yes, but if we're only speaking of district-wide, we're speaking of K through 12. The program is operated in, basically, two different schools. But within the Lapwai School District is also the Lenore School, which is grades 1 through 4.

MS. McDUFFIE: Then there would be three schools?

MR. DeBUHR: Three schools.

MS. McDUFFIE: And 55 teachers in the three schools, is that right?

MR. DeBUHR: Yes.

MS. McDUFFIE: And eight of the 55 in the three schools would be Indian teachers?

MR. DeBUHR: Yes.

MS. McDUFFIE: Got it.

MR. DeBUHR: That's an approximation.

MS. McDUFFIE: An approximation? I understand.

At the high school level, how many?

MR. SAMUELS: Eighteen teachers at the high school and three of those --

MS. McDUFFIE: [Interposing] Three of the eighteen?

MR. SAMUELS: Right.

MS. RICKER: Yours is such a low percentage of drop-outs.

Do you know what the state average is for high school drop-outs compared to yours?

MR. SAMUELS: The state had -- last year we ran through and called the state on their figures and they had 3,000 -- over 3,000 drop-outs out of 210,000 students last year. And we estimate the figure to be six percent, but they put a percentage on drop-out rates from ages 14 to 15 were two percent, ages 16 to 17 was 7.8 percent, and ages 18 to 19 was 16 percent. So, you can

see an increase in the older student deciding not to attend.

CHAIRPERSON ORME: I don't believe we have anything further. We very much appreciate your coming to our meeting.

Next on the agenda is Jan Spencer, School District No. 1.

MS. SPENCER: I'm from the Lewiston School District, and I'm a one-staff person. I'm a one-staff program. I'm in from independent School District No. 1 in Lewiston. I work as an Indian Education Coordinator in the mornings and in the afternoons I teach a resource room.

I'd like to start off by saying that, as a parent and as a professional educator, I recognize that it's highly unlikely that anywhere in this country is an Indian child going to receive an equal education in the public school system because public schools are simply not adequately prepared to teach Indian children or any other child totally or even to the extent that they teach a white child. An education process that omits an individual's culture as a part of it chips at its core and it confuses its meaning.

I think that the inadequacies of a public

school system is rooted in the lack of preparation of the people that work in the system and the boards that govern the systems. Learning to recognize cultural implications in the classrooms, in school policies and procedures and assessment tools is not a regular part of our professional training.

As an Indian Education Coordinator and counselor, I deal with the consequences of this kind of inadequacy. Although I believe every school district makes real attempts at providing relevant services to Indian children through JOM and Title IV moneys, I just don't think that it's enough.

In independent School District No. 1, I think we try very hard but we're limited by federal regulations and by money as to how much we can do. The Indian population we serve is transit, the Indian students come and they go. We have kids that come in at the second grade and a lot of their parents attend L.C.S.C. which is a college, and at the end of their program they leave, which may take the child back out a year or two later. We have -- and then we may have the same child that comes back again in the

fifth grade. So, there's constant coming and going among our Indian population. Consequently, the Indian students fall behind in the real basic areas of reading and math and language and the education process becomes a real struggle for them.

Our program in Lewiston -- when I say "our program", it's the Title IV Johnson O'Malley Program. We provide tutors and we train these tutors in cultural sensitivity. The training for the tutors is paid for by federal moneys that are designated to do that. The tutors are paid for out of Title IV JOM moneys. We also provide leadership activities and couseling, career counseling, which we emphasize Indian role models. We provide the basic educational tools to participate in the classroom, which means we buy paper and pencils. We buy anything that will allow that child to fully participate in that classroom, we buy it. And there's been some argument about that. Some people don't think we should do that, but we have students sometimes that won't start school until after the first of the month, they wait for their parents to get paid. So, we go ahead and buy everything and if

there's any -- and teachers are aware that that service is available, so if they see an Indian child that's going without something, they let me know and then I get them whatever they need.

Our supplemental dollars are small. Lewiston has an Indian population of two percent of the total population. We serve about 75 Johnson O'Malley students, which is one-quarter or more. And we serve about 109 Title IV students, which is one-sixteenth or more total, though it's 109 Indian students. The total population of our district is about 4,800 students. So, our supplemental moneys are small and our services never meet the need.

The goal, I think, in our current times, the goal of a total education effort for Indian children, involves a simultaneously dual process. I think, first of all, we need to provide services, basic education services, that are culturally relevant and are comfortable not only for the Indian child but are comfortable for the non-Indian child and the teacher. Secondly, to provide supplemental training to the professional and non-professional staff that administers these services.

I have a lot of confidence in my professional colleagues. I think as teachers and as counselors and as administrators, I really feel that most of us want to do our jobs well. I teach a resource room and I teach a number of kids that are non-Indian kids that are of various handicapped conditions and, you know, no matter what kind of teacher you are, you kind of want to be a better teacher than what you are. And I think teachers -- in a recent survey that we took, which was a real informal survey, I talked to teachers at faculty meetings and asked them if they would be open to some kind of in-service training that would help them be more culturally aware of an Indian child's background, and the majority said they would be in favor of receiving that in-service training. And now we need to find moneys to do that. Federal dollars will not allow us to do that. Title IV, JOM says you serve the Indian child, you can provide tutors for direct service, but you cannot cross that fence and train teachers, that's the district's responsibility to do that. And so now that we have the commitment from the teachers, we need to find money to do that.

The Indian Parent Committee has developed a plan and we will be working out that plan and we're trying to implement that plan through the district in a way that coordinates with things already going on. And so that's our next step. We will be approaching the district officials about providing that service to teachers.

As a teacher, I think children, in order to learn well, must feel good about themselves. And I think the majority of any kids that I work with don't feel that way. In our distract last year we had 17 kids that transferred out and they come and go, but I think a lot of times it gets real uncomfortable for them to be there. It's not just -- you know, it may be the teachers and it may not be. A lot of times it's the peers and it's the whole economic situation. I know at Lewiston High School you walk down the hall and it's like a fashion show and the kids drive big cars, and it's really hard to go to school there. And so Indian students very seldom make it to the high school. You know, when we do have kids that go into the high school, they don't last very long, they transfer out and go someplace else. It's the students -- the peers themselves sometimes

that make it difficult.

I teach a resource room and it's hunting and fishing right now. And I was just recently in a class where I had several boys, non-Indian boys, and they were talking about hunting and fishing. And they said, "You know, we don't -- I don't think that Indians ought to fish free." And they said, "If they're going to fish free, they ought to go back to wearing the breech cloth and shooting bows and arrows." And so, you know, we got to discussing that and, as a teacher, I took them back to that time and we talked about what if the Indian people wore these things, what would you all be wearing? Think about it. You know, you'd be wearing silk stockings maybe and high heeled shoes and maybe some wigs and -- and we got to both laughing, all of us got to laughing about how things would be and that the deer and everybody probably would get off -- you know, they'd have a better survival rate. But I thought to myself how uncomfortable that would have been had I had an Indian child in there. I felt like I handled it all right, but if I'd had a seventh-grade Indian child in there, I'm not so sure they would have handled it.

So, I think situations like that happen in the classroom that causes Indian children to be uncomfortable. To me, that's all the more reason to have multi-cultural things built into the curriculum at grade K when you come in there. And Lewiston School District, although we just have a two percent population of Indian students -- I was talking to one of the principals, and he said, "You know, that's really all the more reason", he said, "to have cultural awareness activities because these kids cannot go out of this system thinking that everybody's white, that we need to have those things happen in our school district, it's our professional responsibility."

I think that we're dealing with the symptoms -- with our Title IV, JOM money we deal with the symptoms, but we're not getting to the core of the problem. And I think the real -- if we even begin approaching a problem, that we need to begin with the people that work in the schools. And I know in my district they're open to it, but we just don't have the money and we don't have the resources.

CHAIRPERSON ORME: Let's start on the left this time.

Ms. Benson, do you have any questions?

MS. BENSON: No.

MS. RICKER: What would the money go for, consultant fees or what?

MS. SPENCER: We had a plan and one of the things we were going to do was we were going to work into the in-service center. We haven't targeted a group yet. We were thinking about the special services group of people who provide special services because a large majority of our Indian children fall into resource rooms, fall into the learning disabled category. And we thought if we could begin with that group -- and one of the things we were going to do was to provide a perspective on historical Indian education, what happened to Indian people that caused us generations ago not to support the system. What happened. And a lot of teachers, even myself, once I learn that, you know -- and I'm a teacher, came through the same teacher training program that another teacher came through that's white, and I wasn't taught either what to do about cultural differences, how to recognize cultural implications in the classroom. And I think that once we train people

to do that, that we will be better off in serving Indian kids, if not all kids. But we were going to provide a perspective on Indian education. We were going to have a panel of Indian parents with maybe teachers recording some feelings how it would feel like to have some things happen. We had a whole series of things and we were going to extend it out over the year because I know that I -- I do some training, I'm involved in some training at L.C.S.C., but the amount of time spent on Indian education is 30 minutes out of a total teacher preparation period. Students at L.C.S.C. go four years to be a teacher. They asked me to come in for an hour out of that four years to talk about Indian education.

So, we felt like if we were given a long period of time, that if this thing continues through the year, the more time you give to it, the more important it seems to be.

MS. RICKER: Has this interfaced consultant been in touch with you?

MS. SPENCER: That's our contact.

MS. RICKER: That's your contact?

MS. SPENCER: Yes, Theresa and I

have sat down and we now need to get our superintendent to write a letter. But, yes, we have a lot of problems with our kids and we take a survey every year. Every quarter I survey our population to see where they're doing well and where they're not doing so well so we can focus in our services in that area. And this past quarter it looks like they're not doing well in science and math at a certain grade, you know, and then we try to take a look at that and see what's going on.

CHAIRPERSON ORME: Would you be in favor of having a special certification for teachers in these type of historical, cultural exchange classes, courses?

MS. SPENCER: To have a special certificate? There's an area called Culturally Different in special education. I knew of an area at that time that was called Culturally Different and you specialized in teaching culturally different children. But the only thing with that was is that when you're culturally different, you don't want to be pulled out of a class to come into a resource room simply because you're culturally different.

You know, I feel like if we're going to approach a multi -- if we're going to have a multi-cultural approach to things, I think it ought to come down from the state level, the State of Idaho should write a position paper on what they feel about Indian education and commit themselves in recognizing an Indian child as an Indian child with special needs.

CHAIRPERSON ORME: In terms of training teachers, do you think that that would be best accomplished by in-service teaching or by requiring a certification program of some sort?

MS. SPENCER: I think -- I know that in the State of Montana at one time you had to have so many courses to teach on an Indian reservation. You know, that passed in legislation. I'm for in-service training because it's so local and it's so relevant. You know, our parents in this community determine that in-service training. And I think that in those kids are coming to our school and what's relevant in our school in terms of cultural training may not be relevant someplace else.

CHAIRPERSON ORME: Have you given

any thought to where you would draw the line of what percentage of Indian students you would have to have in your district before you implemented these types of special training?

MS. SPENCER: I'm sorry, I don't understand the question.

CHAIRPERSON ORME: You mentioned that two percent of the student population was Indian in Lewiston?

MS. SPENCER: Yes.

CHAIRPERSON ORME: Is this a significant portion --

MS. SPENCER: [Interposing] To justify?

CHAIRPERSON ORME: Yes.

MS. SPENCER: I think it's all the more reason to justify. I think if your population is one percent, that's all the more reason to justify multi-cultural education. Kids coming out of the system who think the whole world is just white are really in problems.

CHAIRPERSON ORME: Kind of expanding, would you envision some type of program that would deal not only with Indians but Black history and other minority groups?

MS. SPENCER: Yes, I think we

should take a multi-cultural framework and then zero in on what's applicable to you as a district. We do some cultural training up in Orchard School and one of the things we do, first of all, is we show pictures of nations around the world. We show the Norwegians in their native dress, we show all these things. And then we show the Indian people, you know, so they get a kind of a worldly perspective on what the Indian nations are about. And then we zero in on maybe the Nez Perce tribe.

CHAIRPERSON ORME: I see.

Susan, do you have any questions?

MS. McDUFFIE: No.

CHAIRPERSON ORME: Mr. Swisher?

MR. SWISHER: Yes, I always do.

Specialized education came down from the state level in Idaho as the result of a polio epidemic in 1947.

MS. SPENCER: Yes.

MR. SWISHER: And then what evolved after that has become probably a pretty good program. What started as a program to deal with kids who essentially were physically messed up by polio quickly spread into those who were

mentally handicapped, those that were neurologically handicapped, they moved from taking special schools like the old mission schools here in the valley and just segregated them from everybody else in the mainstream.

MS. SPENCER: Yes.

MR. SWISHER: You're talking about the need of awareness in the teachers, that there's a difference between a child from an Indian background and other children.

Is it possible that what we're evolving toward is simply the death of the cookie cutter, that is, arriving at the time when nobody as a teacher is really a teacher unless she's educating a child in this type of training? Is it possible that adults will have to get out of the child abuse business on an institutional basis? Is it possible that a teacher will be someone who, by training, by background, is someone who already knows our priority that 28 kids in the room are 28 different persons? Is it possible that we're headed in that direction?

MS. SPENCER: You mean to really individualize, is that what you're saying?

MR. SWISHER: To the degree that

you do not step upon toes, ancestors' sensibilities, the language accent of the individual in order to support the main group.

Is that possible? Do you think educators can become educators in that sense?

MS. SPENCER: I think what you're talking about is to really focus in on differences in a classroom, is that what you're saying?

MR. SWISHER: No.

MS. SPENCER: I'm sorry.

MR. SWISHER: No, I'm talking about what may be absolutely never, never land, a world in which the teacher arrives in the school with his or her certificate, having been trained before getting there.

MS. SPENCER: I see.

MR. SWISHER: The whole world is not made up of people like the education professors at the University of Idaho.

MS. SPENCER: I see what you're saying, yes.

MR. SWISHER: Do you think there's any remote possibility that society can evolve in that direction?

MS. SPENCER: That we will go in

that direction, that we should set teachers in a classroom to train them?

MR. SWISHER: To train them, Instead of being a Mickey Mouse rodent, empty, hollow, callow courses that are now given --

MS. SPENCER: [Interposing] I see, more applicable to the real thing going on.

MR. SWISHER: There actually are courses in how to deal with --

MS. SPENCER: [Interposing] Yes.

MR. SWISHER: [Continuing] -- others. If you can start from the beginning of one thing that everybody has in common, that everybody is different.

MS. SPENCER: Yes, that's true. I think one of the --

MR. SWISHER: [Interposing] Am I green or what?

MS. SPENCER: Yes, I think that's true to a certain extent. I think all of us when we come out as teachers, we're taught to teach a child that sometimes doesn't exist, that we don't even run into. Yes, that's true.

I think one of the biggest things, and it's a first step that teachers could take, is if they

could learn to recognize -- if we, I should include myself, if we could learn to recognize and be taught in our four years of training to recognize cultural implications in the classroom. Now, I learned to do that through a special program, but it was a program, again, that was designed to do that and it was paid for by Indian money. It was designed to teach Indian teachers to teach Indian children. And we were taught how to recognize cultural implications in everything; pick up a unit of math and take a look at it, what are the cultural implications in it?

MR. SWISHER: And is your experience with children that when a child was turned off yesterday and is turned on today, is your experience with that child that some subject matter, or the application of that subject matter, is something of interest to that child was the spark?

MS. SPENCER: Yes, that's true. That's true. And that's an everyday thing to do. It doesn't matter what color that child is, you know, you've got to find something that's going to turn that child on. I think culture becomes a real part of it. I don't have to do so much.

when -- when I teach a white child, I look at them as an individual. I try to find things that are going to enhance their self-concept, that's going to spark them up to learn. But with Indian children, I've got to find something from the culture and it's not always there. You know, our resources are lacking --

MR. SWISHER: [Interposing] Does a child from a dominant culture have access to more of what is placed in your curriculum?

MS. SPENCER: Yes, it's all right there. Yes, I just have to pull it. But with Indian kids, it's not there, you know, I've got to go out and find it and sometimes the resources aren't there or they cost too much money.

MR. SWISHER: Thank you, that's all I have.

CHAIRPERSON ORME: As I follow the discussion, everyone agrees that the more culturally sensitive teachers are to students, the better off it will be. But I think with some of the things involved some of the people were against it, cultural exchanges, and other people are for it. I think the question comes to the cost versus the benefits.

What are the costs of running this type of program and what do you sacrifice --

MS. SPENCER: [Interposing] Yes, in time.

CHAIRPERSON ORME: [Continuing] -- to put it in? And I wonder if you have any feel for those kinds of issues, what would be the cost that would be involved and what would have to be sacrificed in some other place?

MS. SPENCER: I think that's the thing that we're dealing with now. As we present to the Lewiston School District, we're going to have to talk to them about time, how do we work it into a system when the system has so many things to do, as it is, that they have prioritized. Those are things that we're going to deal with. I think it's important. I think that what we try to do in Indian education -- what I try to do in the Lewiston School District is do a lot of incorporating into what's already existing. And I don't want to pull kids out of class, I don't want to pull teachers away and have them teach something -- take some time to teach something else that we can't incorporate into what's already being taught. I think our school day is real busy.

CHAIRPERSON ORME: So, if there was some type of plan or basic method that you could teach this type of thing in conjunction with your math and science and so forth --

MS. SPENCER: [Interposing] Yes. I think when you're doing word problems, in math, even if you could say "John Yellow Robe shot two deer yesterday on the Nez Perce Reservation and he took it up someplace and it weighed out so many pounds, and he had to share it with three of his grandfathers", which is cuturally relevant, "how many pounds did each grandfather get?" To me, that's the real -- that says something about a culture. So, you're teaching pounds and you're teaching multiplication or division or whatever, but the fact that you have a name in there, that's a little bit different, that children can learn to respect. And that Indian child sitting there may feel pretty good about -- just little things like that could make a difference.

CHAIRPERSON ORME: And the benefits go across the entire classroom?

MS. SPENCER: Oh, yes.

MS. WATTERS: I don't want to put

you on the spot, but what about that little incident about the feather, will you tell us about that?

MS. SPENCER: Oh.

When I was in Oklahoma, my son had colored -- well, there was a series of things that he had to pick out that started with L -- no, started with F. Anyway, he circled this thing that looked like it was supposed to be a leaf and he circled it and the teacher marked it wrong. And she said, "Well, that's a leaf." And he said, well, he thought it was a feather.

Yes, that was real -- because, see, he's an Indian dancer. So, that was real culturally relevant to him. But the teacher put a big, red mark on it. If she'd known, but she had no idea. Things like that.

And then one time my son colored a banana purple and the teacher marked it wrong and said "There's no such thing as a purple banana." And I remember this guy from Hawaii said, "There is." And he said, "You go back and tell your teacher there is a purple banana." So, it's not just cultural things either that can damage a kid's self-concept. But he came home and -- and he's

always remembered that, that there is a purple banana.

CHAIRPERSON ORME: Any further comments or questions?

Thank you very much for sharing your thoughts with us.

We're at the point now in our meeting where we'll hear from some of the academic community. And we have Isabel Bond, Department of Education, University of Idaho; Theresa Jensen, Interface Consultants, Portland, Oregon; and Dr. Allan Marshal, History Department, Lewis and Clark State College, Lewiston.

If those people will come forward, we'll have those presentations made in the order I've indicated and then we'll proceed with our question and answer period.

MS. BOND: I'm Isabel Bond and I work at the University of Idaho in the College of Education and I direct the federally funded program called Upward Bound. Upward Bound is funded under the Department of Education through the University of Idaho to serve high school age students who need some additional help to complete their high school but who have the potential to complete and

go on to college if they have some additional assistance while they're in high school.

Our primary effort is a summer residential program at the University where we assume a great deal of responsibility for our students in regard to their entire living environment. We provide them with instruction in all of the basic skills as well as additional instruction in cultural, recreational and humanities. And we also are concerned and responsible for their supervision in the evenings and at nighttime. And we usually accommodate about 64 students during that time.

Our students are identified as being students from a number of high schools that are identified target high schools. Ninety percent of our students come from low income families and about 80 percent are students that have basic skill difficulites, while some of our other students may be reasonably strong in the basic skills but need the cultural exposure and the collegiate environment to pursue education and continue to a post-secondary program.

Our operation on campus is six weeks in duration, but we are involved with our students over the entire academic year providing some

follow-up services during the academic year to our students that have been in the summer session while they are in high school, giving them both encouragement, tutoring, counseling and advisement in regard to their high school progress. And we also try to give them some additional exposure to post-secondary kinds of programs that they might be interested in as well as refresher work in regard to review of academic skills.

We do financial aid and placement for post-secondary education also with those students that have been with us who are anticipating entering post-secondary programs.

Typically, our students range in age from 14 to 19. They may work with us in the program until they graduate from high school unless they chose to leave the program or unless they drop out of high school.

We are usually 60 percent Indian and the balance of our students are white, Mexican or black students.

We work with 10 high schools that are within a 150 mile radius of the University of Idaho. And usually the breakdown is pretty well distributed

between boys and girls. Most of our students come from the reservation, both white and Indian students coming from schools serving the reservations.

Over the past five years our student population would look pretty much like this: Of those students that drop out of high school after we initiate our work with them, 92 percent of those are from single parent families, and only 15 percent of those that do drop out come from families where someone is employed. And only two-tenths of one percent are from families where someone has pursued and received a post-secondary degree.

In this past period while we have been working with this particular group of students in the last five years, we have only had six students who have chosen to leave the program and five of those gave us the explanation for leaving the program as family or personal reasons and the other exited from the program for work experience. We have had other students leave the program, but it has been because of violations of program policy or disciplinary problems.

Through Upward Bound and the residential

program, we try and provide our students with basic academic instruction, career information or exposure, personal counseling as well as academic counseling, and services for re-entry of school should they be out of school. We reward them for their participation in school with a stipend based on the time they spend in school. Should a student be absent from school, it is viewed as time that he did not complete the tasks necessary to earn a -- to earn his full stipend.

We work, as I mentioned, primarily on the two reservations. We serve the Kamiah-Kooskia schools, the Lapwai-Lewiston schools, Worley, Plummer, Post Falls, and the Kellogg-Wallace area. Most of our white students come from the Kellogg-Wallace area.

We find that our drop-out rate, that is, those students who drop out of high school while we are working with them, that is, from the time we pick them up and do drop out, that twice as many of our white students do drop out of school as our Indian students and actually not re-enter at least to the best of our knowledge.

Typically, a student in our program during

the academic year would be in his own high school attending his regular classes, would be receiving some advisement and counseling from us as well as -- we would provide tutorial services for that student, assuming that he was receptive. If he were willing to come and receive tutorial help, we would provide that for him. And we will be actively tutoring in four of the schools that we are working with as well as providing biweekly services in the rest of the schools.

During the summer session when we are involved with our students, our students are required to take four classes in the morning, which consists of English skills, math skills and science skills, English being a multi-block of writing skills and reading skills. They are required to take six classes a day, study one hour a night at a study table, and in some cases may have options for additional course work in the evening if they choose to, both academic and recreational or cultural.

Approximately 75 percent of the students that we work with do go on to post-secondary programs; that would include vocational programs

as well as some two and four-year educational programs. Most of them continue their education either in the State of Idaho or at Haskell Junior College.

I believe there are some circumstances within the conditions that our students are growing up and participating in the school that lend themselves to an increasing potential for them to drop out of school. We know that, statistically, students who come from unemployed families are more apt to drop out of school than if their parents are employed. And we know that children from single-parent families have a higher incidence of drop outs than from a two-parent family. And the data that we have substantiates those similar figures.

And there is a direct correlation between the amount of education of a parent and the education that a student will obtain, and the population we work with documents that also.

I believe that we all have role models. And for some of us, those role models may be a combination of people or maybe a combination of characteristics. It is my thought that the problem arises when the role model is modeling a style that

is not acceptable by society or our institutions. And I believe that for many of our students the role model may be a person who is not employed and not involved in a rigorous daily schedule, and, as a result of that, it may influence the student and the student may not himself then develop a rigorous daily schedule. And if he is associating with a number of people who do not have to meet a fixed time line, then it must be much more difficult for him to maintain a strict kind of schedule for himself. And I think that that often can lead to a student being absent from school or dropping out of school entirely.

I believe that the 90 percent attendance that the state has imposed, I believe that in fact that will increase the drop-out rate as opposed to discouraging students from dropping out.

The students have some pretty obvious reasons, I believe, why they are not in attendance at school. And because the rule itself, the 90 percent rule, does not have any bearing on the reasoning as to why the student is not in school, it does not change those factors. Then the student will continue to be in school until such time that

the school tells them they cannot continue. And I work with some schools that in fact drop students once they have reached the 90 -- reached the maximum days they may miss without telling them what their options are. And by the time the student learns that they have any option in regard to going to a school board, they have then been out of school maybe an additional week or two weeks. So, I really feel that this attendance requirement has a negative impact on those students that are potential drop-out students.

I believe that teaching is the hardest, most demanding job a person can have. And I also believe that it is probably the most important job that a person can have. And I believe we show very little respect for that job. If a student has a dental appointment, it's probably going to be at 9 o'clock. If he has a doctor's appointment, it will be at 10 o'clock and he'll have to wait till noon to see the doctor. If a lawyer wants to see the student, it will be at 2:30. And should a student have to go to court because he's been truant, no doubt the court call itself will make him truant

again with his school. Most of our agencies do not give school the first priority. And I think it's difficult for children then to establish school as being the number one priority in their lives. I know at the early inception of our own program, we were guilty of that. There were occasions when we would see students during school, which took them out of the classroom, when we would have activities that were during school hours that took students out of the classroom. Well, we stopped that a long time ago when we recognized that, in fact, we were interfering with their education instead of supporting it. I believe there needs to be a lot more coordination in our communities between our parents and our agencies, our law enforcement agencies, our welfare agencies, and our schools that would help students to recognize that the first place they need to be is in school and then, second, they could attend to some of these other needs that they have.

I had a student this summer that had apparently been in trouble with the law prior to his involvement in our program, and the

policeman that was sent was sent to see him at 10 o'clock in the morning and he was most indignant that I was reluctant to release the student during a class time. I think that all of these people within our community need to develop more sensitivity to the needs of the school system and the needs of the student in relationship to the school.

I saw a sample budget for a federally funded program from the Department of Education and in that sample budget they suggested that a teacher's salary might be $800 a month. And I think that in itself demonstrates a lack of respect for the profession of teaching. I think the encouraging things that we have seen as a result of the work that we have done with students and parents and schools over at least 10 years is that the students that we are working with are more capable, more responsible than ever before, the parents are more concerned and interested than ever before, and the schools are searching harder than ever for alternative opportunities for the students they serve. I think the hope for our students is that there is a mass of people concerned and interested in their education, and when that

happens, there's a real opportunity to make some changes that can in fact improve the potential for our students in education.

CHAIRPERSON ORME: Theresa Jensen?

MS. JENSEN: Yes, thank you.

I'm Theresa Jensen and I work for an organization called Interface Center for Equity. That program is the component program of Interface Consultants, which is a private consulting firm that presently has about three major federal grants. The grant that I work under, technically, is the Race Desegregation Assistance Center for the Northwest. So, we provide services to Oregon, Washington and Idaho. And since there are no school districts in the northwest under court or administrative order to desegregate, we are able, in this area, to give race desegregation a very broad interpretation.

Essentially, our mandate is to help school districts insure that all kids get what they need in school, that everyone gets the equal educational opportunity that they're entitled to under the law.

Our funding is under Title IV of the 1964 Civil Rights Act, and the type of services we provide are technical assistance and training.

The basic areas that we work in are multi-cultural curriculum, helping districts to plan and integrate multi-cultural curricula into their district, conflict resolution and mediation, any sort of human relations skills, and one more, parent and community involvement in education.

What I'd like to focus on today is the work that we've done with the Piute community in the Burns School District in Eastern Oregon, and the Lewiston District. We also recently have gotten some requests from the Blackfoot District and I'll briefly talk about that, too.

Both in Lewiston and Burns, Oregon the major complaint was a high drop-out rate of Indian students. And I'd like to begin first with Lewiston and then talk about Burns and talk about some of the causes which were identified as contributing to the high drop-out rate.

The lack of cultural sensitivity on the part of teachers and other staff. For example, teachers convey that it's not okay to be Indian. Teachers and other staff fail to correct prejudicial attitudes expressed by Anglo students. General feelings expressed are that Indian students must

drop their culture in order to succeed, and, in general, cultural diversity is discouraged rather than encouraged. One example that was told to me was that a young Anglo boy was talking about his dog in the classroom and another Anglo boy said, "Don't let an Indian come near your dog, he'll steal it." The teacher did nothing to address that stereotype addressed by the boys. Another example is that Anglo students sometimes refer to female Indian students as "squaw" and "Pocahontas", and again often nothing is done by the staff.

Another cause identified was the lack of cultural identity and pride on the part of the Native American students. An example here, last year when one of the Nez Perce students was performing a traditional dance in native costume in a school-related event, he was ridiculed by other students. Many of these students were the same Nez Perce boys who had danced with this child as recently, I believe, as the year before and now were teasing him and failing to participate in the cultural dance.

The lack of culturally appropriate information in the school curriculum. A young Nez Perce girl

is taught in school that Columbus discovered America. She comes home and is very upset and talks to her mother and is asking her mother, "Who do I believe?", because her mother has taught her that her people were here, that it's not true that Columbus discovered America. And she obviously is really having a hard time deciding who do I believe now, my teacher or my mother.

Although the Lewiston School District is only three miles from the Nez Perce Reservation, the students in that district are taught nothing about treaty rights, the relationship of the tribes to the U.S. Government, or any tribal history. I was told this morning, along these same lines, that in the Lapwai District a history book is still being used, the chapter that addresses Native Americans is entitled "Indians of the Past." And the entire section would give no indication that there are any Indians present here today. That section in the history book said very outright that all of us are immigrants and, again, didn't recognize the Native Americans who were here before the Europeans.

In Burns on the Piute Reservation, these are

some of the factors identified as contributing to the high drop-out rate there. Piute parents are frustrated with being unable to help their kids with their homework, and usually this occurs on about the junior high level. Before that time the Piute parents feel quite comfortable with helping their kids with the homework, but it's at that level when they themselves often haven't had the education to help their students with the math, with the science, and other areas.

Not enough one-on-one interactions between teacher and student. Disparate discipline. This is an example actually told to me from -- and I know I'm jumping again, that happened apparently in the Lapwai District. A woman was telling me that her child, an Indian student, was staring out of the window and had listened and had understood what the teacher was teaching at that time. And the teacher was repeating it. The student stares out the window and the teacher jumped on the student and disciplined him, charging him with not knowing anything and daydreaming. And, apparently, the student was given an F for that day in class.

Also in the area of disparate discipline, I

was told of a number of incidents in Burns of Indian students who got into fights with Anglo students and it was always or unbearably the Indian student who was disciplined. In fact, one Piute student, whom I talked to and was asking about the drop-out rate and how he felt about being in school, he's a high schooler, he said, "We don't drop out, we're kicked out." And then he related to me some incidents about disparate discipline.

A number of incidents of discrimination also were related. One example would be an Indian student raises his or her hand, the teacher walks right past the student and answers the question of an Anglo student behind the Indian student and totally ignores the Indian student.

An Indian student goes up to the math teacher to ask for help saying "I don't understand this problem." The teacher says, "I know you understand, you know all of this very well. I'm not going to waste my time on you." And gave no help to the Indian student. This incident was from Lapwai.

Not enough one-on-one interactions between teacher and student. A teacher and a Piute student don't get along, so the teacher gives the student

an F. In this case, grades are being used when there's a conflict between teacher and student.

There are a number of charges of counselors, teachers and even a principal in the Burns District telling students to just drop out and get their G.E.D. Usually this was when the students would express some talk about any sort of problem they were having in the district, and the teachers, rather than encouraging them and helping them to address the problem, would actually encourage them to drop out.

Harassment from Anglo students, the type of thing where an Indian student is walking down the hall and other students give war whoops at that student, calling Indian students dumb Indians. A lot of that I've heard throughout the districts I've worked in.

A high absentee and truancy rate. Often Piute parents see their kids leave for school on the school bus and when the kids get to school they lock themselves in the school bathroom. In some cases parents were not notified of absences until the actual decision to suspend. And a lot of that problem -- well, part of that problem at

least was due to poor communication, obviously, between the district and the parents and the fact that many parents did not have phones and weren't able to be reached immediately.

Many of the students in Burns felt that their parents didn't care and complained that Piute parents did not attend sports and music events that their kids were involved in.

In general, the parents on the Piute Reservation did not know what to do when their children came home to them and talked about complaints and problems they were having. There was a real powerlessness and sense of hopelessness among them. Very little parent involvement on the JOM Parent Committee, and very poor communication between the school district and the community or the tribe. And there were no Native American, Piute or other tribe, teachers or teacher aids in any of the Burns schools.

As Jan Spencer mentioned -- I sat down with Jan and a number of parents who are serving on the parent committees and we outlined a series of six in-service trainings that are designed to last about two hours each and were hoping to implement these on their early release days once

a month and possibly combining several in an all day Saturday session. The series of six includes an introduction to culture, talking about what is culture, why is it important, is it possible to drop one's culture, what are the effects of denying culture, and essentially identifying culture as an integral part of the educational process. Secondly, a focus on Indian culture, specifically looking at the Nez Perce culture, history of Indian education as it existed two to five hundred years ago, the impact of the U.S. Government on Indian education and where we are today. Then we wanted to have a panel of Indian parents and professionals, some of whom have gone through the Lewiston School District themselves, who will talk about their own experiences getting through the district or not getting through, and experiences their kids are having today as well as Indian professionals. And this panel, as well as sharing their own experiences, would make themselves available to teachers to be actual resources in the classrooms, to come in and present cultural awareness sessions or whatever and also in that way to serve as positive role models for the Indian kids in the classes.

Cultural differences in the classroom. And then finally we were going to end with a curriculum fair, having available a number of different multi-cultural curricula.

In Burns, primarily we're focusing on parent involvement and we're working with the -- they have a combined JOM Title IV committee, and we're working with them, training the committee on rights and responsibilities as committee members, how to get more parents involved, issues such as parents as educators in the home, a wide number of topics. The other focus in Burns is on mending some rifts between the tribal community and the educational community and the community at large and bettering the communication there.

We've also recently been asked to do some training of JOM and Title IV Indian committees in Blackfoot and American Falls, and Pocatello also, hopefully, will be involved with that.

I guess I will save the rest for response to questions.

Thank you.

CHAIRPERSON ORME: Thank you.

Dr. Allan Marshal?

DR. MARSHAL: Yes.

I'm Allan Marshal. I'm a Professor of Anthropology in the Social Science Division at the Lewis and Clark State College.

And I've been discovering something that I just keep on rediscovering and that is every time I come to a program like this, that I discover something new each time and I keep learning, which is good. I kind of think of myself more as a student than as somebody who can tell people what they can do or what they ought to do. I try to find out what people are doing.

And so in setting out to do this, I've spent some time learning about or trying to learn about how traditional values and traditional culture are transmitted today among the Nez Perce people. One of the things that I've noticed is kind of a pervasive problem both for the Nez Perce people and for teachers of the Nez Perce people is that the idea that somehow traditional culture is dead or that somehow the traditional culture is going to disappear or that people will stop speaking a language. There are many languages. There are not only spoken languages, but there are also body languages. There are also languages on how

people use space. There are also languages as to how people touch one another.

And what I find as I take a look at Nez Perce life today is that many of these languages persist even in families where Nez Perce is not spoken.

I'm interested in the transmission of this kind of culture or these communications, cultural communications, and I'm interested in the mutual effects of that kind of learning and of that kind of education and the kind of education that goes on in schools, a much more standardized, much less intimate, a much more directed kind, a much more conscious kind of education.

What I have found is nothing that hasn't been expressed here in particular kinds of things that people have brought up in terms of conflicts between families and schools, conflicts between children and schools and the schools' personnel. What I've found is that so many people aren't aware of the fact that they're just miscommunicating with one another.

One of the things that really strikes me, for example, is that when we take a look at drop-out rates, that they seem to be somewhat

higher for Indian children than they do for white children. But when we take a look at what's happening, is that Indian children seem to be not children in the way white children are children. Instead, Indian children seem to take on family responsibility much earlier than white children. Children begin to take responsibility for themselves earlier. Children are expected to take responsibility for their siblings and their cousins, the siblings broadly defined, much earlier, and that these responsibilities come into conflict with their responsibilities and what school systems regard as being their responsibilities. What happens then is that students, Indian students, get caught up in a deep conflict with their parents. They themselves oftentimes realize that education is the way that they're going to become successful, but the kind of schooling that they're receiving somehow does not mesh with the kind of education that they're getting at home, and they're making some very clear choices.

What many Indian children are saying is that "I want to be Indian, I want to be part of my family, I want to be part of my congregation,

and I am going to do those kinds of duties first."

So, what I find is happening then is that with a series of laws -- one law that's being instituted or a regulation that's being instituted is the number of days that children can be absent from school and, indeed, probably this will increase the drop outs, as people tend to polarize, and say, "No, wait a minute, these kinds of family obligations, church obligations, are much more important."

I think as we take a look at that we'll see an increasing blaming of Indian people for being who they are and we'll see that there will be an increase in the Indian educational systems of a kind of denial of this.

I guess what I would argue for, and I think what most Indian parents that I have talked to would argue for, is the recognition that people are Indian, that, indeed, being Indian is something different, that school systems which they are paying for with their taxes, amongst other things, should take cognizance of that, and that instead of being a support system for non-Indian people, let it be a support system for all of the people in

the community, that, in fact, teachers do need to be sensitized to the fact that Indian students do not look at teachers the same way white people look at teachers. The active looking is different, oftentimes misidentified and misapprehended by white teachers as being disrespect, misapprehended as being disinterest, misapprehended as being not understanding, misapprehended as being defiant, and that somehow we have to get students and get teachers to recognize that -- both, to get them to recognize that these are misapprehensions and that there's a miscommunication going on there. And the fact, also, that Indian people are very much alive and with us and that they'll probably be here for a long time.

One of the things that I've tried to do in terms of dealing with this problem is I got involved in developing a pilot project, or working on a pilot project, that was funded by the Northwest Area Foundation. And it was in hopes of -- we hoped to develop a culturally relevant science curriculum. And that seemed to be a very likely area to begin to work in, it's one that oftentimes people find a great deal

of conflict with. Indian children growing up -- Nez Perce Indian children growing up in families learn a great fund of information about the natural world and it seems kind of curious that people who oftentimes are so knowledgeable about the natural world do so poorly in science, in the natural sciences. And this relates to a problem which Jan Spencer alluded to and that is that very oftentimes teachers, because of lack of training, lack of time, lack of funds, many kinds of causes, simply are not able to cast information about natural history, about the natural world, into terms that are relevant to the kinds of knowledge that Indian students have about it. For example, many of the plants which Nez Perce people have traditionally used, and many have continued to use, have no names in English. There are scientific names for them, yes, but no names for them in English. But if one wanted to teach the name taxonomies or the idea of it, why not use those plants and why not place them into context? Why not suggest, perhaps, that the knowledge that Indian people have about those plants has some real relevance to understanding them in terms of ecology? Where do they grow,

how deep do they grow, what's the nature of the soil that they grow in, and so on, all of these things which Indian children who have engaged in root digging know about on a practical level.

So that I think that what is needed is much more time, I guess, expended on training teachers to be culturally sensitive, of involving communities, the elders of communities as well as parents, in saying, "This is what we know, this is how we see things. Take us seriously in this. See that we do have knowledge", in this case about plants, "about soil, about rainfall, and use that in school. Use that so that our children not only learn about the name taxonomies but they also learn about root digging so that our children not only learn that Linnaeus was an admirable person but that their great grandparents were admirable people."

These role models are extremely important, these models that adults, Indian people, today know things and, indeed, in their way of educating needs to be conveyed to the entire community.

And so I think that one of the things I find encouraging in the reports here is that more and

more parental involvement is involved and all I can say is I would like to see more of it and I would like to see these parents and their knowledge taken seriously, that it does have something to contribute to the curriculum not only for Indian students but for non-Indian students as well. Basically, that is the kind of information that a survey of myself and a colleague did -- and Dr. Reese Parker of the Division of Education at the Lewis and Clark State College, ran about a year and a half ago, and that is that parents had a great deal of respect for education, they said they wanted their children to have an education and wanted their children to go to school, they wanted their children to learn the kinds of things that were necessary to be successful. They said, too, though, that they wanted their children to be taught some kind of esteem for who they are. They said that we can't teach our children how to be professionals, but we can teach them how to be Nez Perce. Let us do that. Let us continue with that and let us not be in conflict with the school system, but let's cooperate with them.

That's all I want to say at the moment. I'll

be happy to answer any questions you might have.

COURTPERSON ORME: Mr. Swisher, you may start.

MR. SWISHER: I have no questions for this panel.

COURTPERSON ORME: Anyone have any questions for this panel?

MS. BENSON: No.

COURTPERSON ORME: I guess we haven't any questions.

You did very well. Thank you very much.

We're at the point in our meeting, the tail end, where we have the open forum. I would like to remind everyone that one of the rules and regulations that we operate under is the no defaming, degrading regulation, that is, that we urge the people who are now going to be speaking to us to remember that, to direct their comments toward the general subject, which is discrimination which may cause a drop-out problem, and, if possible, to avoid specific charges against specific individuals by names.

So, I would ask everyone to keep that in mind.

Now, we've had four individuals who have signed up. If you want to come up as a group or individually, I have no preference.

And they're Robert Taylor, Delores Wiley -- is that correct?

MS. WILEY: Yes.

CHAIRPERSON ORME: Carrie McClain.

MS. WILEY: She went home sick.

CHAIRPERSON ORME: All right, Carrie is not with us, she has left. And Veronica Mae Taylor. Is Robert Taylor here?

I have no preference if you come up as a group or individually. Why don't we start with Robert Taylor?

MR. TAYLOR: We'll come up as a group. I'm first on the list.

My name is Robert Taylor. I'm a third-year student at Lewis and Clark State College.

I think you guys hit the nail right on the head when you guys -- when I heard about the meeting, I wanted to be here. I am a high school drop out and I returned back to school. I dropped out of school when I was a sophomore. I felt that -- well, I guess I felt that the teachers -- I knew as much as the teachers did. After I spent a year out of school, I wanted to come back.

You know, there were a lot of different problems that were happening at school that I see still existing.

I'd like to tell you about some of the things that are happening right now and not really go back to what -- the reason why I dropped out of school.

I've got a 15-year-old sister who, when she was 13, she was pregnant and she had a baby from Lapwai High School. And she was -- we had a lot of problems trying to get her back in school. We would get her to the school and we'd get her in there and then she'd come home with a piece of paper saying at times that she was suspended for three days. And I know a lot of other people that -- where the parents are approached for truancy because the student will not go to school. I think it's really counterproductive if their disciplinary actions are that you enforce your student at home and you send them out of the house everyday and you get them to school and then they suspend them for not coming to school. You know, there's a lot of -- we have a student up here at Lewiston High School right now who, about a week and a half ago, had his nose broke

by a non-Indian, and the student who had his nose broke was Indian. And the student that has his nose broke now, he was out of school for awhile. The student that broke it wasn't Indian and he never got suspended or anything, nothing ever happened to him. The boy might have to go to surgery for his nose (Indicating), yet his parent is going to be footing the bill on everything and going to be taking care of a lot of these things.

I feel that -- when I was going to school, my hair was shorter and I was letting it grow. And we went through a lot of different things at school. There was a bunch of us that wouldn't stand for the pledge of allegiance because we just felt that we didn't have to stand.

Last year at commencement for Lapwai High School, before commencement, we had a banguet for all Indian students graduating from the high school. They were all awarded eagle feathers. They were discouraged to wear these eagle feathers in the commencement line up on the stage. There were a lot of them that brought their feathers, they were holding them in their hands, but they were -- but some of the people at the school told

them you shouldn't wear them or anything and a lot of them wore them anyway. By the time I graduated, I had grades and I carried my feathers because I felt that I was proud that I am Indian and I was raised the way that I had been raised.

There's a lot of different -- you know, people don't consider everyone as being individualized. My sister, during her pregnancy -- my sister has a blood disorder. There were three other girls going to school at the same time who were pregnant. They categorized each of these people as all being pregnant going to school, but they didn't look to see, or they didn't find out, if there were different circumstances for the things. My sister still has a lot of problems. We've gotten her back in school; she's a freshman now. And we've been getting her to school everyday, but she's been getting to school late every morning. She gets up, she takes care of the baby a little bit, and then she gets ready and she goes to school. She's been making it to school. We know that it's past the nine days. We had a problem where one of the people in the school had told her on her

eighth day, "Well, you've got one more day and if you're absent one more day, you might as well not come back." And I felt that she was to go whether she missed nine, ten, twenty-five or whatever days she wanted because she was at least making the effort to go to school.

And my sister has found a friend at school. It's very surprising because my sister is kind of a sheltered person. And this friend is the Home Ec teacher at the school.

I thought you were going to tell me something.

But the Home Ec teacher is a white lady. I couldn't agree with her when I was going to school, but she has gone all out for my sister. She has gotten my sister to come to school. I could never see my sister go in the kitchen and cook anything, but last night I saw my sister bake a pie for Home Ec for her homework. And a couple of weeks ago she did croissants, and I could never believe she could even wash dishes.

And I just wanted to make some points across where if there's someone who, instead of talking down to you at school, if someone talks to you as a person, treats you as a person, it makes you want to go to school, it makes you want to get up

and make the effort to get to school.

Before I quit school, I was going to school because my mom told me to go to school. And after I went back, I was going to school because I wanted to go to school, I wanted to do the things. That's the reason why I'm in college, I'm not working for anyone, I'm doing things for myself.

I'd like to see our Indian students to -- I just returned from the National Indian Education Association Conference in Spokane and I've met a lot of people up there that encouraged me. I'd like to see our Indian students at all of the regional and state schools to see these Native Americans that have gone far. I've met an assistant dean to Harvard who was a Native American. I've met recruiting officers from Stanford, Cornell, Yale, U.C.L.A. You know, it's very encouraging where -- you don't think that -- you're always growing up and you're thinking the only job you can get is around here because you've never gone out of the region and then when you go out and you see someone who's done something with themselves, it makes you want to go out to do the same darn thing.

I'm finished.

MS. WILLY: I'm going to have to --

CHAIRPERSON ORME: (Interposing) Would you identify yourself?

MS. WILEY: I'm Delores Wiley.

My biggest complaint is about the school system here at Lewiston where I have been having quite a bit of problems with -- between my sons and teachers, mostly teachers. I -- my oldest son, about three years ago, started having problems when he got out of elementary into the junior high level. He was in and out of court and back and forth. The principal never ever gave me a call or anything for conferences, I always had to call the principal for conferences to find out what the problem was. We'd never get to the bottom of the problem, whatever the problem would be, and it would just be my son and whoever the teacher was or whoever the party was that he was having a problem with.

Now, I'm going through this problem with my youngest. Now, he's been in eighth grade two years; would be three this year, but they upped him into the ninth grade. And now that he's in

the ninth grade, he's not doing it because he's already two years in the eighth grade and hasn't done any of his eighth grade work. He started having problems in the eighth grade with one of his teachers and he dropped out of school, he quit. We went to court and had all kinds of conferences at the school, finally went to court, and he spent -- I don't know, he took the choice of spending the rest of his school days in jail rather than go back to school.

MR. TAYLOR: I think I can talk a little bit for Delores because I know Delores' family.

The son still sits at home because he started school this year. He'd gone to school and he has a companion who is non-Indian and he goes to school and his non-Indian friend stays in school even though he misses the same days as he does, but he gets suspended. He goes to court for truancy and he takes the choice to stay in jail because he doesn't want to go back to the school district. He doesn't want to -- there are a lot of different problems that he faces with his peers, someone says come along, so you go along. You know, there's -- we need some

type of counseling that is going to sit down and get him motivated in some way where he wants to go back to school, not necessarily in the cultural way but in a way where -- someone's got to sit down and find out what his interests are. Whether it's math, whether it's English, or whether it's being Indian, someone's got to find out what it is so they can get him to go to school.

MS. BENSON: Maybe I should stop you.

You say they're out of school, but charged with truancy and put in jail?

MR. TAYLOR: Yes.

MS. BENSON: What is that called? What do they put them in jail for?

MS. WILEY: Truancy. After so many times, they go to court. You know, you're a truant for -- I don't know, like they have three days suspension and five days suspension.

MS. BENSON: Yes.

MS. WILEY: Well, if you take three days -- if they give you three days suspension, that can go all year long. But if you get three to five days suspension, then you're sent to court,

they send you to court.

So, every time my son gets suspended, he gets five days suspended. Well, not only my son, there's other Indian children, you know, but I'm just using my son right now.

MS. BENSON: All right.

MS. WILEY: On the other hand, my son has a white companion. He goes to school Monday morning and gives his teacher, or whoever, guff, he's suspended for three days, comes back Thursday. He goes in Thursday and he gives them guff again. Come back Monday. And it's three days, three days, three days, and this happened all during the last year of school. And my son got three five day suspensions and went to court and -- well, the first time he took his jail time. He said he'd rather just sit in jail. Well, last year they told him -- after the third time, they told him that he'd have to stay out of school until he went before the school board for expulsion. By the time he got to the school board for expulsion, it was already about two weeks left of school, so he had about two months there where he just sat at home. So, this year he goes back and he finds out they shoved him

to the ninth grade, and he hasn't had his eighth grade.

So, I don't know if that's their way of getting rid of him. He'll be 16 in a few months.

MS. BENSON: Do you know of any instances where anyone has taken it to court? I don't mean truancy court, but --

MS. WILEY: [Interposing] No, I've tried to see who I could talk to. You know, I have never really --

MR. SWISHER: (Interposing) Is this a lay magistrate, Mrs. Wiley, or a lawyer magistrate or -- without naming names. We don't want things like that in the record.

But in Lewiston, are 15-year-olds still being put in jail for --

MS. WILEY: [Interposing] Yes.

MR. SWISHER: (Continuing) -- truancy?

MS. WILEY: Yes. Yes, they go right down through juvenile court.

MR. SWISHER: Most of those so-called, whatever those penalties were, the legislature did away with putting people in jail when they've done no harm to any other person or they haven't destroyed property, you know, crimes

not against persons, for the most part have been decriminalized for victimless crimes.

MS. BENSON: This is what I thought.

CHAIRPERSON ORME: Victimless crimes.

MS. BENSON: Wasn't that for the whole state?

MR. SWISHER: Well, most of the victimless crimes were decriminalized in terms of jail sentences.

You're telling me that this fall your son --

MS. WILEY: (Interposing) Well, this fall he went to school and he got his first five days suspension here about a month ago. And he just gave up. He said, "Why should I go back?" Because he was sick the two weeks before and had to miss five days, so he got a five-day suspension. What was his reason for going back, he's not going to get his credits.

MR. SWISHER: When did he go to jail for truancy, that's what I want to know.

MS. WILEY: Let's see --

MR. SWISHER: (Interposing) Last spring?

MS. WILEY: No, '83, '84 -- in '84.

MR. SWISHER: In the spring of '84.

Have you heard of anybody going to jail here lately for truancy?

MS. WILEY: No, they send them up to the --

MR. SWISHER: (Interposing) They have a juvenile detention that's the same as jail?

MS. WILEY: Yes, but he was in jail down here behind bars right here in Lewiston.

MR. SWISHER: I guess what I'm hearing is that if you don't go to school and they suspend you from school, or won't let you go to school, that's one punishment. And for truancy, you can get locked up so you can't go to school.

MS. WILEY: Yes.

MR. SWISHER: I'll have to think about that for quite awhile.

MS. BENSON: But your son was put in jail recently?

MS. WILEY: Not recently.

COURTPERSON ORME: Do you have anything further?

MS. WILEY: No, that's about it.

COURTPERSON ORME: Would you like to proceed?

MS. TAYLOR: I'm getting amazed. I'm hearing all these things.

There were a number of things that were discussed all day today and I was very much interested in what some of the schools had to say about their curriculum and it made me think about the new state law which is expounding on the language of math and the sciences as far as getting your graduation credits, and I think they're starting for '86.

My question was -- I guess maybe I need to direct it to school superintendents or to the Idaho Education Office on finding out how they plan on implementing these with the budgets that they have to operate on now and the hours that it's going to take to change the school curriculum. That was kind of a concern of mine in order for the students to meet the criteria for graduation. That was one issue and I suppose we could spend a lot of time on all of these issues, but I know

everybody is tired, you've been up there all day, and I'm probably going to be -- why don't I hit on some other areas rather than some of the topics that were already discussed today?

One of them was the public schools. In the State of Idaho, I don't know what the procedure is for going and doing a check on school districts for rezoning, what the policy or the criteria is for school districts to rezone for voting for school board members.

CHAIRPERSON ORME: That's an important issue we have not talked about, about districts including Indians on the school board.

MS. TAYLOR: Right. Well, this was a concern of mine and I didn't hear anybody talk about it today. And I do know that there was an effort last year made in the Lapwai School District to rezone that area. I served on the same as Bernadine there, on the Human Rights Commission for the State of Idaho in the 70's. One of the concerns that Senator Black had at that time was a rezoning of Lapwai, which hasn't been done since then and still, to this day, hasn't been done and the effort that the parents tried to make last year to have it done was not

considered by the school board. And I think that is something that the state is going to have to be dealing with.

At the time that it had been rezoned in 1958, the zone still stands and the population of Lapwai at that time was 400 people. The population of Lapwai at the last census, and I worked in the Census Bureau during that census time, the population of Lapwai now is 1,050, according to the census. So, there is an effort there that I feel needs to be changed in order to get equal representation by the Indian population in that school district. They have one board member --

MR. SWISHER: (Interposing) When was the last census again, I couldn't hear?

MS. TAYLOR: 1958.

MR. SWISHER: '58?

MS. TAYLOR: Yes.

And I think, you know, that is an effort by the people to push for keeping the Indian people off of school boards.

You know, I ran for that position and so did another lady, and I think that the school board that they have now, they tend to rubber..

stamp whatever is being done. And that has been a concern of mine, not only just Lapwai but other schools, too.

CHAIRPERSON ORME: By "rubber stamp" you mean acquiesce, whatever the administration does?

MS. TAYLOR: Right, they know formal education to sit there and give out the curriculum. I've never known them to do that. I've known them to sit there and everything is already in place, it's never really been questioned by anybody. The only questions that I see with that is the federal programs that are in place in Lapwai School District. I've talked to a number of parents and the committee members that serve on the committees now. When Johnson O'Malley came into being and re-existing should have -- the law was passed in 1935, had been implemented into the schools all those years, but never really came to the surface until 1965. At that time Congress started demanding that we have parent committees to oversee the operations of Johnson O'Malley in the school districts.

At that time I became involved with the Yakima Johnson O'Malley in 1965 and through 1969

and then started serving as a Lapwai chairperson for their JOM for six years. At that time we had involvement with the budget, we set the budget, we operated just like any other school board would do, we said this is how many dollars we're going to have. We had a director. You heard her this morning, Margaret Rogers, which she set up the career ladder for the Johnson O'Malley people, which at that time, when I was serving as chairperson, we graduated three people from the teacher aid program into certified teacher positions. And that's another issue here, teachers. I'm just kind of following right through.

Teachers that we have hired --

CHAIRPERSON ORME: (Interposing) There has been some discussion about these Johnson O'Malley funds, not being able to trace them through to the benefit of Indians.

What's been your experience on that?

MS. TAYLOR: We had a superintendent that had to be educated, but he was at the point at one time disagreeing with us and our ideas and was to the point of not going to accept the Johnson O'Malley into the

school district. We said at that time that that was fine with us. We had $120,000 that we used to operate on. I don't know what their budget is now, but it's like probably $30,000 or something like that. But at that time we had the dollars and the school depended on those dollars. They were using the Johnson O'Malley money; not only just Lapwai but all the schools in the United States have been using Johnson O'Malley money for maintenance and operation funds. And that's not what the purpose was when the law -- it was to be spent on Indian students for their health and welfare, is what the law states.

And at that time I signed off on the budget with assumption and approval with the rest of the committee members. If we did not agree with the budget the way it stood, we did not sign the contract. And we controlled the dollars. If there were any changes or any amendments to the budget at that time, the school personnel could not touch it unless we authorized it. It had to go through the chairperson and the committee. And whenever we asked for a report, we got the reports. You know, this is what -- I don't have

the hassel that these people are having now. I said, "Nobody dares refuse me anything." But we've never had -- we've had just that one problem. And we told them -- I said, "We'll get up and walk out and we'll take our $120,000 with us. And we can put it into a tribal program, it doesn't have to be in a public school." You can use that money in a tribal situation. There's no law that says that you have to have it in a public school. And we were willing to do that. I said, "We have a community building up there." We had a resource library at that time we could have used and utilized, we had personnel there. We could have had a study hall and hired our own people under that Johnson O'Malley program. And when he saw that money getting ready to fly out the door, he sat down and changed his mind really fast.

CHAIRPERSON ORME: You learned from the Portland people then?

MS. TAYLOR: No.

I called Portland just awhile ago and told them about some of the problems that I'm hearing here from the Johnson O'Malley people that I'm not aware of because I haven't touched base with

them in awhile. After I got off, I felt it was somebody else's duty to carry on the role. And since then it has changed hands a number of times. And I haven't been up to date. But I was always available for any resource that they wanted to tap me for because I've been involved in education since 1965, and still am today. In fact, I was part of the committee for that N.I.A. up at Spokane, that National Indian Education Program.

Another thing that I wanted to go on was the practice of hiring teachers in the public school system and especially on reservations throughout the state. This not only is just for Idaho or the Nez Perce, it's for all areas that cover reservations where you have a large population of Indian students. You get Indian teachers that want to be hired on the reservations because of their relationship that they can have with the Indian students and to have them -- a lot of the teachers are not hired under public school dollars and school district dollars, they're hired under federal grant money. And I think that's a shame because they wouldn't be hired unless they started out with a federal grant dollar

first and eventually have to prove themselves to get funded under school district money. So, I wanted to make that point.

Mr. Thompson elaborated on the need for students going to boarding school. I'm chairman of Chemawa Indian School at Salem. I represent the Idaho, Nevada tribes on that school board. And I wanted to make a statement here. We know why they leave because he had told you already the criteria to enter the boarding school, but a lot of the students that I talk to when I get down there and mingle with the students, a lot of them wouldn't leave the public school system had they had a little more sympathetic teachers and more understanding teachers to the needs of the Indian students. They tend to shut the door, you know. If a student needed some help in math -- there was this one math teacher that they had in Lapwai, and I know who the kids were talking about, and they told me that they'd go to him for help and he wouldn't help them in math, and yet that's his job, that's what he's paid to do. And a lot of the kids would run into these kinds of blocks, so that's why they ended up in a boarding school. But the kids that we've

had there have done really good. We've had two salutatorians and one valedictorian from the Nez Perce tribe at Chemawa, so you can see the difference there. And where they're attending boarding school with nothing but other Indian students from all over the country -- we have 109 tribes represented at that school, so there's a wide variety of cultural areas, you know, for the kids to sit down and learn about each other, you know, because all of our cultures are not the same just because we're Indian. We speak different languages and we have our own different cultures and our own diets.

I want to mention the Public Law 941.42, as it's been mentioned several times today. I've had a number of workshops in that program and there is a lot of awareness that needs to be made to parents and to school personnel and to students in regards to their rights under that law.

If a child is having a hard learning ability -- disability, there's a reason for it. And a lot of schools tend to check those kids or test the students without having a qualified, certified special education teacher to do that. The people that they test, they will grab somebody that's in

the school system and say, "Test those kids." And they test them, and that isn't right. According to the law, it has to be certified special education personnel to do that. And it's a very unique person that has to do it because those people are very hard to find and I don't know that we have too many in the State of Idaho that are qualified to do the testing. And those kids will have a hearing impairment and those have to be corrected, those can be corrected under the law. They'll have speech problems. They'll have a number of problems, physical problems. They have a lot of different reading problems, language barrier things. I had a girl that was at Chemawa and she came from a background where she lived with her grandmother and her grandmother spoke fluent Nez Perce, not one word of English. And she had to learn the double world, so to speak. And she had problems in Lapwai Public School and ended up at Chemawa and I had her in a special program because I told them that she has to have an awful lot of help because of her learning disability. And that's a learning disability when you can't pick up.

And under the law, you know, the parents have rights. The students have rights under that law and there's not a whole lot of workshops or training given to the school districts or to the parents of a community what that law states. Now, if they sent a student home and that student has a learning disability, that school district is obligated by the law to send a tutor to that student's home to learn. They have to tutor that child at home until he is able to get back into the school. If he's suspended from school for three days or a week or two weeks, they have to provide a tutor, by law, to teach him at home until he gets back to school. And, if not, the parents can sue that school district. So, there's a lot of things, you know, here that hasn't really been expounded on by people because they're not aware of what the law states, and it's to help the people, help the students. You know, they'll kick them out of school because they're having a learning disability or they're a disadvantaged person. You know, they have to have help under the law in order to do that.

I kind of had a statement in here about the State of Montana. Somebody mentioned that today.

In fact, it was mentioned several times today.

Montana -- I took a class at the University of Montana at Missoula. Montana did have a law, it is no longer in existence, but they did have a law that the students that were going into the field of teaching had to have eight hours of credit in Indian history in order to teach in the State of Montana. That was a law that was actually passed by that state. As far as I know, they had wiped that off about eight years ago, but up from the 60's on it had been in effect because they were having problems with teachers on -- the public schools on the reservations in the State of Montana.

And my final little note I have on here on the drop outs and what do we do.

What is the parent's role of the student and a student's role as a student, what are their goals and objectives? What do the parents see, you know, as a parent, what do they see for their children, and how are they doing as far as their responsibilities in carrying out their duties as a parent?

I have the school role down here. Parents tend to blame the school for a lot of things, but

the parents need to be blamed a lot, too, for some of their responsibilities. It's a dual thing.

And lastly, but not leastly, is the community role. The community is the one that sets the pace for the learning of that community and what that community wants. And I think if you had real active school board members, they would go out and search that community and talk to the tribal leaders and say, "What is it we really want on this reservation for our public schools, what can we do?", you know. So, I think it's kind of a combination of everybody's responsibility.

CHAIRPERSON ORME: Thank you.

Well, it's been a long day and we've heard a lot of comments and testimony that will give us something to think about. We appreciate you all coming and this will conclude the meeting forum.

Thank you very much.

(HEARING RECESSED)

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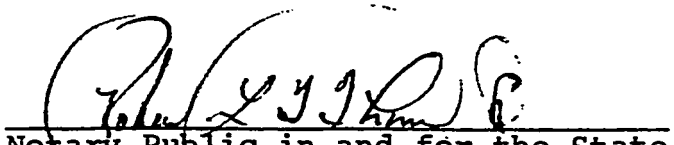
C E R T I F I C A T E

STATE OF WASHINGTON)
) ss.
COUNTY OF KING)

I, ROBERT L.T. THOMAS, SR., the undersigned Court Reporter, do hereby certify:

That the transcript hereto annexed was given before me at the time and place indicated in said transcript, and that the testimony thereupon given was by me stenographically recorded and typewritten under my personal supervision;

I further certify that the foregoing transcript contains, to the best of my knowledge and belief, a full, true and accurate record of all of the testimony and all of the proceedings given and occurring at said time and place.



Notary Public in and for the State of Washington, residing at Renton.