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AN INVESTIGATION OF THE EDUCATIONAL NEEDS OF THE AMERICAN
INDIAN OF SOUTHWEST OKLAHOMA

The University of Oklahoma

Ed.D. 1984

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THE UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE

AN INVESTIGATION OF THE EDUCATIONAL NEEDS
OF THE AMERICAN INDIAN OF SOUTHWEST OKLAHOMA

A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
DOCTOR OF EDUCATION

By
WILLIAM ROSS NIXON
Norman, Oklahoma
1984

AN INVESTIGATION OF THE EDUCATIONAL NEEDS
OF THE AMERICAN INDIAN OF SOUTHWEST OKLAHOMA
A DISSERTATION
APPROVED FOR THE COLLEGE OF EDUCATION

By

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This study involved many elements of the Indian community of southwestern Oklahoma and because of the nature of the study, they will remain unnamed but to them I say many, many Ahoes.

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Abstract

This study established a description of the expressed needs of American Indian students as reported by school superintendents, parent advisory committee chairpersons, Indian students, and core teachers in public schools in Southwestern Oklahoma. The pertinent issues addressed in the study were (a) adequate and appropriate guidance and counseling of Indian students, (b) integration of the Indian heritage and culture into the existing curriculum, (c) appropriate examination of the financial management of federal monies as they apply to Indian education, and (d) the involvement of the Indian community in determining school policies and curriculum. The population for the study consisted of 10 school districts in the Southwestern quadrant of Oklahoma with an Indian population in excess of 15%. Each school district provided a superintendent, a parent advisory chairperson, four core teachers, and twenty Indian students to respond to a questionnaire that was designed to examine educational needs of Southwestern Oklahoma Indian students. The results of this study appear to indicate that Indian education is still suffering from certain practices and attitudes which have existed for

hundreds of years. The data from this study indicate that administrators tend to occupy a positive position with regard to involvement with the Indian community on educational matters, that the parents recognize the need to become involved in the system to reach certain goals, and that the students seem to be attempting to bridge the gaps between two cultures. As for the teachers, they have become the force that perpetuates assimilation into the white society. It is their view that appears to not allow the Indian culture to be a part of the total educational scheme.

The following recommendations are made for further study:

1. A study should be conducted to determine if there is an application, with modification, of the Indian Needs Assessment (DCI) to establish needs of other ethnic groups (e.g., Blacks, Hispanics, Orientals).
2. A study should be conducted to compare the results of the Southwestern quadrant DCI with an administered DCI in the Northeastern quadrant of the state.
3. A study should be conducted to compare tribes of the Western half of Oklahoma with tribes of the Eastern half of the state.
4. A study should be conducted to determine the most feasible way to develop cultural/heritage material for use in highly Indian populated areas.
5. A study should be conducted to determine the most equitable process for distributing Indian generated revenue.
6. A study should be conducted to determine whether federal, state, or tribal agencies should control fiscal resources for Indian education.
7. A study should be conducted to identify reason and rationale behind high dropout rates of Indian students.

8. Finally, it is recommended that possible consideration be given to comparing the results of this study with other national Indian populations, possibly using samples from the Navajo of the Southwest, the Yakima of the Northwest, the Crow of the North, the Iroquoian nations of the Northeast, the Seminole of the Southeast, and the Choctaw of the South.

AN INVESTIGATION OF THE EDUCATIONAL NEEDS
OF THE AMERICAN INDIAN OF SOUTHWEST OKLAHOMA

CHAPTER I

INTRODUCTION

The educational needs of Indian youth cannot be adequately assessed without a review of the history of policies concerning Indian affairs. The policies governing Indian affairs can be divided into two major categories. The first category includes policies that were aimed primarily at the exclusion of Indians from American life. History contains many accounts of conflicts between Indians and settlers during the colonization periods -- history usually written from the non-Indian point of view. However, an objective analysis of these conflicts will show them stemming primarily from misunderstandings growing out of the great differences between Indian cultures and the Western culture of the European settlers. Conflicts flared into massacres, reprisals, and wars that resulted in removal of many Indians from their ancestral homes to western territories: sometimes to areas already occupied by other Indian groups. The purpose of the removal policies was

exclusion of Indians from American life of that day.

Scarcely had the earlier conflicts begun to subside before the westward movement and railroad building again found Indians in the way, often resulting in bloody and costly wars. As a culmination of these conflicts, treaties were negotiated with most Indian groups reserving an area of land for their use, and sometimes included were other stipulations such as educational services and tools. Again the primary purpose was separation from the pioneer life of the period.

Educational Policies and Needs

The treaty-making period ended in 1871 and with its end the beginning of a policy adjustment toward inclusion of Indians in American life. However, no broad national policy suddenly shifts from one pole to the other. There is usually gradualness in change: gradualness brought about by pressures that grow and develop to bring changes. The General Allotment Act of 1887 was a result of the accumulation of such pressures for change. The basic purpose of the Allotment Act was to develop, through a change in the Indian land base, a change in the people -- to remake the Indian into the image of the midwestern American farmer of that day. Although the intent may have been to have Indians become a part of rural America, it missed its goal for most Indians. Indian lands rapidly went out of Indian ownership. Most Indians did not want to be farmers.

One lesson which seems apparent from the Allotment Act legislative policy was that changing the resource base of a people will not necessarily guarantee a change in the people. Nevertheless, the Allotment Act, regardless of its effects, reflected a national attempt to include Indians in American life. One of the results of the Allotment Act was actually the exclusion of the Indian population from American life.

The next major legal stroke highlighting the national policy of inclusion was the Act of June 2, 1924, commonly known as the Citizenship Act. This granted citizenship to all Indians within the territorial limits of the United States who had not at the time achieved citizenship through other means. The Citizenship Act was a signal to governmental agencies to prepare themselves to furnish services to Indians on the basis of their citizenship. However, the thinking of people is not changed by fiat in law. In the 1920's, 1930's, and 1940's many non-Indians, especially those living near Indian reservations, continued to reflect in their thinking ideas of exclusion of Indians from life in their communities. It should be noted that the tax-free status of reservation lands often rendered them unable to provide needed services. Many Indians were unprepared to carry citizenship responsibilities, particularly responsibilities related to participation in local and state governments.

The Act of April 16, 1934, commonly known as the Johnson-O'Malley Act, provided aid to states to ease the impact of the free lands if the states provided services to Indians. The Act of June 18, 1934, known as the Indian Reorganization Act, provided the legal framework whereby Indians might organize a local form of government to govern themselves and thus learn the procedures of representative government. These two legislative acts moved Indians closer to inclusion in American life.

During the past three decades several federal-aid programs, such as the National School Lunch Act, the National Defense Education Act, the National Library Act, the Economic Opportunity Act, the Elementary and Secondary Education Act, the Indian Education Act, and the Indian Self-Determination and Educational Assistance Act were passed. The possibility of losing funding from existing programs suggests the necessity of making program adjustments in delivery systems.

A complete analysis of the overall results of policies of "exclusion" and "inclusion" is difficult to make. Exclusion policies did create deep-seated hostilities, the scars of which can be detected in Indian attitudes and feelings today. To varying degrees one can find the residue of these feelings and conditions in the thinking of Indian parents and students. The problem of studying the existing attitudes regarding the funding and implementation of

educational programs in areas with high Indian populations (i.e., Southwestern Oklahoma) was selected (a) in order to better determine to what extent these attitudes of "exclusion" and/or "inclusion" remained, and to (b) assess what the expressed needs of Indian students and parents were and to what extent these concerns were shared with administrators and core teachers, both of whom are primarily "white."

Statement of the Problem

Specifically, the study established a description of the expressed needs of Indian students as reported by school superintendents, parent advisory committee chairpersons, Indian students, and core teachers in public schools in Southwestern Oklahoma.

Some of the pertinent issues addressed were (a) adequate and appropriate guidance and counseling of Indian students, (b) integration of the Indian heritage and culture into the existing curriculum, (c) appropriate examination of the financial management of federal monies as they apply to Indian education, and (d) the involvement of the Indian community in determining school policies and curriculum.

Operational Definitions

Following is a list of pertinent operational definitions for the present study:

Blood quantum--25/100 Indian blood.

Indian--person having 1/4 degree Indian blood or blood

quantum.

Data Collection Instrument(DCI)--questionnaire developed for and administered to participants in the study.

Superintendent--chief executive officer of Independent Public School District.

Core Teacher--teacher responsible for instructing one of the primary core subjects, i.e., social studies, science, language arts, and math.

Parent Advisory Committee Chairperson (PAC)--elected chairperson of the Title IV-A Committee.

Indian Students--senior high school students of 25 percent Indian blood, enrolled in the sampled schools.

Southwestern Quadrant--portion of the state falling within an area south of interstate 40 and west of Interstate 35. Two of the schools were located on the northern border of the quadrant.

Research Design

The process of developing the actual design for the study can be best exemplified as a series of discrete steps, although these steps actually often overlap.

The initial step in the process entailed an exhaustive search and a comprehensive review of the literature available concerning Indian education.

Developing an appropriate Data Collection Instrument (DCI) constituted the second step. This step required a careful appraisal of existing instruments and anticipated

Indian educational needs in order to assure that a meaningful DCI would be utilized in the collection process.

The third step involved allowing other professionals in the area of education to study and evaluate the DCI. Following this evaluation, suggested changes were implemented. Evaluation and review of the DCI was viewed as a necessary step in establishing the construct validity.

As the DCI was nearing completion, the fourth step was initiated. At this time, appropriate school districts were selected. This selection was based on several criteria including location (Southwest Oklahoma quadrant) and Indian blood quantum.

The fifth step involved actually administering the DCI. The DCI was administered to students, core teachers, superintendents, and chairpersons of the district Parent Advisory Committees, which consisted of elected representatives from the Indian community.

Preparing the data for statistical analysis and actually analyzing the data constituted the sixth step. This step required careful review of the work as it progressed to assure accurate analysis. The programs for descriptive statistical analysis utilized were provided through SAS (Helwig, 1978) and run through the University of Oklahoma computer network.

Finally, the analyzed data were reported. Conclusions and recommendations for further study were made.

Limitations

The study was limited to the southwestern quadrant of Oklahoma and therefore generalizations outside this quadrant are not technically valid. However, it is believed the diversity of Indian tribes within this quadrant provided a prototype for additional studies to be conducted across the state and possibly have implications for other ethnic populations.

Organization of the Chapters

Chapter II is a review of the relevant literature. This review includes published papers, articles, speeches, national and state legislation, and unpublished research manuscripts.

Chapter III is an explanation of the exact methodology utilized in the present study. Descriptions of the school districts and specific subject groups sampled are provided. Additionally, information concerning the proposed statistical analyses is reviewed.

Chapter IV is a presentation of the analyses and resultant graphs and tabulations.

Chapter V presents a review of the study including procedures used, a summary and discussion of the findings, and recommendations for further study.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

In Chapter II a review of the literature is presented to trace the influences on Indian education from the missionaries through the government to self determination.

Indian Education by Churches

One of the earliest forces in the education of the American Indian was the church (Berry, 1968). Berry explains that for the most part, early Indian education was financed, controlled, and staffed by missionaries and their spouses.

Church emphasis in Indian education is confirmed by Morgan Otis, Director of Native American Studies at Sacramento State College (1972). Otis states that church-oriented education became particularly widespread in the plains region from 1881-97. He believed that this zeal for education was directed at destroying tribal tradition and customs and supports his statement with reference to the fact that often Indian children were removed from parental care and placed in mission schools subsidized by the federal

government. The philosophy underlying this method is explicit in the following resolutions passed by the National Education Convention in Los Angeles in 1899:

1. Resolved, that the true object of the Indian Schools and of Indian management is to accomplish the release of the Indian from the slavery of tribal life and to establish him in the freedom of citizenship to take his place in the life of the nation and that what ever in our system hinders the attainment of this object should be changed.
2. Resolved, that the public schools of the United States are fundamentally and supremely the Americanizers of all people within our limits and our duty to the Indian requires that all Indian school effort should be directed toward getting the Indian youth into these schools.
3. Whereas, local prejudice on the part of the whites against the Indians in the vicinity of every tribe and reservation is such as to make attendance of the Indian youth in public schools there impractical, and whereas there is no prejudice preventing the attendance of Indian youth in public schools from such nonreservation schools as are remote from the tribes or reservations, therefore be it resolved that it is the duty of the government to establish industrial schools in our well populated districts as remote from the tribes as possible, and it is hereby suggested that ten more such schools be tentatively established at once, each with a capacity for carrying 300 at the school, with a district understanding that each school shall carry 300 additional pupils placed out in public schools living in white families where children shall give service in the home to pay for their keep. (Pratt, 1964, p. 46)

The southwestern quadrant of Oklahoma was greatly affected by this church-oriented educational effort. In fact, the Anadarko area served as the hub for this quadrant's educational wheel. Five different denominations organized mission schools in the Anadarko area to meet the

needs of Apache, Wichita, Caddo, Delaware, and Kiowa tribes (Wall, 1895). This established history of concern with Indian education combined with a continued high Indian population make the southwestern quadrant of Oklahoma particularly important as an example in assessing Indian educational needs.

Indian Education by Government

Although churches might be considered as the primary force behind this educational movement, the government was not oblivious or indifferent to educational needs of Indians and, as was mentioned previously, often subsidized the mission schools. As early as 1775, the continental congress appropriated \$500 for the education of the Indians at Dartmouth and 5 years later increased this amount to \$5,000. It might be noted that Dartmouth College lists only 28 Indian enrollments from 1865 to 1965; of those enrolled only 9 were graduated.

In 1794 a treaty was made with the Oneida, Tuscarora, and Stockbridge Indians--the first Indian treaty in which education was mentioned. The treaty provided that teachers would be hired to "instruct some young men of the three nations in the arts of the miller and the sower" (Otis, 1972, p. 68). The second treaty mentioning education was concluded in 1803 with the Kaskaskia. The United States agreed to contribute \$100 annually for seven years towards the support of a priest who would "instruct as many of their

children as possible in the rudiments of literature." With this commitment, Otis (1972) observes that soon after gaining independence, the United States government began to create federal agencies to impose "American" educational programs on American Indians. Attempts were made to alienate Indian people from their traditional educational process and force them into a formal system initially established by the government. Thus, with national level decisions and plans for educating Indians, a basis was established for the relationship which exists today between American Indians and the American educational system. This relationship is characterized by the Indian's fear that he will completely lose his cultural identity if he receives a "white man's education."

Research in Indian Education

An Indian Education Needs Assessment project was conducted in 1976 by Oklahoma State University for the Office of Education Programs of the Bureau of Indian Affairs. The purposes of the project were to identify the educational needs of Indian students as they exist in Oklahoma, to identify and describe the educational programs open to Indian children in Oklahoma, to review the federal educational programs available to Oklahoma Indian children and the extent to which they participate and/or the extent to which these programs are being made available by the public schools for Indian students.

The conclusions of the study revealed that there is a tremendous need for all participants (parents, educators, students, and administrators, etc.) to be involved in the local Indian education process and to be more aware and understand: (1) their own roles, rights, and responsibilities under the law; (2) the roles, rights, and responsibilities of others; and (3) the proper interrelationships among those roles, rights, and responsibilities (Oklahoma Indian Education Needs Assessment, 1976, pp. 1-2). Another conclusion that was drawn was that there is a need for clear articulation of the rights and relationships among all levels of the system from federal to the smallest rural hamlet in the state in regard to Indian education program administration. Additionally, attention must be given to the formula and/or models for funding Indian education in the state, especially with regard to how the Indian students are identified and enumerated. The problems involved in the identification and classification of Indian students have led to confusion in the development of sound planning models for the improvement of Indian education. The federal government has from the time of American discovery maintained a vested interest in Indian affairs. However, more recently this interest has taken a new direction toward more local involvement in education and as a result should have dramatic impact upon the educational services available to the native American

Indian.

In the early 1970s federal policy reflecting the legal relationship that existed between the federal government and the American Indian was explicated in a letter from Lovett, Chief, Division of Communication Services, to Rosenfelt, Center for Law and Education, Harvard University, March 10, 1972. In this letter, Lovett stated:

The federal government takes the position that legal responsibility for Indian education rests with the states. . . . When public schools are not accessible because of geographical isolation, nontaxable status of Indian lands, or for other reasons, the federal government (SIC) recognizes its responsibility to continue to meet the educational needs of Indian children until such time the states are able to assume full educational responsibility for all of their children.

Wardship Doctrine

Even though there may be no specifically enforceable federal obligation to provide educational services, there is a strong moral duty derived from the history of the federal government's dealings with the Indians and the generalized guardianship or trust relation expounded by the courts. The classic statement of the general federal obligation occurs in United States v. Kagama (1886) in which the court upheld the authority of Congress to vest criminal jurisdiction over major crimes between Indians occurring on Indian reservations in federal rather than state courts. The Supreme Court explained:

These Indian tribes are the ward of the nation. They are communities dependent on the United States. .

. .Because of local ill feeling, the people of the states where they are found are often their deadliest enemies. From their very weakness and helplessness, so largely due to the course of dealing of the federal government with them, and the treaties in which it has been promised, there arises a duty of protection, and with it the power.

The "duty of protection" mentioned in the Kagama case may give rise to a legally enforceable federal obligation to ensure that Indian children are provided an equal educational opportunity either by the state or federal government. It would appear that the wardship doctrine, while somewhat nebulous, appears to maintain validity today. President Richard Nixon in summing up his historic statement on Indian policy said, "We have turned the question of whether the federal government has a responsibility to Indians to the question of how that responsibility can best be fulfilled" (Nixon, 1970).

The federal responsibility was clearly acknowledged in numerous speeches by President Ford, especially by his advocacy of the Indian Self-Determination and Education Assistance Act of 1975. Section 3 of the Education Assistance Act includes:

- (a) The Congress recognizes the obligation of the United States.
- (b) The Congress declares its commitment to the maintenance of the federal government's unique and continuing relationship with and responsibility to the Indian people through the establishment of a meaningful Indian self determination policy which will permit an orderly transition from federal domination of programs for and services to Indians to effective and meaningful participation by the

Indian people in the planning, conduct, and administration of those programs and services.

- (c) The Congress declares that a major national goal of the United States is to provide the quantity and quality of educational services and opportunities which will permit Indian children to compete and excel in life areas of their choice and to achieve the measure of self determination essential to their social and economic well-being.

The Indian people were assured of President Carter's awareness of the special and unique responsibilities of the federal government and the Indian people. President Carter's position was to continue the policies of his predecessors. The position of the Carter Administration was the proposal for the development of a Division of Indian Education under the new Department of Education. Programs for Indians historically had been located in the Bureau of Indian Affairs of the Department of Interior, Senate Bill 991. The administration proposed to transfer the operation of the BIA schools, which served a great number of Indian children, to the new Department of Education. The Carter administration also recommended that the Johnson-O'Malley programs, which serve about 190,000 children, be transferred to the jurisdiction of the Department of Education ("Carter: Indian education," 1978).

The transfer of Indian educational programs to the Department of Education suggested that the uniqueness of the relationship between the Indian tribes and the federal government might be recognized and the Department of

Education could maintain and improve the trust relationship between the federal government and the Indian tribes. The concepts of trust responsibility, tribal sovereignty, Indian preference, and self determination should not, in any way, be undermined by the transfer of these programs into the new department.

It may be too early to understand the full impact of the effects of the current administration's philosophy about Indian affairs, i.e., Indian education. However, it appears that the conservative foundation that President Reagan is attempting to develop may have a retrenching effect on the funding levels of those agencies that now assist in providing financial assistance to those public schools with high levels of Indian enrollment.

Financing Indian Education

In contrast to the federally supported Bureau of Indian Affairs schools, the state public school systems are financed in large measure by local property taxes. Title to Indian land, including reservations and allotments, is held in trust by the United States government for the benefit of an Indian tribe or an individual. Court judgments have indicated that Indian lands and properties are not subject to local property tax (Board of Commissioners of Creek County Oklahoma, v. Seber, 1943). Accordingly, the influx of substantial numbers of Indian children from reservations has often created a financial burden for state school

systems. Under past administrations, provision for significant monetary assistance by the federal government has been provided through a variety of programs designed to alleviate the strain and relieve the state government of the financial burden created by non-taxable Indian lands.

Federal contributions for public school education of Indian children began as early as 1890, and after 1900 the practice of paying "non-resident tuition" to state schools for the education of Indian children developed rapidly (Cohen, 1954, p. 274).

The most important programs to subsidize the transfer of Indian children to the state school systems have been the Johnson-O'Malley Act of 1934 and the 2 impact aid laws implemented in the 1950's. These acts, which authorized federal assistance to public schools, provided support and assistance to the process of facilitating integration of Indians into the traditional American society.

Under the Reagan administration, the Johnson-O'Malley funding levels have been decreased by 35 percent. In addition, the Reagan administration has recommended decreases in the impact aid monies by an additional 74 million from the 1982 funding levels, with additional funding decreases in other programs such as Chapter I and school lunches.

Otis (1972, p. 69) stated that "Today, as in the past, American Indians experience difficulty in retaining their

culture within the educational framework provided under the policies of the United States Government. These policies, which have increasingly stressed assimilation and integration and which resulted in forced attempts to eliminate Indian culture, have precluded any involvement in the direction of their education" (Otis, 1972, p. 69).

McKinley and Otis in the Basic Program Plan of the Multi-Ethnic Education Program, Far West Laboratories for Educational Research and Development (1970, p. 68), state that in effect the American Indian has rejected the American educational system because it first rejected him. Indians have desired education, but within a system that includes the home and the community in the educational process. It is through this process that Indian children learn their tribal language, customs, traditions, religion, and philosophy. If the Native American Indian appears to be apathetic about supporting the efforts of his children to succeed in school, it is not because of hostility to the educational process, but rather because of his rejection of the narrowness of the system that controls the educational process.

Because of changing ideas and attitudes toward Indian education (McKinley & Otis, 1970, p. 68), as well as significant modifications in funding support for Indian education programs, public school districts and the American Indian population must prepare for the changes identified,

and the responsibilities accompanying these changes. To accomplish this, there must be a reassessment of Indian educational needs in terms of the newly identified directions, attitudes, and responsibilities. Concentrated efforts need to be made toward the development of responsible means of meeting the needs identified.

The present study has a practical application in assisting educators in developing a clearer understanding of these complexities of American Indian education. More importantly, it should provide a tool with which to investigate and establish the needs of Indians in southwestern Oklahoma and thereby give greater insight into program management of Indian education by public school administrators and involvement by Indians at the local level.

In Southwestern Oklahoma no research has been conducted to specify the unique educational needs of American Indian children in public schools of Southwestern Oklahoma. This research project is in response to this need and thus facilitates the determination of the educational needs of plains Indian children in public school environments in Southwestern Oklahoma.

Summary

In summary the review of the literature indicates that Indian education has progressed from an entirely externally imposed system to one that entails and, in fact, requires

participation by Indian students and parents. As a result of this review, the current study is designed to at least partially address this issue of Indian participation in the educational process.

CHAPTER III

METHOD

Introduction

In Chapter III an outline of the methodology is presented to provide the reader with the process that was utilized to conduct the study.

Design

The present study is an exploratory descriptive design in which several pertinent factors of the sampled population were analyzed on the basis of responses to the administered Data Collection Instrument (DCI) concerning Indian needs in education. The first factor, tribal type (TT), is the primary tribal type of the school district sampled. There are three levels of this factor: Northern, Central, and Southern. The second factor (ST) is the subject type sampled. In this study, four types of subjects were sampled. These types were (a) school superintendents (SS), (b) parent advisory committees (PAC), (c) core teachers (CT), i.e., language arts, social sciences, math, science, and (d) Indian high school students (IS).

Subjects

The subjects were selected from 4 subject groups from 10 school districts with moderate to high Indian populations in Southwestern Oklahoma. These populations ranged from no less than 17 percent to as high as 55.46 percent. The 4 subject groups included administrators, teachers, parents, and students. Ten school superintendents, 4 core teachers from each district (total of 40), 10 parent advisory committees (one from each district), and 200 students (20 from each district) comprised the sample. A list of the school districts, code numbers, and the percentage of Indian I students for each district are provided in Table 1. School districts were assigned code numbers in order to preserve confidentiality. The names of the schools have been omitted from this public document, but the names were made available to the candidate's committee in earlier meetings.

Administrator/Experimenter

The administrator for the proposed study was the author. No other experimenters or assistants were utilized in the administration of the DCI, except in the case of the student sample wherein Language Arts teachers were the administrators.

Data Collection Instrument (DCI)

The present DCI is patterned after an earlier study conducted in 1976, which addressed a similar issue

Table 1
Participating School Districts

Confidential Code Number	Total Enrollment	Indian Percentage
1	1945	45.9
2	636	32.7
3	350	31.43
4	818	28.12
5	529	23.82
6	739	40.19
7	921	18.35
8	395	24.30
9	573	35.25
10	339	55.46

(Oklahoma Indian Education Needs Assessment, 1976). However, the questions and the response alternatives were changed to meet the demands of the current question. Some of the issues addressed included the use of federal monies in Indian education (e.g., Johnson-O'Malley, Title IV-A, and 874 or Impact Aid), the integration of Indian heritage and cultural considerations within the existing curriculums, the need for specific guidance and counseling programs for Indian students, and Indian community involvement in planning and implementation of programs. An open-ended section was also attached to the DCI to allow individuals to express needs or opinions which may not have been directly addressed in the DCI or those which the participants believed deserved additional attention. A copy of the DCI is available in Appendix A.

Procedure

The DCIs were coded with the TT and ST data prior to administration to each subject group. All subjects were informed of the confidentiality of the data and of their rights as subjects prior to participation. Additionally, all questions of the participants regarding the nature of the DCI and the study were answered as they completed the DCI.

The PAC data were collected during district meetings of the PAC groups. The DCIs were administered to the superintendents during personal contact with each

individual, as were those to the CTs. The administration of the instrument to the students was accomplished through the Language Arts teachers in each of the districts.

All DCIs were returned directly, without initial analysis, to the experimenter who then completed the statistical analysis and compiled the written comments from the participants.

Data Analysis

The data were analyzed utilizing computer programs from the Statistical Analysis System (SAS) (Helwig, 1978, pp. 45-48). A numerical value was assigned to each of the 5 choices available to the participants in rating 32 of the items on the questionnaire. The values assigned were as follows:

Always Agree	1
Usually Agree	2
Sometimes Agree	3
Sometimes Disagree	4
Always Disagree	5

Although the poles for the various questions were reversed, the scoring remained standardized. The reversing was to prevent response bias. All items (32) were coded and programmed through the Statistical Analysis System.

According to Huck, Cormier, and Bounds (1974), descriptive statistics are concerned only with characteristics of the set of data obtained by the researcher. Inferential statistics are concerned with generalizations to a population larger than the set of data

obtained by the researcher.

Since the present study is a collection of data from a select population and not a random sample, it was pertinent to utilize methods of descriptive statistics. The mean appeared to be the most relevant of the common measures of central tendency.

A mean was computed for each of the 32 items by use of the comdescriptive program from the SAS.

The program Sasgraph was utilized to present a percent of responses under the response scale of Always Agree, Usually Agree, Sometimes Agree, Sometimes Disagree, Always Disagree for the 32 items.

Summary

The procedures used in designing and conducting the study have been presented in Chapter III. The background which led to the study was briefly reviewed. The development of the questionnaire was explained, the data collection process presented, and the statistical procedures used to analyze the data were identified.

CHAPTER IV

FINDINGS

Introduction

Chapter IV presents the findings from the study, focusing on four major areas including guidance and counseling, Indian heritage/culture, fiscal management, and Indian community involvement.

The items on the DCI were analyzed via the percentage of subjects within subject type responding to a particular response alternative. That is, subject type differences in the pattern of responding across types of questions were of primary interest within the current investigation. Note that preliminary analyses for tribal type differences were conducted. However, these data indicated no differences attributable to tribal type. Additionally, within the current philosophical framework, it appeared most appropriate to address the problem from the perspective of subject type differences.

Certain questions on the DCI addressed related issues. Thus, questions were grouped into the four general categories referred to in the statement of the problem.

These categories were (a) guidance and counseling, (b) Indian heritage/culture, (c) fiscal management, and (d) Indian community involvement.

Analysis of Findings

Guidance and Counseling

The guidance and counseling category includes questions 1, 2a, 5, 6, 8, 18, 19, and 26. Following is a statement of these items:

- 1 Achievement and placement testing should be used to assist Indian students in career selection. Overall mean: 2.45 (N=255). Administrator mean: 2.30 (N=10). Teacher mean: 2.55 (N=40). Student mean: 2.46 (N=195). Parent mean = 2.0 (N=10).
- 2a The school should make provisions to meet the needs of Indian students with preschool programs. Overall mean: 2.41 (N=254). Administrator mean: 3.20 (N=10). Teacher mean: 3.33 (N=39). Student mean: 2.17 (N=195). Parent mean: 2.80 (N=10).
- 5 The school should provide Indian counselors for Indian students. Overall mean: 2.65 (N=257). Administrator mean: 3.70 (N=10). Teacher mean 3.50 (N=40). Student mean 2.44 (N=197). Parent mean: 2.30 (N=10).
- 6 Teachers and other personnel who work with Indian students should be trained to deal with their special needs. Overall mean: 2.2 (N=255). Administrator mean: 2.40 (N=10). Teacher mean: 3.02 (N=40). Student mean: 2.05 (N=195). Parent mean: 1.70 (N=10).
- 8 Indian students should be able to work outside the school and receive school credit for the work (cooperative education). Overall mean: 2.64 (N=255). Administrator mean: 2.90 (N=10). Teacher mean: 3.42 (N=40). Student mean 2.51 (N=195). Parent mean: 1.80 (N=10).
- 18 There should be a follow-up program for Indian drop-outs to help them continue their education. Overall mean: 2.33 (N=256). Administrator mean: 2.30 (N=10).

Teacher mean: 3.40 (N=40). Student mean: 2.15 (N=196). Parent mean: 1.60 (N=10).

- 19 The school should have regular individual teacher/parent conferences to work on individual Indian student problems. Overall mean: 2.26 (N=256). Administrator mean: 2.10 (N=10). Teacher mean: 2.65 (N=40). Student mean: 2.22 (N=196). Parent mean: 1.60 (N=10).
- 26 For Indian students, the school's primary goals should be the teaching of basic skills (including social sciences, mathematics, science, and language arts). Overall mean: 2.02 (N=257). Administrator mean: 1.60 (N=10). Teacher mean: 1.62 (N=40). Student mean: 2.13 (N=197). Parent mean: 1.70 (N=10).

The graphs depicting the results of subject type differences within the guidance and counseling category follow (Figures 1-8).

FIGURE 1
PLACEMENT TESTING

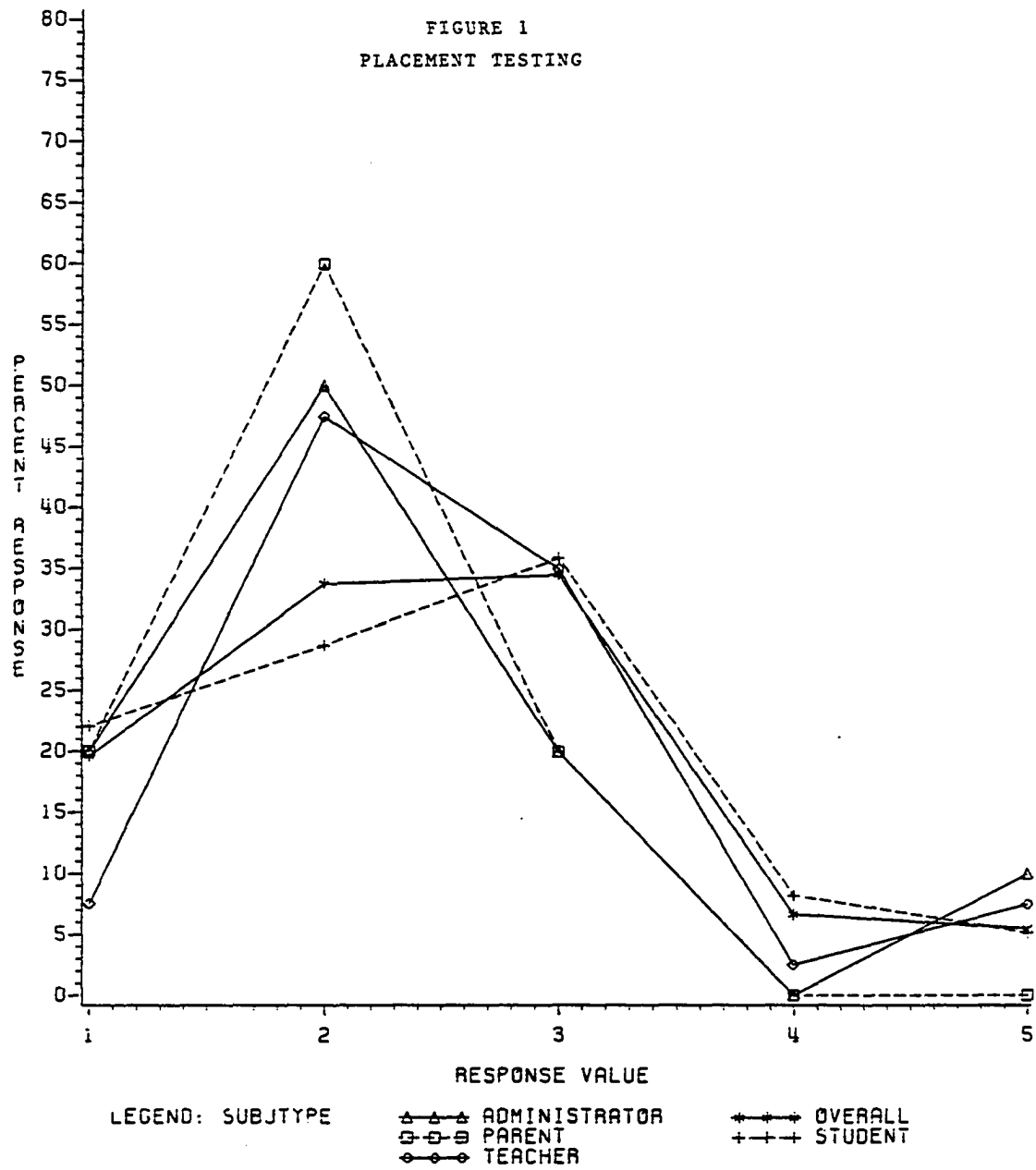


FIGURE 2
PRESCHOOL PROGRAMS

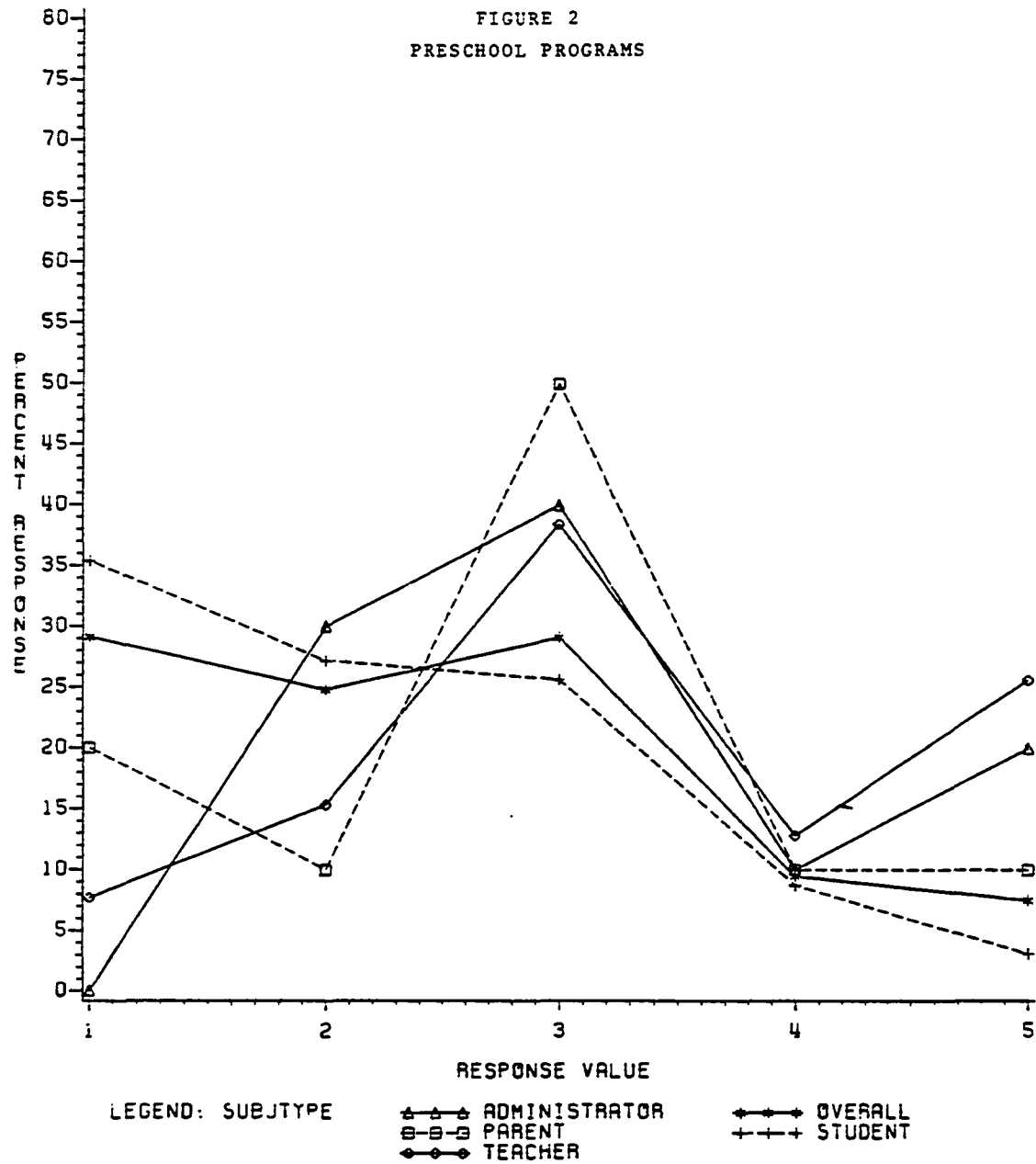


FIGURE 3
COUNSELORS

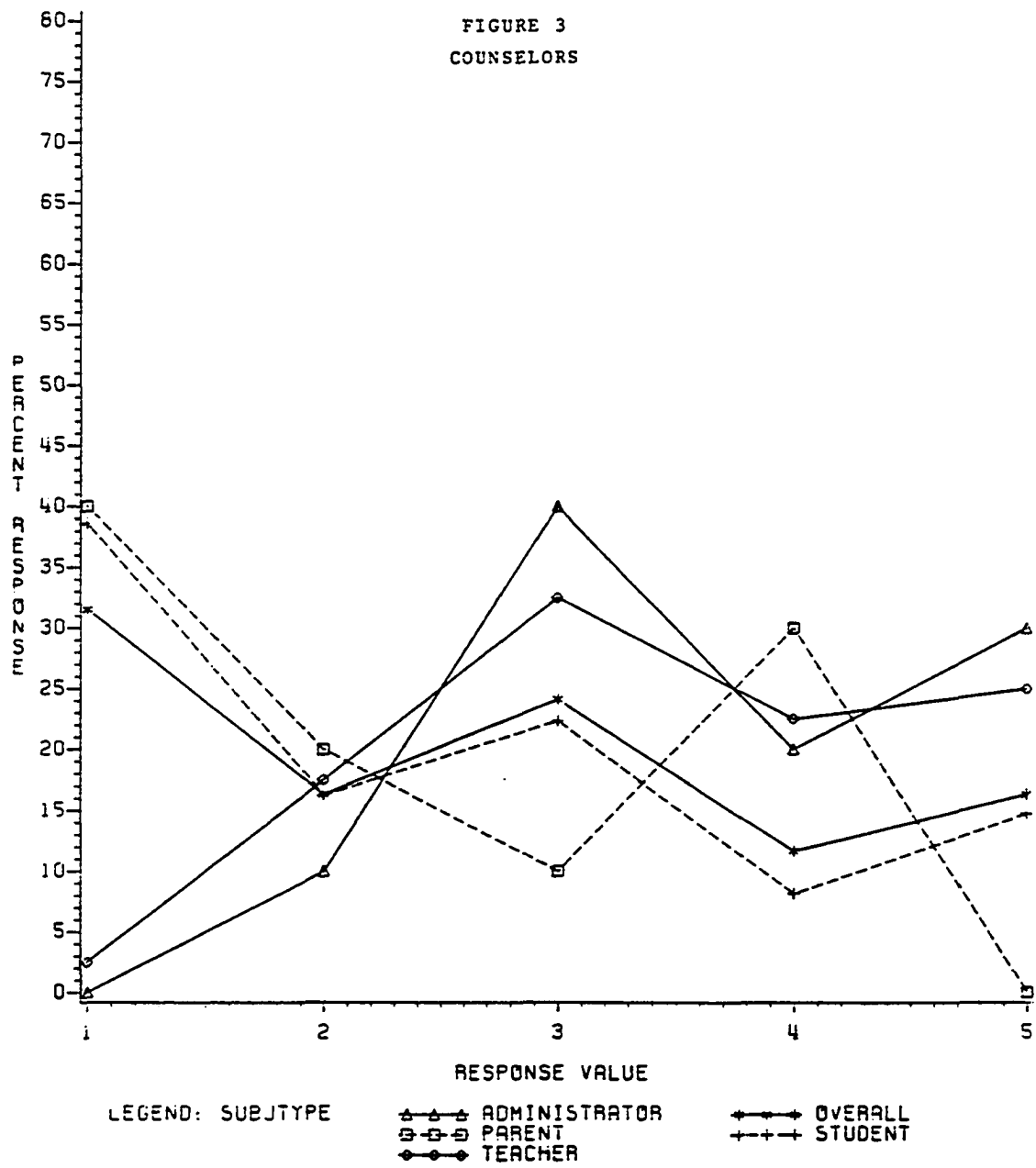


FIGURE 4
SPECIAL NEEDS

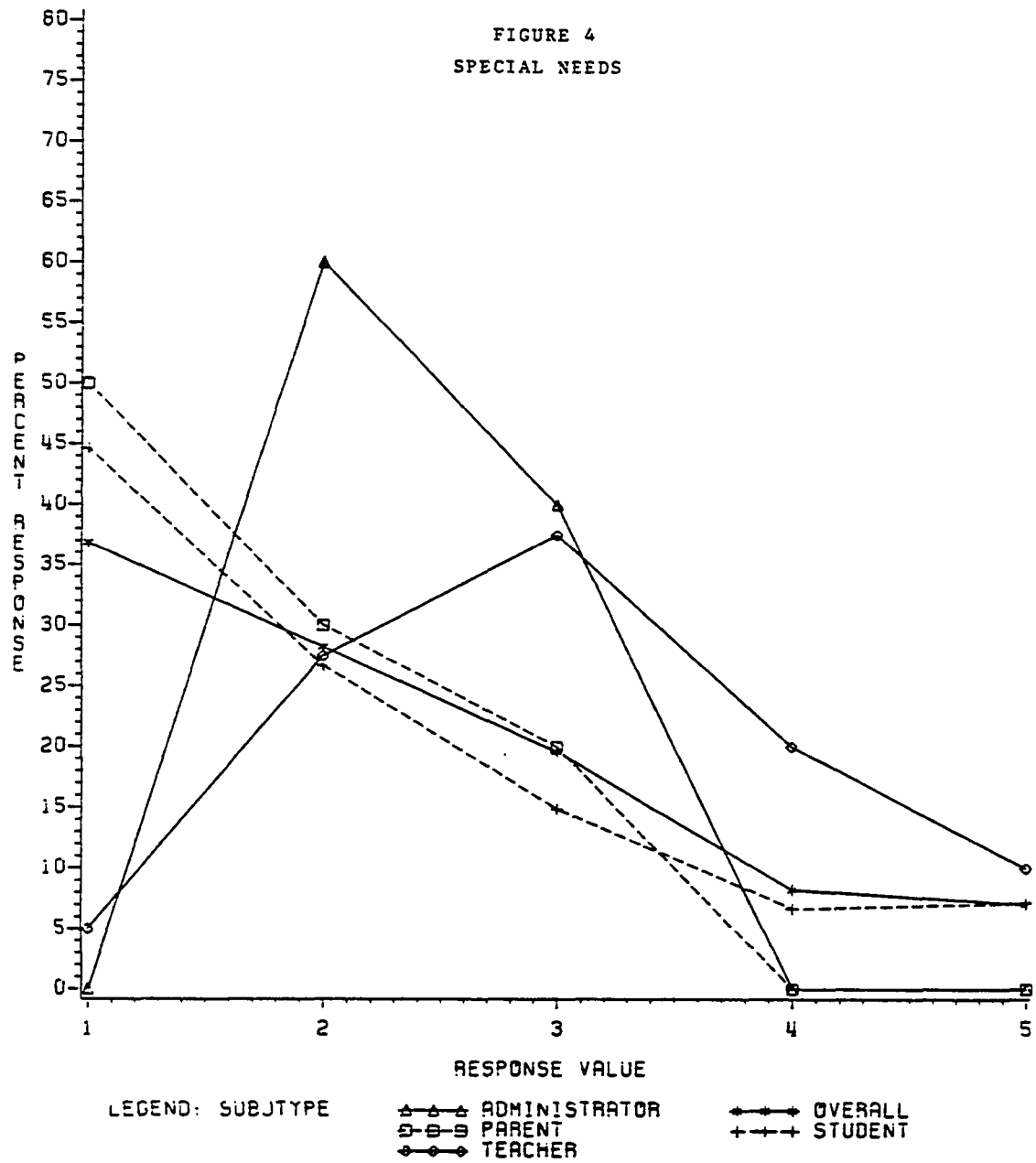


FIGURE 5
COOPERATIVE EDUCATION

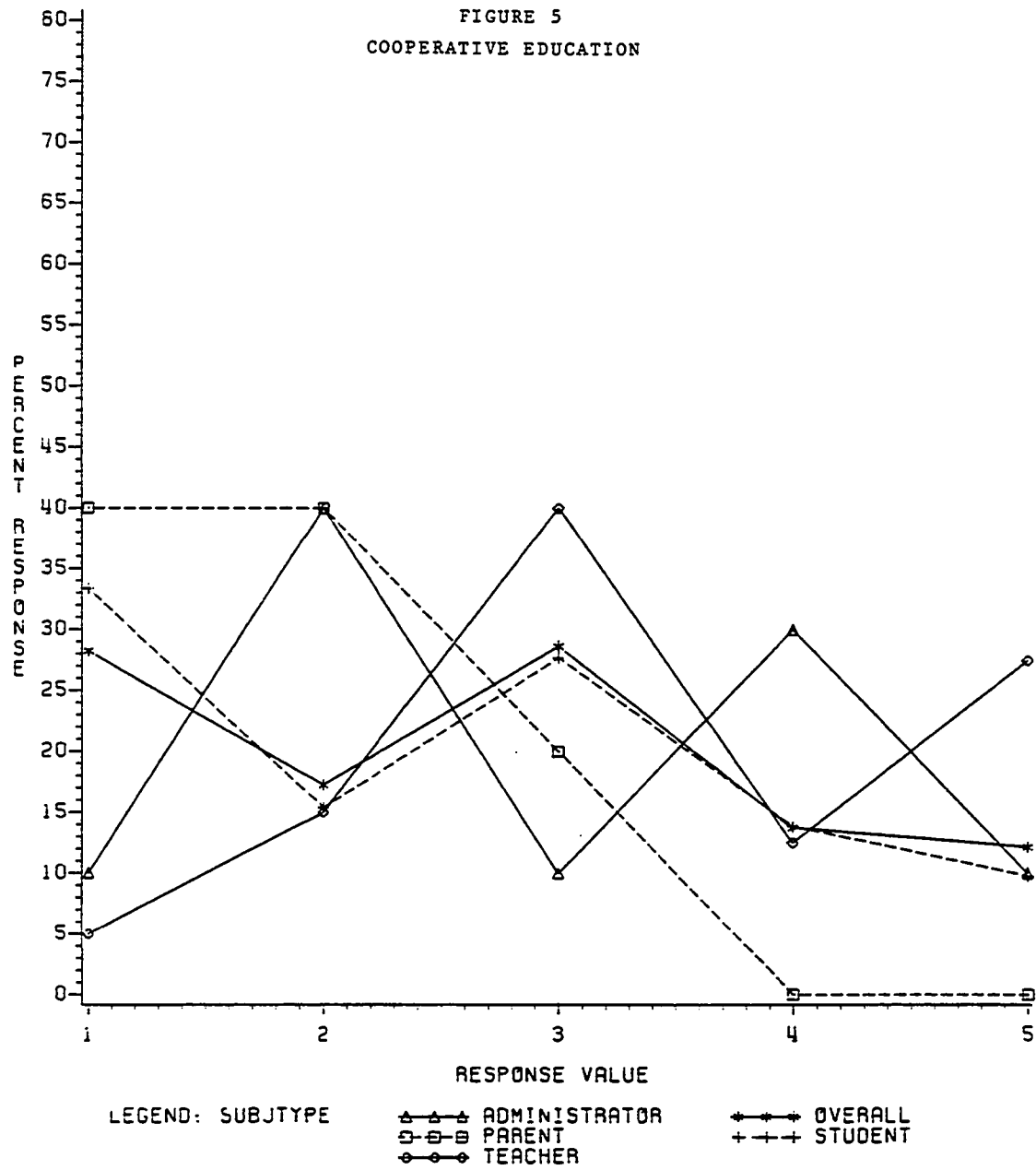


FIGURE 6
DROP-OUTS

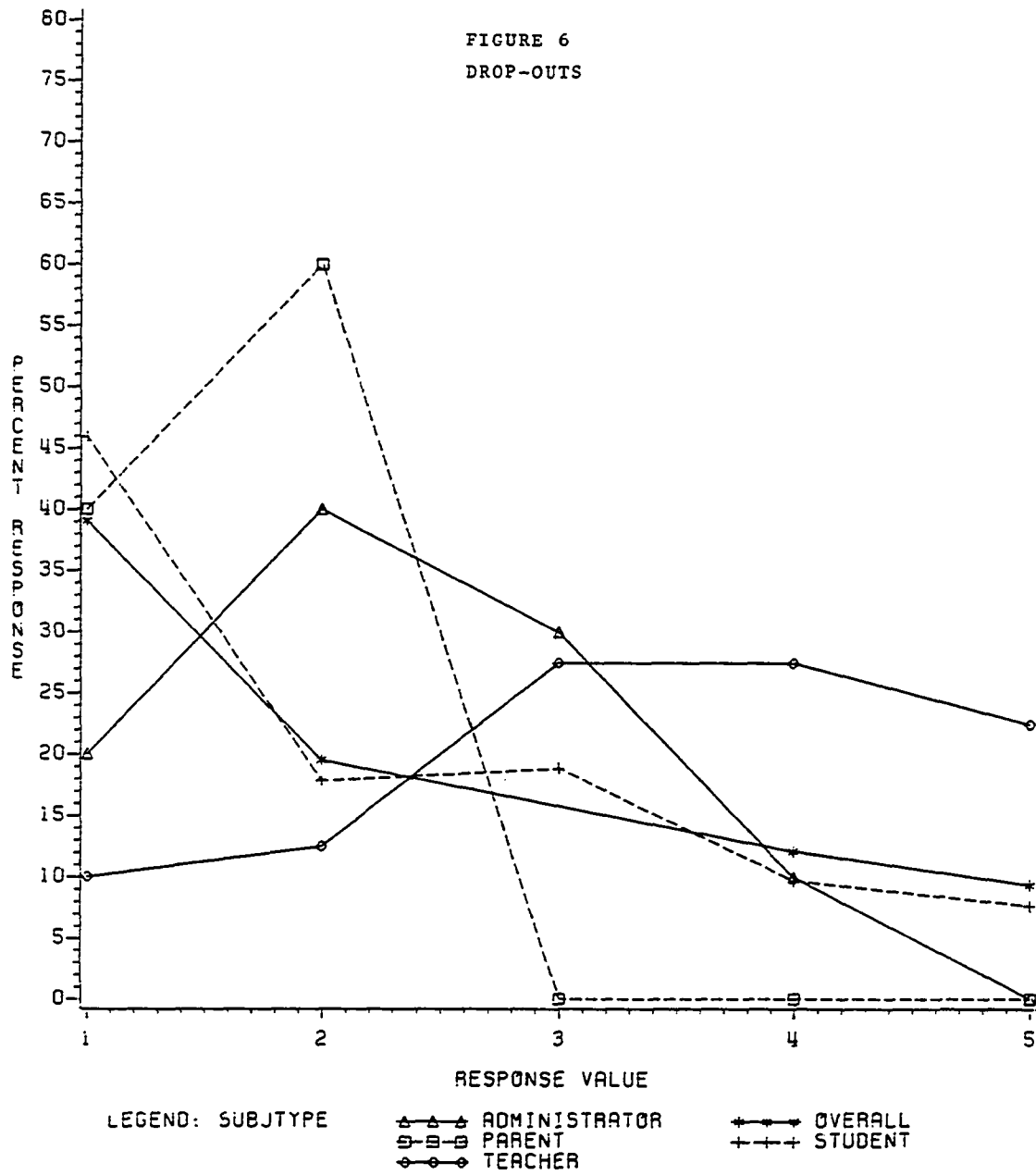


FIGURE 7
PARENT CONFERENCES

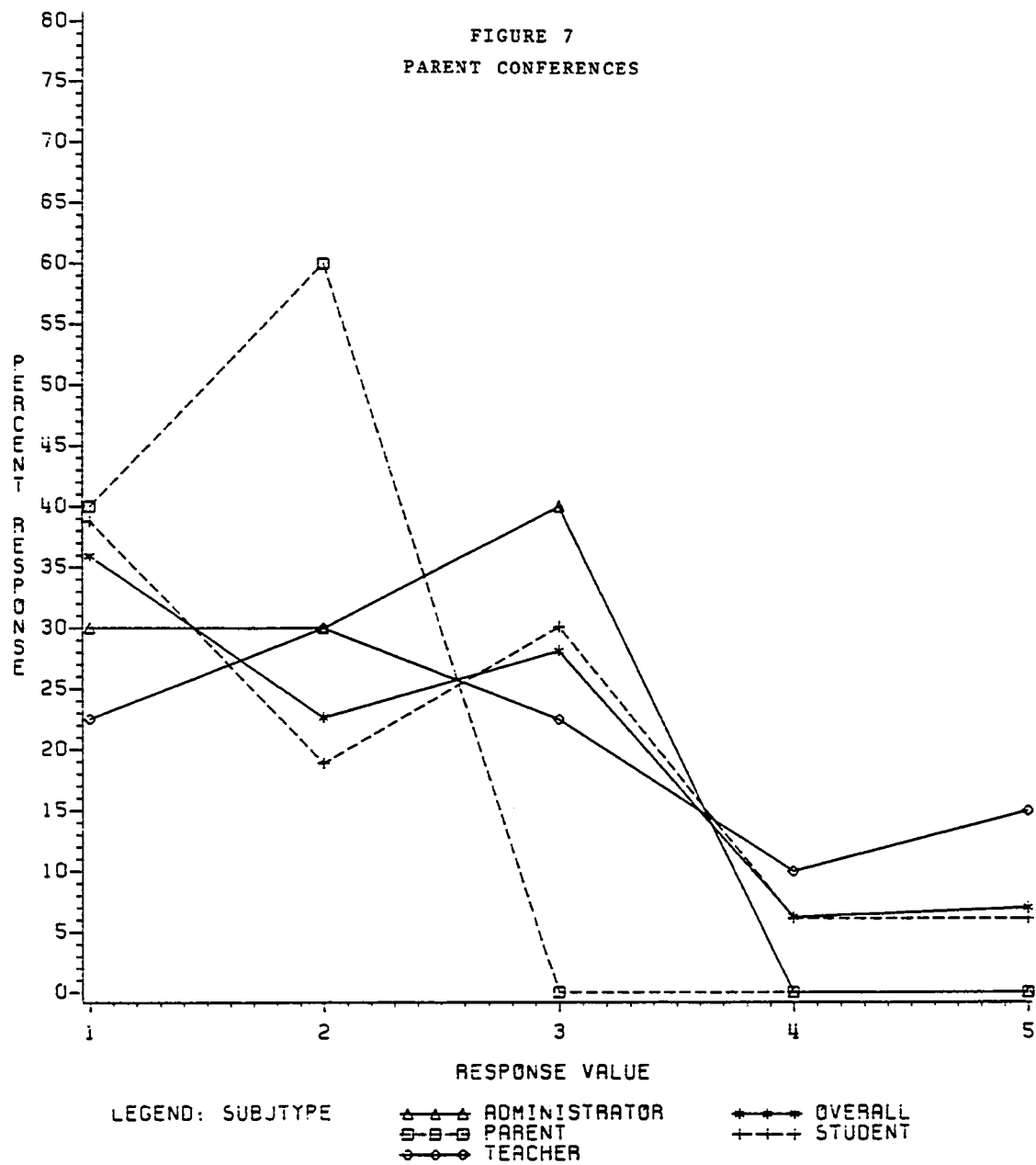
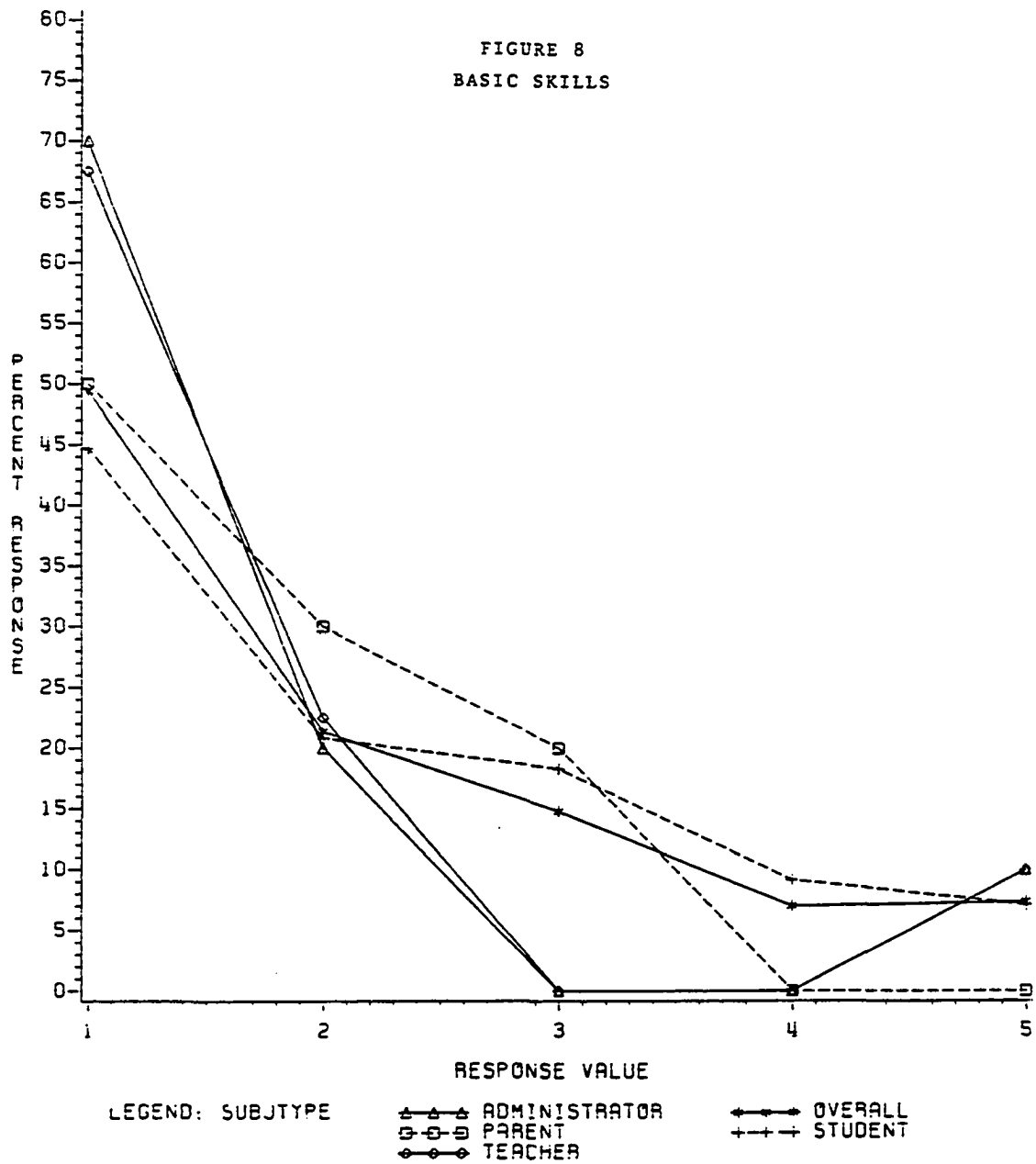


FIGURE 8
BASIC SKILLS



Indian Heritage/Culture

The second category, Indian heritage/culture, encompasses questions 2b, 2c, 3a, 3b, 3c, 3d, 4, 7, 11, and 20. The questions are presented below:

- 2b The school should make provisions to meet the needs of Indian students with classes in Indian history. Overall mean: 2.52 (N=253). Administrator mean: 3.10 (N=10). Teacher mean: 2.95 (N=40). Student mean: 2.42 (N=193). Parent mean: 2.10 (N=10).
- 2c The school should make provision to meet the needs of Indian students with classes in Indian culture. Overall Mean: 2.33 (N=251). Administrator mean: 3.00 (N=10). Teacher mean: 3.20 (N=40). Student mean: 2.14 (N=191). Parent mean: 1.80 (N=10).
- 3a The school should integrate Indian heritage into fine arts. Overall mean: 2.37 (N=252). Administrator mean: 2.20 (N=10). Teacher mean: 2.67 (N=39). Student mean: 2.32 (N=193). Parent mean: 2.50(N=10).
- 3b The school should integrate Indian heritage into language arts. Overall mean: 2.58 (N=255). Administrator mean: 2.70 (N=10). Teacher mean: 3.25 (N=40). Student mean: 2.44 (N=195). Parent mean: 2.50 (N=10).
- 3c The school should integrate Indian heritage into sciences. Overall mean: 2.90 (N=254). Administrator mean: 2.60 (N=10). Teacher mean: 3.52 (N=40). Student mean: 2.79 (N=194). Parent mean: 2.80 (N=10).
- 3d The school should integrate Indian heritage into physical education. Overall mean: 2.79 (N=253). Administrator mean: 2.90 (N=10). Teacher mean: 3.59 (N=39). Student mean: 2.62 (N=194). Parent mean: 2.80 (N=10).
- 4 The school should include Indian heritage in art history, social studies, sports, and other classes. Overall mean: 2.35 N=257). Administrator mean: 2.60 (N=10). Teacher mean: 3.02 (N=40). Student mean: 2.24 (N=197). Parent mean: 1.70 (N=10).
- 7 The school should insure an opportunity for Indian children to study their own language(s) where

possible. Overall mean: 2.50 (N=256). Administrator mean: 3.50 (N=10). Teacher mean: 3.60 (N=40). Student mean: 2.22 (N=196). Parent mean: 2.50 (N=10).

- 11 The school should allow Indian students to express their cultures through dress and hair style (modify dress code). Overall mean: 2.85 (N=256). Administrator mean: 3.20 (N=10). Teacher mean: 3.22 (N=40). Student mean: 2.79 (N=196). Parent mean: 2.20 (N=10).
- 20 Field trips to places of Indian interest should be encouraged for all students. Overall mean: 1.86 (N=256). Administrator mean: 2.80 (N=10). Teacher mean: 2.30 (N=40). Student mean: 1.72 (N=196). Parent mean: 1.90 (N=10).

Figures 9-18 illustrate the obtained differences from these items addressing Indian heritage/culture.

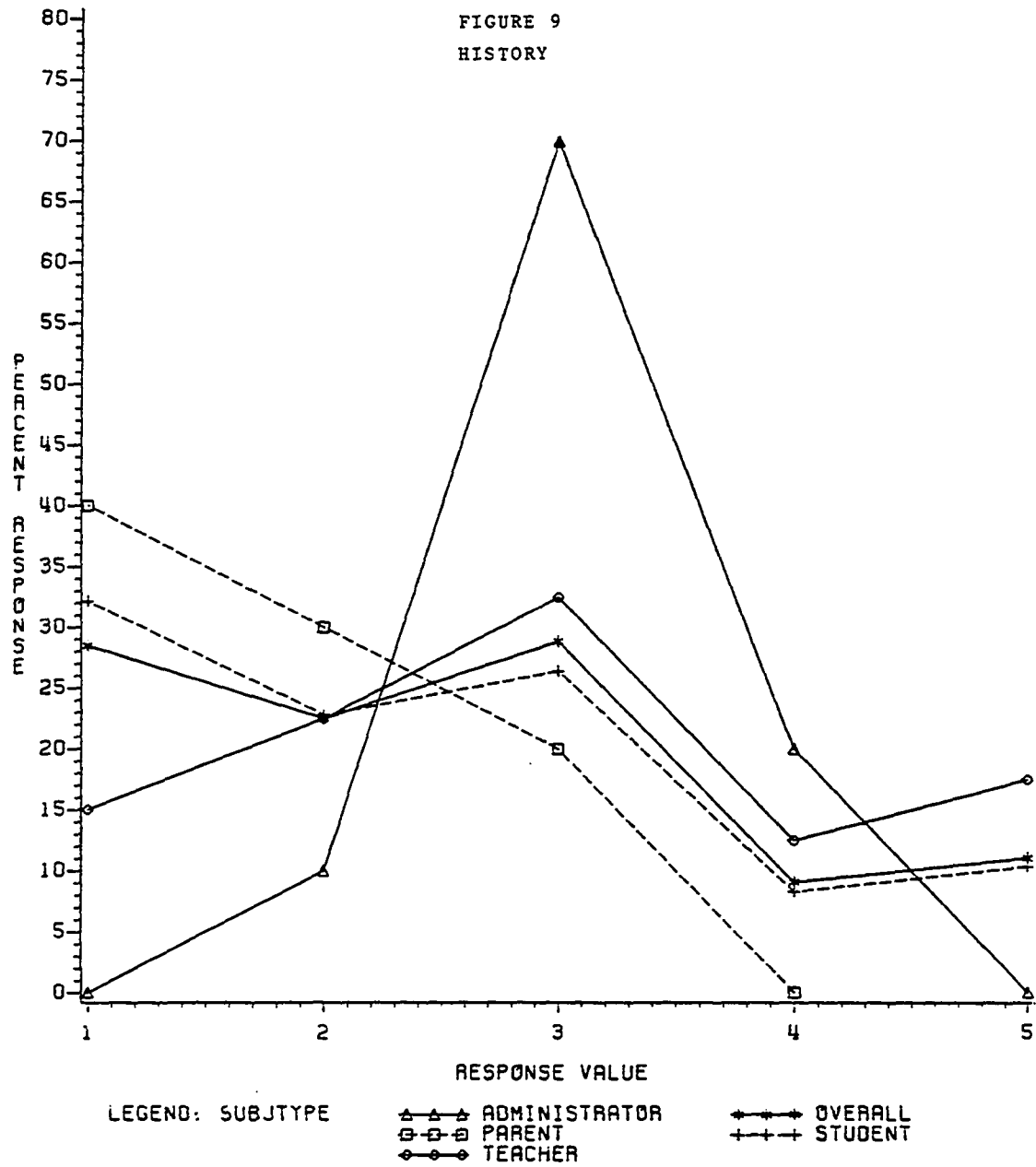


FIGURE 10
CULTURE

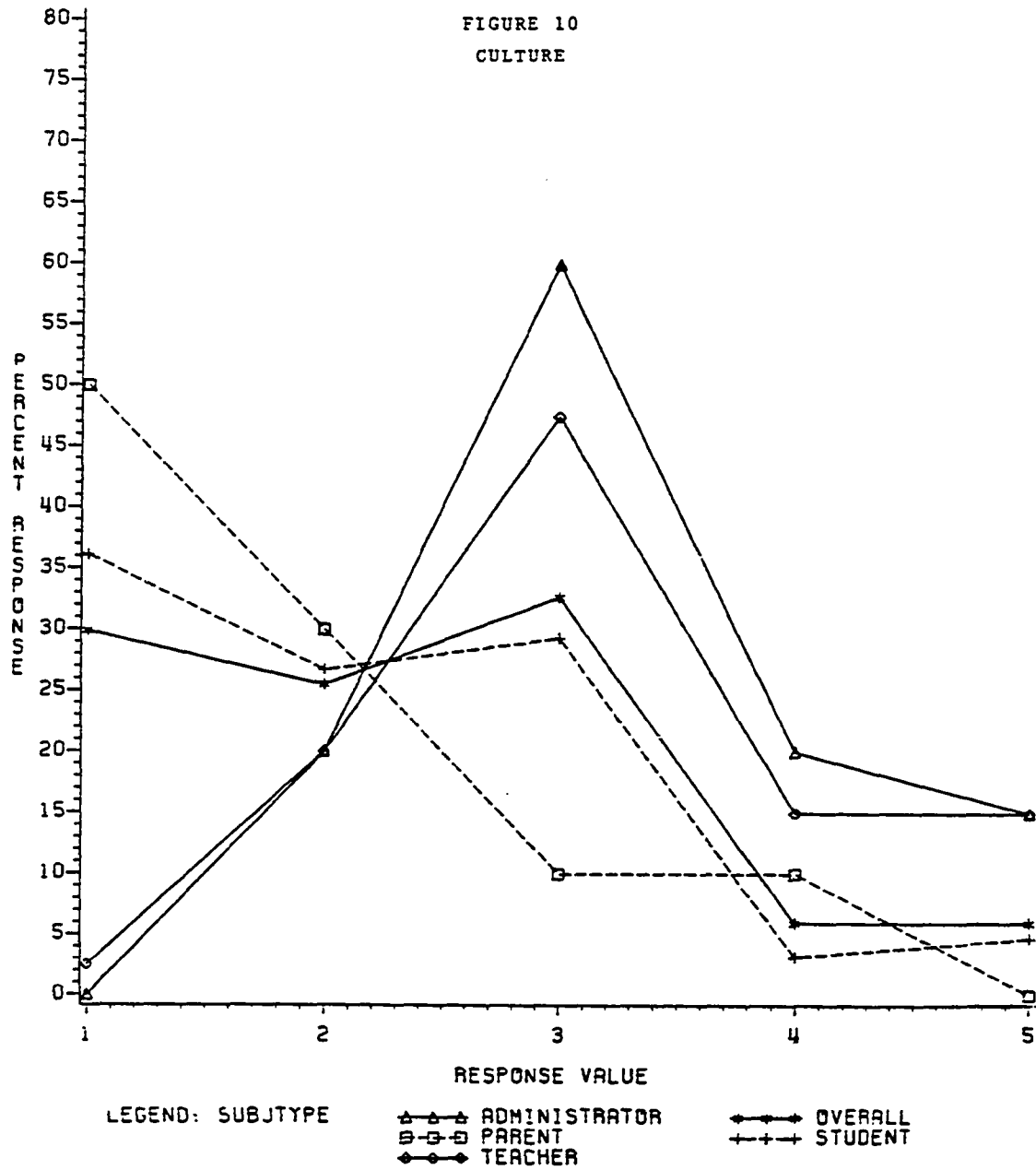


FIGURE 11
FINE ARTS

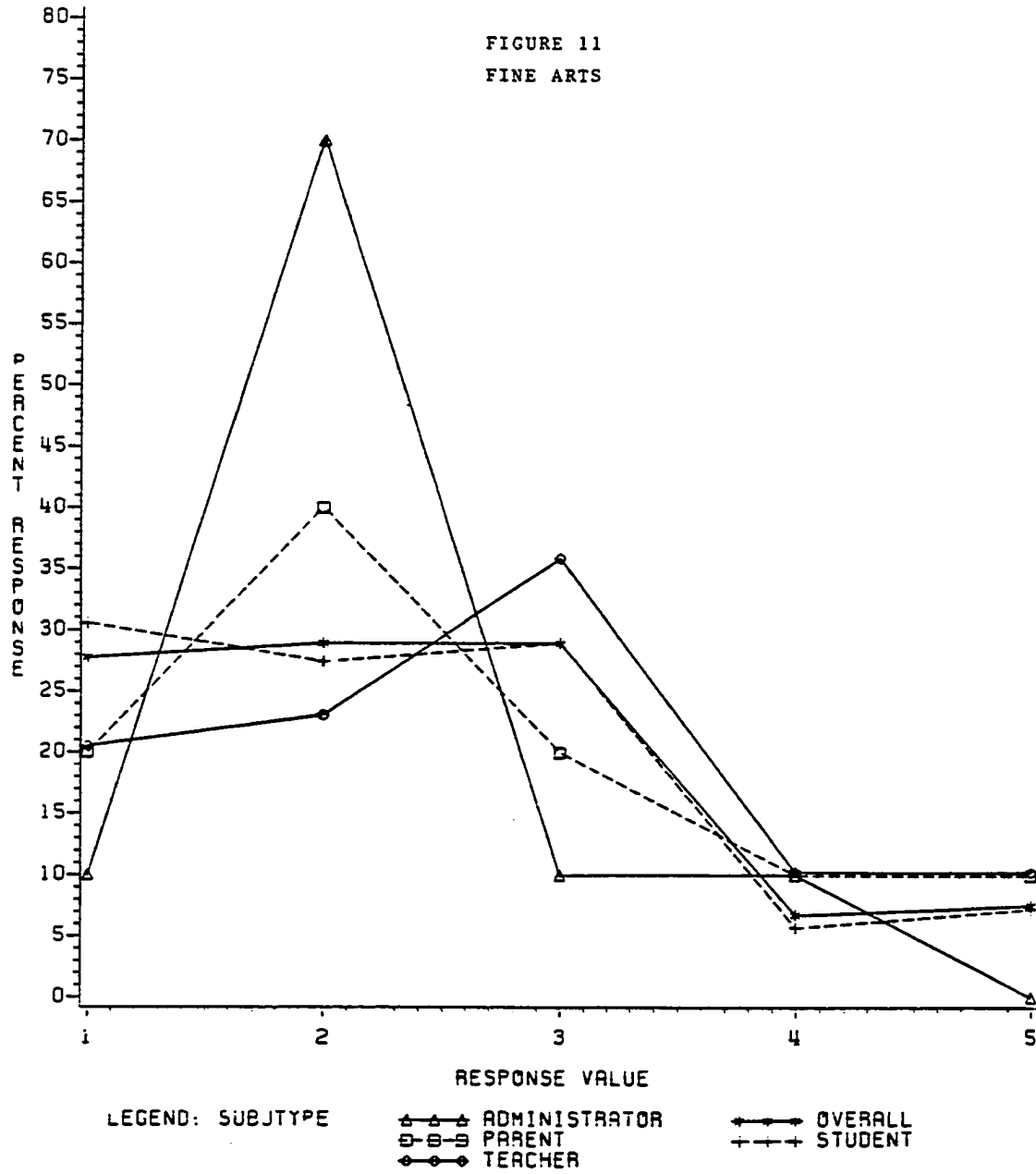


FIGURE 12
LANGUAGE ARTS

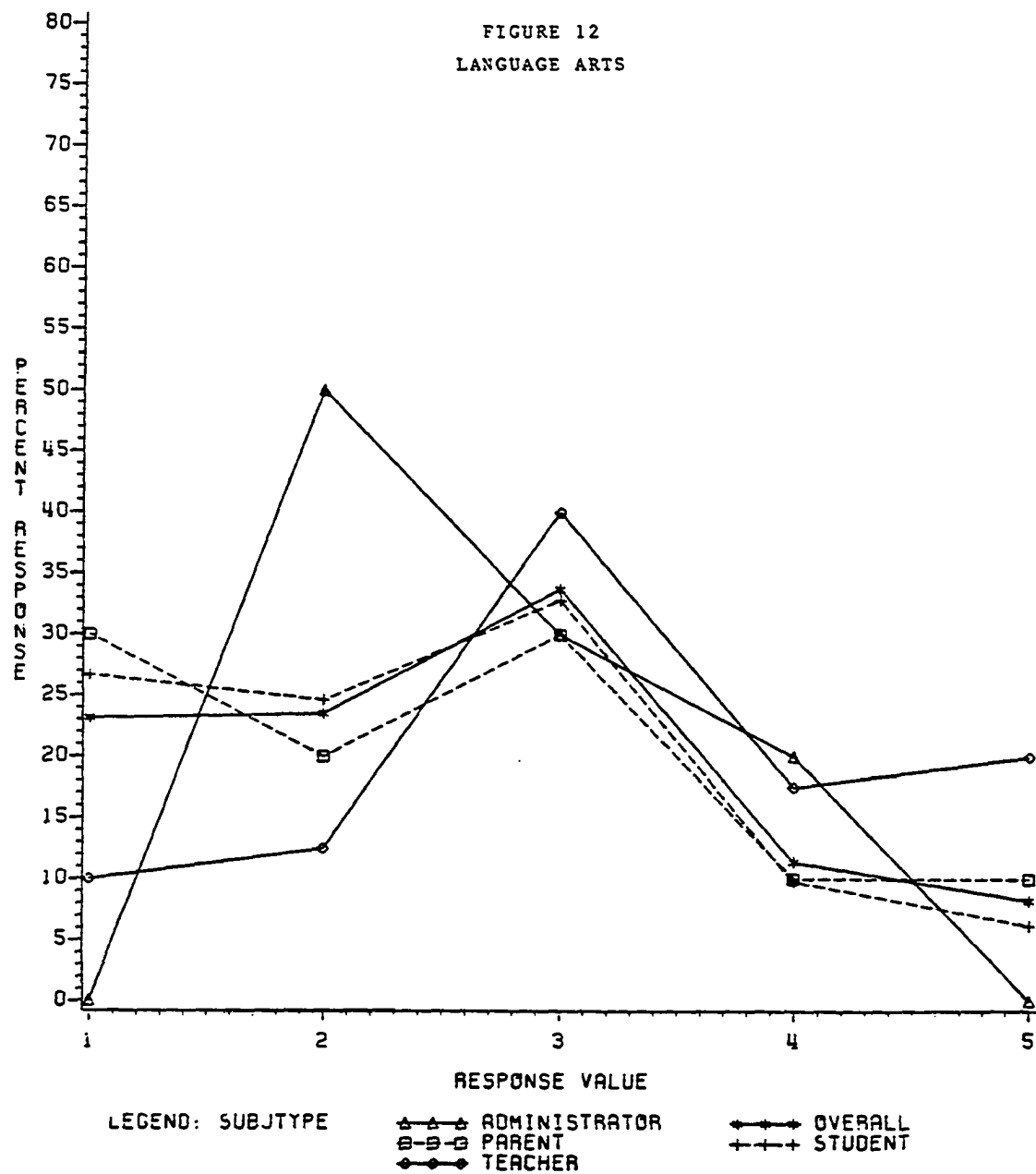


FIGURE 13
SCIENCE

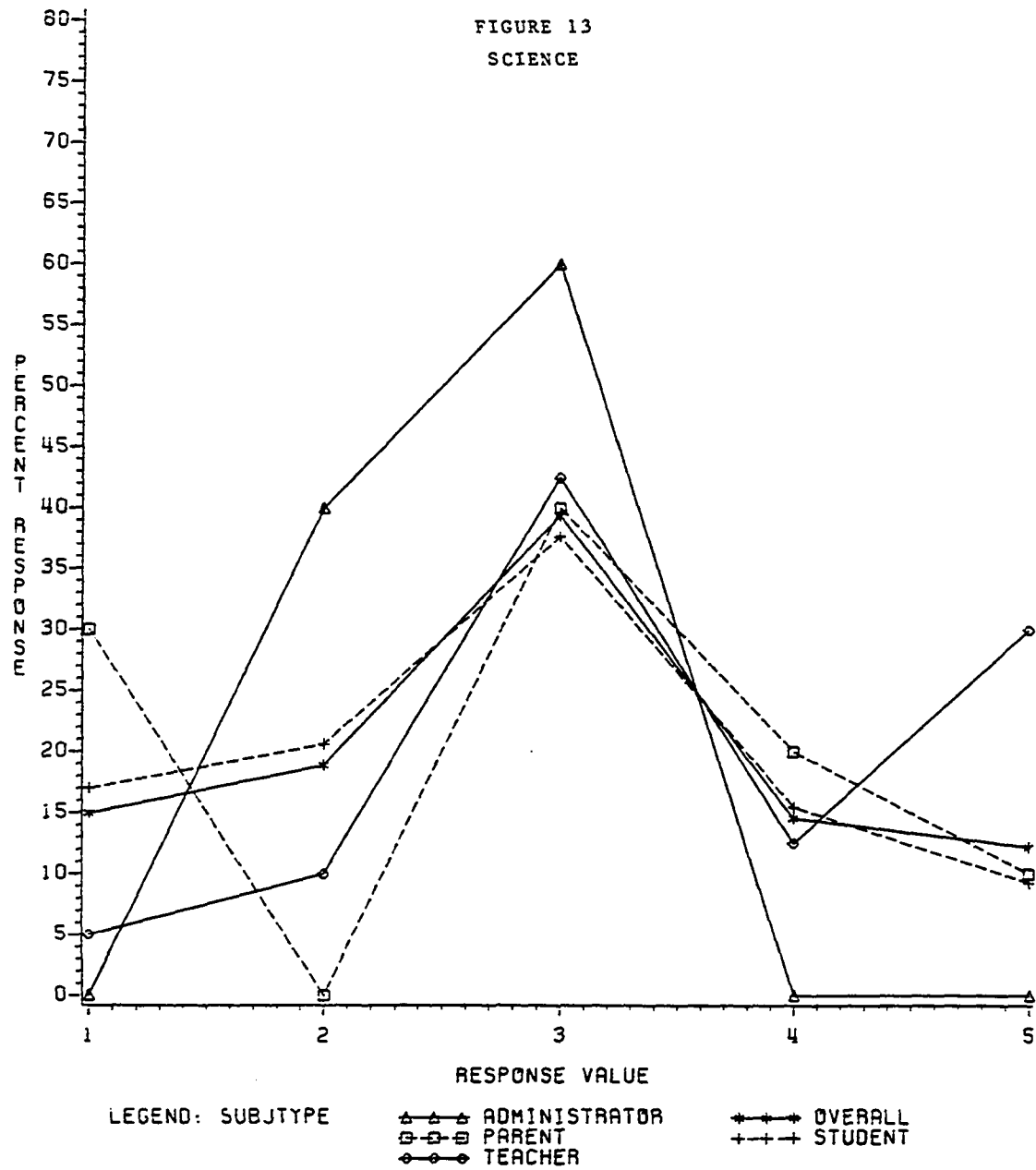


FIGURE 14
PHYSICAL EDUCATION

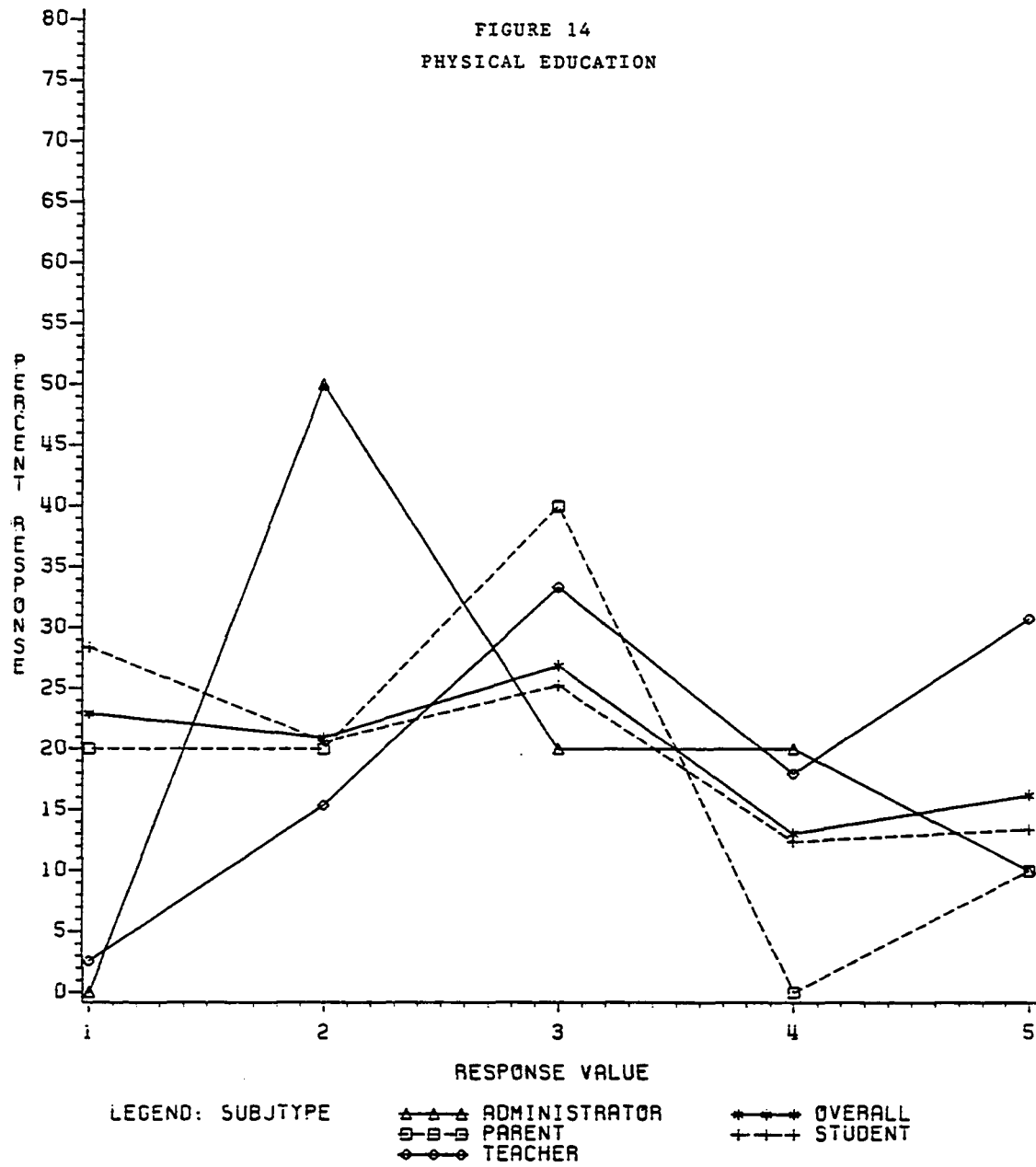


FIGURE 15
SOCIAL AREAS

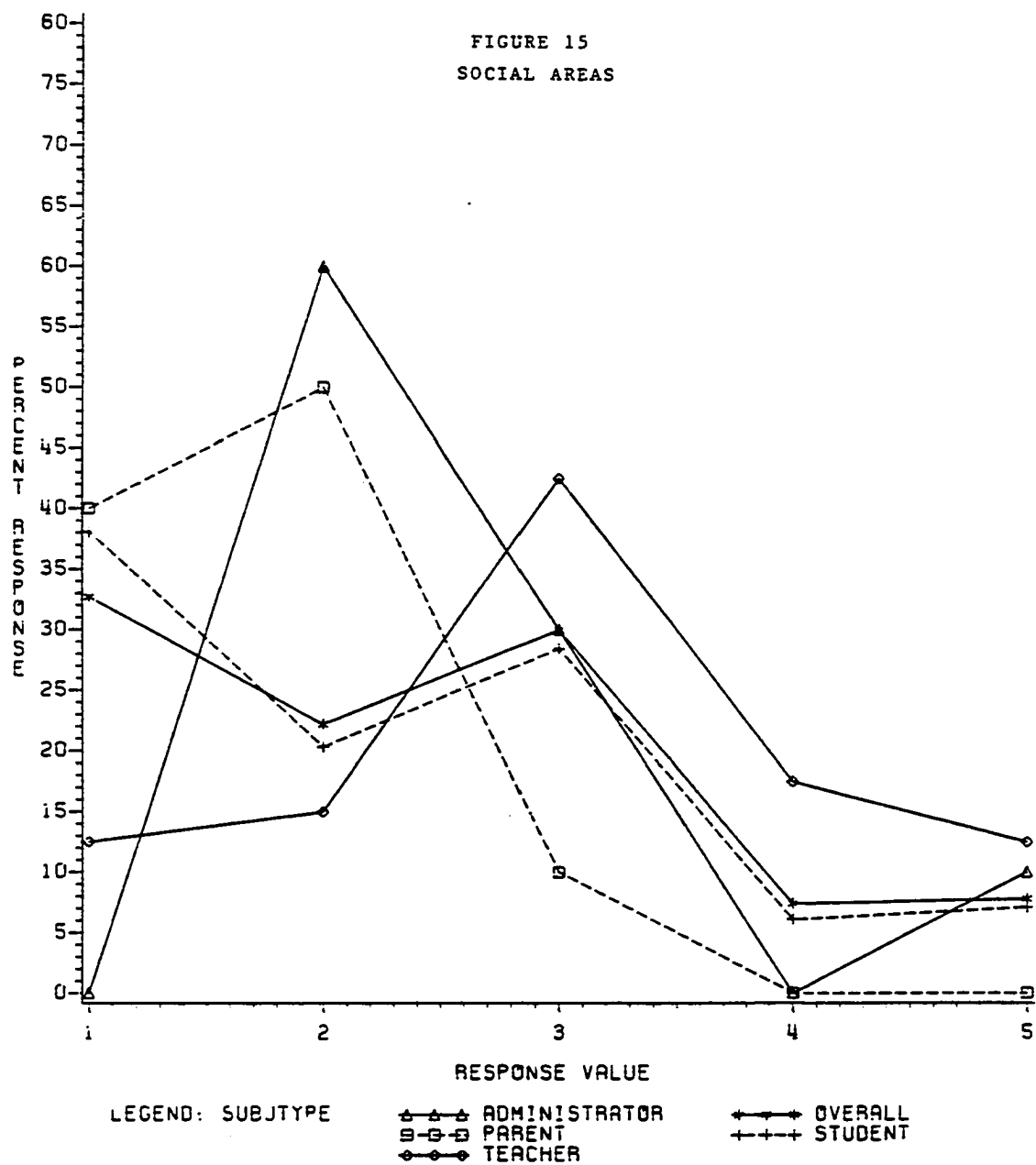


FIGURE 16
NATIVE LANGUAGE

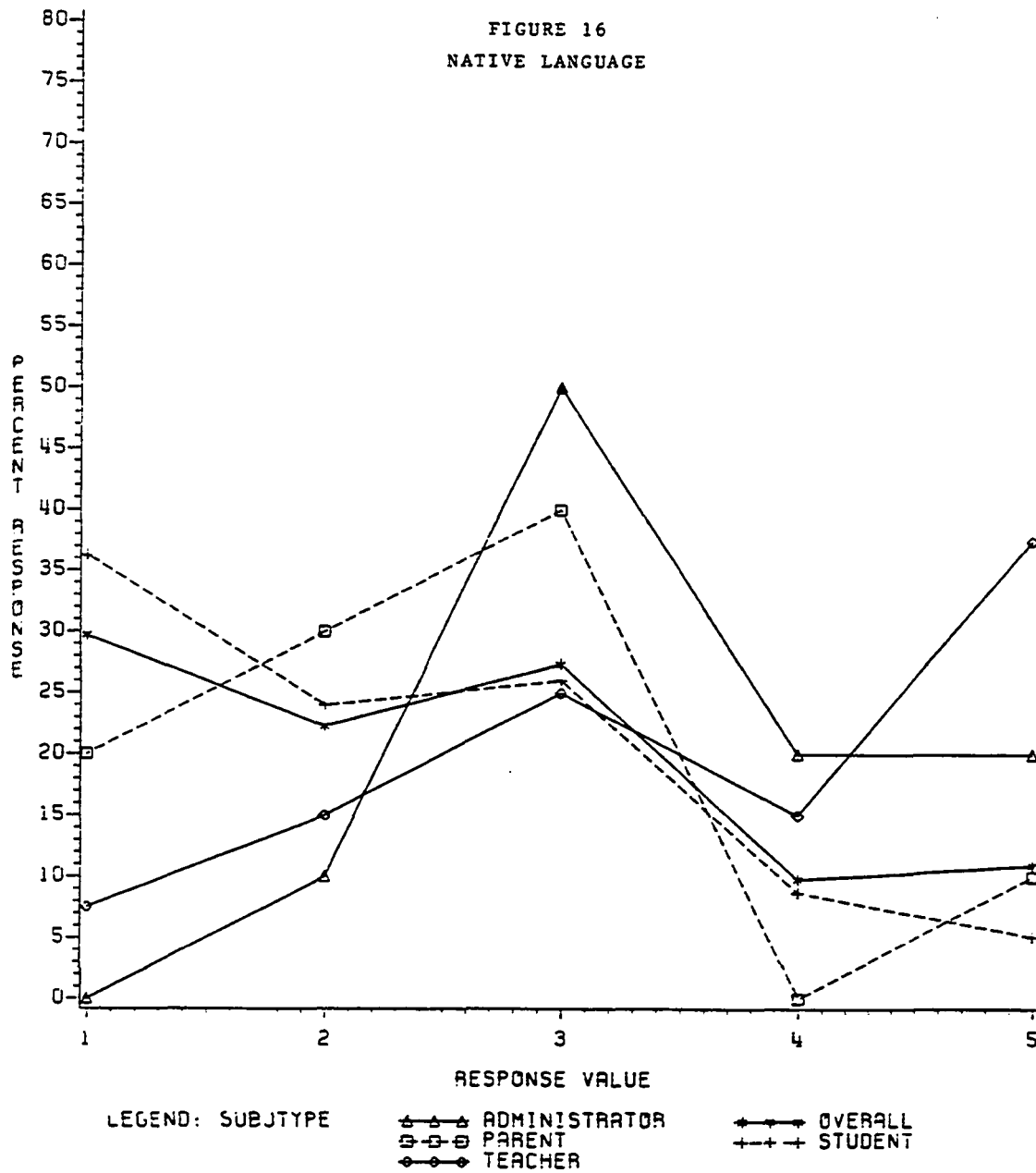


FIGURE 17
NATIVE DRESS

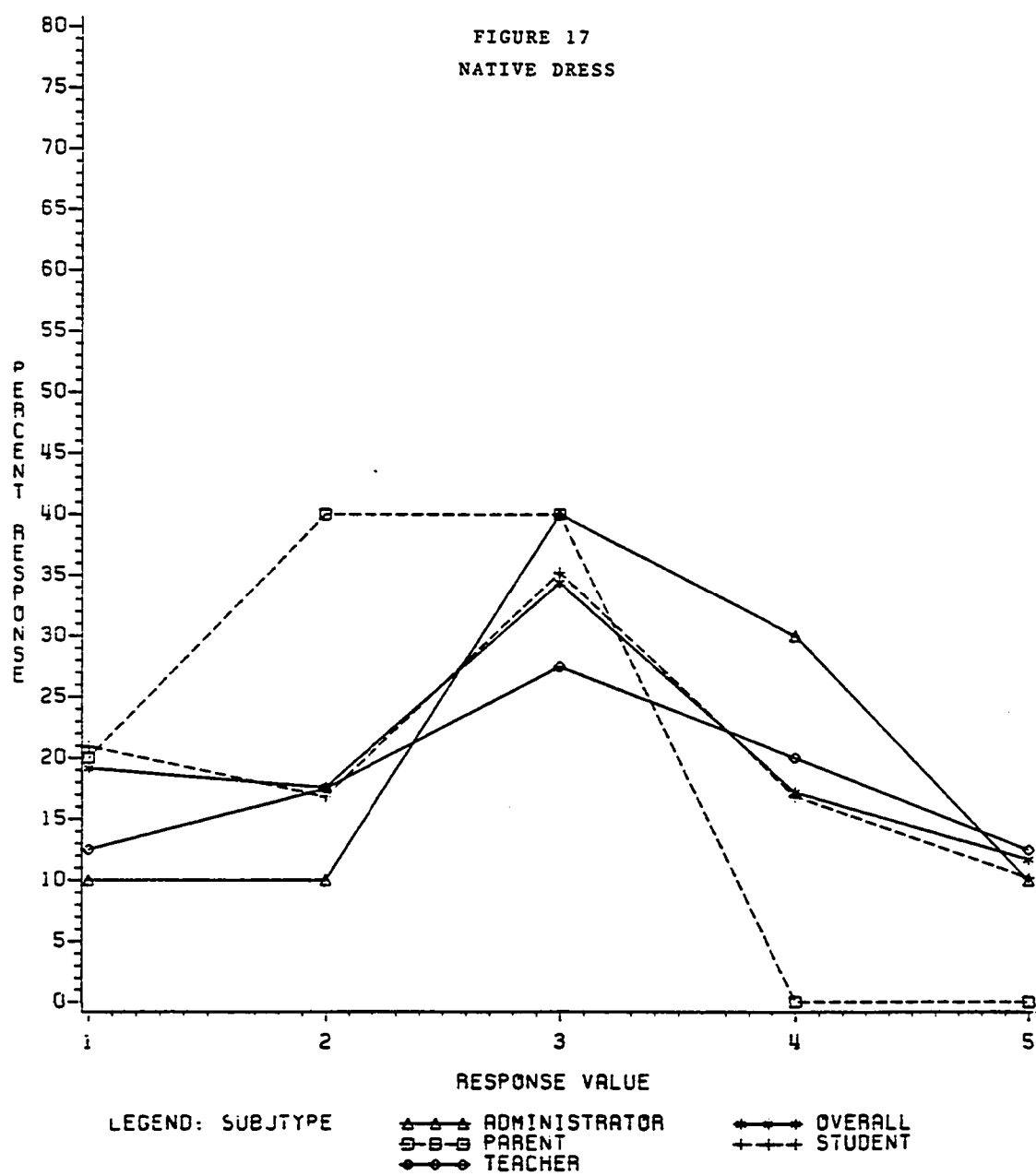
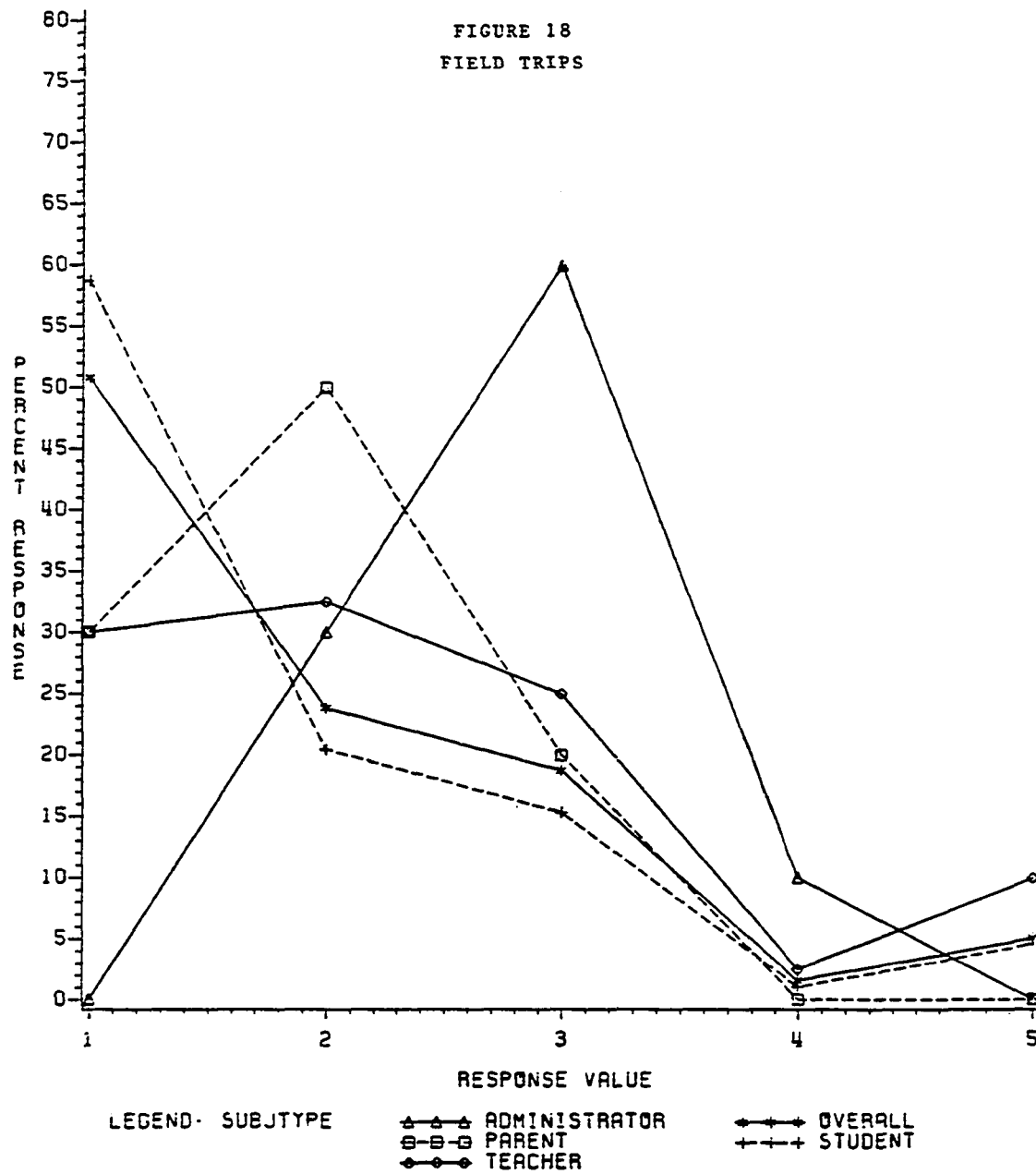


FIGURE 18
FIELD TRIPS



Fiscal Management

The third category is comprised of items 10, 13, 22, 23, 24, 25, and 27. Each of these questions addresses some aspect of the fiscal management of Indian funds. The items follow:

- 10 The school should provide transportation for school related Indian educational activities. Overall mean: 2.07 (N=254). Administrator mean: 3.10 (N=10). Teacher mean: 3.05 (N=39). Student mean: 1.82 (N=195). Parent mean: 2.10 (N=10).
- 13 The school should provide books and supplies for Indian students who cannot supply their own. Overall mean: 2.14 (N=254). Administrator mean: 3.30 (N=10). Teacher mean: 3.35 (N=40). Student mean: 1.81 (N=196). Parent mean: 2.50 (N=10).
- 22 Indian representatives from the community should be consulted about the financial aspects of Indian education programs. Overall mean: 2.12 (N=257). Administrator mean: 2.90 (N=10). Teacher mean: 2.58 (N=40). Student mean: 1.99 (N=197). Parent mean: 2.10 (N=10).
- 23 School administrators should have primary control over the expenditure of Indian education funds. Overall mean: 3.19 (N=257). Administrator mean: 2.20 (N=10). Teacher mean: 2.22 (N=40). Student mean 3.43 (N=197). Parent mean: 3.20 (N=10).
- 24 Funding for Indian programs should be based on the number of Indian students regardless of family financial circumstances. Overall mean: 2.48 (N=256). Administrator mean: 2.40 (N=10). Teacher mean: 3.32 (N=40). Student mean: 2.32 (N=196). Parent mean: 2.20 (N=10).
- 25 Funding for programs should be based on the educational and cultural needs of Indian tribes in the school district. Overall mean: 2.36 (N=257). Administrator mean: 3.40 (N=10). Teacher mean: 2.62 (N=40). Student mean: 2.28 (N=197). Parent mean: 1.80 (N=10).
- 27 Federal money appropriated for Indian education programs should be used only by Indian students.

Overall mean: 2.13 (N=257). Administrator mean: 2.60 (N=10). Teacher mean: 2.88 (N=40). Student mean: 1.94 (N=197). Parent mean: 2.40 (N=10).

The results of this category are shown in Figures 19-25.

FIGURE 19
TRANSPORTATION - EDUCATION ACTIVITIES

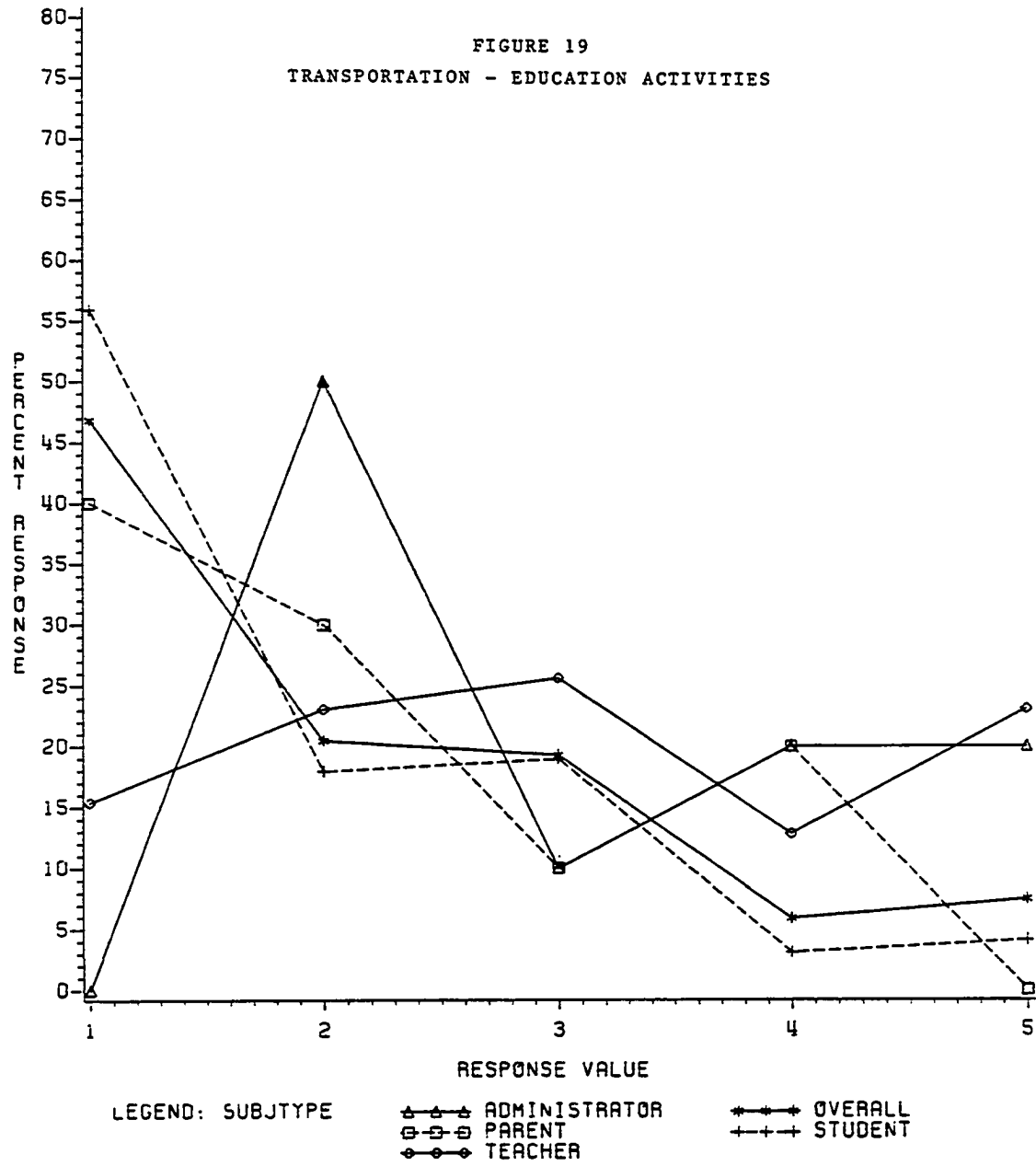


FIGURE 20
SCHOOL SUPPLIES

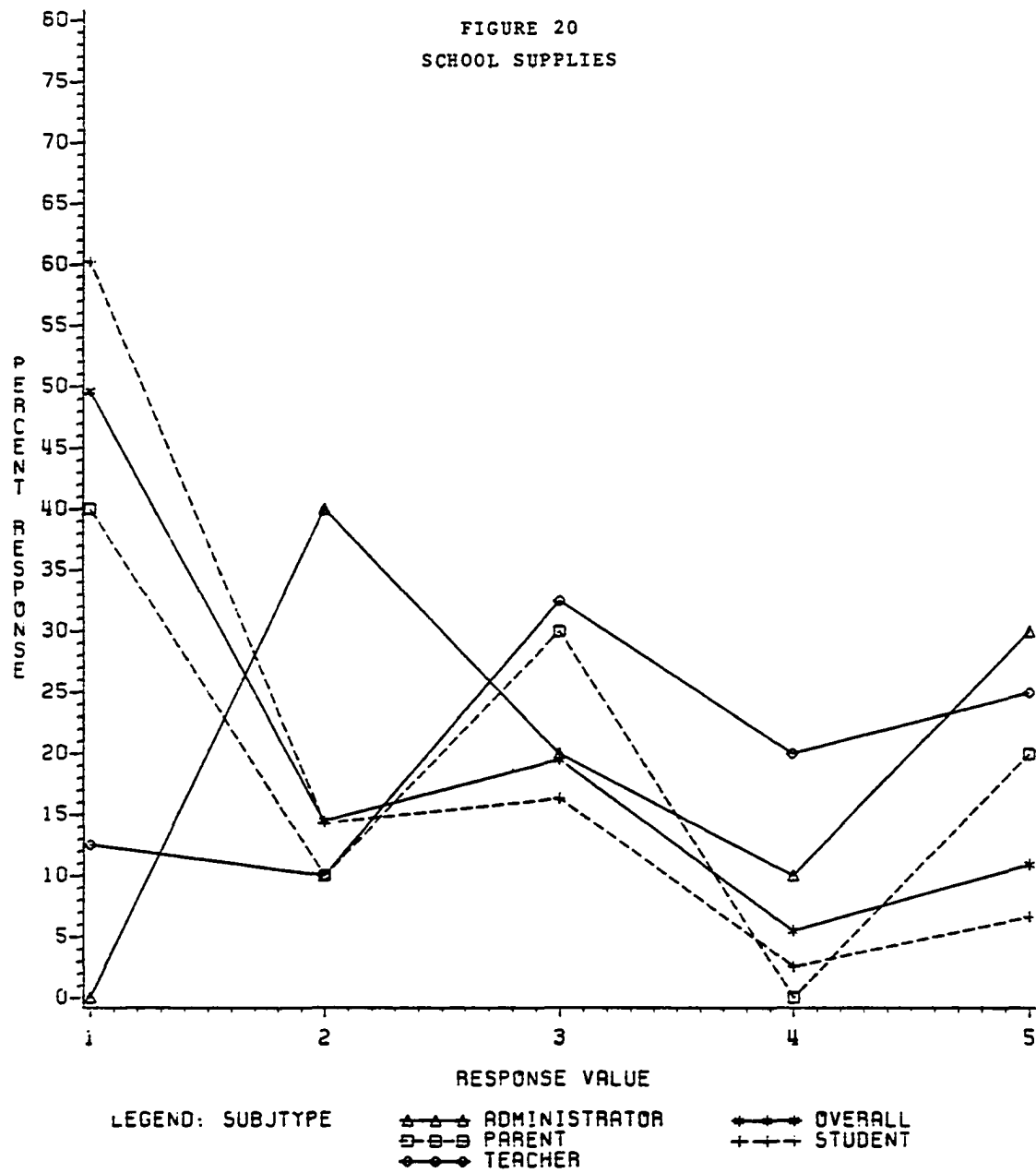


FIGURE 21
FINANCIAL CONSULTATION

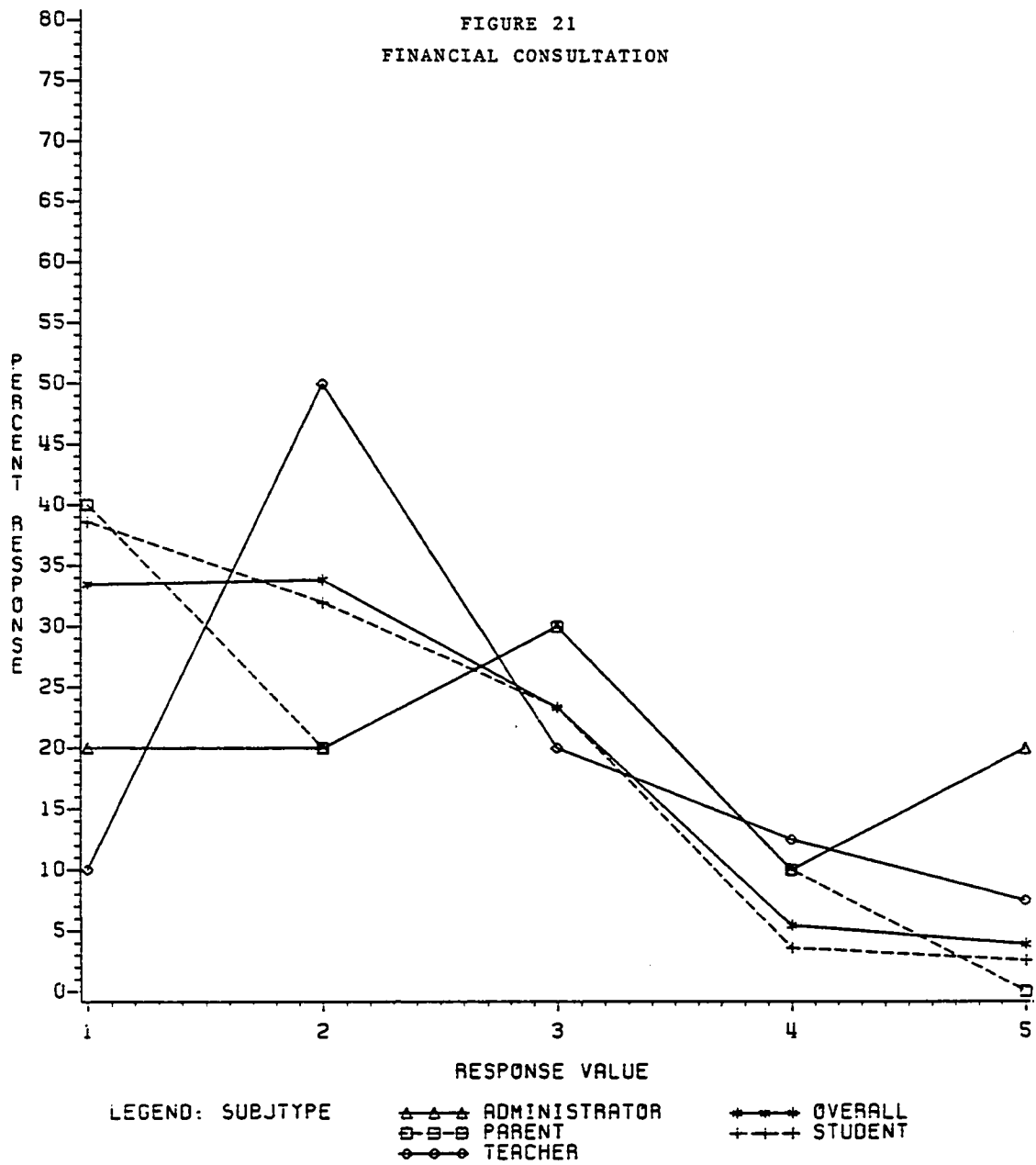


FIGURE 22
ADMINISTRATORS' FISCAL MANAGEMENT

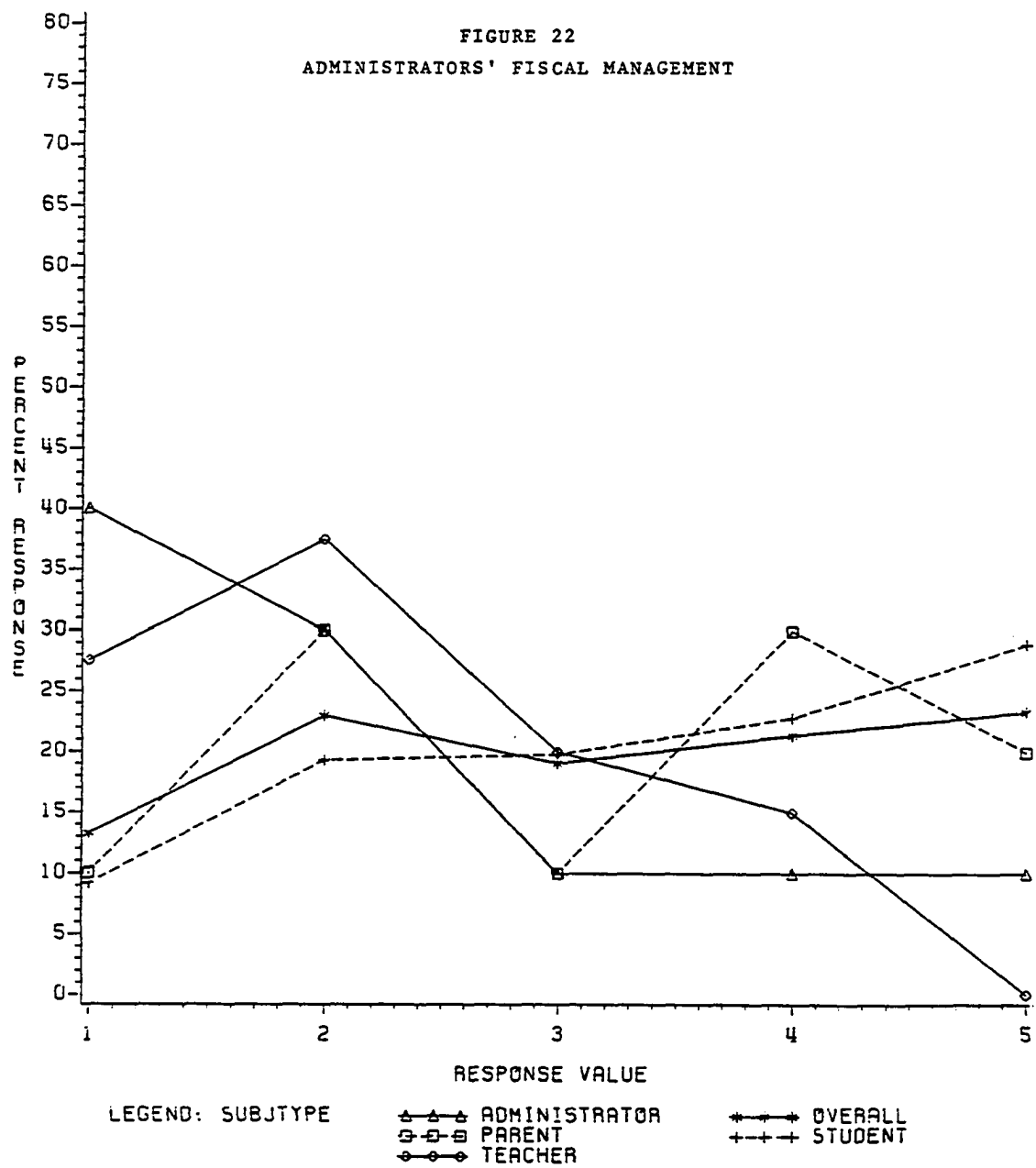


FIGURE 23
FUNDING BASED ON NUMBERS

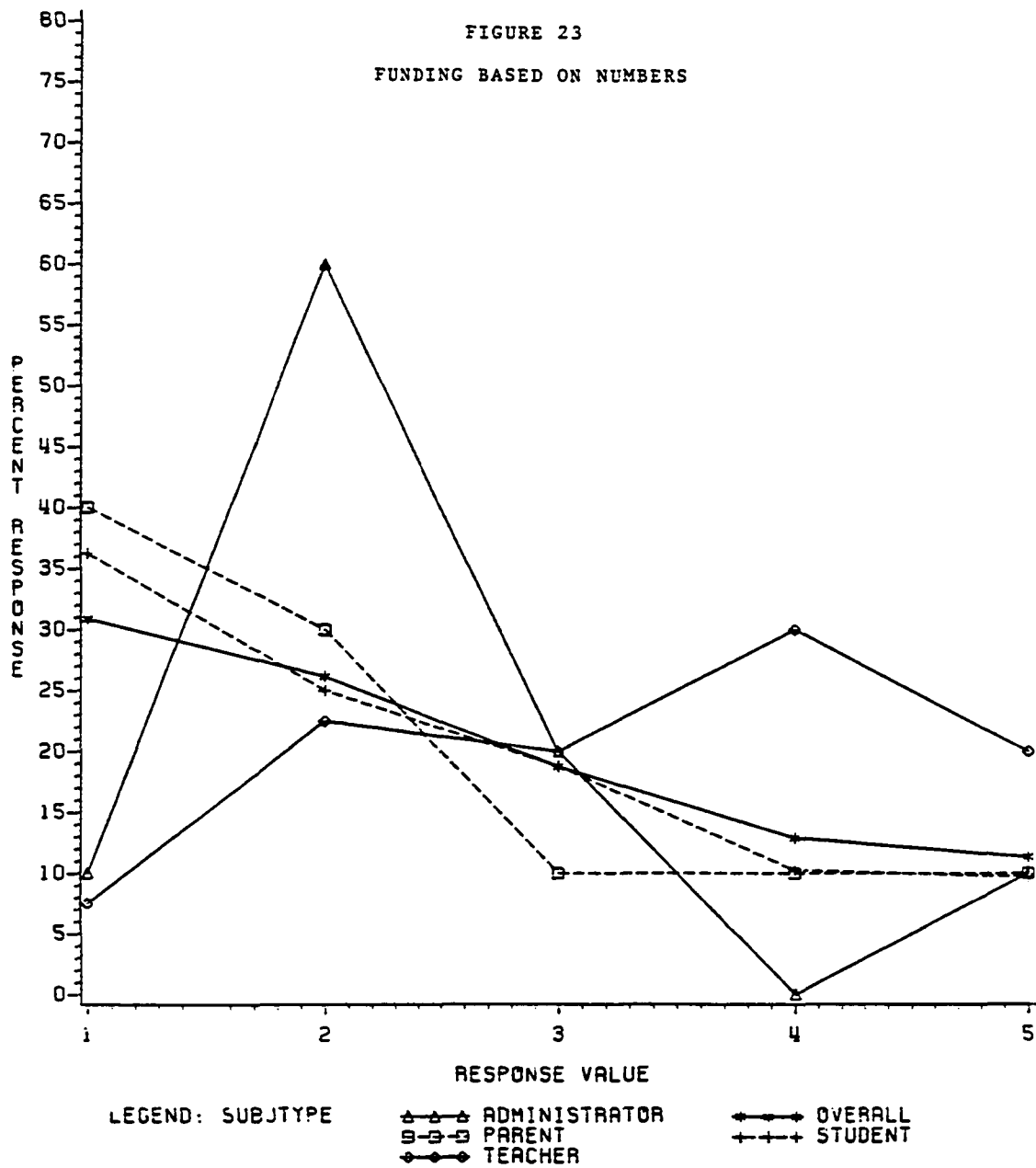


FIGURE 24
FUNDING BASED ON CULTURAL NEEDS

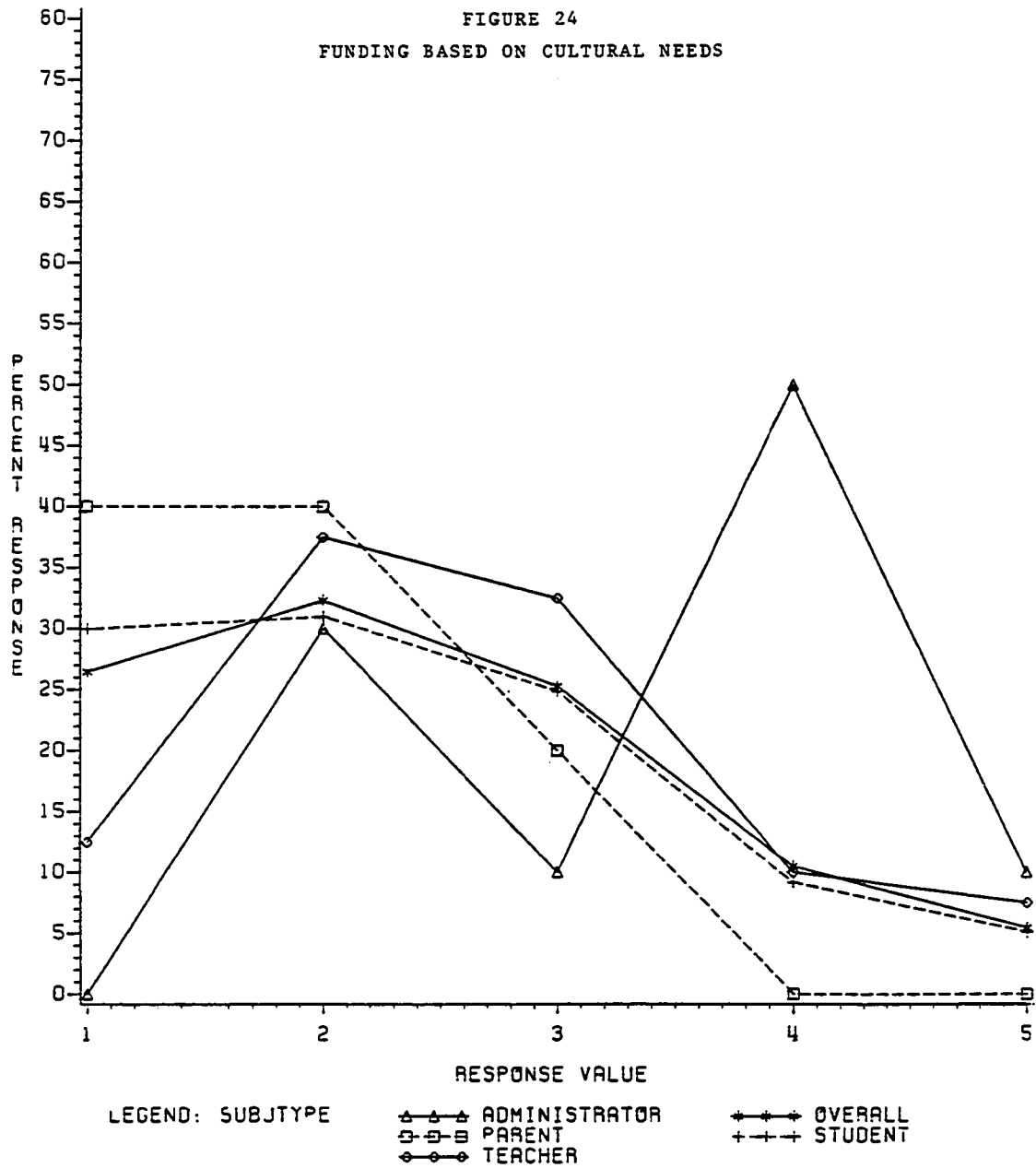
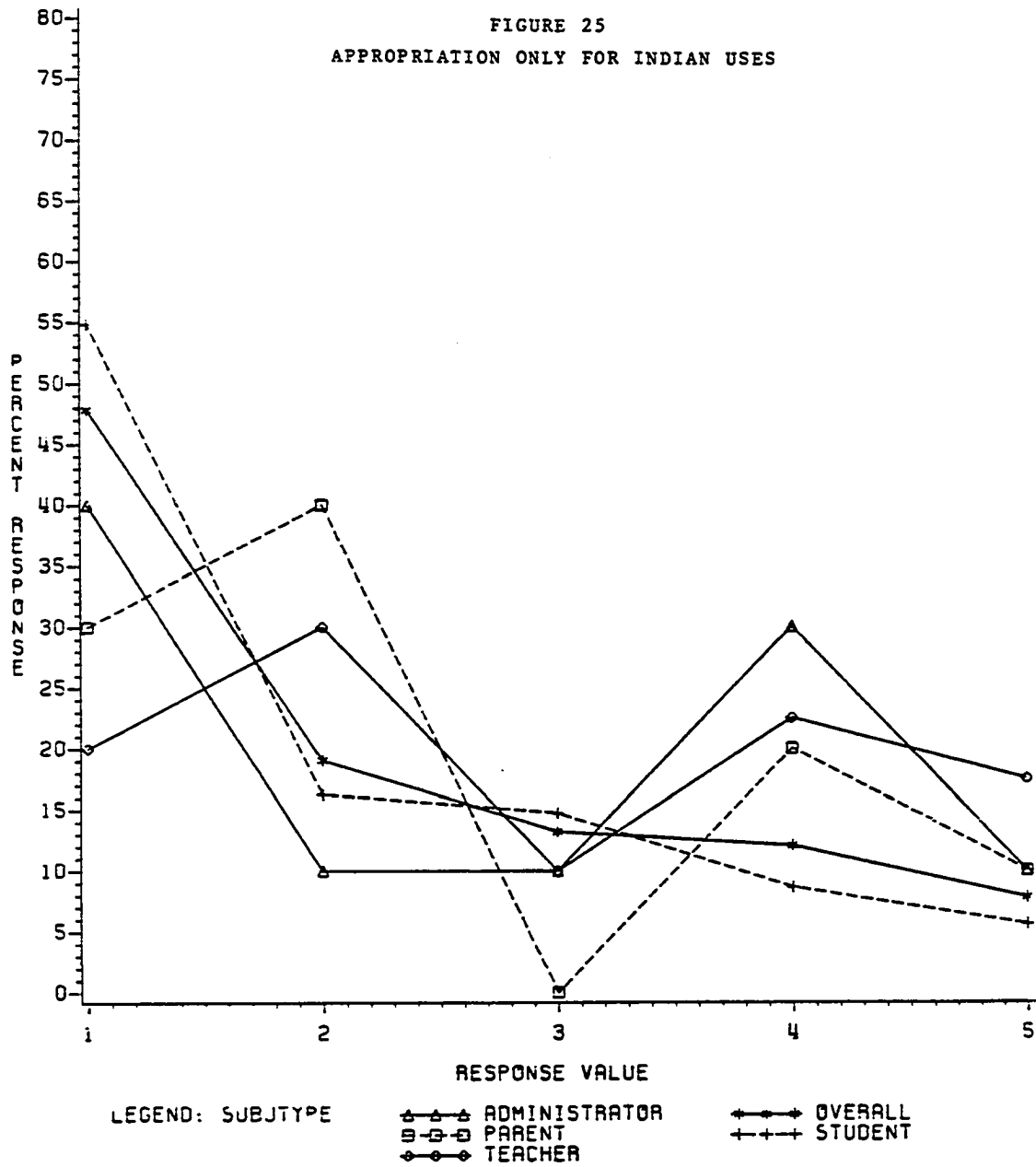


FIGURE 25
APPROPRIATION ONLY FOR INDIAN USES



Indian Community Involvement

The final category, Indian community involvement, includes DCI items 9, 12, 14, 15, 16, 17, and 21. These items are:

- 9 There should be an Indian advisory group to review books and materials relating to Indian people. Overall mean: 2.49 (N=255). Administrator mean: 3.50 (N=10). Teacher mean: 3.31 (N=39). Student mean: 2.30 (N=196). Parent mean: 2.10 (N=10).
- 12 The school should provide adult education for Indians in the community. Overall mean: 2.51 (N=256). Administrator mean: 3.10 (N=10). Teacher mean: 3.15 (N=40). Student mean: 2.37 (N=196). Parent mean: 2.10 (N=10).
- 14 Indian students should be taught about their tribal legal rights and their tribal relationships to the government. Overall mean: 2.09 (N=256). Administrator mean: 3.20 (N=10). Teacher mean: 3.12 (N=40). Student mean: 1.84 (N=196). Parent mean: 1.80 (N=10).
- 15 Tutors should be provided for Indian students who need help with their classes. Overall mean: 2.07 (N=256). Administrator mean: 2.00 (N=10). Teacher mean: 3.25 (N=40). Student mean: 1.83 (N=196). Parent mean: 2.10 (N=10).
- 16 Schools should cooperate with community education tutorial programs for Indian students. Overall mean: 2.17 (N=256). Administrator mean: 1.90 (N=10). Teacher mean: 2.48 (N=40). Student mean: 2.15 (N=196). Parent mean 1.60 (N=10).
- 17 The school should allow Indian student input in developing programs which are meaningful and interesting to the Indian students. Overall mean: 2.24 (N=256). Administrator mean: 2.60 (N=10). Teacher mean: 2.75 (N=40). Student mean: 2.13 (N=196). Parent mean: 2.10 (N=10).
- 21 An advisory board made up of the Indian community should be formed to monitor educational programs that relate to Indian children. Overall mean: 2.67 (N=256). Administrator mean: 3.60 (N=10). Teacher mean: 3.50 (N=40). Student mean: 2.47 (N=196).

Parent mean: 2.30 (N=10).

The data from this category are presented in Figures 26-32.

Special note should be made of the fact that few subjects offered any written comments at the conclusion of the DCI. Fewer than ten total subjects responded to the open-ended section. Therefore, due to the unrepresentative nature of these statements, they were not subjected to analysis.

FIGURE 26
REVIEW MATERIALS

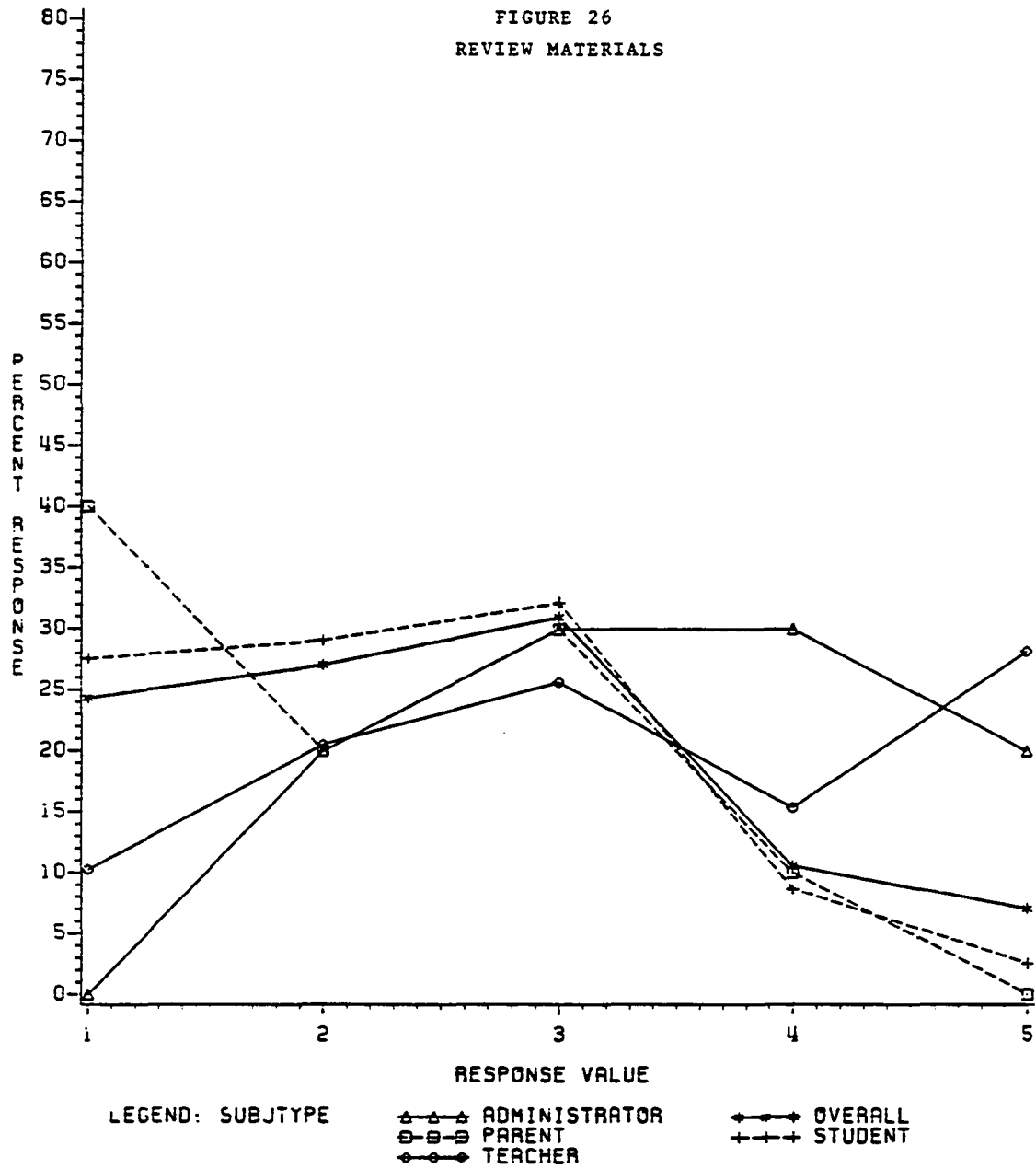


FIGURE 27
ADULT EDUCATION

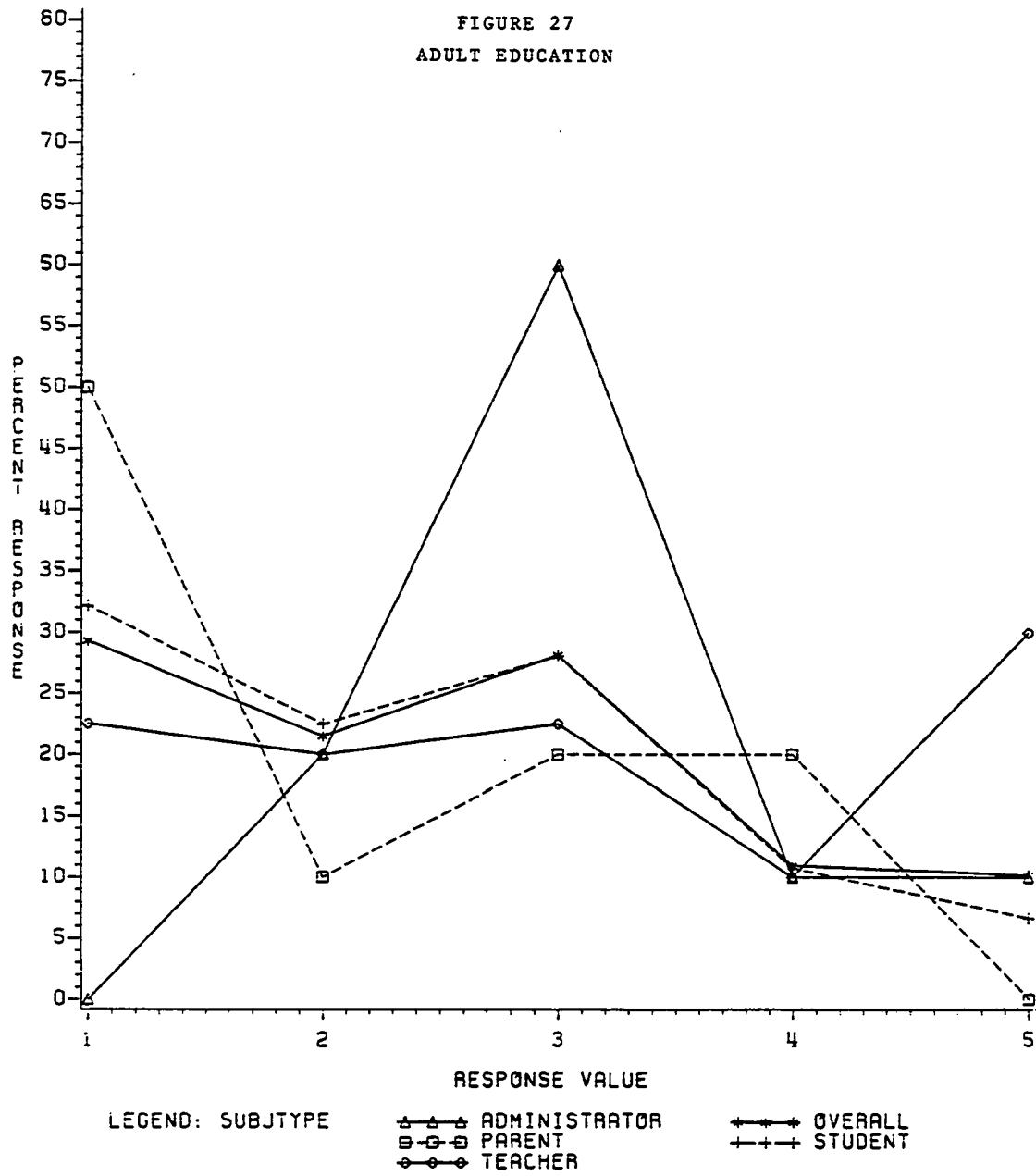


FIGURE 28
LEGAL RIGHTS

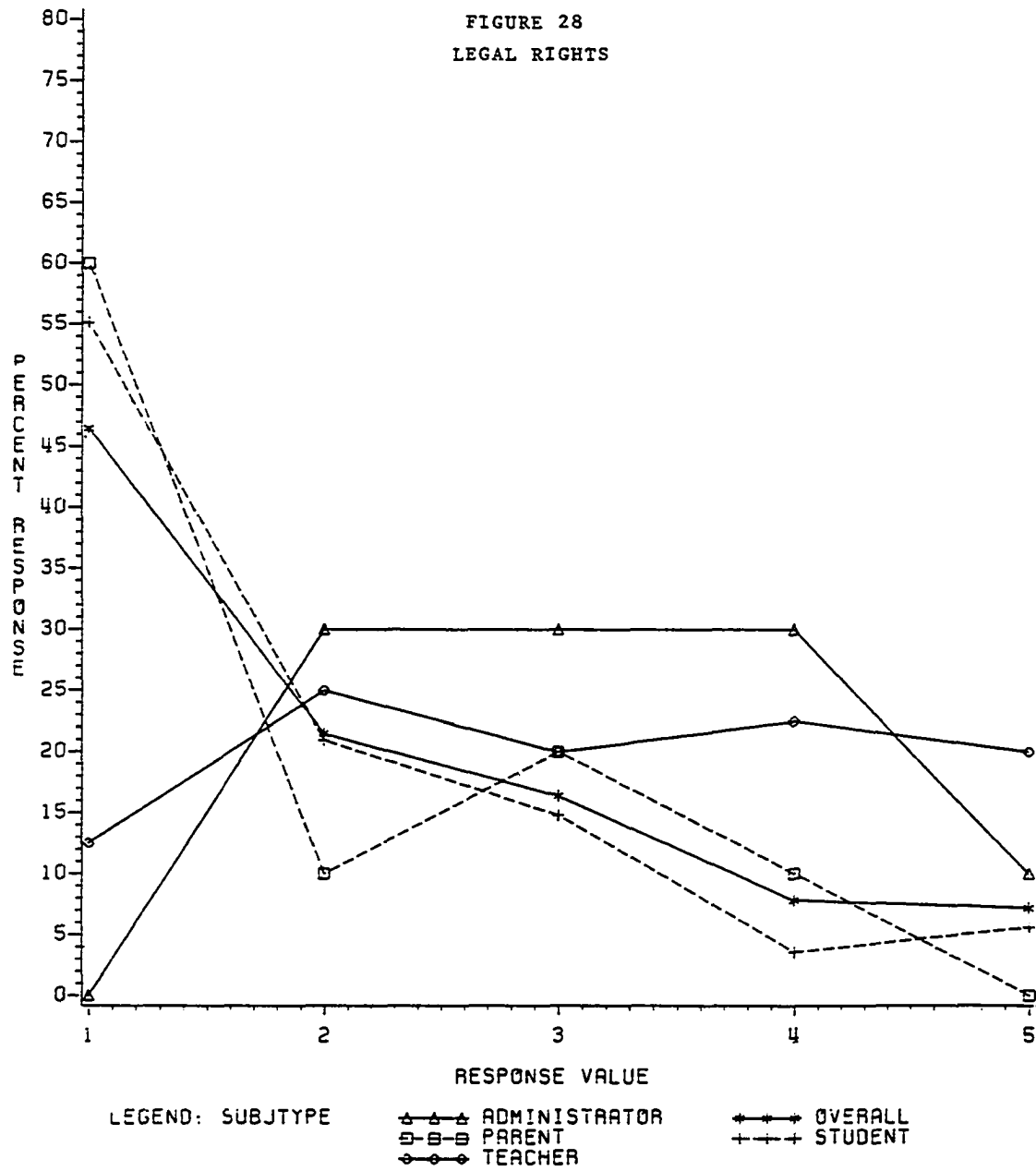


FIGURE 29
TUTORS

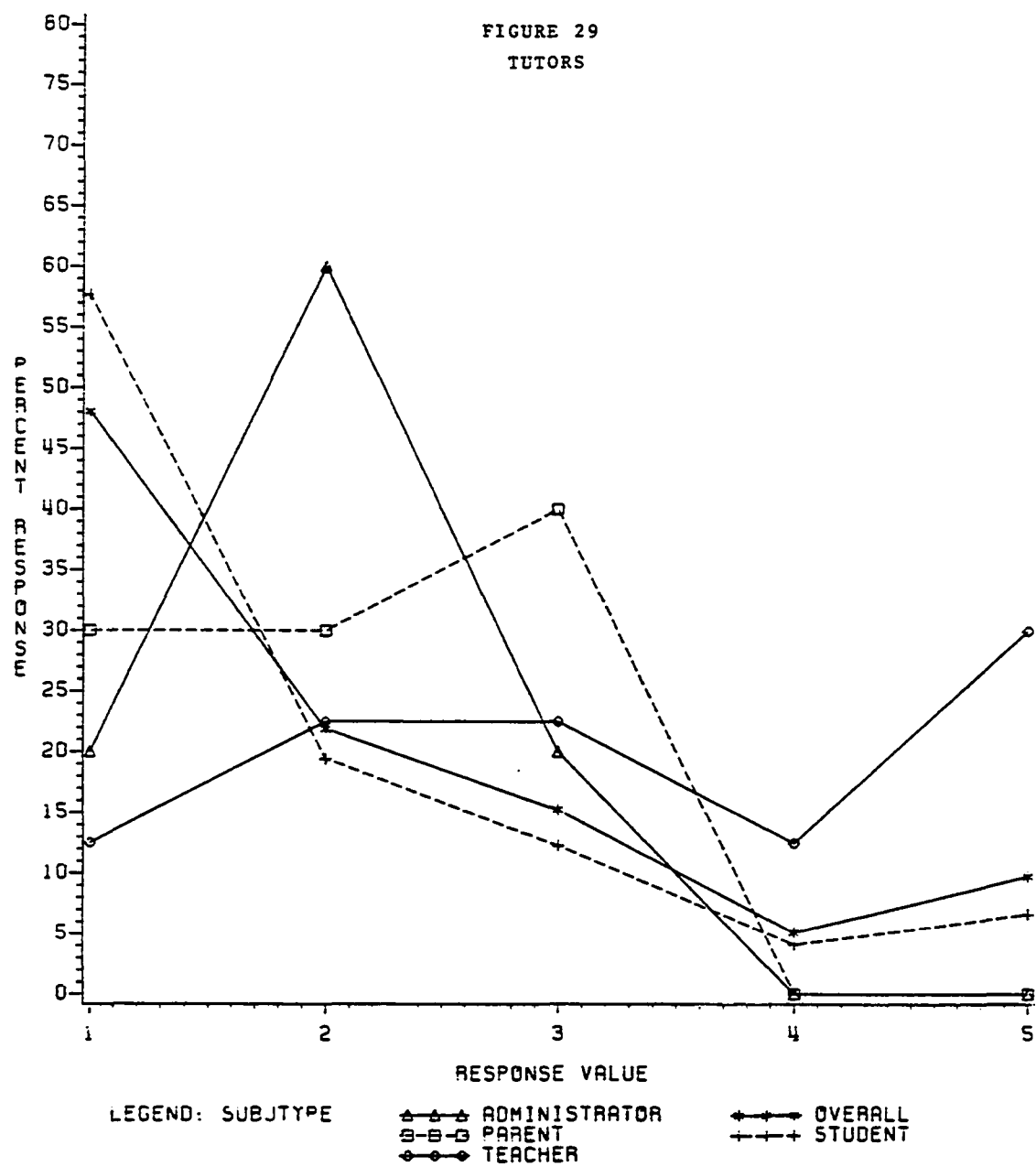


FIGURE 30
COMMUNITY TUTORIAL PROGRAMS

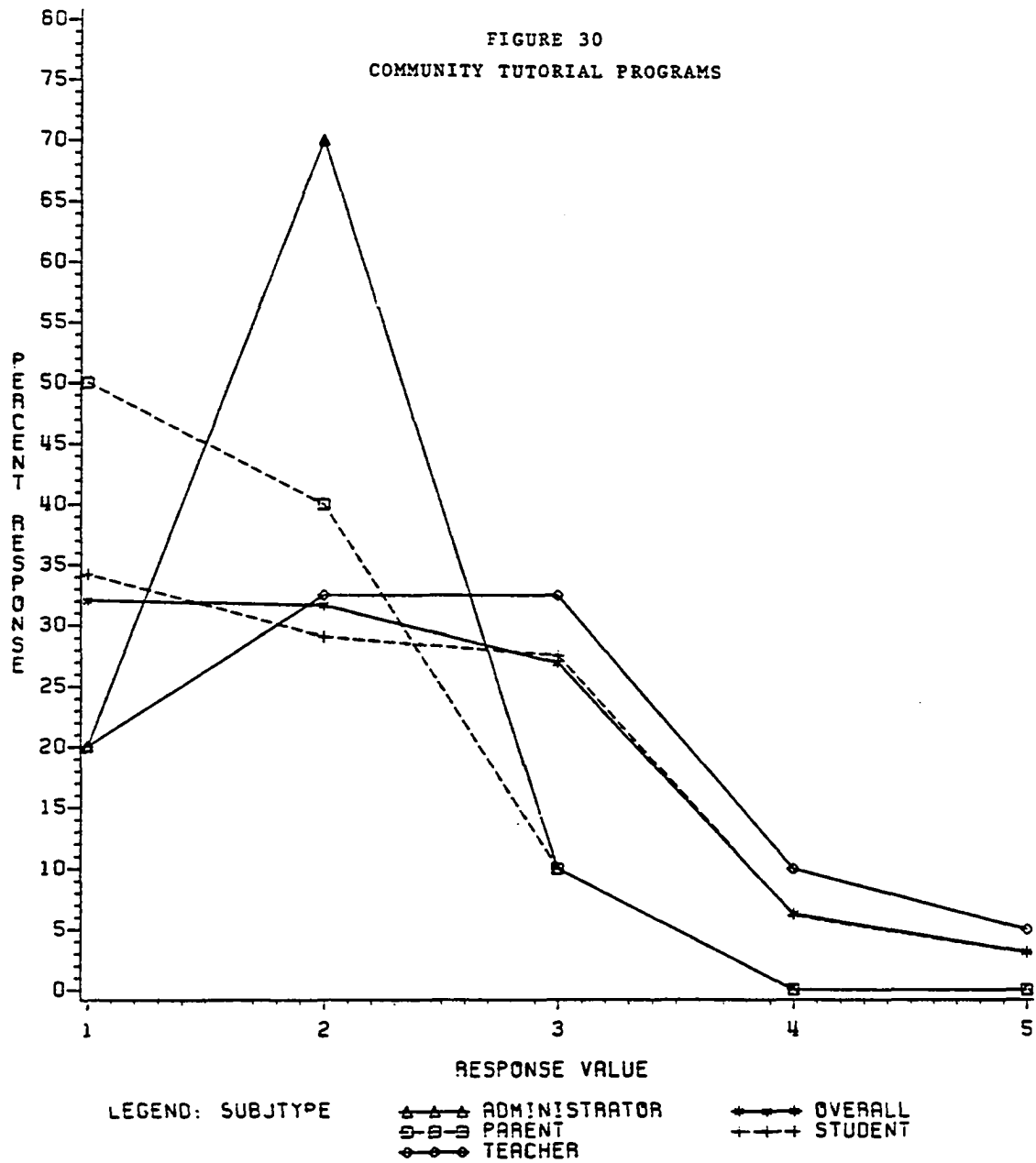


FIGURE 31
STUDENT INPUT

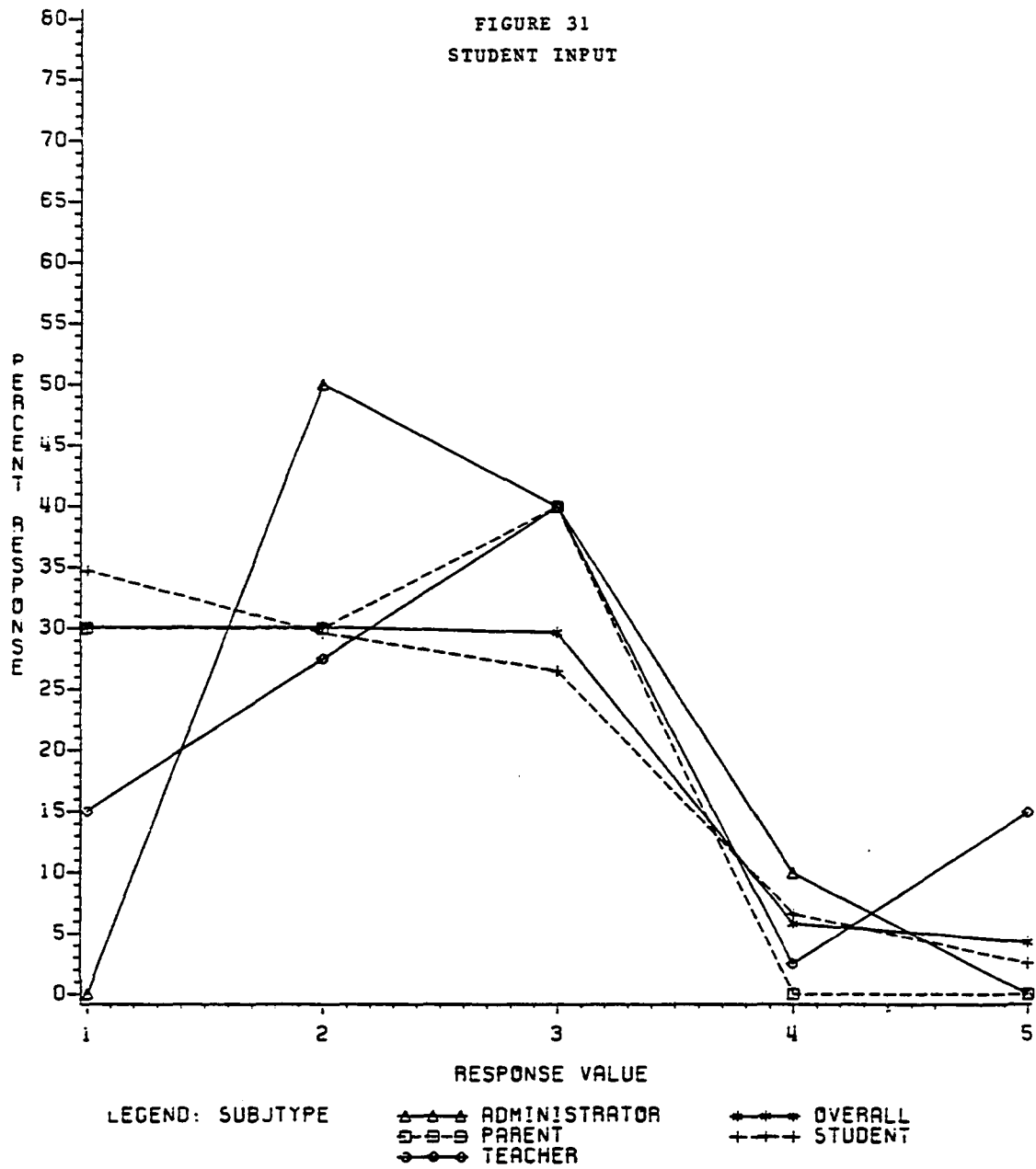
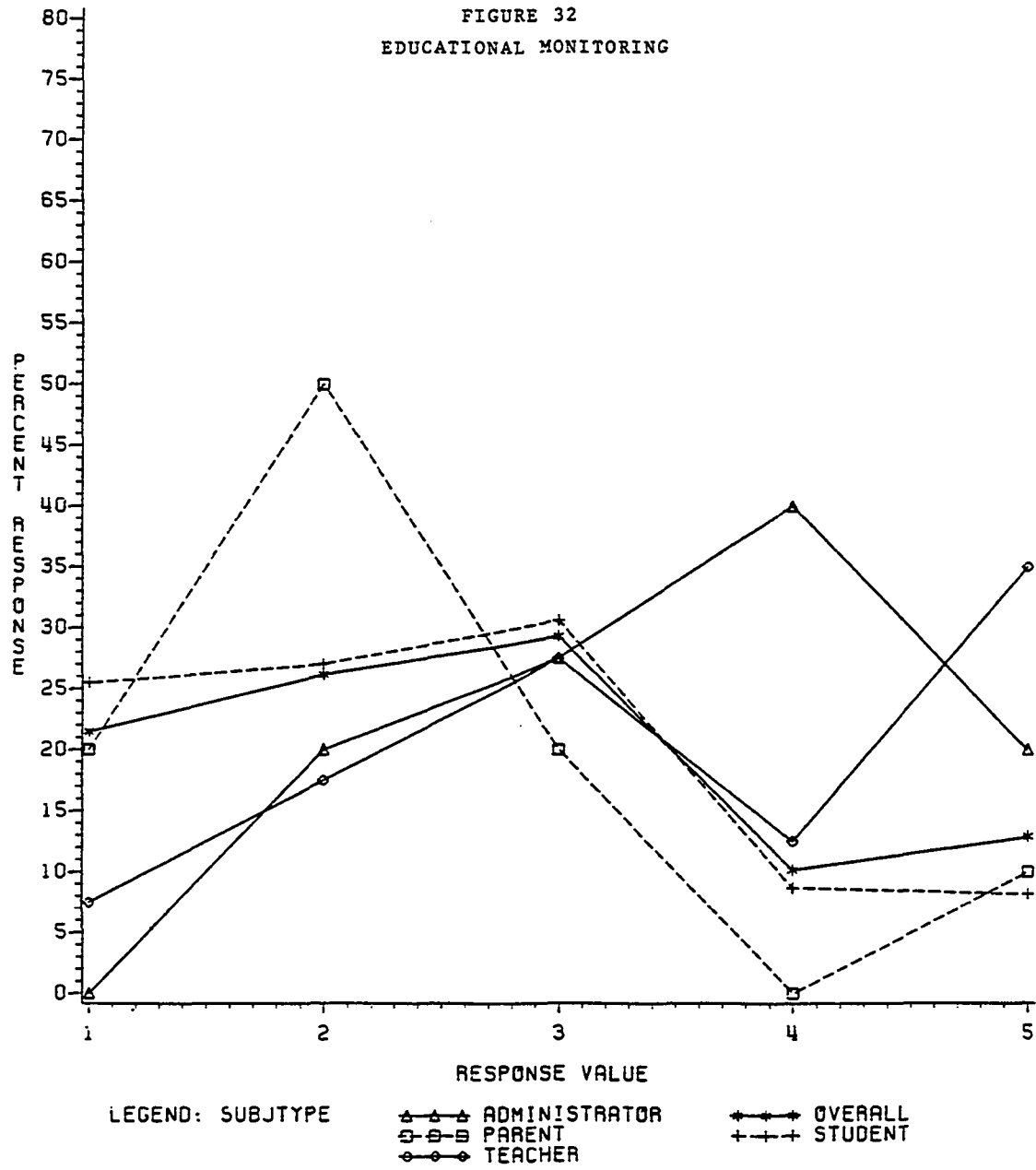


FIGURE 32
EDUCATIONAL MONITORING



Findings in Perspective

As was discussed in previous chapters, the purpose of this study was to ascertain whether various components of the public school system satisfied specific and unique educational needs of American Indian children. This particular area of study was selected for several reasons. A primary reason for conducting this study was the high American Indian population in the Southwest quadrant of the state. Whenever a so-called "minority" group is represented in such numbers and yet the educational system is operated primarily by individuals of Euro-American descent, it is necessary to determine whether the needs of this minority group are being met or whether their unique concerns and problems are being ignored or suppressed. A second reason for completing this study is historical. The American Indian people are indeed our Native Americans and because of this unique status have had a complex and often threatening relationship with the government and state and local bodies. As the review of literature indicated, the government has been involved in the educational process for centuries. How well, however, it has accepted and addressed the needs of the American Indian youth has yet to be fully determined. The present study is a step in making this determination while simultaneously adding a historical perspective to the issue.

Guidance and Counseling

The questions on the DCI were grouped into 4 general categories.

Teachers. The first category involves the guidance and counseling of Indian students. The teachers' pattern of results on these questions indicates a predominantly negative attitude within the teachers surveyed. This negative attitude is particularly evident in Figures 2, 3, 5, and 6. In each of these cases approximately 23 percent of the teachers questioned responded with a response of 5, that is "always disagree". In other cases, excluding Figure 8, negative response is pronounced, although not isolated at the negative end of the scale. Figure 8 illustrates an almost antithetical pattern. Although teachers constitute one of the most highly negative subject groups, the overall pattern has shifted toward the positive end of the scale, a pattern that is also seen somewhat in Figure 1. Both Figure 1 and Figure 8 address the rather noncontroversial issues of placement testing (Figure 1) and the teaching of basic skills (Figure 8).

Administrators. The administrators' pattern of response indicates an awareness of Indian needs, but an additional awareness of the responsibilities of the parents in meeting these needs (Figure 6 and Figure 3). Although they are not at the positive end of the scale, there is an obvious concern for a recognition of the drop-out rate among

Indian students (Figure 6).

Parents. The Indian parents are the most consistently positive respondents, except on Figure 8. This overall pattern exemplifies the parents' ability to perceive the importance of specialized guidance and counseling. This perception is not shared by teachers or administrators in all cases. In reality, the actual need may be a compromise between these various groups.

Indian students. The students' patterns of responding provides an example of typical adolescence. These responses are marked by an inconsistency across questions, a vacillation in attitude common among developing adolescents. These vacillating responses make the necessary step of soliciting and interpreting student input extremely difficult and inconclusive.

Indian Heritage/Culture

A second general category under study was that of including Indian heritage/culture in the curriculum. There were 10 items pertaining to this issue. Although the category is significantly different, the trend of responding is markedly similar.

Teachers. The teachers remain the most negative subject group, as indicated by the higher percentage of "always disagree" responses across all questions in this category.

Administrators. Administrators are again expressing an awareness of a need for the integration of Indian heritage

and culture into existing educational programs. However, they appear to be hesitant to disrupt existing programs to facilitate this integration.

Parents. The parental response, while not as positive as in the previous category, continues to express a strong recognition of the need to integrate Indian heritage and culture into the core curriculum program. Additionally, parental responses express a desire to extend this integration past the core to additional programs such as outside field trips (Figure 18).

Indian students. The students again display a sporadic response pattern.

Financing Indian Education

In this section, the financial management of the school districts' Indian funds is addressed.

Administrators. With fiscal management being the operational driving force within most school districts, the pattern of responding in this category revealed that within the administrators surveyed, there was an attitude that continued control was necessary. This is best illustrated in Figures 20, 22, and 23, where administrators responded from 70 to 90 percent for full control of school revenue. An exception to this pattern of responses is manifested in Figure 25, where 40 percent of the administrators indicate that federal money for Indian education programs should be used only by Indian students. This is an unusual response

in that, by allowing Indian use of all federal monies, school administrators could conceivably lose impact aid money that is generated from Indian owned land. In many districts this is an appreciable amount of revenue and would result in financial loss in the general fund.

Parents. The parental respondents predictably want more involvement, and what better way to achieve involvement than through fiscal management. With the exception of Figure 22, Indian parents respond most positively. Their negative response as exemplified by Figure 22 is possibly a result of the financial management of school districts being placed only under the school administration control. Figures 19, 20, 21, 23, 24, and 25 reflect the desire of the parents to become engaged in the financial process to the extent that they influence the expenditure of Indian revenues.

Teachers. The teacher respondent moves toward a more positive position in this category, but the negative pattern is still evidenced in a more subtle manner. Figures 20 and 29 indicate that teachers maintain a negative position toward any program that would single out the Indian student as a recipient of any special consideration. However, the teachers indicate a softening of their negative position in Figures 21, 22, 24, and 25. This shift could possibly be based upon the teachers' desire to move into the fiscal management process themselves and thereby become involved in

the decision making process.

Indian students. The students' response pattern is similar to that of the parents. Such results may translate into an extension of the attitude transmitted from the home rather than an accurate assessment of the students' ability to analyze the fiscal management of a school district.

Indian Involvement in Education

Administrators. Items concerning Indian community involvement constituted the fourth category. The pattern of responses indicated by the administrators conveys a responsive attitude (Figures 27, 28, 29, 30, and 31). This stance is possibly the result of the fact that the administrators perceive the various programs covered in these variables as being financed from separate Indian money accounts, not from the Indian money generated through the general fund, e.g., impact aid. Figure 26 indicates negative responses which display the continued desire of the administrator to maintain a high degree of control over the educational program.

Parents. The parents' responses appear to indicate that there is a strong desire within the Indian community to be involved in the educational process as is evidenced throughout all figures. Furthermore, it appears that these parents want more than just information. They want to be able to have input into the process as well. This desire is certainly expected of individuals who are concerned about

the advancement of Indian youth and is a continued example of the positive attitude toward student development that has been exhibited by the parental group throughout the study.

Teachers. The teacher respondents continue to maintain their negative positions. With the exception of Figures 30 and 31, the teachers demonstrate that they oppose any program that would possibly address the unique needs of Indian students. This attitude with few exceptions has prevailed throughout this study and is worthy of additional investigation. The positive responses indicated on the above figures can possibly be attributed to the teacher perceiving the students' extraction from the educational environment and thereby becoming an entity that does not have to be dealt with.

Indian students. The student again mirrors the parental response which would indicate a possible reiteration of the philosophy that is maintained in the home. It is evident that these students are in a two-cultural dimension, that of learning to develop independent attitudes and beliefs and yet being greatly influenced by the parental attitude.

Overall, this research reveals marked differences between the teachers' and the parents' opinions in regard to how the education of American Indians should be conducted. Furthermore, it denotes a willingness for some concessions by the administrators. Finally, it indicates that the use of

student input is limited, though necessary.

Discussion of Findings

Parental Involvement

The study exemplifies a need for the parents within the Indian community to examine the complexities of the total educational program and participate in advisory groups that extend beyond their own Title IV and Johnson O'Malley advisory boards. These latter boards give the Indian parent an opportunity to participate in the education process, but because of their limited focus they tend to dim the vision of the participant and therefore perpetuate the attitude of alienation. A major benefit from this broadened view is the opportunity that is presented to the Indian parent to completely visualize the total educational process and see how the Indian student can benefit from the many opportunities that are available to him within the programs. An important consideration that must be made by the parent is his constant search for balance. Yes, the cultural/heritage aspects are important, and they must be integrated into the total educational program, but a delicate balance must also be maintained to insure the proper intellectual tools are acquired by the Indian students and they are properly prepared to enter a highly sophisticated society (Otis, 1972).

From the author's experience it is also believed that consideration must be given by the Indian parents to

becoming involved in the political process. For example, Indian parents should consider running for school board positions, parent teacher association leadership positions, community action leadership associations, and other educationally oriented programs.

Teacher Involvement

In contrast, the study revealed that teachers need to review the various cultural influences that exist within their teaching environments. The teachers failed to identify the influences that they must examine in order to select educational alternatives and make them available to Indian students, including the need to prepare instructional materials to facilitate appropriate integration of cultural materials into the educational program.

This consideration is most important in schools with high Indian student populations because it provides the teacher with an opportunity to use information that is tailored to supply a link from past to present, and it also provides the teachers with an exploratory experience that brings a local relevance to a specific area of learning.

Teachers did not utilize options available to them for introducing cultural and/or heritage related material.

Virtually every educational discipline provides the educator with an opportunity to introduce some degree of Indian culture or heritage. For example, American Indians have made great contributions in the early development of

remedies and medicine, a key link to our modern understanding of chemistry. Another example is in the field of language arts where legends and tales may be utilized for the purpose of examining the cultural perspectives of various tribes.

There was no evidence that teachers utilized this technique of learning integration. The teachers within the schools had high populations of Indian students where they could have initiated a plan of research that would have allowed them the exposure to the various cultural influences. The teachers could have developed a course of action that would have established learning indices. These indices could have been used to develop the educational plan to broaden the total educational program.

Additionally, school districts must provide orientation programs that acquaint teachers with the cultural richness within a school district. This can be accomplished by utilizing the talents of local tribal representatives in the fields of art, Native literature, tribal government, and tribal history.

In developing these programs, districts should provide for the instructional program to be developed with strong lines of continuity from early childhood education through the secondary education experience. By using this process, the learner is exposed to the influence of the various cultures in a defined sequential way, thereby providing the

learner within the district an opportunity to gain a clearer understanding of the culture.

Indian Student Involvement

Additionally, the study provides an insight into the perceptions of the Indian student who exhibits the greatest amount of confusion of all the participants. This confusion is possibly attributable to what appears to be a conflict of socioplacement. As stated by Otis, the Indian student appears to view himself as being trapped between a white society with white values and a disappearing Indian society with Indian values. Oftentimes Indian students yield to peer pressures rather than excel in an academic or athletic experience. This exhibition is far more evident in the secondary school setting than in the elementary school setting.

To overcome the dichotomy of cultures, administrators, teachers, parents, and students must concentrate their efforts in developing programs that provide cultural/heritage enhancement opportunities. Every educational experience should maximize, if possible, the cultural interface. By providing this interface the Indian student can more readily grasp the importance of his role in the multisocial picture.

To illustrate how this might be accomplished is reminiscent of the parental involvement. Indian students must explore the options of becoming involved in the student

government and other student oriented activities. They, the students, must also take an outward pride in their tribal affiliation which will lead toward an overall pride in themselves. This attitude does exist among many tribes but the student's pride must be extended beyond the normal lines of influence. By accomplishing this task the Indian student may rightfully assume his perceived position within society.

Administrator Involvement

Administrator participants provide a different contrast to the study, but it is significant from the standpoint that they represent the primary decision makers within each district. From this position the chief executives of the school districts can set the tone for the Indian education program. They may maintain either a positive attitude toward program integration or a negative attitude toward it. Whatever position they take becomes central to the program's accomplishment. The most positive approach can be accomplished if administrators of high Indian populated school districts embrace their Indian communities by encouraging them to participate in the various leadership roles within the educational community. They may also influence the academic climate by insuring that program attention is given to the development of cultural and heritage oriented programs. They may also encourage Native American elements of the student body to participate in cultural related activities. They may also develop

recognition programs that not only recognize the contributions of the students, but also the contributions of the adult Indian community. The administrators' role is key in that their leadership can stimulate a program of productive expansion or one of stifled compression.

Relationships to Historical Forces

It is possible to discern many relationships between the present findings and the historical forces that influenced Indians and Indian education in the early 1800s. Possibly the greatest relationship can be discerned between the government and the school executives. The prevailing attitude expressed by these elements revolves around a very paternalistic philosophy. This philosophy stems from early religious influences. This influence may be traced to as early a period as the seventeenth century, when King James I stated on March 24, 1617, "in furtherance of the hopeful zeal of diverse particular persons of honor to advance Christianitie among the Indians" issued a circular letter to the archbishops of the dioceses in their provinces authorizing collections "for the erecting of some churches and schools for ye education of ye children of those barbarians in Virginia" (Brown, 1898, p. 248).

Additionally a relationship may be observed between the parental participants and the tribal leaders of the mid 1800s. The keystone of the parental participant is his/her positive attitude. Throughout the study the parents express

a sincere desire to become involved within the educational process. The desire stems from an apparent realization that educational programs can be developed that embrace the cultural/heritage aspects of the learning environment as well as the elements of the comprehensive educational program.

The positive attitude can be best established historically by reviewing occurrences which demonstrate how various tribal leaders viewed the importance of education. In a speech delivered at the sixth session of the General Council of the Indian Territory at Okmulgee IT in May of 1875, Big Mouth of the Arapahoes stated, "I am glad the Great Spirit above has so blessed my brothers. When the superintendent leaves I want him to tell the president the Arapahoes want another school. I was amongst the first to send my children to school and some of my children can read and write" (Bean, 1875, p. 177). Another Arapahoe chief, Left Hand, stated, "We believe if we learn our children to labor while they are learning to read and write a brighter future is in store for us" (Barnes, 1875, p. 213). Bruce Lone Wolf, grandson of Kiowa chief Lone Wolf, also conveyed the importance of comprehensive education. Lone Wolf stated, "My wife and I speak English to our children but their grandmothers talk to them in their original Kiowa tongue and the children seem to understand and speak both languages with ease. We live like other citizens and expect

to educate our children just like other people, but we also expect to teach them the Kiowa language and the customs and history of our people" (Lone Wolf, 1937, p. 364-65).

Otis in his article, "Indian education: A cultural dilemma," possibly best explains the Indian perception of education. In this article, Otis (1972) explains that when the first Europeans arrived, the American Indian had already developed an unstructured educational process concerned with the preparation of individuals for life to meet the demand of their society and to transmit its culture from one generation to another. This highly functional tribal system was primarily conducted by the family unit. With this recognition that the family unit is the foundation for the student in his academic pursuit, the positive attitude of the parent is not only understood but expected.

The student becomes an extension of that which was before him. He parallels the youth of the 1800s to such an extent that their attitudes are difficult to distinguish between. The basis of their attitude appears to extend from a position of subjugation to parents and tribal leaders, which has had an overwhelming effect upon their attitude toward the educational process. Historical examples of this attitude can be found throughout the literature. For example, Buntin, an early teacher at Riverside Indian School, found that since many Wichita Indian families lived within five or six miles of the school, it was a common

practice for a number of the children to slip away from the school and go home, which practice was called "running away." Buntin also recorded that from 1893 up to about 1901, a large group of pupils attending the Riverside Boarding School were very timid, irresponsive, and apparently sullen or stubborn, especially in their classroom work (Buntin, 1937).

Edward P. Dozier points out that students are many times victims of their Indian society and culture. He believes that a sharp contrast exists between the cultural values of the Indian student and those of the dominant white society. For example, in social interactions, Indian students put the emphasis on good relations, good relations with relatives and good relations with neighbors. They stress the feeling or the emotional component rather than the verbal one. Important contrasts also exist between non-Indians and Indians with respect to attitudes toward work or activity. Work is, of course, a positive value in American culture. American Indians, on the other hand, emphasize a more relaxed attitude toward work and activity, except for women. This attitude often overflows into the Indian student's ability to meet his responsibilities, that is, homework, assignment completion, etc.

The Indian student of today, as his counterpart before him, is racked with the task of balancing the richness of his traditional past with the talents he possesses to be a

productive citizen in a modern technological society.

The most enlightening relationship of the study is observed between the teacher and the dominant white citizens (military) of the 1800s who believed that the best Indian was a dead Indian. The teacher appears to assume the position in this study of perpetuating an attitude that society is basically a white culture, and therefore little attention should be given to cultural differences. Samuel Eliot Morrison in his book, Builders of the Bay Colony, explains how John Eliot firmly believed that it was the duty of the white man to bring civilization and Christianity to the Indians. Teachers of Indian students designed programs that divorce the cultural influence from the curricular offering. Teachers failed to recognize the broad patterns of differences between their own culture and that of the Indian student.

A predominant attitude existing in the 1800s is illustrated in the Annual Report of the Secretary of the Interior for 1831. In this report the secretary wrote, "This question (about the Indians) must now be fairly met....The policy of removal, except under peculiar circumstances, must necessarily be abandoned, and the only alternatives left are to civilize or exterminate them (the Indians). We must adopt one or the other" (Annual report of the Secretary of Interior for 1851, pp. 502-503.)

Although the secretary's statement is obviously

extreme, it does convey the attitudes that existed throughout much of America during the late eighteenth, the nineteenth, and the early twentieth centuries. With this in mind it is not difficult to understand that possibly the negativism existing among the teachers is simply a culmination of their experiences in a predominantly white society. Additionally colleges and universities obviously have not developed programs to prepare teachers for the experiences they will encounter in school districts with high Indian populations or for that matter any high minority populations.

The results presented earlier in Chapter IV provide an overall pattern of responding that is fairly consistent across different types of questions. Specifically, this pattern indicates core teachers are most negative in their assessment of Indian student needs and Indian parents are most positive. Administrators are usually fairly positive in their assessment (most questions resulted in a mean between 2 and 3). Indian students are rather variable in their responding. This variability is probably attributable to their lack of maturity and their inexperience in making this type of judgment and in completing surveys.

CHAPTER V

SUMMARY

Introduction

In Chapter V, a summation of the statement and findings of Chapters I through IV is presented. Chapter V is divided into four sections. In the section, Problem, the basic problem is reviewed. In the section, Procedure, the methodology used in the research is briefly cited. In the section, Findings, the analyses of the collected data are summarized, and in the section, Recommendations for Further Study, recommendations are listed which suggested themselves either during the collection process or after analyses of the questionnaire had been completed.

Problem

This study established a description of the expressed needs of Indian students with regard to guidance and counseling, integration of Indian heritage and culture, financial management, and Indian community involvement, as reported by school superintendents, parent advisory committee chairpersons, Indian students, and core teachers in the public schools of Southwestern Oklahoma.

Procedure

An extensive search of related literature was made, using dissertations, archival materials, books, and personal interviews.

A pilot study was conducted utilizing elements of an off-reservation boarding school and populations of the northern sections of the Southwestern quadrant of the state of Oklahoma. Revisions of the questionnaire were made based on the information gained during the pilot study.

The population consisted of 10 school administrators, 10 parent advisory committee chairpersons, 200 Indian students, 40 core teachers of 10 school districts, each of which had a minimum of 15 percent Indian population. The study was limited to the Southwestern quadrant of Oklahoma falling within an area south of Interstate 40 and west of Interstate 35. Two of the schools were located on the northern border of the quadrant.

Thirty-two items were coded and key punched; then statistics were compiled through the use of the computer programs of condescriptive and SASgraph from the Statistical Analysis System (SAS) (Helwig, 1978). The condescriptive program computed the statistical mean on a 5 point scale and percents of responses were illustrated through the SASgraph program.

Findings

Guidance and Counseling

On the 8 items listed under the major area of guidance and counseling, the teacher participants indicated a predominantly negative attitude. Administrators responded more favorably, but they recognized the importance of parental involvement. The parent respondents were consistently the most positive responders, a fact which underscores the parents' perception of the need for specialized guidance and counseling. The students responded with more variability which suggested a more multicultural adaptation.

Indian Heritage/Culture

On the 10 items listed under the area of Indian heritage and culture, the teachers again respond as the most negative group. The administrators express awareness, but tend to express a preference for maintaining the status quo. Surprisingly, the parental respondent is less positive in this category, but they still strongly recognize the desirability of the integration of Indian heritage and culture into the curriculum. The student pattern remains sporadic, but does indicate an awareness of a need for cultural and heritage recognition.

Fiscal Management

The 7 items of the third category examine the financial management of school districts' Indian revenue. Although a shift by the teachers toward a more positive position is

evident, a negative attitude still prevails toward any program that would give Indian students exceptional consideration. The parent and student responses unite in this category which might result from a common belief which originates in the home. The administrator takes the most negative position, primarily indicating his desire for fiscal control.

Indian Community Involvement

The pattern of response in this category does not differ appreciably from the others. The teachers remain negative, just as they have throughout the study. The administrators appear to take a more positive position, possibly because they may think that Indian involvement might bring about the removal of existing programs from the general fund into separate accounts, thereby freeing the administrator from having to deal with the Indian element.

Summary

This study has provided the reader with an opportunity to examine Indian educational needs as they are perceived by school administrators, parent advisory chairpersons, students, and core teachers. The evidence that has been revealed in the study suggests a need for reform.

It is apparent that Indian education is still suffering from certain practices and attitudes which have existed for hundreds of years.

The data indicate that administrators tend to occupy a

rather positive position with regard to involvement with the Indian community on educational matters; that the parents recognize the need to become involved in the system to reach certain goals; and that the students seem to be attempting to bridge the gaps between two cultures in order to find their identity in the society as a whole. As for the teachers, it is possible that they may be continuing to maintain an attitude that has existed since the Indian was first introduced into the white society. A century ago, if the Indians did not conform to the white man's ways, military forces were brought in to force them into submission. Today, if the student does not conform to the so-called white form of education, the teacher becomes the instrument to force a similar submission. Teachers are the implementing element and with their view they will not allow the Indian culture to be a part of the total educational scheme.

Recommendations for Further Study

Based on the knowledge gained by this study, the following recommendations are made for further study.

1. A study should be conducted to determine if there is an application, with modification, of the Indian Needs Assessment (DCI) to establish needs of other ethnic groups (e.g., Blacks, Hispanics, Orientals).
2. A study should be conducted to compare the results of the Southwestern quadrant DCI with an administered DCI in the Northeastern quadrant of the state.
3. A study should be conducted to compare tribes of the

Western half of Oklahoma with tribes of the Eastern half of the state.

4. A study should be conducted to determine the most feasible way to develop cultural/heritage material for use in highly Indian populated areas.

5. A study should be conducted to determine the most equitable process for distributing Indian generated revenue.

6. A study should be conducted to determine whether federal, state, or tribal agencies should control fiscal resources for Indian education.

7. A study should be conducted to identify reason and rationale behind high dropout rates of Indian students.

8. Finally, it is recommended that possible consideration be given to comparing the results of this study with other national Indian populations, possibly using samples from the Navajo of the Southwest, the Yakima of the Northwest, the Crow of the North, the Iroquoian nations of the Northeast, the Seminole of the Southeast, and the Choctaw of the South.

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APPENDIX A
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APPENDIX B
Data Collection Instrument

INDIAN EDUCATION NEEDS ASSESSMENT STUDY

EDUCATIONAL PROGRAM NEEDS OF SOUTHWESTERN OKLAHOMA INDIAN STUDENTS

The following statements list possible educational needs of Southwestern Oklahoma Indian students. Please indicate whether you agree with each statement by circling the most accurate alternative for each question. The ends of the scale change for some questions so please be sure to read each question and its alternatives carefully.

- | | | | | | |
|--|--------------------|-----------------------|--------------------|-----------------------|--------------------|
| 1. Achievement and placement testing should be used to assist Indian students in career selection | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |
| 2. The school should make provisions to meet the needs of Indian students with: | | | | | |
| a. pre-school programs | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |
| b. classes in Indian history | Always
Agree | Usually
Agree | Sometimes
Agree | Sometimes
Disagree | Always
Disagree |
| c. classes in Indian culture | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |
| 3. The school should integrate Indian heritage into: | | | | | |
| a. fine arts | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |
| b. language arts | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |
| c. sciences | Always
Agree | Usually
Agree | Sometimes
Agree | Sometimes
Disagree | Always
Disagree |
| d. physical education | Always
Agree | Usually
Agree | Sometimes
Agree | Sometimes
Disagree | Always
Disagree |
| 4. The school should include Indian heritage in art, history, social studies, sports and other classes | Always
Agree | Usually
Agree | Sometimes
Agree | Sometimes
Disagree | Always
Disagree |
| 5. The school should provide Indian counselors for Indian students | Always
Disagree | Sometimes
Disagree | Sometimes
Agree | Usually
Agree | Always
Agree |

6. Teachers and other personnel who work with Indian students should be trained to deal with their special needs . .	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
7. The school should insure an opportunity for Indian children to study their own language(s) where possible	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
8. Indian students should be able to work outside the school and receive school credit for the work (cooperative education). . .	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
9. There should be an Indian advisory group to review books and materials relating to Indian people	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
10. The school should provide transportation for school related Indian education activities	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
11. The school should allow Indian students to express their cultures through dress and hair style (modify dress code)	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
12. The school should provide adult education for Indians in the community	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
13. The school should provide books and supplies for Indian students who cannot supply their own . .	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree

14. Indian students should be taught about their tribal legal rights and their tribal relationships to the federal government . .	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
15. Tutors should be provided for Indian students who need help with their classes . .	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
16. Schools should cooperate with community education tutorial programs for Indian students	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
17. The school should allow Indian student input in developing programs which are meaningful and interesting to the Indian students . . .	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree
18. There should be a follow-up program for Indian drop-outs to help them continue their education	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
19. The school should have regular individual teacher/parent conferences to work on individual Indian student problems	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
20. Field trips to places of Indian interest should be encouraged for all students	Always Agree	Usually Agree	Sometimes Agree	Sometimes Disagree	Always Disagree
21. An advisory board made up of members of the Indian community should be formed to monitor educational programs that relate to Indian children .	Always Disagree	Sometimes Disagree	Sometimes Agree	Usually Agree	Always Agree

22. Indian representatives from the community should be consulted about the financial aspects of Indian education programs . . .
- | | | | | |
|--------|---------|-----------|-----------|----------|
| Always | Usually | Sometimes | Sometimes | Always |
| Agree | Agree | Agree | Disagree | Disagree |
23. School administrators should have primary control over the expenditure of Indian educational funds
- | | | | | |
|----------|-----------|-----------|---------|--------|
| Always | Sometimes | Sometimes | Usually | Always |
| Disagree | Disagree | Agree | Agree | Agree |
24. Funding for Indian programs should be based on the number of Indian students regardless of family financial circumstances
- | | | | | |
|--------|---------|-----------|-----------|----------|
| Always | Usually | Sometimes | Sometimes | Always |
| Agree | Agree | Agree | Disagree | Disagree |
25. Funding for Indian programs should be based on the educational and cultural needs of Indian tribes in the school district
- | | | | | |
|--------|---------|-----------|-----------|----------|
| Always | Usually | Sometimes | Sometimes | Always |
| Agree | Agree | Agree | Disagree | Disagree |
26. For Indian students, the school's primary goal should be the teaching of basic skills (including social sciences, math, science, and language arts . . .
- | | | | | |
|----------|-----------|-----------|---------|--------|
| Always | Sometimes | Sometimes | Usually | Always |
| Disagree | Disagree | Agree | Agree | Agree |
27. Federal money appropriated for Indian education programs should be used only by Indian students . .
- | | | | | |
|--------|---------|-----------|-----------|----------|
| Always | Usually | Sometimes | Sometimes | Always |
| Agree | Agree | Agree | Disagree | Disagree |

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

APPENDIX C

Letters of Authorization



IN REPLY, REFER TO
Indian Education
Code 504

United States Department of the Interior

BUREAU OF INDIAN AFFAIRS

WASHINGTON, D.C. 20245

SEP 25 1981

Mr. Ross Nixon
Anadarko Public Schools
1400 South Mission
Anadarko, Oklahoma 73005

Dear Mr. Nixon:

Thank you for your letter of August 31, 1981, in which you requested permission to utilize data obtained during the Oklahoma Indian Education Needs Assessment (BIA Contract #K01C14200605) for purposes of your doctoral dissertation. You are granted permission to use any of the data collected by Oklahoma State University during the course of the study. Any costs involved in utilization of the data would be your responsibility.

I thank you for your interest in the education of Indian children.

Sincerely,

DEPUTY Director, Office of Indian
Education Programs



IN REPLY REFER TO:

United States Department of the Interior

BUREAU OF INDIAN AFFAIRS

WASHINGTON, D.C. 20245

Ross Nixon
Assistant Superintendent
Anadarko Public Schools

Dear Mr. Nixon:

I hear very good reports about your work there in Anadarko. I am happy to see you completing your doctorate.

Your work for the Bureau of Indian Affairs, Office of Indian Education Programs as Research Associate will be valuable to Indian Education, to the Indian people of Oklahoma and to this office.

I look forward to the time when you will initiate and complete the proposed research project and to the time we can visit. There is a tremendous need in the area you propose to research.

If there are any other needs at this time please feel free to call.

Sincerely,

A handwritten signature in cursive script, reading "Will Coleman", is written over the typed name.

Dr. Will Coleman
Education Specialist
Research, Evaluation & Legislation