Brown Quarterly - Vol. 1, No. 2 (Winter 1996)

Vol. 1, No. 2 (Winter 2006) is not available in a newsletter format, but you can read the articles on the following pages.

Introduction

The Winter Edition of the Brown Quarterly welcomes you in Navajo. Our front piece features the circle, the symbol of oneness, completeness, spirituality and power for the Native American. Native American culture, history and education. (See Free Stuff! at the end of some articles for educational resources that teachers can obtain at little to no cost.) Dr. George Godfrey, member of the Citizen Band Pottowatomie Tribe and professor at Haskell Indian Nations University, cites the importance of teaching Indigenous history, values and thought as part of American history. He describes the forward looking environmentalist ethic as just one example of why Native American thought must not be lost. This edition of

The Brown Quarterly offers itself as a resource for teachers in this endeavor. Running through our first three articles, we present portraits by E.A. Eubanks in the Edward B. Ayer Collection at the Newberry Library in Chicago, Illinois. Our spring edition will feature Manzanar Historical Site where Japanese Americans and immigrants were interned during World War Two along with parks that interpret Civil Rights history. If you have creative methods of presenting these topics to children we would like to publish your thoughts, techniques and approaches in "Teachers Talk," our forum for teaching innovations and ideas.

You have noticed
that everything an Indian does is in a
circle, and that is because the Power of the World
always works in circles, and everything tries to be round.
In the old days when we were a strong and happy people, all
our power came to us from the sacred hoop of the nation and as long
as the hoop was unbroken, the people flourished. The flowering tree was
the living center of the hoop, and the circle of the four quarters nourished it.
The east gave peace and light, the south gave warmth, the west gave rain, and the
north with its cold and mighty wind gave strength and endurance. This knowledge
came to us from the outer world with our religion. Everything the Power of the World
does is in a circle. The sky is round, and I have heard that the earth is round
like a ball, and so are all the stars. The wind, in its great power, whirls. Birds make
their nests in circles, for theirs is the same religion as ours. The sun comes
forth and goes down again in a circle. The moon does the same and both are round.
Even the seasons form a great circle in their changing, and always come back
again to where they were. The life of a man is a circle from childhood to
childhood, and so it is in everything where power moves. Our tepees
were round like the nests of birds and these were always set in a
circle, the nation's hoop, a nest of many nests, where the Great
Spirit meant for us to hatch our children. --Black Elk
in Black Elk Speaks as told through
John G. Neihardt.

The D'Arcy McNickle Center for American Indian History

Kicking Bear (Sioux)

Chief Black-Coyote (Arapahoe)

Iron Crow (Sioux)

The Newberry Library's D'Arcy McNickle Center for American Indian History was founded in 1972 to improve the quality of what is taught and written about American Indian history through the use of the Newberry's matchless collections in the field. D'Arcy McNickle (a member of the Confederated Salish and Kootenai Tribes and the Center's founding director), initiated this mission and subsequent directors and Center staff members have carried out the mandate vigorously through a wide variety of programs. Center fellowships have brought hundreds of people to the Library to use the collections; conferences have assembled many hundreds more to hear reports on research; and publications have extended our circle of scholarly activity and debate to schools and colleges throughout the United States and beyond.

A National Advisory Council has helped guide the Center since its inception in 1972. Made up of prominent scholars and intellectual leaders from across the country, the Council has a majority Indian membership. Ten council members serve staggered, five-year terms, so that two new members join the group each year as another two complete their terms. At its annual meetings and in regular correspondence with staff, Council members evaluate current projects, suggest future directions and help focus the Center's activities.

The Center from its outset has served not only historians but scholars and teachers in other fields, particularly linguistics, literature and anthropology. Both the Center and its programs draw their energy and their purpose from the Library's two unequaled collections of print and non-print materials on the histories, cultures and literatures of American Indian peoples: the Edward E. Ayer Collection and the Everett D. Graff Collection. The Ayer collection is the largest special collection in the Newberry Library and forms the backbone of the Library's American history collections. As a collection of general Americana, it is one

of the best in the country and, in the words of retired Yale Library curator Archibald Hanna, it remains "perhaps the finest gathering of material on American Indians in the world" (Hanna 1980:v). The Graff collection of Western Americana deals primarily with the exploration and settlement of the trans-Mississippi West in the 19th century. The late Ray Allen Billington, a distinguished expert in the field said that the Graff and Ayer Collections together made the Newberry one of two or three outstanding libraries for the study of the American West.

The Ayer collection alone contains over 1,000,000 manuscript pages, 130,000 volumes, 2000 maps, 500 atlases, 6000 photographs and 3500 drawings and paintings. It is supplemented by some 900 maps and 10,000 volumes in the Graff collection and extensive holdings of microfilmed government documents, scholarly journals and related collections in American history. In addition, the McNickle Center's curriculum library includes some 2800 items--books, catalogs, guides, art work, reports, audio tapes, video cassettes, slide-tape sets and a tribal newspaper collection. These materials constitute a unique resource for teachers and researchers conducting advanced study on virtually any tribe in North America.

McNickle Center programs have improved the teaching and writing of American Indian history and literature through fellowships for individual research, summer institutes and workshops for secondary and post-secondary school teachers, as well as a series of publications designed both to introduce beginning students to the scholarly literature in the field and to make conference papers, curriculum guides and course outlines nationally available. The Center has also initiated the Newberry Library Seminar in American Indian History for National Park Service historians and faculty and graduate students from affiliated universities and tribal colleges.

In addition to supporting the work of individual scholars, the Center has sponsored major independent research projects. These include: the Documentary History of the Iroquois (which produced both a volume published by Syracuse University Press and a massive, fifty-reel microfilm edition of Iroquois treaties); the Chicago Oral History Project; The Atlas of Great Lakes Indian History (published by the University of Oklahoma Press); and the American Indian Family History Project. Each of these projects opened new areas of research and resulted in significant publications. Following in this tradition, the Center has begun work on a Hypermedia Tribal Histories Project that integrates audio, video, graphic and textual materials from both tribal and non-tribal repositories in an interactive format.

The McNickle Center's conferences and workshops have brought together the latest research in American Indian history and literature to both college and high school teachers. The Center is uniquely equipped to bring disparate groups together to address common

concerns relating to teaching and writing about Native Americans. Indians and non-Indians, teachers and research scholars, historians and those from other disciplines have all found the Newberry a stimulating place and have responded enthusiastically to the opportunities for collaboration provided by our programs.

(Craig Howe, Director, D'Arcy McNickle Center)

American Indian Seminar

By Larry Van Horn

During the entire month of June, the National Park Service (NPS) co-sponsored a research seminar, "American Indians during the Reservation Period, 1880-1940" at the Newberry Library in Chicago. The Newberry Library is an independent research institution that was founded in 1887 and is known for its collections that concentrate on American Indian history, Chicago genealogy and community relations, the European Renaissance, and the history of world cartography.

Fourteen professionals participated in the seminar, eight of whom were of Native American descent. The format included regular seminar discussions on required and recommended readings and formal library research on a topic pertinent to the work of each participant.

We discussed how Native Americans became physically dislocated as they were placed on reservations, particularly in the latter part of the nineteenth century. Indian societies suffered not only the loss of land but also cultural losses associated with the disruption of traditional subsistence practices which resulted in changes in kinship and political organization. Indian resistance occurred along with attempts at cultural renewal. Through their books and other writings in national publications on Native American values and cultural diversity principally in the early twentieth century, we were introduced to Indians who resisted or "talked back" to Euro-Americans and the dominant society. We also dealt with the pros and cons of John Collier's reforms as Commissioner of Indian Affairs and his Indian policy during the era of President Franklin Roosevelt's New Deal.

Wounded Knee. Original watercolor by National Park Service artist David Hesker. Photo by Allan Hagood.

Wounded Knee and Cultural Diversity

The Newberry seminar was extremely useful because it provided an effective opportunity to bridge the gap between academic and public history on a number of topics, including park planning and management. Part of the format of the seminar was to have various participants present aspects of past research or projects relevant to the overall theme. I spoke about Wounded Knee, South Dakota. At the Newberry, I conveyed the results of this 1992 study which proposed three alternatives that can be considered if a park or memorial

is established at Wounded Knee by the United States Congress. In the process of this study, cultural diversity surfaced revealing various Lakota groups with differing ideas about whether there should be a park at Wounded Knee and if so, what type.

Wounded Knee as a Seminar Theme

Wounded Knee serves as an example of how the broad themes of the Newberry seminar might be illustrated in two categories: cultural revival and intellectual resistance or "talking back." First, the attempt for cultural revival through the Ghost Dance, which Chief Big Foot and his band of Minneconjou Lakotas practiced, led directly to the Wounded Knee massacre because it was the reason Big Foot's band was being apprehended by the United States Army when the shooting started. Second, the presence of Indian voices talking back as part of American Indian identity earlier in this century continues by way of the serious concerns and protests of the contemporary Wounded Knee residents not wanting any formal park to be established there.

Available Educational Materials

The Study of Alternatives, Wounded Knee, South Dakota, is a federal government document in the public domain. Unfortunately, the printed copies have already been distributed to the public as part of the planning process. But photo-copying is available per individual orders at six cents per page to the National Park Service's Technical Information Center at its Denver Service Center (12795 West Alameda Parkway, Denver, CO 80225-0287, (303) 969-2130). This availability is true of the plans and studies produced by the National Park Service for all of the parks in the National Park System. Many of these have served in the past as educational materials and can do so in the future. Some of the topics discussed include: the protection and preservation of natural and cultural resources; visitor enjoyment of such park resources and their interpretation; park contribution of the education of the American public about this country's natural and cultural heritage.

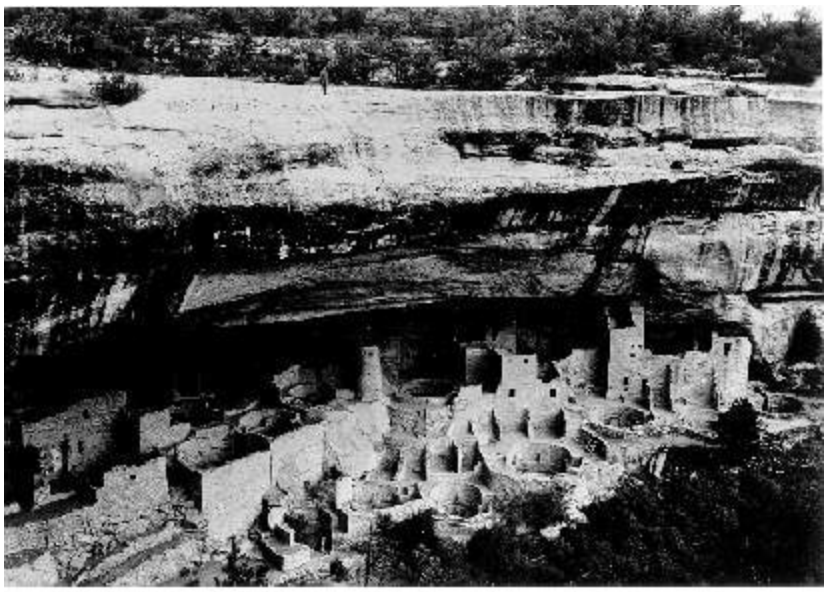
(Photocopies of the Study of Alternatives, Wounded Knee, South Dakota can be obtained at a cost of $.06/page. National Park Service Technical Information Center, Denver Service Center, 12795 West Alameda Parkway, Denver, CO 80225-0287.)

Educational Innovations of Hovenweep and Mesa Verde

By Ramona Huchinson

Sitting high in the canyons and mesas of the American Southwest lie some of the nation's most visually striking and interesting archeological sites. In particular are Mesa Verde National Park and Hovenweep National Monument , two important National Park Service areas which are tucked in the spectacular canyon and mesa geology of the Four Corners. They attract thousands of visitors from around the world each year. In addition, the staffs of these parks are providing students of all ages with a variety of educational opportunities. Programs range from on site tours to state-of-the-art information on the World Wide Web at **http://www.nps.gov**.

The largest and most famous is Mesa Verde National Park near Cortez, Colorado. Mesa Verde was established by the Federal government in 1906 to provide for the protection and scientific study of the early Puebloan farmers who thrived in this area more than 1000 years. The 52,000 acre park protects at least 4000 archeological sites of which 600 include the famous "cliff dwellings." Early cowboy explorers named many of the cliff edge villages with European style names, such as Cliff Palace. The names while romantic, do not capture the real function of the ancestral Puebloan communities.



Cliff Palace at Mesa Verde. To get an idea of scale, find the person in the upper center portion of the photo.

Just west of Mesa Verde sits Hovenweep National Monument. Like its more well known neighbor, Hovenweep protects villages of the early Puebloan culture. Hovenweep is actually six individual areas straddling the Colorado-Utah border. It is noted for the unique concentration of well-made stone towers and buildings. The towers, some of which are nearly four stories high were built in square, round and even "D" shapes. Despite sitting out in the open weather more than seven centuries, they are in excellent shape. Experts in archeology and other sciences speculate on the functions of the towers. Possible uses include astronomical observations, village to village communication, ceremonies or

perhaps defense. We may never know the true answer, but we do know that like the villages at Mesa Verde, they moved on just prior to A.D. 1300.

Mesa Verde and Hovenweep are natural magnets for spring school tours. For example, at Mesa Verde nearly seven groups a day visit the park on many weekdays in the spring and fall. The students are treated to hands on education including an actual climb up a 30-foot ladder into a cliff dwelling. School groups at Hovenweep are offered other opportunities in the unique quiet and solitude for which that park is noted.

The park rangers have long realized that not all students can personally visit the sites. Reasons include driving distance from the various schools, classroom funding restrictions, and even cultural differences. The distance and funding problems are being addressed with alternative education programs, such as printed educators' guides and focus publications. In addition, the parks are now providing educators with extensive materials via the Internet. It is likely that in a short time there will be "real time" video available for students to chat with an archaeologist in a cliff dwelling from their home classroom.

Hush Low (Palouse)

Chief Geronimo (Apache)

She-Comes-Out-First (Sioux)

Available "on line" now are innovative Web sites, one of which was developed through a partnership with Kansas State University. Students in the College of Education at the University are working with the staffs of both Mesa Verde and Hovenweep to produce various computer based and educationally focused programs and materials. Park rangers are now able to proved cost effective and very relevant materials quickly to teachers and students almost anywhere with the stroke of a computer key. Providing innovative ways of informing most students around the world about these sites and archeology is only limited by our imagination and technology.

Unfortunately, some nearby students are unable to visit these archeological sites due to cultural taboos. For example, students from traditional Navajo communities in the area are not able to tour archeological sites of the Ancestral Puebloan peoples. In the past, many of

their people have suffered various sicknesses after visiting sites. As a result, many parents do not allow such educational visits by their children. Unfortunately, this also serves to prevent their children from learning more about the natural resources that are also protected in our National Park sites.

The small staff at Hovenweep decided to try a different focus on field trips to rectify this situation. There is an important need in the area to create mutual understanding between the local Navajo community about the park and the careful use of the whole Four Corners landscapes. A local artist volunteered to teach stewardship of the land through the fine arts. The experimental program, "Drawing Together at Hovenweep" is now completing its first year and has successfully allowed the park's volunteer staff and rangers to focus learning in both the home classroom and finally at portions of Hovenweep without archeological sites. Students are introduced to drawing in and around the classroom over a period of a few weeks. The field trip to the monument is structured so that the students and their parents understand they will be only drawing the rocks, trees, and sky and no one will venture near the sites.

The results of this pilot program are very encouraging. Navajo children are now bringing their parents to the monument on weekends to show them their favorite tree! Once a student paints a tree, they feel attachment to the few other trees remaining on this tender land. One very talented student has even written a sonata for piano that utilized Hovenweep as its focus! The idea to make students appreciate their natural surroundings by "owning the tree through the paintbrush" is working. Hovenweep National Monument is now being loved and enjoyed by a community that felt disenfranchised in the past.

An indication of the educational success is the increasing interest in educational materials and opportunities offered at both Mesa Verde and Hovenweep. Both parks have tremendous resources and potential as outdoor classrooms. They offer all of us, those who are well into the continuing education bracket, with the opportunity to learn about the rich heritage of this country. Through effective education it will also help the parks preserve these sites for perhaps another 700 years.

Canyon de Chelly National Monument

By Tara Travis

If you look at a map of Arizona, you will notice a vast reservation in the four corners area belonging to the Navajo Tribe. In the center of the reservation lies Canyon de Chelly National Monument . The park's establishment in 1931 signifies a shift in American Indian-U.S. Government relations, producing an unusual relationship within the National Park Service system.

Ruins of Anasazi cliff dwellings. Photo: George H.H. Huey.

Navajo drawings depicting the arrival of the Spanish Conquistadors. Photo: George H.H. Huey.

The early years of the twentieth century saw a continued pattern of assimilation policies towards American Indians. This approach began to dissolve in the decades to follow, with more acceptance by the U.S. Government that American Indians were going to remain a distinct cultural and political entity. It was under this atmosphere that Canyon de Chelly began to be seriously discussed as having National Monument potential. When it became evident that Navajos were voicing concerns for the protection of the ruins along with established archaeologists such as Neil M. Judd, A.V. Kidder, Earl Morris, J.L. Nusbaum, and Clark Wissler, discussion became serious. Correspondence between then National Park Service Director, Stephen T. Mather and Commissioner of Indian Affairs, Charles H. Burke stressed a desire to see the Navajo remain in Canyon de Chelly. When the matter was brought before the Navajo Tribal Council in 1925, the council approved the establishment of the monument, "providing grazing and other rights of the Indians are in no way interfered with . . ." In 1931, Canyon de Chelly became a National Monument whose land is held in tribal trust.

Preserving Native Culture

In order to preserve native culture, the American Indian community is incorporated at the park in both formal and informal ways. First and foremost, the Park Service hopes that the impact on local Navajos has been lessened by their continued occupation of the canyons. Fundamentally, the canyon residents contribute daily to the preservation of their culture. The Navajo people who continue to farm and graze livestock in their traditional family use areas, are stewards of the past, watching over and protecting the abandoned prehistoric

dwellings from harm. Organized into two Resident Associations (representing Canyon del Muerto and Canyon de Chelly "neighborhoods"), the canyon residents have found a means of working together to preserve and improve the canyon resources. Most recently, the Canyon del Muerto Residents' Association has worked with the National Park Service, the Navajo Nation, the Bureau of Indian Affairs and the Natural Resources Conservation Service to explore restoring the canyon's fragile watershed.

The typical visitor to Canyon de Chelly National Monument is surrounded by native culture while experiencing the "traditional" interpretive services provided by the National Park Service (such as front desk assistance, scheduled talks and hikes). During the plant walks, visitors familiarize themselves with the flora of the area, yet they also explore the Navajo uses and meaning of the native plants. At the park's hogan, discussions about this traditional Navajo house include lessons in Navajo etiquette. Visitors learn which direction to turn when entering the eight sided structure and where men and women should sit. Occasionally, geology and rock art hikes are offered where the visitor can glimpse the stylistic expressions of the ancient people as well as view historic scenes from the Navajo's past. All of these activities, conducted by the all Navajo Visitor Services Team provide insight into what it means to be Dine (the Navajo name for themselves). Their perspectives and experience improve the quality of all the interpretive material presented at the park.


Chief Little-Wound (Sioux)


No-Flesh (Sioux)


Chief Red-Cloud (Sioux)

In addition, the park is actively increasing the scientific and cultural information about Canyon de Chelly. Over the last six year a systematic archeological survey has focused on reconstructing the complex occupational history of a portion of the canyon known as Canyon del Muerto. Guided by concepts of landscape archeology, the survey has identified an American Indian settlement continuum stretching from over 2500 years ago with the wanderings of archaic peoples to the present Navajo cultural landscape. The survey is guided by the desire to share information as quickly as possible with park managers and interpreters. Even before the project is completed, archaeologists have written a new

Interpretive Manual that sheds light on the recent discoveries and demonstrates how the project is changing our knowledge of the canyon archeology and geography.

An Educational Resource

Over the last year, Canyon de Chelly National Monument has welcomed over one thousand Native American school children who come to experience the canyon. Most of the children are Navajo and Hopi Indians, many are local with about one-third of the teachers requesting the park provide "Native history." An audiovisual program, "Canyon Voices," is available for viewing in English or Navajo and provides an introduction to the canyon culture. Many school groups visit towards the end of the school year when thoughts of local children turn to playing in the canyon "wash" or beginning a game of "beach" volleyball in the shimmering sands of the canyon floor. The park will soon have available a new brochure that will bring together the story of the Navajo culture in addition to new archeological reconstructions. This brochure, along with a Junior Ranger Activities Sheet is available for free by writing the park. For further information, please contact: Superintendent, Canyon de Chelly National Monument, P.O. Box 588, Chinle, AZ 86503, (505) 988-5500.

FREE STUFF!: For Canyon de Chelly brochure and Junior Ranger Activities Sheet contact Superintendent, Canyon de Chelly National Monument, P.O. Box 588, Chinle, AZ 86503.

Fort Smith: Gateway to Indian Territory

By Juliet Galonska

Think of western history and Arkansas is probably one of the last things that comes to mind . . . until paying a visit to Fort Smith National Historic Site . Located on the Arkansas-Oklahoma border, this unit of the National Park System offers an eighty year history of being a gateway to Indian Territory (land set aside for forcible removed Indians), army expeditions, gold rush travelers and deputy marshals enforcing federal law, among others. More importantly, it offers an opportunity to reflect on the federal government's attempts to enforce its policies over the Indian nations.

Fort Smith derives its name from the military post founded on Christmas Day, 1817, at the confluence of the Arkansas and Poteau rivers. This post was to maintain the peace between the Osage and Cherokee Indians which were fighting a sporadic war that began as the Cherokee moved west to escape the onslaught of white settlers in their ancestral lands. In Osage eyes these Cherokee were invaders, and years of fighting over territory and hunting rights ensued.

It was this movement of eastern Indian tribes to the west, specifically to Indian Territory, that gave Fort Smith its importance. The attempts to enact a peace during the first fort period (1817-1824) were futile, as raiding among the tribes continued until the Osage were removed to Kansas. Congress authorized a second Fort Smith in 1838, due in large part to the Indian Removal Act of 1830. Under that legislation, the Cherokee, Chickasaw Choctaw, Creek, and Seminole were forced to move to Indian Territory, each on their own "Trail of Tears." Arkansas petitioned Congress to reestablish the fort both as an economic initiative and as a buffer between the Indians and citizens. This later concern arose as the tribes divided into factions over the removal issue. The feuding became violent, especially among the Cherokee, and Arkansans feared the spread of bloodshed into their communities. Although this never materialized, the military constructed a second Fort Smith during the 1840s.

This post's function became one of supply, outfitting military expeditions, adventurers, and explorers, as well as other U.S. Army installations in Indian Territory. This important role of Fort Smith continued into the Civil War, but shortly thereafter the usefulness of the post waned. In 1871 it was permanently abandoned.

Lacking a military presence, the government became a force through the judicial system. In 1871 the seat of the U.S. Court for the Western District of Arkansas moved from Van Buren to Fort Smith. A year later the courtroom and jail moved into the former soldiers' barracks on the old military reservation. Today, this building serves as the Visitor Center at the Historic Site.

Until 1896, the jurisdiction of the Western District of Arkansas encompassed all or parts of Indian Territory, an area that became a chaotic refuge for the lawless in the post Civil War years. The reasons for this are complex, but generally the overlapping jurisdictions of the U.S. government and independent Indian nations, and the vast acreage and distances made avoiding justice seem easier to outlaws than in other parts of the country. The federal court in Fort Smith derived its uniqueness from a responsibility to handle cases between Indians and those who were not tribal members. With an increasing population of white settlers in Indian Territory, many of whom were there illegally, this district, unlike other federal courts, handled an extraordinary criminal caseload.

The court became synonymous with the man who sat on the bench, Judge Isaac C. Parker. Appointed by President Ulysses S. Grant in 1875, Parker has been most commonly labeled the "Hanging Judge" for the number of people (160) he sentenced to die on the gallows. Even with the understanding that juries convicted every one of those men and women of rape or murder, and that the mandatory sentence for those crimes under federal law of the time was death, perhaps no better illustration of the misconceptions surrounding Parker exists than his feeling on capital punishment. He once remarked that "I even favor abolition of the death penalty provided there is a certainty of punishment."

Parker's legacy is spelled out in the number of cases the federal court at Fort Smith handled during his tenure. Between 1875 and 1896, 12,031 criminal cases were terminated, with 8,791 convictions, a rate of 73%. The judge realized this work was impossible without the abilities of capable lawmen, commenting that "without these officers, what is the use of this court?" Hundreds of men, including African-Americans and American Indians, served as deputy U.S. marshals in Indian Territory, and at least 100 lost their lives in the line of duty. Their stories remain some of the most colorful in the West.

Today, Fort Smith National Historic Site interprets the government's attempts to administer justice for American Indians and control the nature of westward expansion and settlement

through both the United States Army and the federal court system. Visitors to the site can view the barracks/courthouse/ jail building, including the restored courtroom of Parker's era and the "Hell on the Border" jail cell; a reproduction of the gallows; the foundations of the first Fort Smith; and the Commissary, the oldest building in town with a recently refurbished interior depicting its appearance in the 1850s. The Historic Site has also received funding to begin a major rehabilitation of the barracks/courthouse/jail building and the historic landscape. Living history programs and ranger-led tours of the site are offered throughout the year, especially to school groups. A library of research files, books and audio-visual materials allows special loans for use in the classroom. Plans for the future include development of new "Parks as Classrooms" type of program to correspond with improvements at the site. For more information on the history of Fort Smith or a site visit, contact Fort Smith National Historic Site, P.O. Box 1406, Fort Smith, AR 72902 (501) 783-3961.

Haskell: Its History and Its Future

Dr. Bob Martin

For centuries before European contact, Native American communities were thriving, dynamic, distinct societies woven together by a powerful institutional fabric of language, religion, government, and education. These societal structures helped the tribes maintain a strong sense of history and identity, whose backbone was traditional education which ensured that skills and knowledge would be transmitted from one generation to the next. Pedagogical methods included storytelling and group and experiential learning, all of which were integrated into the daily life of the child and were learner-centered. As a result, many of these societies made substantial achievements in math, science and the humanities. Essential characteristics of this successful education were relevancy, participation and control by Native American peoples.

Since the arrival of the Europeans in 1492, Native American communities have been confronted with education systems that were oppressive and culturally irrelevant. Curriculum failed to reflect Native languages, values, and customs and often presented negative Native images. At various times, schools made a conscious, vigorous effort to extinguish anything Native American including culture, language, religion and dress. Indeed, assimilation was the ultimate goal of the schools. The lack of culturally appropriate curriculum and deliberate efforts to assimilate Native Americans were tantamount to cultural genocide. Not surprisingly, Native students have had difficulty maintaining their cultural values within the dominant society. Tragically, schools were destructive to the identities of Native children (Reyhner, 1988).

Dr. Martin bestowing President's Award at Commencement

Throughout the history of European colonialism and American expansion, Native youth have been subjected to "educational remedies" ranging from assimilation tactics and linguistic genocide to weak, underfunded contemporary programs which treat symptoms rather than problems. Since Native Americans comprise less than 1 per cent of the U.S. population, they have often been overlooked when government allocates funding, develops programs or collects data on minority groups (Skinner, 1991).

Improved education for Native people will enable them to achieve equal political status within American society and will protect them against complete acculturation. Thus, only

with the best possible education will Native Americans be able to maintain their values while coexisting in mainstream society (Native American Congress of Indian Education, 1991).

Reports

Two recent federal government reports --Indian Nations at Risk: an Educational Strategy for Action (1991) and The Final Report of the White House on Indian Education (1992)-- documented the failure of schools to address the needs of Native students and recommended that they provide them with culturally relevant education. The Indian Nations at Risk Task Force Report described the status of education for Native children in the United States based on the testimony of hundreds of Native American parents, school board members, educators and students. It asserted that Native communities were nations at risk because U.S. schools have discouraged the use of indigenous cultures and languages, hence weakening them. Historically, problems associated with the education of Native Americans have been reflected in the highest dropout rates of any racial or ethnic group; low expectations; relegation to low academic tracts; and blatant and subtle racism.

Pocahontas Residence Hall

Nighthawks performing at graduation.

A premise of both of these reports is that the United States has a responsibility to assist tribal governments and Native communities to preserve and protect their cultures. Hence, the reports emphasize the importance of culturally relevant education, the implementation of which should be a priority for all schools serving Native Americans.

In addition, the reports reaffirmed the significant role in Native American education of sovereignty and self-determination which are the basis for American Indian cultural identity. Therefore, Native communities must be involved in the governance of schools so that they can articulate their own educational vision which will point the way toward developing curriculum materials that are culturally relevant (White House Conference on Indian Education, 1992). Haskell Indian Nations University is an important resource for achieving this goal

Haskell

Located on the southern edge of Lawrence, Kansas, Haskell serves all federally recognized tribes. More than 160 tribes from 36 states are represented within the student body. Enrollment in the fall of 1996 is approximately 890 full time equivalency students. The history and advancement of Haskell demonstrate how the goals of educating Native Americans have changed from advocating assimilation to promoting sovereignty and self-determination.

Doug Coffin Sculpture in front of the athletic complex named for his father Tony Coffin, former coach during the 1960s

Founded in 1884 as the United Stated Indian Industrial Training School, Haskell provided agricultural education in grades one through five. Ten years later, the school expanded its academic training beyond the eighth grade. By 1927, the secondary curriculum had been accredited and the school began offering post secondary courses. The high school program was gradually phased out with the last class graduating in 1965. Since then, Haskell has offered only college level programs.

In October 1993, Haskell changed its name from Haskell Indian Junior College to Haskell Indian Nations University after receiving accreditation to offer a bachelor of science degree in elementary teacher education. Haskell is fully accredited by the North Central Association of Colleges and Schools and offers programs in four degrees: associate of arts, associate of sciences, associate of applied sciences and the aforementioned bachelor of science degree in elementary education.

The elementary teacher education program was conceptualized and developed over a period of four years by Haskell faculty and staff with advice and consultation from Native and non-Native educators from colleges, universities, schools and agencies involved in Indian education. The program is based on the fact that education for Natives has not been effective. The elementary teacher education curriculum is an attempt to use the current reports, research, experience and rich wisdom of Native and non-Native educators as a basis for developing an innovative program for preparing Indian teachers to instruct from a uniquely Native perspective.

In addition, several baccalaureate programs are being developed including Native studies, environmental science and engineering, natural resources management, and business. Haskell's vision is to become a center for Native education, research and cultural programs that increase knowledge and support the educational needs of American Indians and Alaska Natives. The baccalaureate programs currently in development will move Haskell in the direction of achieving this vision.

Principles of sovereignty of tribal nations and self-determination provide the foundation of Haskell's programs and substantially contribute to its uniqueness. Haskell provides a truly indigenous approach by strengthening the understanding of Native principles, fostering an appreciation for the rich cultural diversity of Native life and addressing the development of the spiritual, emotional, intellectual and physical aspects common to all people.

Dr. Bob Martin is the President of Haskell Indian Nations University.

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BOOK NOOK

The Rough-Face Girl
By Rafe Martin
Illustrated by David Shannon

In a village by the shores of Lake Ontario lived a rich, powerful, invisible being whom all of the young women wanted to marry. But they had to prove to his sister that they had seen him, and none could get past her all-knowing gaze. Then came the Rough-Face girl, scarred by fire. Could she succeed where her beautiful, cruel sisters had failed?

From Alzonquin Indian folklore comes one of the most haunting, powerful versions of the Cinderella tale ever told.

This book is guaranteed to hold children spellbound. The vocabulary and illustrations make this story come to life as the plot unfolds. This book is Native American lore at its best!

Teachers Talk

"I've come to the frightening conclusion that I am the decisive element in the classroom. It's my personal approach that creates the climate. It's my daily mood that makes the weather. As a teacher, I have a tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated and a child humanized or dehumanized."
---Ginnot

This quote is one of my favorites as it is a reminder of the importance of my role as a teacher in my daily interactions with my students. Native American children are no different from children of any other culture in our classrooms. They have a right, like all students, to be educated in schools that validate their self-worth by reinforcing the value of the culture in their homes.

The following comparison by E.H. Richardson from "Cultural and Historical Perspectives in Counseling American Indians" in Counseling the Culturally Different (1981), shows the cultural differences between Native American and Anglo-American children:

Native American	**Anglo-American**
Elders to be honored	The future lies with youth
Learning through legends	Learning found in books and schools
Sharing-everything belongs to others	Ownership rather than sharing
Immediate and extended family comes first	Think of oneself
	Competitive
Humble/cooperative	Structured-be aware of time
Carefree-unconcerned with time	Expects rules for every contingency
Expects few rules	Shows listening by looking directly in the eye
Avoid looking in the eye	
Dance is for religious expression	Dance is for expression of pleasure
Family centered	Peer centered
Question which culture for identification	No question about cultural identification
Great respect for elders	Elders not in the "real world"; respect for youth
Patience and passive temperaments	Impatience, active
Speak softer to make points	Speak louder to make points

D. Sanders article "Cultural Conflicts: An Important Factor in the Academic Failures of American Indian Students" in Journal of Multicultural Counseling and Development (1987)

examined and found these differing cultural orientations between Native American students and their predominantly Anglo-American teachers:

Native American	Anglo-American
Speak softly, at a slower rate	Speak louder and faster
Avoid speaker or listener	Address listener directly, often by name
Interject less	Interrupt frequently
Use fewer "encouraging signs"	Use verbal encouragement
Auditory messages treated differently-delayed responses	Use immediate response
Nonverbal communication	Verbal skills highly prized
Cooperation	Competition
Group need considered more	Personal goals considered
Present goals considered important	Plan for the future
Encourage sharing	Acquisitiveness
Privacy and non-interference valued	Need to control and affect others
Patience-allowing other to go first	Aggressive and competitive

The above information will hopefully lead us into more culturally sensitive perspectives when dealing with our American Indian students. The curriculum of the school should infuse, whenever possible, local (tribal) stories and accurate Indian history to teach reading, language arts and social studies. As Native American Indian students get older, they need to be introduced to the wider non-Indian world in such a way that does not make their own cultural world seem inferior or superior.

Studies on the learning styles of Native American students present evidence that they approach tasks visually; seem to prefer to learn by careful observation preceding performance, and seem to learn in their natural settings experientially. Research by Philips and Dumont indicates that some Indian children are more apt to participate actively and verbally in group projects and in learning situations where they can participate voluntarily. Cooperative learning fits this mode nicely. Also, these Indian children are less apt to perform on demand when they are individually "put on the spot" by teachers who expect them to answer questions in front of other students.

Education involves the teacher and the student as well as the home community. Students can become empowered only when education becomes a true enterprise involving an equal partnership between educators in the school and the children's families. It is not enough to focus only on a student's classroom experiences; expanding the focus is a critical component of the change from an orientation conformed to an Anglo perspective.

There are no easy answers for implementing changes. It will take dedication, ingenuity and a commitment to experiment for a successful answer.

I chose to share some hopefully insightful information with you regarding Native American learners. There is an excellent Teacher's Activity Guide that goes along with the book 500 Nations: Stories of the Native American Indian Experience (also available from Microsoft, windows compatible). The categories of study of Native Americans it covers are: architecture and housing; arts and crafts; balance; broken promises; ceremony; first encounters; government; leadership; symbolism; trade and technology. These are some topics on which to base your objectives, discussions, activities and extensions. As educators we have a critical job in teaching the future. May we all face each day with the courage and understanding needed to "humanize" students in all situations.

Submitted by:
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