

NORTH AMERICAN NATIVE STUDIES:
THEIR PROGRAMS and CONTRIBUTIONS
Volume 1

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Preface

These papers represent part of the contributions to the symposium "North American Native Studies: Their Programs and Contributions" for the XII International Congress of Americanists. Professor Michael Dorris and I proposed and organized the symposium in March, 1973 for the purpose of assessing the value and contributions of those relatively new programs in their approaches to and perspectives on North American Native cultures as well as in their opening of opportunities for North American Native students. A secondary purpose was to provide information for other groups and institutions interested in establishing such departments and programs to "sensitize" them to the problems involved. The papers presented to the XII International Congress of Americanists will be published in the Proceedings.

The present format of two manuscript pages per UNAP page is dictated by the high cost of duplicating. The papers are arranged in the order in which they were received and future volumes will contain the other symposium papers as they are received. I would like to acknowledge the excellent assistance of Mr. Tony Davis in reproducing and collating these papers.

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Native Studies at the University of Manitoba

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"Symposium: North American Native Studies:
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ABSTRACT

Native Studies at the University of Manitoba

Preface

This paper is a rather informal and highly selective description¹ of attempts to implement a Department of Native Studies at the University of Manitoba. It deals with the problems faced and actions taken at various levels of the university and provincial governmental structures from the formulation of a proposal for a Chair of Native Studies put forward by the students of the Indian, Metis, and Eskimo Student Association to a current proposal now before the Universities Grants Commission of the Government of Manitoba.

The Setting

Canada is a country of 22 million people and has a multi-cultural "ethos" or Great Tradition in contrast to the United States of America which has approximately 220 million people and a "melting-pot" ethos. Approximately 3.5% of Canada's people claim Native Canadian ancestry. There are approximately 250,000 persons classified as "registered" or Treaty Indians, 500,000 Metis (persons of mixed European and Indian ancestry), and 17,000 Eskimo (Canada 1972:206, 212).

The prairie province of Manitoba has approximately 990,000 people in an area of 251,000 square miles. A bit more than 50% of the population resides within the city of Winnipeg. The multi-cultural variety of the province is symbolized in expressive ethnic festivals and in some political districts.

The Province of Manitoba is proud of its multi-cultural heritage and vitality. It recognizes and promotes the maintenance of this vitality in its ethnic and multi-ethnic festivals and the study of its diverse cultural traditions and languages in university departments and programs. However, the cultural heritage of the Native Peoples of Manitoba and Canada in general were not similarly and equally represented in the University context. During 1971, members of the Indian, Metis, Eskimo Student Association began to seek advice on the establishment of a Chair of Native Studies at the University of Manitoba to rectify this situation. This paper is an informal and highly selective account of the attempts to implement first a "Program" and later a "Department" of Native Studies at the University of Manitoba. As of February 3, 1974 our proposal still awaits approval and funding from the Universities Grants Commission of Manitoba.

Manitoba has over 30 self-identified ethnic groups as represented in the "Folklorama" festival held annually in autumn. Among the larger ethnic groups are the English, Scots, and Irish (British - 40%); Ukrainians (12.5%); Canadian Indian and Metis (8%); French Canadian (7%); German (6%); Mennonite and Hutterite (6%); Polish (5%); Icelandic and other Scandinavians (4%); and Jewish (2.5%).²

Manitoba has 5 Native Canadian "ethnic" groups of differing cultural and linguistic heritage.³ The Metis are the largest group with an estimated population of from 40,000 (Canadian Welfare Council Map) to 80,000 (Manitoba Metis Federation 1973: 3). The "Indians" are represented in 4 major groups: the Algonkian speaking Cree (19,000) and Ojibwa or Saulteaux (14,500), the Athapaskan speaking Chipewyan (800), and the Sioux (1500) (Indian Affairs Branch 1970:14-15). The Eskimo population is less than 100 and is located primarily in the northern community of Churchill.

The province has 3 universities as well as 3 community colleges. The University of Manitoba is the largest with 18 faculties teaching 13,377 students, 10 percent of whom are graduate students. In addition to Arts and Science faculties, the University has most of the province's professional and graduate schools including medicine, law, architecture, agriculture, engineering, commerce, social work, education, and others. The University of Winnipeg (2353 students) and Brandon University (1196 students) are primarily involved in undergraduate teaching (Task Force 1973:18).⁵ The enrolments of students of Native ancestry are approximately 65, 20, and 200 respectively in the above mentioned universities. While there is a healthy rivalry between the universities, there is increasing concern over the higher costs per student at Winnipeg and Brandon as well as a non-intellectual, financial concern over "overlap" or course duplication at the various universities.

The multi-cultural or "multi-ethnic" composition of the community is reflected in some specialized departments in the Faculty of Arts at the University of Manitoba and some more general and traditional departments at all three universities. These departments teach not only language and literature, but also "about" the culture and society of the respective "ethnic" groups represented. The more specialized departments include Icelandic, Slavic Studies, and Near Eastern and Judaic Studies. The more traditional departments include Romance Languages (French, Spanish, and Italian), German, English, and Classics. Interestingly, most of these departments are grossly overstaffed but supported by the provincial government and most of the instructors are members of the ethnic groups about whom they teach. It is in this context that the Indian, Metis, and Eskimo Student Association requested attention to their cultural heritage.

The Development of Native Studies at the University of Manitoba

During the 1970-71 academic year, there was a growing awareness at the University of Manitoba that only a very small proportion of students of Native Canadian ancestry were entering post-secondary educational institutions and that even fewer were completing their university studies. On June 15, 1971 the Senate of the University of Manitoba struck an Ad Hoc Committee chaired by Professor S. Standil (and later chaired by Professor B. Sealey) "to consider and recommend to Senate on ways and means that might be employed by the University of Manitoba to facilitate the university education of Native Persons" (Senate 1972: 1). Native students and representatives of the Manitoba Indian Brotherhood (MIB) and the Manitoba Metis Federation (MMF) were represented on this committee, notably Mr. Ovide Mercredi and Mr. Moses Okimow from the Indian, Metis, Eskimo Student Association (IMESA), Ms. Verna Kirkness (MIB), and Mr. J. G. Chartrand (MMF) as well as the heads of various departments or their delegates. The

original investigations of this committee centered upon admissions requirements, available bursaries and scholarships, and obtaining peer counsellors for Native students (Senate 1972: 1).

At this time there was only one course in the university dealing specifically with the Native Peoples of Canada at an undergraduate level and this was a cross-cultural education course taught by Professor Sealey. Anthropology had a meagre 6 course undergraduate program which did not include area courses, History had no specific courses on the history of the Canadian Indian and Metis, and there were no courses in other departments with any degree of attention to persons of Native Canadian ancestry.

During the fall of 1971, Mr. Mercredi and Mr. Okimow approached myself and other staff members about possible models at the university for the establishment of a Chair of Native Studies. I suggested at that time that there existed at the university the Departments of Slavic Studies, Near Eastern and Judaic Studies, and Icelandic which were basically "ethnic studies" departments.

On February 9, 1972 the Indian, Metis, and Eskimo Student Association presented a brief to President Ernest Sirluck, to the Senate Ad Hoc Committee, and subsequently to the Hon. Saul Miller, Minister of Youth and Education for the province on March 14, 1972. The IMESA brief was a "proposal for the establishment of a Chair of Native Studies" at the University of Manitoba. This proposal called for the hiring of one or two professors, "preferably of Native ancestry," to develop and teach basic courses which would be interdisciplinary in nature dealing with the "history, culture, and contemporary problems of native peoples in Canada." (IMESA 1972:1-2). The courses were to be open to all students and a petition circulated by IMESA obtained

1200 names. The rationale for such a program is best stated by the students, themselves.

It is true that most native students in attendance at the university are here to learn a set of skills, knowledge, and understandings which will allow them to enter into the dominant white society as productive and competing members of that society. Though we may be seeking to become teachers, lawyers, social workers, doctors, etc. we seek, in addition to the skills of these vocations, to acquire an insight into all aspects of life. We wish to study our history and our culture, its clashes with the European invaders and subsequent accommodations and changes. This knowledge we seek in order to better understand ourselves, our people and our present predicament. We hope that knowledge gained in this area will allow us to see present problems in a perspective through which we may determine possible solutions (IMESA 1972: 1).

In addition to recommending the establishment of a Chair of Native Studies, IMESA also recommended that an advisory committee of Native persons be struck to suggest long range plans, that the Chair of Native Studies oversee research projects concerning Native peoples, and that the cross-cultural education courses be made available to students in Arts and Sciences (IMESA 1972: 2).

The Senate Ad Hoc Committee considered the proposal during the spring of 1972 and eventually recommended that "while this committee supports the eventual development of a Department of Native Studies" Senate should approve "in principle the establishment of a Chair of Native Studies" in the Faculty of Arts which would monitor an inter-departmental program leading to a "Minor" (18 hours) in Native Studies, develop specific courses in Native Studies, and have an advisory committee which included representatives of Native organizations (Senate 1972: 4). This committee also recommended that a research component be built into the program, be sensitive to the concerns of Native Peoples, and be related to a specific research centre on campus.

During discussion in this committee, the question of whether to recommend a "Department" of Native Studies or simply a Chair of Native Studies to develop a "Program" was debated with consideration given to the fact that none of the committee members seemed to know what we might conceivably get through the many different levels of university committees, faculty councils, the Senate, Board of Governors, or the Universities Grants Commission. We opted for the "Chair" and "Program" which we felt would meet the least resistance within the university and with the provincial government--and there was resistance.

Ten days prior to the submission of the Senate Ad Hoc Committee report (June 30, 1972), this committee struck a Curriculum Sub-Committee consisting of Professor D. B. Sealey, Ms. Verna Kirkness, Mr. Moses Okimow, and myself as chairman. Working under a July 5th deadline, I met with two of the committee members individually (the other member was unavailable at that time) and we designed a tentative curriculum for an interdisciplinary Major and Minor in Native Studies with 4 new half-courses (semester) to be taught by a person to be hired as Head of the program. The actual proposal was modelled after the Dartmouth College Native American Studies Program in terms of its half-course format (which could be handled by one person) as well as its course titles. The "Introduction to Native Studies" course was to focus upon Native Peoples viewpoints as illustrated by Indian, Metis, and Eskimo authors, journalists, and artists. The second course was "Native Studies: The Contemporary Society" which was to treat such subjects as the reserve, educational, legal, political, and economic systems as well as contemporary communities. The other two half-courses were "Independent Reading and Research" and "Seminar in Native Studies: Selected Topics."

Since the "Program" was designed to be handled by one person and this limited the "core courses" to twelve credit hours

(30 hours are needed for a "Major"), additional courses in anthropology, economics, geography, history, political studies, psychology, sociology, and education were cross-listed for completion of the major and minor in Native Studies. The utilization of guest speakers was also to be an intrinsic part of the program.

The report of the Curriculum Sub-Committee was presented to the Chairman of the Senate Ad Hoc Committee for inclusion in the presentation to the Senate Executive meeting in July. Due to time limitations and the lack of further formal meetings of the Senate Committee, this report was not ratified by the Senate Committee. During the next three months, this report was to be "misplaced" twice.

Several events during the spring of 1972 were to later effect the development of Native Studies at the University of Manitoba. One of these was a meeting of researchers involved in research among Native Peoples in the province. The meeting was stimulated in part by a statement by the Manitoba Indian Brotherhood calling for research sensitive to the needs of Native Peoples as viewed by Native Peoples themselves and in part by a memorandum from the Curator of Northern Ethnology of the Manitoba Museum of Man and Nature seeking to compel researchers to submit all research plans to established Native Organizations. At a meeting on February 21, 1972 Professors C. T. Shay, J. S. Matthiasson, and I met with representatives from the Manitoba Indian Brotherhood, the Manitoba Metis Federation, the Indian and Metis Friendship Centre, one anthropologist from the University of Winnipeg (none of the social/cultural anthropologists from either Winnipeg or Brandon would attend), and Museum personnel to discuss research ethics and feedback of information to communities in the province. Professors Shay, Matthiasson, and I submitted a "Statement on Community Research" which subscribed to the ethical codes of the American Anthropological

Association and the Society for Applied Anthropology as well as calling for feedback of research findings to communities, communities' prior consent and participation in research, and the organization of a research information centre similar to that adopted in British Columbia. Except for a statement of "Correlative Mandates for Research" submitted by the Manitoba Indian Brotherhood calling for "relevant" research, there were no positive steps taken by any of the other groups represented. Subsequently, a Native Peoples' Research Coordinating Committee was formed with a representative of each organization and each university with the exception of Brandon University. The "Statement on Community Research" was adopted as a code of ethics and a means of disseminating information was set up through the Museum of Man and Nature, but the committee soon lapsed due primarily to a lack of response from other researchers and the departure of the committee chairman from the province. While the "Statement on Community Research" was distributed widely both within and outside of the province, the "selective" ignorance of this statement at the University of Winnipeg was to cause further problems.

During April, 1972 the Donner Canadian Foundation wrote to President Sirluck (and presumably other Western Canadian university presidents) soliciting proposals for Native Studies Programs. President Sirluck passed this letter on to the Senate Ad Hoc Committee. (The Donner Canadian Foundation was at that time supporting part of the program of the Trent University Department of Native Studies and had also requested proposals from a research centre at the University of Manitoba.) Some of the discussions in the Senate Committee revolved around the research component of the Donner request and discussions were held between the Chairman of the Senate Committee and the Chairman of the research centre about the possibility of the research centre's taking over the research and training component

of a proposal to the Donner Foundation. As an associate member⁶ of the research centre's Policy Committee, I should have known better than to permit such an involvement without an active attempt to find an alternative. I had previously proposed to the research centre that some extra funds be made available for the training of students of Native ancestry in interdisciplinary research techniques through current research projects and that new projects sensitive to the needs of the province's Native Peoples be developed. This proposal was turned down in favour of supporting the writing of several research reports which had already been supported by the research centre.⁷ In essence, Native students lost out on an opportunity to learn research skills through the very research centre which was to be related to the Native Studies Programme.

During June through mid-August of 1972, I worked with the research centre on a research proposal which was to be combined with the Senate proposal for a Native Studies Program for submission to the Donner Canadian Foundation. My emphasis was that research be sensitive to the needs of Native Peoples as they viewed their needs, the training and financial support of Native students in learning research and analysis skills, and the development of new courses in an interdisciplinary (inter-departmental) major and minor in Native Studies. While I was in the field during late August, the proposal was rewritten and submitted, omitting the proposed curriculum component except for possible cross-listed courses in existing departments and de-emphasizing the training and support of students of Native ancestry. Actually, the final submission looked like a glorification of the research centre's past exploits. The Donner Foundation, to the best of my knowledge, has never responded to that proposal.

During the fall of 1972, the Universities Grants Commission returned the Senate Committee's proposal for a Native

Studies Program to the Faculty of Arts for further clarification with respect to curriculum, asking specifically what new courses were to be developed and would the program include the teaching of Native languages? Evidently, the Curriculum Sub-Committee's report had never been forwarded to the Universities Grants Commission.

In January, 1973 Dean D. J. McCarthy of the Faculty of Arts convened an Ad Hoc Sub-Committee on Native Studies under the chairmanship of Professor F. G. Stambrook of the History Department. The committee included Mr. Edwin Jebb, President of IMESA, and Mr. Ovide Mercredi and Mr. Moses Okimow as well as five members of various Arts departments with research experience in the area of North American Native Peoples. This committee met 5 times between January 16 and March 2, 1973 and had the excellent advice of Professors Walter Currie, Joseph Handley, Arthur Blue, H. C. Wolfart, and Dean D. J. McCarthy. The committee also benefited from discussions with and presentations by Professors Roger Buffalohead and D'Arcy McNickle at the Trent University Forum on Native Studies, February 8-10.

The Arts Ad Hoc Sub-Committee on Native Studies had the specific tasks of preparing "a proposal for a program in Native Studies" and preparing "a response to certain questions posed by the Universities Grants Commission" (Arts 1973: 1). The committee's discussions concerning curriculum, the structure of the "Program" and then the proposed "Department", library resources, and possible enrolments led to a set of recommendations and a lengthy report being presented to various levels of the University's governing bodies and ultimately to the Universities Grants Commission.

The Arts Ad Hoc Sub-Committee on Native Studies endorsed the principle that "In multi-cultural Canada, a study of the Native heritage has validity for all students" (Arts 1973: 1;

Senate 1972: 2). The Committee also observed that within the context of the University of Manitoba and in view of the experience of other Departments and Programs of Native Studies the best organizational mechanism to provide Native Studies would be a "Department", not a "Program".

The Arts Ad Hoc Sub-Committee on Native Studies recommended

That there be established within the Faculty of Arts a Department of Native Studies.

That the Department of Native Studies shall offer the following programs -

1. a Major in Native Studies
2. a Minor in Native Studies
3. a Minor in Native Languages

That there be introduced for the 1973-74 session the course XX:120 The Native Peoples of Canada (6 credit hours). A survey of the political, social and economic situations of the contemporary Indian, Metis, and Eskimo peoples of Canada. No prerequisites (required).

(That further courses be developed and designed by the Department of Native Studies. Some possible course outlines were appended.)

That (certain) ... existing courses (in anthropology, history, sociology, geography, and economics) be placed on the list of courses approved for the Major and Minor programs in Native Studies.

That the Major in Native Studies conform to the following pattern - (30 credit hours of course work of which 18 must be from "core courses").

That a Minor in Native Studies conform to the following pattern - (18 credit hours of which 12 must be from "core courses").

That the Minor in Native Languages, to begin in the 1974-75 session, conform to one of the following patterns - (18 credit hours).

That students be permitted to take both a Major in Native Studies and a Minor in Native Languages.

(That the Ad Hoc Senate Committee give attention to the provision of scholarships and extension type courses; developing new courses in existing faculties, including the professional schools; and the securing of external funding for community involvement programs.)

(Arts 1973:5-8)

The following courses (listed ^{here} by title only) were designed by the committee as "possible" offerings within a Department of Native Studies. The final course development and design were to be done by the new Head of the Department.

- XX:120 The Native Peoples of Canada (6 credit hours)
- XX:090 Introductory Cree (6)
- XX:130 Intermediate Cree (6)
- XX:220 Native Societies and the Political Process (6)
- XX:230 Cree Literature (3)
- XX:231 Cree Creative Writing (3)
- XX:232 The Structure of the Cree Language (3)
- XX:320 Modernization and the Native Peoples (6)
- XX:321 The Native Identity (6)
- XX:322 Methodological Approaches to Native Studies (3)
- XX:329 Independent Research (3)

(Arts 1973: Annex III, 1-2)

The "possible" course outlines, details for the Major and Minors, and library search scrupulously followed the university pattern for the introduction of any new program of studies. Compromises were made within the committee on the wording of course descriptions, whether to have full year or half year courses, etc. in order to minimize any "nit-picking" criticisms which might delay approval for a Department of Native Studies. The committee was also careful to ensure that the new courses did not duplicate already existing courses--a matter of great concern to a "cost-counting" Universities Grants Commission as well as existing departments jealous of their own "intellectual domains."⁸

The report of the Arts Sub-Committee was approved by the Arts Program and Approvals Committee on March 15 and submitted to the Arts Faculty on April 10, 1973. At the Arts Faculty

meeting, there was a great deal of resistance to the establishment of a new department primarily from members of departments which are currently over-staffed and especially fearful of losing students to a new department (and possibly losing staff due to decreased enrolment). The skilful and astute handling of the Arts debate over a "program" versus a "department" by Professor Stambrook was instrumental in the proposal for a Department of Native Studies being approved by that council. The proposal was ultimately approved by Senate on May 15 and by the Board of Governors on June 7, 1973. The report was then submitted to the Universities Grants Commission for approval and funding.

During March 16-18, 1973 IMESA at the University of Manitoba and IMESA at Brandon University hosted a Native Studies Conference in Winnipeg and invited members of the 3 universities, the local Native organizations, the Minister of Youth and Education, and Professor Walter Currie, Head of Trent University's Department of Native Studies. The purpose of the meeting was to discuss the best location in Manitoba for Native Studies and to compare notes on what various universities were proposing or doing with respect to Native Studies. While the participation of staff and administrative personnel from Brandon and Winnipeg was less than enthusiastic, the participation by Indian and Metis students and representatives of the local Native community was so enthusiastic as to extract a statement from the Minister of Youth and Education that Native Studies belonged in all universities. Such an endorsement apparently had little effect on the government when it came to granting the funds for such a Department.

During the Summer of 1973, the first course (XX:120 The Native Peoples of Canada) in the proposed Department of Native Studies was placed in the university calendar and scheduled in a one-hour time slot on Tuesday, Thursday, and Friday.

On July 5, Dean McCarthy asked me to teach the course since we had not received final approval from the Universities Grants Commission and a Department Head could not be hired at this late date. I agreed to teach the course for one year only and on the condition that a person of "Native cultural heritage" with intense and prolonged experience as a member of an Indian, Metis, or Eskimo culture be hired as Head of the Department and teach this course in the future. On August 1, 1973 I was informed that the Universities Grants Commission had not yet approved the University of Manitoba's proposal. They had "delayed" any decision pending further meetings among the three universities.

At this time, I have no explanations for the Universities Grants Commissions' actions, since their deliberations and decisions are not open to the public. It seems likely that the Commission received several other proposals from various Brandon University groups, received criticisms privately similar to those delivered publicly by the University of Winnipeg, and wanted to "economize" on any such programs by involving all three universities in a program spanning all three universities.

The criticisms levelled publicly against the proposed Department of Native Studies have been exceedingly uninformed. The University of Winnipeg's critique and my various replies are summarized below as an example of the "problems" facing the introduction of Native Studies into university curricula.⁹

The criticisms centered upon four main points: 1) Winnipeg could see no apparent reason for favouring a departmental structure over an inter-departmental program, 2) there was concern that the proposed courses duplicated courses already taught in the university, 3) without knowledge of who was to teach these courses there was little reason to alter the above views, and 4) there was a concern that "field experience" as mentioned

"was lacking in any understanding of the complexities involved in such an undertaking" (Winnipeg 1973: 1-2).

My various replies noted that, within the University of Manitoba context and in light of "program" experience elsewhere, programs do not have equal stature with departments with respect to control of their own curriculum and funds, representation on faculty councils and committees, attractiveness to staff, solid financial commitments by universities, funds for library acquisitions and guest speakers, and released time for staff to meet the many community requests for assistance. Programs also tend to have too many persons involved administratively in decision making, such as administrative assistants who have no knowledge of the needs and requirements of such academic programs, for example, special class scheduling to accommodate guest speakers, etc. The proposed courses did not duplicate any courses then taught at the University of Manitoba and the Department of Anthropology even dropped a "proposed" course so that there would be no "semblance" of duplication. The proposed courses were to be taught by new staff of Native cultural heritage, unhindered by existing departmental structures and concerns, who would be able to provide fresh perspectives, expertise, and extensive experience in presenting this important aspect of Canada's multi-cultural heritage. The concern over "field experience" was known by members of the Arts Ad Hoc Sub-Committee¹⁰ and it was expected that only advanced students would be working with local communities and Native organizations with their prior consent and knowledge.

While public criticisms are easily countered, they are time-consuming to answer and are often indicative of private criticisms which are more influential in delaying decisions.

During late August and early September, 1973 Mr. Ovide Mercredi and I attempted to design a course outline for XX:120 which would accommodate the Native students' and organizations'

desires for increased emphasis on the views of Native Peoples themselves as well as the social science emphasis contained in the actual course description in the university calendar. The texts selected include volumes authored or edited by persons of Native cultural heritage as well as other social scientists. Indians Without Tipis, edited by D. B. Sealey and V. Kirkness, is a collection of articles written by persons of Native ancestry in Manitoba and dealing with education, history, politics, and prejudice in the province. The Only Good Indian, edited by Waubageshig (Professor Harvey McCue), is a collection of essays by Canadian Indians. The Unjust Society by Harold Cardinal is a scathing critique of the Canadian Government's "termination" policy of 1969 as well as other aspects of the larger society which control the lives of Indian people in Canada. Vine Deloria's Custer Died For Your Sins adds a comparative note on the U.S. situation in caustically witty fashion. The two social science texts are Nagler's edited volume, Perspectives on the North American Indians, containing mostly articles from sociology with a few from anthropology, and Dosman's Indians: The Urban Dilemma, a political science polemic.

The course readings, lectures, and guest speakers (who are also donating their time) treat topics such as treaties and aboriginal rights, identity, Indian Affairs and government policies and practices, pluralism, education, religion, economics, urbanism, relocation (removal) policies, community organization, micro- and macro-politics, and a series of community studies emphasizing--but not limited to--the Province of Manitoba.

The course has 60 students, of whom 25% are of Indian or Metis ancestry. From an evaluative point of view, it has been of only moderate success. Both Mr. Mercredi and I have overly heavy full time commitments in our regular positions which has meant that papers and examinations are not returned promptly to

the students. A two month delay in the principal text (Sealey and Kirkness: 1973) caused some problems at the beginning of the course. The students have responded most enthusiastically to the guest speakers of Native cultural heritage who have been articulate and knowledgeable. These speakers have presented many different viewpoints on many topics with a sensitivity that communicates with both Native and non-native students. They are able to illustrate their generalizations on education, politics, identity, etc. with examples drawn from a lifetime of experience as an Indian or Metis in Canadian society.¹¹ The one-hour time slot has been a chronic problem for myself and the guest speakers who prefer a two or three hour time period so that students can have a chance for meaningful questions and discussion of the topics under consideration.¹²

During the months of October and November, 1973, preliminary plans were made for a meeting of the presidents of the three universities and members of the Native student groups and local organizations. The Indian, Metis, Eskimo Student Association, Mr. Mercredi, and I decided during this time to delay the numerous requests from local television and radio stations, as well as the press, for interviews about the proposed Department and the delay in its establishment. It was felt that if solid recommendations came from a meeting of the various groups and resulted in the Universities Grants Commission's approval for the Department, then many aspects of the delays involved were better left unsaid at this time. If the Universities Grants Commission delayed its decision for yet another year, then the media might be useful for pushing government into action.

The meeting of the presidents of the universities and members of IMESA at Manitoba, Brandon University Native Students and IMPACTE, the Manitoba Indian Brotherhood, and the Manitoba Metis Federation was held on January 4, 1974. Two significant

recommendations to the Universities Grants Commission came forth from this meeting based on unanimous approval of motions by Mr. Ovide Mercredi and Dr. Dave Courchene, President of the Manitoba Indian Brotherhood. Mr. Mercredi proposed "That the Universities Grants Commission be advised to approve the establishment of a Department of Native Studies in each of the three Universities of this Province when any such proposal comes under their active consideration for approval." Dr. Courchene proposed "That this conference recommend that the Universities Grants Commission immediately approve the establishment of a Department of Native Studies at the University of Manitoba and that the Universities Grants Commission consider favourably the development of departments of Native Studies at the other two universities."

Conclusion

As of February 3, 1974 we still have not had word on whether the Universities Grants Commission has met and whether or not they have approved the proposal for a Department of Native Studies. It is already late in the year for hiring a Head for a department should approval be given. Should the Universities Grants Commission again delay its decision, plans have been made for further action in the political arena.

Footnotes

¹ I use the term "informal" because this is not a rigorous historical study. The views presented are best called "highly selective" for I do not contend that they approach "objectivity" in a social science sense. The views presented are those of an "observant-participant" (cf. Miller 1971:314) who is acting as an advocate for a specific goal--the establishment of a Department of Native Studies (cf. Frisch 1971:15). The "existential situation" (cf. Maquet 1964:47-55) of the author is that of a person at the bottom of the university hierarchy with limited access to information and relatively little power within the system. The advocacy role derives in part from anthropological research in the province spanning 8 years, an increasing disenchantment with much of the social science research being done within the province and in Canada in general with respect to Native peoples, and a sincere desire to broaden Manitobans' knowledge of a significant portion of their own multi-cultural heritage. It is therefore hoped that this paper will be of utility to local Native organizations as well as Native students engaged in similar attempts at having their cultural heritage presented from their own perspectives and research done which is sensitive to their needs as they define them.

² All percentages are very rough approximations adapted from Thomas Weir's Economic Atlas of Manitoba (1960:36-38). Many of the province's Indians and Metis carry English or French surnames and are often categorized into these groups in analyses of the ethnic composition of the province.

³ I should note that the term "Native" is one that is used by Indian, Metis, and Eskimo peoples in the province to distinguish themselves from others regarded as "non-native". When I speak of Native "ethnic" groups it is for very general "counting" purposes only and does not imply cultural homogeneity even though it does express some political realities.

⁴ The figures for "Indians" are based upon Canada's "legalistic" definition only and therefore include only those who are "Treaty" or "registered" Indians. It does not include those who identify themselves as "Indian" but who have lost their "legal" Indian status through enfranchisement, etc.

⁵ Figures are for full-time students in 1971-72.

⁶ An associate member is elected from the research centre's members who are not funded by the centre.

⁷ It was reported to the Policy Committee that if additional funds were not forthcoming, then there would be no

completion of the writing of the final reports. Another Policy Committee member called this "blackmail". The research centre did agree at a later date to use some of its extra funds to support two students of Native ancestry in the writing of another research proposal.

⁸ It is pleasant to report that the Department of Anthropology has not been among those who seek to guard their own domain with jealous vigour. However, the concern with course duplication or "overlap" is a real problem in that funding agencies of governments, etc. are increasingly concerned about the high costs of education. With respect to the University of Manitoba, this concern appears to be a bit ridiculous in that the provincial government already subsidizes other "ethnic" departments which are heavily over-entitled in terms of having many more staff than their student enrolments warrant. There is also a real problem with some departments opposing any new department which might "siphon-off" students from their courses. These departments are often the most vigorous in voting against Native Studies in faculty councils, etc.

⁹ The University of Winnipeg's critique of the proposed Department of Native Studies at the University of Manitoba emanated from an Arts and Science Sub-Committee report (August 27, 1973) which was ratified by the Arts and Science Studies Committee (August 30) and the Senate of the University of Winnipeg (September 21). These criticisms were after the Universities Grants Commission decision to delay the decision on the proposed Department.

My replies to criticisms such as those of the University Grants Commission have been submitted not only to University officials but also to IMESA and to local Native organizations.

¹⁰ It is interesting that one of the members of the Winnipeg Arts and Science Sub-Committee criticizing the University of Manitoba's proposal sat on the Native Peoples Research Coordinating Committee with me and was well aware of the "Statement on Community Research."

¹¹ It has been a constant struggle to convince some persons that the Head of a Department of Native Studies must be a person of Indian, Metis, or Eskimo cultural heritage--not for political reasons, but for pedagogical reasons.

¹² I attempted to have the scheduling of the class changed to a three hour evening time slot but was told that, since the course was already scheduled, a large majority of the enrolled students would also have to agree. Since students had already scheduled their other classes, they were reluctant to change the time of the class.

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A MANIFESTO
FOR AN
INDIAN STUDIES PROGRAM

At The
University of North Dakota
Grand Forks, N.D.

by
Art Raymond
Director
Office of Indian Studies

An Abstract of the paper:

A Manifesto For An Indian Studies Program
At the University of North Dakota

By Art Raymond, Director,
Office of Indian Studies
University of North Dakota,
Grand Forks, N.D., 58201

American Indian students coming to the University of North Dakota arrive with two strikes against them before they step foot into the matriculation batter's box.

First, they come from a different way of life, a different value system which causes them to react in a different way, do things in a different way, behave in a different way from their white counterparts.

Secondly, the American Indian student coming to the University of North Dakota comes from a Bureau of Indian Affairs educational system which has ill-prepared him to compete equally with other students.

Coming from this kind of background, the problems which face our students are more than academic. They are cultural and heritage as well as academic.

Thus, the challenge placed before an Indian Studies Program-- if it is to succeed in the education of American Indian youth, is to provide these youth with the self-identity they so sorely need. This self-identity must be attained before they can begin to achieve academically. It must be provided through classes in history, culture, art, language, religion and philosophy. Our goal remains to have American Indian leadership developed, trained and educated for our own American Indian peoples throughout the land.

PREFACE

All too often in the history of etymology, the use of a particular word has assumed a derogatory inference because of association with a time, a place, an event or a person. Thus it is that many associate the word "manifesto" with Karl Marx. I do not support the Marxian theories; I do not believe in them. I will not let Karl Marx ruin a word for me. "Manifesto" means what I want to say and so I shall use it in the title page of this paper.

If "manifest" means that which is readily perceived and is apparent and "manifesto" means a public declaration of motives and views to accomplish the apparent, there is a no more fitting name for this paper than:

"A Manifesto for an Indian Studies Program at the University of North Dakota."

Art Raymond
Grand Forks, N.D.
Jan. 24, 1974

A MANIFESTO for an INDIAN STUDIES PROGRAM by Art Raymond

North Dakota lies in the heart of Indian country yet has remained an island surrounded by other states with active, on-going Indian education programs. The University of South Dakota started its program early in the 1950s; the University of Minnesota in the early 1960s.

Time was when Indian students leaving reservations to attend colleges and universities were few. In 1941, .3 of one per cent of graduates of Bureau of Indian Affairs schools enrolled in college. More than 50 per cent flunked out or just quit. A mere trickle received degrees. In most cases these few Indian graduates took their sheepskins to Chicago or New York or Minneapolis to practice their new-found white man's knowledge-- or they joined the BIA. Potential leaders, who could form a nucleus for whipping the system, were syphoned away.

It is popular to be an Indian today as a great "Indianness" sweeps across the land. Twenty years ago it was totally different and degree-holding Indians shook the dust of the reservations from their heels. In those days the voice speaking out against the BIA spoke alone. Fellow Indians looked askance at him and he was berated for not knowing what was "good for the Indian".

Now we have come full circle. It has taken 100 years for the white man to learn that which the Indian has known all the time: The Indians does not want to be a red-skinned white man. He wants to be Chippewa, Cherokee, Seminole, Cheyenne, Sioux. The names roll like the beat of drums and the beat carries a message.

The message is clear. It calls for a college education to prepare Indian youth to return to the reservation to help lead their people to mastery of the prairie ghetto in which they live. The emphasis is on Indian leaders for Indian programs; Indian leaders for Indian people; Indian leaders to decide their own fates. No more does the Indian want the BIA employe pointing to charts on the wall when he is asked about hungry children. The Indian wants his own people relating to his own needs.

So it is that reservation youth are flocking to universities in growing number. For example, the Aberdeen, S.D., area office of the Bureau of Indian Affairs reports that in the 1970-71 school year 509 Indian youth from South Dakota, North Dakota and a part of Nebraska attended schools all over the country with BIA aid. The following year (1971-72) there were 925 from the same area who enrolled in colleges. Of this number 262 enrolled at North Dakota institutions. At the same time, of the state's 32,632 students (estimate by State Board of Higher Education) 87 per cent-- or 28,632, remained in state. Thus, comparative Indian enrollment to white student enrollment is .9 of one per cent.

The problem for Indian youth is not merely one of matriculation at a school. The problem is getting through that school to win the coveted education. Youth coming from reservation schools, in the main, are ill-prepared to compete in education circles with the white youth educated in public and private schools.

This lack of preparation falls into two categories: BIA education and a way of life-- an Indian value system which is different from the white social order.

If an institution is to be measured on merit of its product it is an educational institution. Test after test has shown, without exception, that the Indian child has the same native intelligence as the white child. Yet BIA schools fail en masse when this measuring stick is placed against their accomplishments. All too many of their graduates return to the stultifying existence which is reservation life and become non-motivated cogs in an archaic system.

Those who attempt to breach the red tape curtain and enter college fall in waves before the onslaught of tests, term reports and a way of life in university communities which is foreign to them. The public university system is geared to meet the needs of its white students. Thus, introduced to this system, the Indian student has two strikes against him before he steps into the matriculation batter's box.

The value system whence he comes calls on him to share with his fellow man-- not to hoard his material goods; it calls on him to place human values above, let us say, class schedules; it calls on

him to accept a man's word-- so he gets cheated in bargaining deals; it calls on him to do what is best for the group-- for in the group he finds his strength.

Above all else, they did not "push themselves forward"; they did not "campaign" for job, position or office. That, in effect, was saying, "Look at me, I am better than you." Rather, they were chosen or selected by their peers.

In a classroom setting, the Indian student sits quietly in the rear offering little or nothing to the discussion. Not understanding and exhibiting his abysmal ignorance of Indian ways, the white instructor eyes him ever-so-carefully and makes the considered decision that: "The Indian kid just doesn't have it." With this pre-conceived idea for failure for the Indian student, test papers and term reports are read with a more critical eye than for the white student in the same class. When others are accepted, the Indian student must prove himself.

Aside from being an Indian, the reservation youth has two common denominators which classically set him apart from his white classmates: First, the value system and its conflicts with a white society, and secondly, a grinding poverty which binds him in economic slavery and social ennui and all of the problems attendant there-to. Education alone can break that vicious circle. But standard, white-gearred education points the Indian student toward failure.

This means, in terms translated to action, that the University

of North Dakota must initiate programs to meet these special needs. For one of the most inhuman of mistakes would be to so acculturate the Indian youth that he will return to the reservation unable to relate to his own people. These kind are called "apples"-- what we need are educated Indians-- real Indians.

The Indian Studies Program at the University of North Dakota has had a lot of catching up to do for the approximately 30,000 Indians of the state. When the director was hired and arrived on-scene in August, 1971, there was little time to schedule classes. Never-the-less, five classes aimed directly to the needs of American Indian students were offered in the fall semester. In the spring term, 13 such classes were offered.

Responsibilities of the Office of Indian Studies at the University of North Dakota fall into five broad categories:

1. To serve as counselor for the students; to represent them in their dealings with the administration and faculty; to work with them in arranging classes, schedules, housing, jobs.
2. To arrange classes and courses for Indian students which will meet their special needs in coming from reservation schools to the university community; to arrange and coordinate programs which will educate the white community about Indian peoples; to coordinate classes and programs offered by others in the academic community which may affect Indian students and Indian populations.
3. To serve as the Indian spokesman to the faculty and administration in regard to the problems of the American Indian in North

Dakota; and, at the same time, to serve as the representative of the University of North Dakota to these groups of Indian populations on the campus and on the reservations.

4. To become knowledgeable about federal and private agencies and their programs which deal in Indian affairs and Indian education; to develop grant proposals to enhance educational opportunities for Indian populations.

5. To coordinate development of university programs in adult education projects and pre-college youth areas for delivery to reservations.

The long-range thrust must be, and is, to develop a permanent program which will stand on its own merit. Thus the office was created as a part of the regular university structure supported by state tax appropriated budget funds. Not one cent of federal program money, the so-called "soft money", was put into the office. The director of the office received regular university appointment and was eligible for tenure after two years.* This person was not a director of a federally-funded program whose office would be phased out as the program ended or monies became unavailable. Rather the office and the person became a part of the permanent structure of the university.

The first long-range goal, aside from the immediate development of classes, was to offer a minor in Indian Studies. This, of necessity, was inter-disciplinary. That is to say, for example, the

*Tenure is offered only after two years of regular, full-time appointment at the University of North Dakota.

history department must offer appropriate American Indian history classes. This is an office, not a college, department or division.

The first job, then, was to "sell" the idea of Indian studies to the faculty and staff. The administrative staff had to be so committed as to have its faculty teach appropriate courses. Just to be "for the program" was not enough.

The minor we sought to develop was approved in the spring of 1972 and implemented for the academic year of 1974-75.

Some four or five years ago there were from 12 to 15 American Indian students enrolled at the University of North Dakota. No one seems to know just how many there were. They were not delineated; there were no programs for them. Today our enrollment approaches the 300 mark.

The major thrust, quantitatively, is in the teacher preparation field. This is evident through the Future Indian Teacher program which educates Indians to teach Indian children. This is a highly successful program offered through the Center for Teaching and Learning. Another successful program is the Northern Plains Indian Teacher Corps. Here again the thrust is to prepare Indian teachers to work with Indian children. Students in these two programs are regularly enrolled students, carrying the required number of hours and programs to lead to a degree. Their programs are so arranged that they work in reservation communities for most of their course application and come to the University campus in certain block periods.

The balance of the students of Indian descent are on-campus

full time. Their majors are as varied as the majors offered by the university. In addition to the classes offered for their specific needs these students enroll in regular classes to meet university requirements.

The Student Special Services Program, financed through a federal grant, does much of the work in the area of counseling and guidance, tutoring, scheduling, finance, housing and jobs which, otherwise, the Office of Indian Studies would be required to do. Because of the responsibility of the Office of Indian Studies, the director must work closely with the Special Services program even though there is no administrative link between the two. The Special Services Program works with Indian students in all areas of their university life-- academic and social. Most Indian students at the University of North Dakota are financed through a package arrangement. It usually consists of Bureau of Indian Affairs financial aid, state, federal and private support.

There is an Indian cultural center where Indian students meet to talk over their common problems, to socialize, or just be apart from the white man's busy world for a little while. There is an active and strong Indian Student Association. It has worked effectively for the past few years. It is that association which agitated for and finally won the creation of this office. Our Indian student enrollment is comprised of Chippewa, Sioux, Arikara, Mandan, Hidatsa, Shoshone, Canadian Indians and a scattering of others.

The key personnel in the Office of Indian Studies, the Student

Special Services Program, the Future Indian Teacher Program, as well as some others, are themselves Indians. These people have been through the mill. They know the problems, the unique problems, faced by kids coming from a reservation life to a strange, new environment.

Finally, we are not interested in quantity, per se. Rather, we are interested in quality. We would rather see those Indian youth who do enroll make it through the university and win their degrees. We cannot guarantee, and do not guarantee, that everyone enrolled shall make it through. We do guarantee, however, that each Indian student enrolled will be given every possible chance.

However, any approach to Indian needs would be but a shallow effort and an expensive program were it to limit itself to the academic program of college students. Therefore, to meet permanent needs, to more efficiently educate and prepare Indian children, youth and adults for life on reservations and to ease the tax drain, we must start with an identification and preparatory program with children on the reservation. To make a meaningful impact there must be adult education programs.

Today the BIA and other federal agencies having programs affecting Indian populations are pouring millions of tax dollars into these programs. Under these programs there is no end in sight. A long-range program could see an end to wasted tax dollars and a happy, effective people with an educated will to do what their talents and desires dictate.

The historical approach for improvement of Indian life and reservation conditions has been, and is, to improve existing avenues for improvement. This approach only compounds the ills and evils of the present system.

The Indian people are not free-- for freedom is responsibility. They must be free to make their own decisions, free to make their own mistakes. Freedom within framework of BIA rules, with no self-representation in Congress and within the concept of "only-good-Indian-is-a-dead-Indian" treaties is not freedom at all.

We are not free so long as our children are guided and educated by a white Bureau of Indian Affairs. Our children are so brain-washed by this white structure that they are caught between two worlds-- the old Indian value system, which no longer seems to fit, and the white man's social order, where they don't seem to belong. They lose their identity; they lose their pride and they look with shame on their parents.

Their programs must be Indian programs run by Indian personnel. For so long as the BIA and other agencies are doing something for or to the Indian there will be no success. The Indian must do it for himself. Freedom and responsibility are one ethic which cannot be separated. Freedom without responsibility is chaos. Responsibility without freedom is today's Indian reservation.

The new challenge-- freedom with responsibility through education-- will produce a youth strong in the pride bequeathed him by his forefathers. He will have the trained and developed ability to do that which his innate and educated capabilities will let him do.

In two and one-half years we have come a long way. From near zero enrollment we have nearly 300 students. From zero classes, we now have a minor in Indian studies and offer about 70 credit hours in Indian studies. Our programs range from undergraduate majors to masters and doctoral level programs. Sooner or later we shall have our major in Indian Studies.

In addition, offered at the University of North Dakota are these special programs:

Inmed (Indians in Medicine): This program is designed to identify and encourage young American Indians who show an aptitude for the health professions. Its purpose is to produce American Indian medical doctors. Among services offered by Inmed to Indian youth from a five-state area are summer courses on the UND campus, counselling, tutoring, part-time jobs in a clinical setting for high school juniors and seniors. A travelling "medicine show", promoting health careers is expected to reach thousands of grade school children. This year there were five American Indians in the School of Medicine at this university; this fall there will be five more, and next fall, five more, etc. The feeder system for medical school and pre-med starts at the third grade level.

Medex: The Medex Program seeks to alleviate the critical need for primary health care delivery on reservations and to retain former military medics and hospital corpsmen to work with doctors in areas of need. Students receive instruction at the UND School of Medicine and intern with medical doctors in the field to gain practical

experience. The 1974 class of Medex students includes American Indian students only.

Upward Bound: This program identifies and re-directs high school students with potential who are handicapped by economic, cultural and educational loss. An eight-week summer session is held on the UND campus for the students. Staff members from the UND Student Opportunities Office follow up with visits and assistance during the regular school year.

Indian Archives: More than 700 reels of microfilm containing government records, manuscript collections and rare books dealing with Indian history of North Dakota and the Great Plains are available to students and researchers at the university's Chester Fritz Library. The materials were purchased in 1972 with a faculty research grant awarded to Art Raymond and Dan Rylance, UND archivist.

Management for Educational Change in Indian Communities: Purpose of this program is to train Indian graduate students as future school administrators. This year five students were working toward master degrees and 11 were seeking specialist diplomas or doctoral degrees.

Satellite Program: Master level students work in program to train Indian counsellors to work with Indian students in public and federal schools located in Indian communities.

Higher Education Services for Reservations: This program provides community college level courses on the reservations to any high school graduate. About 150 persons a year enroll in the program.

Adult Basic Education: Educationally handicapped Indian adults (and others) in North Dakota are given a second chance in the classroom through UND's Division of Continuing Education. The program's objective is to teach basic skills in an atmosphere where students feel they can succeed.

Social Work Trainee Program: Indian students majoring in Social Work serve internships on selected reservations.

The following program guidelines were developed by the director of the Office of Indian Studies Programs. These are guidelines and not a Bible.

I. Participants in The School (Program):

A. Levels of Involvement

1. Preparatory: This group would include youth who are especially promising as teenagers and youths who are drop-outs. It would point bright students toward higher education. It would seek out failures and through counseling and guidance point them toward a proper training or educational program. Pre-college identification and recruitment program.

a. academic

b. field work

Both academic and field work to be done in grade and high school, as well as out-of-classroom work, through UND Extension Service, educational television, close cooperation with schools and teachers, UND staff in field trips

and through Upward Bound, Project Anticipation, Special Services and other existing programs.

2. Collegiate:

a. Associate Degree: This group would include persons in technical and clerical skills, i.e., industrial arts, secretarial. It would be for adults beyond normal undergraduate age and regular-age university students not interested or not academically qualified for a baccalaureate degree. They would be a part of the Indian Studies Program to acclimate and orient them to university community and academic life.

b. Baccalaureate Degree: This group would be comprised of persons capable of pursuing a normal degree program. Special counseling, guidance, tutoring and special classes would be offered to meet their special needs. Alternate means of education would be implemented, including but not restricted to the COP Future Indian Teachers and Northern Plains Indian Teacher Corps.

3. Graduate Degree:

Funneled into regular graduate programs with continued follow-up on their special needs.

4. Adult Education :

A two-pronged attack on the educational front. This group would be comprised of adult Indian persons who are in need

of and can be helped through adult education by "taking" the University of North Dakota to the reservation. It also would include persons (maybe even white persons) involved in social action work on reservations, e.g., ministers, welfare and health workers, social workers, policemen, BIA personnel.

A. Academic: Course work, workshops, extension programs.

B. Field Work: Projects, case studies, practical application.

II. Length of Education Program

A. Preparatory: Two to six years depending upon ability and interest of the student.

B. Collegiate:

1. Associate arts-- two years,

2. Baccalaureate-- three to five years.

3. Graduate-- one to three years.

C. Adult Education-- one to three years depending upon need.

III. Critical Addendum:

A. An outline is perhaps too skeletonized to properly list all details of a program. For example, this outline only touches upon such key items as recruitment, retention, financial aids, placement after graduation and an orientation program for matriculating Indian students. These items are inherent in these guidelines and in planning details must be worked out.

IV. Structure of the School: Academic and Practicum

A. Academic:

1. Current problems, issues and trends common to Plains Indian.
 - a. Problems In: Acculturation, assimilation, Identification, Lack of Identification, Precept of the white society and Culture, Precept of the Indian view to white society and Culture.
 - b. Special problems of an Indian minority living in an alien culture.
 1. historical
 2. contemporary
2. Cultural Appreciation
 - a. Value systems, ethnic factors, ecological factors.
 - b. Arts, crafts, games, music, hand arts.
 - c. Communications: Linguistics, verbal, written, sign.
 - d. Archeological and historical:
 1. Indian history of conflicts with whites and with other tribes. Study of white man's history from Indian point of view.
 2. History of Indian tribes common to the area.
3. Religion:
 - a. As a social phenomena
 - b. Past, present, future
4. Social Structure of Indian tribes common to Plains
 - a. General features common to all-- political, economic, social.

- b. Specific features of each tribe-- political, economic, social.
 - c. Issues in law, health, education.
 - B. Field Work:
 1. Emphasis on field work, group experiences.
 - a. Group experiences through workshops, meetings, projects while on campus.
 - b. Individual and group experiences in specific field setting:
 1. In home reservation.
 2. In off-reservation towns.
 3. In reservation other than home reservation.
 4. In towns and cities of state and area.
- V. Development of Curriculum:
 - A. Financing
 1. State appropriated funds.
 2. Grants-- both private and federal.
 - a. Planning grants, operational grants.
 3. BIA funds
 - B. Current development material
 - C. Develop own material, for example, in health fields, linguistics, reservation government, etc.
 - D. Social Aspects of Adapting to University community:
 1. University of North Dakota Indian Association.
 2. Student Special Services.

3. Building pride in Indian heritage:

- a. Special speakers, writers, historians; special events, such as Indian Time Out, workshops, pow wows, etc.

VI. Staff:

- A. University of North Dakota staff because of certain expertise, e.g., history, would (at the outset) offer interdisciplinary classes appropriate to the needs.
- B. Participants in the program, following their education, training and graduation would become staff members.
- C. Top academicians would be sought as monies became available. Their academic record would be balanced by their ability to relate to Indian peoples.
- D. Recruited from governmental agencies, social agencies etc., as teachers, advisers, consultants.
- E. Indian elders, current leaders-- schooled and unschooled.

Today we have come a long way. We have made progress. First graduates of our full program have not yet reached the reservation field, although we have had students graduating from our classes each of the past two years. We emphasize the need for our students to return to the reservation to help their own people. There is no way that we can force them to do so. To date, it has been our experience that except for those who enter advanced studies of one form or another, 100 per cent of the others are returning to the reservations of their choice.

We still have a long way to go. We have made mistakes as we

have proceeded down the line, and, I suppose, we shall continue to make mistakes. However, if we do nothing we will not make those mistakes. We have a long way to go. For our people and our youth are still hungry, still wearing ragged clothes, still bound in the slavery of unemployment and the ignorance of no education or poor education.

The crime of man against our people is that our youth possess the innate intelligence to make of themselves what they will according to the talent they possess. It is crying to be trained and developed. We cry with them. When we cease to cry, it is time to quit and let someone else take over the job.

"INDIAN STUDIES AT THE
UNIVERSITY OF MONTANA
1968-1974"

A B S T R A C T

This paper shall address itself to the creation and implementation of Indian Studies at the University of Montana at Missoula from 1968-74: the problems we faced; how some of the problems were resolved; the growth or lack of growth in Indian Studies; our goals and objectives; our failures and achievements; recommendations for other Indian programs in the United States; and finally, my view of the future of Indian Studies Program in the United States.

"INDIAN STUDIES AT THE UNIVERSITY OF MONTANA

1968 - 1974"

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BY

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January 1974

The Civil Rights movement in the 1960's brought about many changes in the United States. The 1964 Civil Rights Act, equal employment opportunity laws, fair housing laws, a new awareness of minority groups, the war on poverty, the 1968 Indian Bill of Rights, and equal educational opportunities are but a few of the changes that occurred and were beneficial contributions to our society as a result of the movement.

Pressures were felt by federal and state governments, private and public organizations, businesses, and institutions. Minority groups realized that they had as much right to the opportunities and benefits of American society as the dominant culture, and they began to exact that right.

The university systems were finally questioned in the mid-sixties about irrelevant curriculum, lack of programs, high attrition rates, lack of financial and scholarship aid for minorities, and lack of minority faculty members. They were found to be deficient in all areas for minority student development. Through direct pressure from minority groups, the university systems were forced to reassess their operations and finally admitted that they were not providing equal educational opportunities for minority students and their communities.

The University of Montana in Missoula was the first institution of higher education in the state of Montana to make the initial effort to correct the inequities that existed. The first ethnic studies program was launched by creating a Black Studies Program during the summer of 1968.

Montana, the fourth largest state in geographical size, has a population of 690,000 (1970 census). The three largest minority groups consist of approximately 800 Blacks, 1,000 Spanish-surnamed people, and 30,000 Native Americans (Indians). Native Americans, the largest minority group, are located

on seven Indian reservations and eight major urban areas throughout the state, representing eleven tribes. Thus, when the Black Studies Program was created in 1968, the Native American community was outraged at and perturbed with the University of Montana because the first American was again being considered as the last American.

This paper, however, shall address itself to the creation and implementation of Indian Studies at the University of Montana: the problems we faced; how some of the problems were resolved; the growth or lack of growth in Indian Studies; our goals and objectives; our failures and achievements; recommendations for other Indian programs in the United States; and finally, my view of the future of Indian studies programs in the United States. By telling our story in a chronological sequence, I believe you will see that building one of the outstanding Indian studies programs in the nation does not occur overnight, nor in one year, but is a constant struggle for survival. Despite certain problems, we have still been able to achieve both short range and long range objectives.

I will describe the University of Montana Indian Studies Program from the many participating roles that I played in the creation and implementation of this program. These roles will be from the perspective of an undergraduate student, an AD-Hoc Indian Studies Committee member, the UM Kyi-Yo Indian Club president, a graduate student, a staff member, and, finally, as the Counselor-Advisor and Assistant Director of Indian Studies.

The actual idea for an Indian Studies Program came about in the spring of 1968, when members of the University Campus Christian Fellowship, a few Indian students, and two UM history professors proposed to the UM administration that the University establish an Indian Studies Program. Nothing significant was

achieved in promoting the establishment of an Indian Studies Program until the fall of that year.

In September, fifteen persons met with the Dean of the College of Arts and Sciences to discuss alternative solutions to creating such a department. An Ad-Hoc Committee on Indian Studies was appointed in October 1968, charged with the specific responsibility of seeking and endorsing a qualified Native American to direct and establish such a program by July 1969. The committee was made up of five faculty members, one non-academic administrator and two Indian students.

During the fall of 1968 and winter 1969, the committee distributed approximately 200 letters to Indian organizations, soliciting applicants for the position of Instructor of Indian Studies. Qualifications for the position included North American Indian ancestry, a Master of Arts degree, some counseling and teaching experience and knowledge of reservation life.

More than 100 applicants were considered and twenty-seven applications were processed. Four candidates were personally interviewed by the Ad-Hoc Committee and by the UM Kyi-Yo Indian Club.

Through this extensive screening process, the Ad-Hoc Committee and Kyi-Yo Indian Club unanimously endorsed Mr. Robert Howard, a Blackfeet school administrator from the Blackfeet Reservation, in the early spring of 1969. After Mr. Howard revisited the campus in late spring of 1969 and had an opportunity to discuss budgetary matters and future growth potential of an Indian Studies Program, he declined the position in June 1969.

It was learned later from Mr. Howard that the UM administration had offered him a limited budget for initiating an Indian Studies Program. There were no counseling services, scholarships, or clerical support included in the projected

budget. Mr. Howard believed the Indian Studies Program did not have the necessary support to survive with this limited commitment; he declined the director's position on this basis.

Subsequent to this, the Ad-Hoc Committee, since it was the end of the academic year, had dissolved for the summer. No second choice for an Indian Studies Program Director was recommended by the Ad-Hoc Committee and the Indian Studies Program was set back one year.

On September 30, 1969, a new committee, the Ad-Hoc Committee on Indian Studies, was appointed by the administration. Six faculty members and three Indian students were members of the committee.

William G. Craig, Academic Vice-President, charged the committee with finding and bringing to campus a Counselor-Advisor for the program at the earliest reasonable date.

The committee was also charged with suggesting procedures for enrolling Indian students in university academic programs and for relating UM more directly with the Indian community. The committee was, also, to formulate policy for receiving new Indian students at the University and to assure them of a successful academic experience. This involved the availability of special tutoring and counseling, as well as provisions for flexible enrollment where appropriate. The committee was to plan a curriculum "with the express purpose of highlighting the history, culture and heritage of the Indian people." ¹

The Kyi-Yo Indian Club met with Vice-President Craig on September 30, 1969, to discuss the Counselor-Advisor position and to ascertain why the Indian Studies Program failed to get underway on July 1, 1969. After a lengthy discussion, Vice-President Craig, also, charged the Kyi-Yo Indian Club with

seeking a Counselor-Advisor at the earliest reasonable date. Furthermore, he gave assurances that the person they chose would be hired as soon as possible.

The Kyi-Yo Indian Club met ten days later to interview three applicants for the position of Counselor-Advisor of the proposed Indian Studies Program. After a lengthy debate by club members, Mr. William George Harris, a Shoshone Indian from Wind River, Wyoming, was supported by the club. During the interviewing process, however, a tribal split occurred. Half of the club members supported a local tribal member and the other half of the club supported Mr. Harris. The Indian Club was divided, but unanimously supported Mr. Harris after the vote was cast. This tribal split in the Indian student body was felt for the next six months and caused minor problems which were resolved only after Mr. Harris proved his leadership capabilities.

The faculty members on the Ad-Hoc Committee were visibly disturbed when the University newspaper, The Kaimin, reported on October 10, 1969, that the Kyi-Yo Indian Club had chosen their Counselor-Advisor and the Ad-Hoc Committee was not consulted during the interviewing process. Since Vice-President Craig charged the Ad-Hoc Committee and the Kyi-Yo Indian Club with hiring a Counselor-Advisor at the earliest reasonable date, it was our belief as club members that the person we selected would be hired as soon as possible. As a result of this misunderstanding, we by-passed Vice-President Craig and the Ad-Hoc Committee and made our recommendation directly to the President; consequently, the administration did not accept our recommendation because of this technicality.

On October 23, 1969, the Ad-Hoc Committee refused to act on the Kyi-Yo Indian Club's decision and the faculty members on the Committee decided they wanted to interview Mr. Harris on October 28.

On October 20, 1969, the Kyi-Yo Indian Club officers and elected candidate decided to take the offensive position and met with the UM administration to present and discuss their candidate, as well as present an informal statement on our priorities, objectives, and budget for an Indian Studies Program. We submitted a statement to the administration in that meeting, of which the following is an excerpt:

STATEMENT FOR THE CREATION OF THE INDIAN STUDIES PROGRAM:

The American Indian students of the Kyi-Yo Indian Club at the University of Montana and concerned citizens of the surrounding area urge that top priority and recognized support be given to the establishment of the American Indian Studies Counselor-Advisor Program on the University of Montana campus...

The purpose of this proposal would be to bring forth and to establish upon this campus of the University of Montana a well-defined and well-designed program of American Indian Studies so as to establish, not only for the Indian Students, but for the total population of the state of Montana and her sister states, a center of American Indian Studies, knowledgeable, reputable, and deserving of the recognition of service to the American Indian, for which should be a charged responsibility of her being. 2

In our five-page, single-spaced statement, we requested a budget of \$25,444 for the support of initiating the Indian Studies Program. The following priorities were listed as necessities to implement an Indian Studies Program:

1. A permanent facility or center that would provide
 - (a) a base from which a variety of programs could be established or coordinated;
 - (b) a base from which recognition and support of the future Indian Studies Instructor could function;
 - (c) a base from which new Indian leadership could be stimulated and communications between the University of Montana and the Indian communities could be encouraged, and a harmonious unity among Indian students created.
2. An advisor-counseling service.
3. A tutoring/work-study service.

4. An Indian Studies library.
5. An established Indian scholarship fund including out-of-state fee waivers for out-of-state Indian students.
6. An Indian recruitment-placement center.
7. A common meeting place for:
 - (a) Kyi-Yo Indian Club meetings,
 - (b) a social interaction gathering space, and
 - (c) space for the development of lecture series and films by special guests such as tribal leaders, University professors, local dignitaries, and other interested people.
8. A concentrated effort on behalf of the University to allow the Indian Studies staff the opportunity for additional educational growth.
9. Finally, we urged that unlimited support be given to push ahead in developing these stated objectives so that the total program of Indian Studies may become a reality on the campus. 3

An evaluation of the development of the UM Indian Studies Program

over the past four year period has disclosed that the majority of the foregoing objectives have been attained. The remaining objectives are still within the range of achievement within the next few years.

Within a week after this informal statement was presented to the administration, the Ad-Hoc Indian Studies Committee recommended to the administration that Mr. Harris be offered the position of Counselor-Advisor for the new Indian Studies Program.

On November 15, 1969, Mr. Harris's appointment was approved by the administration and he moved into his new office. Although a budget request was presented to the administration, Indian Studies did not have an approved budget for 1969-70. Office supplies, communications costs, and a work-study student were provided by both the Dean of the College of Arts and Sciences and the Dean of Students.

Meanwhile, the Ad-Hoc Committee on Indian Studies was still seeking a Director of Indian Studies. Mr. Alonzo T. Spang, Sr., a Northern Cheyenne who was Dean of Student Personnel Services at Navajo Community College in Many Farms, Arizona, was invited to campus on October 29-31, 1969, to interview for the directorship.

The Kyi-Yo Indian Club met with Mr. Spang on October 30, 1969, for the purpose of interviewing and to ascertain his philosophy on Indian Studies.

THE THREE-PRONGED PROGRAM

Mr. Spang stated that the most important aspect of an Indian Studies Program was student consultations and involvement in all areas that concern Indian Studies. Mr. Spang then outlined his three-pronged program which included a service unit, a research unit, and an academic unit.

In the service unit, Indian Studies would provide a comprehensive counseling program which would include, in addition to counseling, tutoring, and financial aids and placement services for UM Indian students. Within the service unit all areas of UM resources would be drawn together to provide technical assistance and training to the Montana tribes and service for UM Indian students.

The research unit would involve practical, applicable and functional research services to Montana tribes. If a tribe wanted a specific area researched, they would notify the Indian Studies Program and the research would be carried out. In other areas of research, Indian Studies would request government and foundation funds to carry out this research.

The academic unit of the Indian Studies Program would provide courses pertinent to Indians: historical, cultural, and contemporary. Future projections included a baccalaureate degree program in Indian Studies and a graduate degree program in Indian Studies.

The Kyi-Yo Indian Club was very impressed with what Mr. Spang had to offer and unanimously endorsed Mr. Spang as the new Director of Indian Studies. The Ad-Hoc Committee on Indian Studies and the UM administration were likewise impressed and offered him in December 1969 the position of Indian Studies Director. No other candidate was considered because of the overwhelming support Mr. Spang

received. In January 1970 he accepted the position of Indian Studies Director and was scheduled to assume his responsibilities on July 1, 1970.

In April of 1970, Mr. Spang was being considered for the position of Commissioner of Indian Affairs for the Bureau of Indian Affairs. The Kyi-Yo Indian Club began to believe that their program would never get underway. Mr. Spang assured the club in May that he was coming to the UM to direct the Indian Studies Program and not to Washington, D.C., to direct the Bureau of Indian Affairs.

Between November 1969 and June 1970, the Indian Studies Counselor-Advisor was busy securing financial aids, counseling, and assisting the Indian Club with preparations for their Second Annual Youth Conference. Even though Mr. Harris was employed half-time, he devoted full time to his job and his graduate program was neglected because of his commitment to the Indian students.

The 1969-70 academic year ended with minimal attainment of our stated objectives. The one objective that was achieved was that the service unit of Indian Studies was being implemented. Indian students were finally able to go to an Indian counselor for personal counseling, and to receive financial aid assistance. In addition, they utilized the office of the Counselor-Advisor as a gathering place on campus. Mr. Harris resigned in June, however, to pursue a law degree.

JULY 1, 1970, INDIAN STUDIES BECOMES A REALITY

Mr. Spang arrived at the University in time to be moved to another location on campus. After space deliberations with the administration, it was decided to locate the new program in an old house that was adjacent to the UM campus. Indian Studies was a reality--it had a Director, a run-down six-room house, and was seeking a Counselor-Advisor to replace Mr. Harris.

The new director initially faced many problems and some of these had to be solved before the student's arrival on campus in September for the fall quarter.

Some of the immediate concerns included:

1. Hiring of a new Counselor-Advisor and still involve Indian students in the decision-making process;
2. Design of the curriculum for the 1970-71 school year;
3. Operate an effective program with a limited budget;
4. Public relations on the new program;
5. Prepare lecture materials for the year; and
6. Remodeling of the Indian Studies building.

The director worked six days a week, usually between 10-12 hours a day, in preparation of solving some of the problems before the school year started.

The new Counselor-Advisor, Mr. Harold Gray, was hired by September and he took over the duties of personal counseling, financial aids assistance, tutoring, and job placement. The service area of Indian Studies was off the ground.

Three courses were accepted by the UM Curriculum Committee and the academic area of Indian Studies was implemented. The following courses and quarters that they were to be taught are as follows:

Contemporary Issues of the American Indian, 3 credits. Course deals with such contemporary issues as tribal self-government and self-determination; Indian rights; assimilation; and generally, the goals the Indians are pursuing with respect to their place in a white-dominated society. (Fall, 1970)

The Reservation Indian, 3 credits. This course covers the major laws and statutes regarding Indians; traces the development of modern-day tribal government; describes federal, state, and tribal relations; economic development; Indian education; health; the purpose and structure of the Bureau of Indian Affairs; and the arguments for and against Indian assimilation. The course also singles out the influence of the church as an agent of the forced acculturation and social change. (Winter, 1971)

History of Indian Affairs, 3 credits. Survey of the relationship between the American Indian and the state and federal government. (Spring, 1971) 4

ACCOMPLISHMENTS DURING 1970-71 YEAR

A. Academic Area.

Three courses were taught during the 1970-71 academic year and two new courses were approved for 1971-72. The two new courses added were:

The Urban Indian, 3 credits. Traces the development of Indian relocation programs and the current social and economic conditions of Indians in our major metropolitan areas; governmental policy towards off-reservation Indians; examines the development of national Indian organizations and relationships between on and off-reservation Indians.

Independent Study, 1-9 credits. Selected topics on Indians conducted under the guidance of a staff member. 5

The Director of Indian Studies wrote two proposals and submitted them to the federal government. Both programs were funded. The Native American Cultural Institute (formerly known as the Civil Rights Desegregation Institute) was funded by the Office of Education to provide technical assistance and training to school personnel in the area of equal education opportunities. This program is currently entering its third year and has provided training to over 200 school personnel in the past three years. The major objectives of this program are to sensitize school personnel in the service area of the uniqueness of the American Indian student; to bring about an elimination of segregation; to bring about an awareness and recognition of the existing cultural gap; and to provide solutions and approaches to problems of Indian and non-Indian relationships by means of technical assistance and training of school personnel.⁶

The other Office of Education program funded is known as the EDPA Pupil Personnel Services Program. This project is also in its third year and is concerned with training Indians on the graduate level in counseling and guidance. Ten Indian students have received Master of Education or Master of

Arts degrees over the past two years and there are currently four Indian graduate students in the project. This project serves four of the seven Indian reservations in the area of personnel services.

B. Service Area.

Through the assistance of the Counselor-Advisor, growth in the Indian student body occurred and more Indians received counseling, financial aid assistance, summer job placement, and tutorial assistance than ever before.

C. Research Area.

There was no growth in the third prong of the program due to only two staff members and very few Indian graduate students to conduct extensive research.

1971-72 ACADEMIC YEAR

The new fiscal year commenced in July 1971 with three additional staff members--the new Director of NACI, her secretary, and the new Director of the EDPA project.

The program was growing and the three-pronged approach was rapidly becoming a reality. Then everything came to a rapid stop--the Director resigned in September to assume the position of Superintendent of the Bureau of Indian Affairs on his own reservation, the Northern Cheyenne.

The Counselor-Advisor was named Acting Director and was required to teach one course per quarter, handle the counseling duties, and provide overall leadership for growth of the program.

With the assistance of five graduate students in the EDPA project, the counseling duties were partially covered, but without a full-time Counselor, the Indian student attrition rate was quite high for the 1971-72 school year.

The Kyi-Yo Indian Club pressured the University into hiring two temporary Indian counselors in February 1972 to assist the Acting Director in counseling

duties. Pressure was necessary because the four EDPA fellows were scheduled to do their internships in Indian schools during the Spring Quarter, which started in the middle of March.

The University created a new Screening Committee in November 1971 to seek an Indian Studies Director. Numerous letters were sent out and the top three candidates were brought to campus during the spring of 1972 for interviews. The Screening Committee and the Kyi-Yo Indian Club selected a Southern Cheyenne, Ms. Henrietta Whiteman, who was then serving as the Director of Indian Studies at the University of California, Berkeley, to become the Director of Indian Studies.

At the closure of the 1971-72 academic year, Indian Studies was funded by the Office of Education for a new program. This new program, Special Services, was implemented in June 1972. This program provides special services for disadvantaged students with the target population being the Indian student body. Three Special Service counselors were employed to provide financial aid assistance, assist in college admission, program selection, tutoring, placement, and personal counseling services.

The Native American Cultural Institute added a new position of Field Coordinator to its staff. Consequently, the new Director of Indian Studies had a staff of nine employees to assist her during the 1972-73 academic year.

A WARRIOR-SCHOLAR-COMMUNITY ACTIVIST: AUGUST 1972 TO PRESENT

In August 1972 Henrietta Whiteman became the Indian Studies Director and brought a new philosophy of Indian Studies with her. In her objectives she stated:

"Indian Studies Programs must have well-defined goals with specific objectives cataloged therein. The end product I visualize being developed in Indian Studies Programs is one that I refer to as a warrior-scholar-community activist."

The warrior she envisions must be equipped with special, strategic skills to assume the fight for American Indian survival in a non-Indian dominated world. The warrior must maintain constant vigil against reintroduction of policies such as Manifest Destiny, genocide, relocation, assimilation, and termination, as well as observant and ever ready to counter detrimental political thought. ⁸

The scholar must be learned, knowledgeable, and possess a critical intellect. His education must consist of an academic background in one of the older--but formal--academic disciplines certifying him as a professional, as well as studies consistent with his background as a Native American. ⁹

The community activist she envisions is not the destructive militant, but a person possessing energy and the ability to make decisions resulting in positive change in an Indian community or an Indian organization. ¹⁰

A new director, new philosophy, new staff and a large increase in the Indian student body brought about new thinking in the UM Indian Studies Program. Student and staff involvement was emphasized from the start in all facets of Indian Studies. New committees were formulated to bring about Ms. Whiteman's stated objectives.

The Indian Studies Curriculum Committee was formed with the primary emphasis placed on new courses, formulation of both short and long range goals and advice for overall direction of the Indian Studies Program. Three new courses were designed and approved by the UM Curriculum Committee for the 1973-74 academic year. These courses were:

American Indian Religion and Philosophy, 4 credits. A study of selected beliefs systems; origins; world views, religious ceremonies and the ways they have been affected by Western civilization. (Winter, 1974)

American Indian Education, 4 credits. Parochial period to self-determination period in Indian education from a historical perspective; examination of missionary schools, Bureau of Indian Affairs boarding schools, and the state public schools and their effects and implications for an Indian child; a study of the Johnson O'Malley funding for Indian education and its abuse, etc.; and a look at the unique educational needs of the Indian child and the demand for sensitive and enlightened educators. (Fall, 1973)

Indian Culture as Expressed Through Language, 5 credits. This course will be an introduction to the language of the American Indian people. The course will give the students an understanding through language of the history, traditions, and modern life of the Indian people. (Fall, 1973).¹¹

Another committee formulated was the Proposal Review Committee with primary responsibility placed upon reviewing and designing all programs at the UM that concerned Native Americans. Up to this time there was no, or limited, Indian input into proposals that originated in other departments on campus. As a result, many of these programs failed because they were designed by non-Indians who were unaware of solutions to our problems. The Committee reviewed and designed two new programs for the 1973-74 academic year and both programs were funded.

The program, "Self-Determination Through Education", was funded by the Hill Family Foundation and commenced their activities on September 1, 1973. This twenty-one month national pilot program is designed to train Indians as school board members and serves Indian school board members, Indian advisory board members, school administrators and JOM committees in the state of Montana. One way to achieve self-determination for our people is to train them for positions where decisions are made. It was our belief that governance of public schools is one of the first places to begin effecting positive change.

The National Institute of Health funded the other new project. This project is designed to conduct a preliminary study regarding health careers on

the seven reservations, design a summer program for high school students who are interested in health careers, recruit high school students for health careers, and provide counseling and tutorial assistance for UM Indian college students in the health careers.

The Proposal Review Committee is currently working on four new programs for fiscal year 1975. These programs are designed to meet the needs of Indian students as well as the Indian communities.

At the end of the 1973 school year, major accomplishments included:

Service Area:

Three Special Service counselors were employed to assist the Counselor-Advisor in providing tutorial, financial aid, advising, placement and personal counseling to the growing Indian student enrollment.

The Field Coordinator of NACI was employed to assist the NACI Director in providing more in-service training sessions to school personnel in the state. New curriculum materials were developed to assist Indian studies programs in elementary and secondary schools in the state.

Academic Area:

Three new courses were designed by the staff and Indian students which were approved by the UM Curriculum Committee for academic year 1973-74. Over 300 UM students enrolled in Indian Studies classes during the 1972-73 school year and at least 250 students were refused admission because the Indian Studies classes were filled to capacity.

Research Area:

No major research was undertaken except research conducted by UM Indian students in Indian Studies classes. The third prong of Indian Studies has not developed and chances for this prong to succeed look dim at this time.

The 1973-74 academic year saw an increase in Indian student enrollment, staff growth, and two new programs.

The Curriculum Committee approved one new course and an Indian Studies Teaching Minor. The new course is entitled Seminar, and is described as--

Research and analysis of cultural issues affecting Native Americans; consent of instructor; 3 credits, repeatable for 16 hours.¹²

We designed and established the following Indian Studies Teaching Minor requirements:

LA 240 - 3 credits	The Reservation Indian
LA 242 - 3 credits	Contemporary Issues of the American Indian
LA 300 - 4 credits	American Indian Education
LA 301 - 4 credits	American Indian Religion and Philosophy
ANTH 361-4 credits	Indians of North America
ANTH 365-3 credits	Indians of Montana
ART 388 -3 credits	Art of North American Indians
EDUC 428-3 credits	Methods of Teaching Social Studies in Secondary Schools (Indian Studies is to be involved in teaching this course)
4 credits	Electives Selected with Advisor
31 credits	TOTAL 13

The academic unit in Indian Studies is rapidly becoming a reality; however, due to budgetary limitations there has been no growth in faculty.

The 1973-74 academic year has brought about new programs, new staff, an increase in Indian student body, and new needs have developed. Therefore, it is quite appropriate to discuss at this time our growth pattern and problem areas that have affected Indian Studies over the past few years.

GROWTH OF INDIAN STUDIES

<u>Year</u>	<u>No. of Indian Students</u>	<u>No. of Staff Members</u>	<u>No. of Courses</u>
1968-69	60	0	0
1969-70	85	1/2	0
1970-71	130	3	3
1971-72	170	6	6
1972-73	200	10	9
1973-74	230	16	9 (plus minor)

As reflected by the above table, Indian Studies has grown in the number of Indian students, staff, and available courses. Due to budgetary limitations, the Director of Indian Studies is the only faculty member and she is required to teach one-half time and devote half-time to administration. However, Ms. Whiteman has taught more than the normal full academic load expected from a full-time faculty member. During Fall Quarter 1973, the Director taught a 4-credit course, a 5-credit course, supervised 17 students in independent study in section one, 12 students in section two, and sponsored students in the UM Omnibus program, as well as participated in the University Year for Action (UYA) program. Student demand for Indian studies courses is quite evident and an increase in faculty is greatly needed. Numerous memoranda, support documents, and requests for additional faculty members have been presented to the administration. It appears at this time that the administration will grant us one additional faculty member for academic year 1974-75.

Another problem facing Indian Studies is the request for out-of-state fee waivers for Indian students. In our initial statement of needs outlined in 1969, we made the request for out-of-state fee waivers. However, we did not receive our first out-of-state fee waiver until January 1974. The university system is allowed to grant approximately 170 fee waivers each year (based upon two percent of the total student body) and is broken down as follows:

105 - Graduate School
40 - Black Studies
20 - Athletic Department
5 - Foreign Students
170 TOTAL

Therefore, it is evident that the University does not feel that non-resident Indian students are a high priority when it comes to granting out-of-state fee waivers.

Our two major problems, along with our minor problems, can easily be recognized by those of us involved in Native American Studies. If, in fact, we are to expand and develop in academia we must have the support of the university. The university must allow us the flexibility for growth and appropriate funds so that we can achieve our goals and objectives.

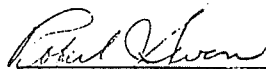
In order for Indian Studies or Native American Studies Programs in the United States to grow and develop in the future, we must include the following in our programs:

1. Indian Studies Programs must have well-stated defined goals and objectives. Short range and long range goals should be well defined, but flexible enough to meet student's needs.
2. Indian students must be involved in all facets of decision making in an Indian Studies Program. This includes the hiring and firing of staff, designing curriculum, determining the goals and objectives of the program, research, and basically any area of Indian Studies that may affect students.
3. Institutions must provide adequate funding of Indian Studies Programs. This includes the funding of administrators, faculty, research, and counseling staff.
4. Indian Studies personnel must possess faculty status and be able to achieve tenured positions.
5. Indian Studies should determine whether they should offer B.A. degrees, graduate degrees, be interdisciplinary programs, programs, or departments.
6. Indian Studies Programs must be able to meet the needs of students, the Indian community, and the academic community.

Indian Studies Programs are existing, but the moral, legal and financial commitments must be recognized, continued, expanded, and increased.¹⁴ To achieve our short and long range objectives, we must be given the financial support to achieve our goals and not the tokenism we have received to date.

The university systems must come to recognize that the first Americans have the desire and the academic capability to finish first in education.

Respectfully Submitted,


Robert J. Swan, Chippewa-Cree

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NATIVE AMERICAN STUDIES at DARTMOUTH COLLEGE

Paper --
Congress of Americanists
September 1974

Michael Dorris
6 February 1974

Dartmouth College was founded in 1769 as a school dedicated to the education and Christianizing of Native American youth and others. Yet, in the two hundred and five intervening years of its existence, only about twenty Native Americans have graduated from Dartmouth. Nevertheless the almost mythological association of Dartmouth and the Indian continued to exist, fostered and reenforced by the college's ensignia (featuring suppliant Indians struggling up a hill while on high a Bible radiates sunrays) and an athletic tradition including a caricature Indian-head and a broken-English "fight song". Even today, many at Dartmouth continue to erroneously believe that Native students attend Dartmouth tuition-free.

For two hundred years Dartmouth College exploited its Native-associated origin without offering any meaningful program to attract or assist American Indian students. So strong was the propaganda that indeed many alumni seem genuinely to believe that the College has done much for the Native American. But it was not until the recent "re-commitment" of Dartmouth to its aboriginal intent by its current president, John Kemeny, that any meaningful Native involvement began.

A moderate recruiting program was initiated in 1969, but students were brought to Hanover without any institutional accomodation. Then in December of 1971, nine Native American Dartmouth students - affectionately termed by the local Manchester Union Leader "a small wild-eyed band of indigenous redskins" - reacted to a particularly offensive football halftime display (a "spoof" on drunken Indians) by proposing a policy statement which argued a major change in the College's "Indian policy". They called for the abolition of the Indian mascot and all traces thereto, an expanded Native American Program, the creation of Native American

Studies, an intensified recruiting and admissions policy for both male and female Indian students, the hiring of Native American people to faculty and administrative jobs, and the establishment of a Native American Community Center.

The students worked steadily, explaining again and again their points of view, and by May of 1972 - just five months after they began - to everyone's surprise they had achieved every major goal they had proposed. One can appreciate the accomplishments of these students only when one realizes the opposition they faced, and bettered. Hundreds of alumni threatened to stop contributions to the College if the Indian symbol was removed, and a steady stream of racist hate mail, alumni magazine ads, and phone calls have been received in the past two years. One "son of Dartmouth" from the Class of '23 went so far as to urinate on the Native American Program's floor, and another from Ohio has "discovered" that Indians came from the area of Siberia some 30,000 years ago and concluded publically that they are therefore communist. But to date the College has stood by the agreement it made with the Native American students.

Why did Dartmouth College accede to the students' requests so quickly? Out of guilt or fear or desire for good national publicity? Perhaps, to an extent, but our most potent weapon by far was patient, logical and persuasive argument. There have been no violent demonstrations, no mass resignations, but much discussion. This year there are 48 Native American students at Dartmouth, including 41 undergraduates from 19 tribes. In addition there are five Native students in the medical school and one Indian graduate business student.

Let me speak now of just one aspect of the Native American experience at Dartmouth - Studies - in terms of philosophy, strategy, and current status.

Before proposing the creation of a Native American Studies Program and modified major to the faculty, the Native Studies Committee (composed of administration, faculty and students) reached internal agreement on several key points. It felt that due to the tribal diversity of the students, Dartmouth's program should attempt a general national approach rather than emphasize the history, culture or language of only one Native group. It felt that Studies must from the first be purely an academic program, not officially connected in any way to the Native American Program (whose responsibilities include recruiting, financial aid, etc.); Studies was not to be viewed merely as an inducement for prospective Native students to come to Dartmouth, or as an exclusive series of courses for Indian only.

Rather, it was to be an integral part of the liberal arts curriculum, fully able to propose and teach its own courses, hire its own faculty and be tied to no department but itself. As an academic program it has the same status as Comparative Literature, Urban Studies, Linguistics or any other core/interdisciplinary program. All professors within Native American Studies have full faculty status.

The Committee further argued that the serious study of Native American history and its many cultures was in every sense at least as worthwhile for a balanced undergraduate education as were the studies of French, Russian or German culture. It was pointed out that an

anthropology course of two months duration titled "The American Indian" which presumed to cover all material from Neolithic archeology to contemporary politics was insufficient and that a history course on "The American West" which spent only three weeks on Indians (as an obstacle to Manifest Destiny) was unacceptable.

Initially four core courses were proposed: NAS 1 - a pre-contact survey of North America; NAS 2 - a post-contact survey; NAS 80 - an open seminar; and NAS 85 - independent study in NAS. Several courses have since been added to the core curricula, including NAS 22 (The Contact Period), NAS 23 (Native Americans in Contemporary Society), NAS 7 (Introductory Lakota), NAS 8 (Native American Literature), NAS 81 (Women in Native American Society), NAS 9 (Power and Politics in Native American Society); next year's offerings will include three new offerings, dealing with Native American art and education and with peoples and society of Alaska.

In addition there are a number of cross-listed courses with existing departments dealing with such interdisciplinary topics as ethnomusicology, folklore, Latin American Studies, etc.

The initial Native Studies proposal called for a greater interest in Native American people to be demonstrated by other departments, in terms of faculty recruiting, course offerings (existing and new) and course cross-listings with Native Studies. It was further proposed that any student could satisfy the college's language requirements by achieving proficiency in a Native American language, either at Dartmouth or elsewhere. To date students have fulfilled their requirement in Yupik, Navajo, Chippewa and Mohawk.

After several months of discussion and debate the Dartmouth faculty unanimously approved the creation of the Native American Studies Program, subject to an initial review after its first three years of operation. In so doing, they legally bound themselves to the agreements, and while some departments have been less than overwhelmingly cooperative, the faculty mandate, establishing legitimacy, has enabled the Dean of the Faculty to assist us in approaching them. Possibly in retrospect it would have been easier to seek departmental, rather than programatic, status, though programs do turn into departments after a several year trial period and positive evaluation.

During the first two years of its operation, Native American Studies has consistently defined itself as an academic program. Its courses have had relatively large enrollments composed of White, Black and Asian students, as well as Native Americans. Some of its core courses count towards degrees in such departments as history, anthropology and English, and all NAS courses fulfill one or the other of the College's distributive requirements. There are currently three NAS modified majors (two with history and one with government), and several term papers submitted for NAS courses have been published in national journals.

In the past two years we have hosted a speaker's program which included lectures by such well-known Native American scholars as Alfonso Ortiz, Wilcomb Washburn, Nancy Lurie, Scot Momaday, Sam Deloria, Leon Cook, Ed Wapp, Jr., Vernon Bellecourt and others. We have jointly sponsored such activities as a Proposal Writing Workshop, a Beading and Quillwork Workshop, and a visit by the Native American Theatre Ensemble.

In addition, many Native American Studies students worked in local primary and secondary schools, teaching courses, evaluating text and library books, interviewing teachers and students. For the past two summers we have sponsored "Teachers' Institutes" in Native Studies, attended by primary and secondary school teachers from throughout the nation. These institutes have aimed at one primary goal - changing a national curricular pattern which sadly neglects Native American content.

If there is one lesson that the Native American Studies experience at Dartmouth has indicated, it is the importance establishing a program on a firm institutional base. A painstaking effort must take place before the actual appearance of a Program to insure that it does enjoy the support and recognition of the academic community. Native American Studies is very much within the overall context of learning at Dartmouth, not a peripheral or 'trendy' ethnic program. It has been and continues to be our firm belief that a course in Native Studies is just as legitimate, essential and pertinent to a liberal arts education as would be a similar offering in French, Russian or German. Without such a recognition on the part of deans, administrators and faculty members throughout the college, Native Studies cannot find "hard money" financing, a diversified student body, or a permanent niche. It is therefore key to survival.