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THE EVOLUTION OF HASKELL INDIAN JUNIOR COLLEGE, 1884-1974

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THE EVOLUTION OF HASKELL INDIAN

JUNIOR COLLEGE, 1884-1974

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APPROVED FOR THE DEPARTMENT OF HISTORY

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THE EVOLUTION OF HASKELL INDIAN JUNIOR COLLEGE, 1884-1974

CHAPTER I

INTRODUCTION

This thesis will summarize Haskell's history from 1884-1968, and provide an account of the transition to Junior College status during the years 1968-1974. In addition, it will attempt to show that the off-reservation boarding school policy of the Bureau of Indian Affairs has been influenced by a changing policy at the national level in Federal Indian programs, and that compatible with this changing policy, Haskell has provided the Indian community with a positive program of education throughout its ninety-year history.

From the time it opened its doors on September 1, 1884, Haskell has offered education to the Indian youth of the United States. Its enrollments have gradually increased over the years from an initial fourteen students to the present one thousand eighty students. It is one of the largest off-reservation boarding schools maintained by the Federal government for the education of Indian youth. Officially designated by Congress as the "United States Indian Industrial Training School", it has from the beginning been known unofficially as "Haskell", in honor of Kansas Congressman, Dudley

C. Haskell, responsible for having the school located in Lawrence. In 1890, the name of the school was changed to "Haskell Institute" and was to remain so until 1970 when it became "Haskell Indian Junior College".[1]

The off-reservation boarding school, exemplified at Haskell, dominated the approach to Indian education for fifty years. Its philosophy included the removal of Indian students from their homes, strict military discipline, a work and study program, an "outing system" and emphasis upon the agricultural and industrial arts.[2] The curriculum reflected the national Indian policy of the times which was aimed at destroying tribalism and breaking up reservation lands and allotting them to individual Indians. By this method the government hoped to solve the Indian problem for all time.

A review of the literature on Haskell's history reveals that most of the writing has been done by graduate students as part of their degree requirements. In most instances, the authors have had firsthand experience with Indian students in the classroom. This adds a measure of value to such theses.[3]

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[1]Haskell Indian Junior College, "Self-study Report," May, 1973.

[2]U. S. Congress. Senate. Committee on Labor and Public Welfare. 91st Congress, 1st Session, The Education of American Indians, A Survey of the Literature, by Brewton Berry, Research Foundation, The Ohio State University, Columbus, Ohio, U. S. Government Printing Office, Washington, D. C.: 1969, p.11.

[3]Ibid., p. 11.

Four graduate theses have dealt with the history of Haskell.[4] In 1959, as a part of the Seventy-fifth Anniversary Celebration, the Haskell Institute Press published a booklet which is a brief collection of stories, personal and otherwise, about the school. Included are a number of photographs depicting the early years of the school and its students.[5] One other study which should be examined by any future historian of the school was conducted at Haskell in 1968.[6]

The Transition Period, 1968-1974 produced several documents of historical importance to Haskell and are cited in this review. In June of 1972, the Anadarko Area Office of the Bureau of Indian Affairs and the Haskell Indian Junior College administrator asked that an evaluation be made of the current transition to Junior College status. To acquire accreditation by the North Central Association a self-study was made at the

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[4]Loretta Mary Granzer, "Education at Haskell Institute, 1884-1937," (M. A. Thesis, University of Nebraska, 1937); Geneva Goddard, "A Study of the Historical Development and Educational Work at Haskell Institute," (M. A. Thesis, Kansas State Teacher's College, Emporia, 1930); Jack C. Naylor, "A Study of the History of the Vocational Department at Haskell Institute, Lawrence, Kansas," (M.ED. Thesis, University of Kansas, 1969); Robert Hoffman, "A History of the Commercial Department of Haskell Institute, 1895-1963," (M. A. Thesis, Pittsburg State, Pittsburg, Kansas, 1964).

[5]"Haskell Institute, U. S. A., 1884-1959 (The Writers Sub-Committee of the 75th Anniversary Celebration, Haskell Press, 1959).

[6]James Goodner, Richard G. Woods, and Arthur M. Harkins. Characteristics and Attitudes of 1968 Haskell Students. (Bethesda, Md.: Eric Document Reproduction Service, Ed o42 560, 1970.

school and printed by the Haskell Press in May, 1973.[7] "The Haskell Transition Evaluation" was printed in late 1972.[8] The documents cited cover the major historical happenings at Haskell during its first ninety years.

Education is certainly not the exclusive domain of Western man nor is it his sole possession. Education for Native Americans was taking place long before Europeans established their schools in America. Each society devises means for socializing the young and transmitting its culture. The numerous life histories of American Indians reveal the highly effective methods whereby the individual in pre-literate society becomes socialized and accepted into the cultural community. For the Indian, education was a natural part of growing up.[9]

Among the Indians of the United States, however, formal education began with the coming of the white man and has continued to the present time. The success of this effort has been held by some to be questionable. Among Indians and their sympathizers, Western man and his school systems are interpreted as merely another example of attempts to force Indians

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[7]"Self-Study Report, Haskell Indian Junior College," May, 1973.

[8]"The Haskell Transition Evaluation," (Office of Education Programs, Field Services Office, BIA, Albuquerque, N.M., 1972) Henry H. Rosenbluth, Chairman.

[9]Duane D. Dumbleton and Marion J. Rice, "Education for American Indians," (Anthropology Curriculum Project, University of Georgia, 1973).

to give up, to lose their cultural identity. Thus all efforts at formal schooling for Indians, missions, government, public, are interpreted from the point of view that the white man was a universally evil intruder. Schooling for American Indians is thus viewed as part of an unbroken record of population extermination, land grabbing, religious and cultural expurgation, military aggression, and broken treaties.

On the other hand, schooling for American Indians was regarded by some whites as a means of Indian preservation. These persons assumed that a race of people who lacked reading and writing, techniques for extensive animal husbandry, agriculture, and manufacturing would eventually be destroyed by a dynamic, aggressive, white American culture. Therefore, they saw formal education for the Indian as a means of rapid cultural assimilation.[10] In the words of a Haskell Annual, the Indian youth of that day "did not know what the modern home was like; he had to learn the joys of honest labor; he must learn the methods of democratic government; he must be converted to the Christian religion; and he must be taught to use his leisure time worthily." Consequently, Indian schools like Haskell "tended to exemplify modern life in all its reality." Since "the Indian youth could remain in school but a short time," and "in order for him to become a community asset rather than a parasite, his school must be the life that he would

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[10] Loretta Mary Granzer, "Education at Haskell Institute, 1884-1937," (M.A. Thesis, University of Nebraska, 1937).

live."[11]

Many of the issues related to schooling for American Indians are merely facets of the broader issue of Indian cultural identity versus acculturation. Several important questions come to mind. How can a numerically smaller pre-literate group with a hunting-planting economy and a political organization based on kinship maintain their identity in the face of numerically large literate groups with an agricultural-industrial economy and political organization based on territory?[12]

How can Indians be schooled in the knowledge and language of another culture and retain their cultural identity? This is one issue. How can the dominant, literate, technological culture most effectively and humanely organize its efforts and its resources to facilitate the acculturation of a minority group? This is another issue. The literature on Indian education often confuses these two issues. One argument states that formal schooling is condemned as a process which has destroyed Indian cultural identity. Another maintains that Indian schooling has been insufficient and inadequate to help the Indian cope with his role in a technologically-oriented culture.[13]

Geographical isolation of Indians may reinforce their

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[11] Ibid.

[12] Duane D. Dumbleton and Marion J. Rice, "Education for American Indians," (Anthropology-Curriculum Project, University of Georgia, 1973).

[13] Ibid.

psychological and cultural isolation. While this isolation may be advantageous in preserving traditional Indian identities, it may be disadvantageous from the standpoint of more effective formal schooling. Schooling does not occur in institutional isolation, but is merely one institution in acculturation, the process whereby the younger generation acquires the knowledge, values, and skills of a culture possessed by an older generation.

There is currently a demand for greater control by Indians over their affairs. This Indian involvement move is coupled with demands for increased federal aid. What is the future of education for American Indians in the context of increasing demands for Indianization? It is my belief that the assertion of more Indian control over Indian education may well lead to different solutions to meet the different views and needs of the various Indian groups.

This thesis traces the efforts of one off-reservation boarding school, Haskell Indian Junior College, to meet the needs of its Indian students as it moves into the last decade of its first one hundred years of service.

CHAPTER II

HASKELL IN REVIEW, 1884 - 1968

A. The Founding of Haskell

Lawrence, Kansas in 1884 was a town that had changed in mood and appearance many times since its founding in 1854. Settlers found the Delaware Indians settled along the north side of the Kaw River, The Shawnees and the Wyandots at the mouth of the river and on its south bank. The Ottawas and the Sac and Fox Indians were located in Franklin County. They were, for the most part, peaceful people who spoke English. Leaders of the tribes were serving as teachers and ministers in the churches and church schools of the Methodist and Presbyterian missions.[1]

In the decade just before Haskell was founded many events took place which marked the era as one of great social change. Kansas politics were beset by land scandals, county seat fights, and questionable manipulations of public funds.

In that decade, too, Geronimo and Victorio led the Apaches in a violent protest against the short rations and broken promises of the national government. The Ghose Dance religion swept the prairies with a messianic promise in much

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[1] Kansas Historical Society Collections, Vols. VIII, IX, XII.

the same way as the Christian religion had broken through the desperation and defeat of another people in another time.

The political scene in Kansas in the 1880's was confused. Kansas had been deeply involved in the Civil War, and after the war it drew an unusually high proportion of Union veterans from the westward migration. These factors contributed to the dominance of the Republican Party in state politics and to the important role played by the "old soldier" in the late nineteenth century. Later, in the 1890's, the Farmer's Alliance and the Populist (People's) Party drew wide support.[2]

On May 10, 1882, the Congress of the United States passed the Indian Appropriation Bill for the fiscal year 1883. This bill, signed into law by President Chester A. Arthur on May 17, 1882, included an amendment that provided for the establishment of three non-reservation boarding schools in the Middle West: Chilocco, Genoa, and Haskell. The appropriation bill called for the expenditure of $150,000 to be divided equally among the three chosen locations: Genoa, Nebraska, Chilocco, Oklahoma near Arkansas City, Kansas; and Lawrence, Kansas. Lawrence was the home of Dudley C. Haskell, representative of the Second Congressional District, who as chairman of the House Committee on Indian Affairs had been permitted to select one of the locations. It was largely through his efforts that the school site was situated at Lawrence, Kansas. The citizens of that city donated two hundred eighty acres of

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[2]Encyclopedia Americana, 1961 Ed., s.v. "Kansas."

land south of the city for the school site.[3]

A contract was made in June, 1883 with a Topeka, Kansas firm for the erection of three school buildings at a cost of $45,419. Work began in August and the buildings were to be completed by March, 1884. The question arose whether the language of the appropriation bill of 1882 properly authorized the use of the monies for the construction of buildings. Congress passed a joint resolution in February, 1884 supporting use of the funds for building construction and work was resumed in March.[4]

On July 10, 1884 (upon certification by the supervising architect), the buildings were accepted by the government. The buildings occupied the northwest corner of the school tract. Built of native limestone, each building was three stories high. The school building occupied the middle of the site and was flanked on the west by the girl's dormitory and on the east by the boy's dormitory. The school building contained six classrooms and an assembly room. The kitchen and dining room were located in the girl's building as were the sewing rooms and quarters for female employees. The administrative offices, the shoe shop, and the male employees' quarters were located in the boys' building. At that time each dormitory had a cistern and sick room, as well as

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[3]Loretta Mary Granzer, "Education at Haskell Institute, 1884-1937," (M.A. Thesis, University of Nebraska, 1937), pp. 22-23.

[4]Ibid., p. 23.

storerooms, bathrooms, and sitting rooms. The out-buildings included a barn, a horse barn, a tool house, a boiler house, a blacksmith shop, a bake house, and a large shed for lumber storage.[5]

With expectations of an early opening in 1883, Dr. James Marvin, a former Chancellor of Kansas University, was appointed superintendent. A farmer and a carpenter began service in March, 1884. Six Indian boys had been transferred from Chilocco Indian School in the spring to help the farmer and an assistant cultivate the sorghum, oats, millet, and potatoes for forage and food. They also helped with grading the grounds and other beginning farm enterprises.[6]

In his first report to the Commissioner of Indian Affairs in 1885, Dr. Marvin gave a detailed account of the opening of school on September 1, 1884. Twelve Indian boys from the Ponca Agency and two of the Chilocco farm boys made up the initial enrollment. On September 16, 1884, three boys and five girls arrived from the Ottawa reservation in Kansas. That made a total of twenty-two Indian boys and girls at Haskell's opening ceremonies held on September 17, 1884. It was an occasion of local pride and interest. Chancellor Joshua Lippincott of Kansas University delivered an address, while other prominent local citizens participated in the ceremonies

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[5]"Report of the Superintendent of Haskell Institute," 1885, pp. 454-457.

[6]Ibid., p. 455.

before an audience of Lawrence residents.[7]

On September 18, 1884, twenty-one Pawnees arrived. Three days later the arrival of a wagon train bringing forty-two Cheyennes and thirty-six Arapahoes created a stir at Haskell. They came with their parents wearing paint and feathers. They spoke no English. The parents of these children were quartered in the girls' building and were a source of great interest and curiosity to the small English-speaking mixed-blood children from the Kansas reservations. Part of the Cheyennes consisted of twenty girls and six small boys who had been transferred with their teacher from Indian Territory to test the possibility of training younger pupils, especially girls, away from camp influences and associations.[8]

By October 1, 1884, one hundred twenty-four pupils had been enrolled, on November 1, this increased to one hundred seventy-six. Two hundred fourteen students were enrolled December 1, and by January 1, 1885 the student body consisted of two hundred eighty students including sixty-one girls.

Despite the auspicious circumstances of its opening, and rapid as was its early growth in enrollment, Haskell's first year as an off-reservation boarding school was not without tragedy and lesser difficulties. A severely cold autumn which occurred before the steam system was completed caused frequent colds, and lung congestion among both students and

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[7]Granzer, Haskell, pp. 25-26.

[8]Ibid., p. 26.

employees. This was followed later in the winter by an epidemic of pneumonia. Sickness and some deaths among the students led to many desertions by those who had relatives or friends in Kansas. Indian parents became anxious, too, to have their children home. Superintendent Martin said that greater care in selecting students of sound health might have prevented some of the difficulties of that first fall and winter.[9]

In that first year, problems not withstanding, Haskell had been established and had opened its doors to Indian students. Under Marvin's leadership, it embarked upon what was to be a long and distinguished service to Indian students. During its first fifty years it would provide more than fifteen thousand Indian youth with a type of education which, though varying in emphasis, has held significantly to the goal of vocational and industrial arts training coupled with a philosophy of "learn to earn".[10]

B. The Early Years, 1884 - 1894

In the year 1884, those concerned with Indian education believed that the off-reservation boarding school was the one sure way to promote the advancement of civilization and formal education among the Indian tribes. Such schools, according to Bureau of Indian Affairs officials, would serve a

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[9] Granzer, Haskell, p. 27.

[10] Haskell Catalog, 1925-26, p. 13.

dual purpose: first, as an educator of the Indian youth in attendance, and second, as an educational influence among the Indian people. This latter end would be achieved through those students who, instead of fitting themselves for full participation in the non-Indian community, would choose instead to return to their own people and perform missionary work among them in the ideals, institutions, and arts of the dominant civilization. In this way, as teachers and interpreters they would provide knowledge and examples of farming, mechanics, and other needed industries to the agency Indians.[11]

There seems to have been almost unanimous agreement that these schools should stress instruction in the English language and training in housework and the industrial arts. By 1880, the Bureau of Indian Affairs had published a regulation requiring that all instruction in the off-reservation schools be in English and that all conversation and communication between students and with the teachers should, as far as practical, be in English.

In addition to teaching Indian students how to read and write in the English language, Bureau officials believed that it was also necessary to inculcate habits of industry and thrift. Also, education should provide them knowledge in the practical pursuits of life so that they would become self-reliant and be able to earn a living after leaving school. To support this type of training, it was also

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[11]Granzer, Haskell, p. 28.

suggested that religious and ethical instruction be provided so that the Indian youth would be ready to meet life in the dominant culture and not be overcome by its impact on their lives.[12]

In developing its program of education for Indian students, Haskell was not to proceed without encountering some difficulties. The Indian, himself, posed a problem. He understood little of the non-Indian concepts of habit, regularity, and time. His identity was tribal rather than individual. Generally he spoke a tribal language. His religion bound him to a concept of reality that had come to him from his forefathers. And finally, the male Indian was prejudiced by his own culture against manual labor. As one chief said, "I did not send my boy there to be a squaw." So the problem in industrial education lay in making work honorable among the Indian male students.[13]

Another difficulty faced by Haskell in developing a plan for educating the Indian youth was the fact that industrial education was in its pioneer stage in America. There were as yet neither precedents to follow nor textbooks to use. Haskell's second superintendent, Colonel Arthur Grabowski (1895-86), said that the textbooks sent to Haskell were as much adapted to their use as would be French grammars.[14]

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[12]Granzer, Haskell, pp. 28-29. [13]Ibid., p. 30.

[14]Arthur Grabowski. "Report of Superintendent of Haskell Institute." Report of Secretary of Interior, Washington, D.C., 1885, 11, p. 123.

In spite of the difficulties encountered in developing industrial training for Indian students at Haskell in these early years, the school was able to establish a course of study which--though modified and refined by changing political, social, and educational philosophies--has been followed for more than eighty years. Superintendent Marvin, in his first report to the Commissioner of Indian Affairs, said that in every department two points were being emphasized; how to speak the English language, and how to do any kind of work at hand quickly and well.[15]

C. Specialization and Diversified Training, 1895 - 1903

The year 1894 marked a change in the general direction of Indian education at Haskell. At that time the normal school department was established, the first of several specialized departments to be established in the next decade. A commercial department followed in 1895. A sloyd shop was expanded into a manual training department in 1898. In 1898, the work in all of the industrial departments was reorganized on the basis of a new course-of-study. The domestic science department was organized at this time and was followed two years later by a domestic arts department.[16]

Haskell followed the general educational theory of organization of the time. Class work in what were called

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[15] Granzer, Haskell, p. 32.

[16] Ibid., pp. 64-65.

advanced academic grades was departmentalized. A special teacher for vocal and instrumental music was appointed. By 1900 a position had been filled for a special teacher in art. Haskell's library also reflected the movement towards specialization with over one-fourth of the total annual accessions intended for use in the several departments which had been created.[17]

The academic department during this second ten years can be characterized as following the philosophy of progressive education in its objectives and methods. The Superintendent of Indian Schools, W. N. Hailmann, sought to achieve a practical relationship between academic studies and industrial training. He particularly stressed the physics and chemistry of the kitchen, laundry, and sewing room as well as the carpenter and blacksmith shops, the farm and the gardens. The school should consider the relative values of instruction, the relative difficulties for mastering the lessons, and should strive for "intensity of instruction and permanence of results rather than for 'getting over the ground'."[18]

In 1901 the long anticipated official course of study was issued by the Bureau of Indian Affairs. It represented the ideas of superintendents, Indian workers, and prominent educators of the period, and the thinking of the Superintendent

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[17] Ibid., p. 66.

[18] "Report of the Superintendent of Indian Schools" in Report of Department of the Interior, 1897, pp. 334-337.

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of Indian Schools derived from three years of personal observation in the field. The purpose of the new course of study was to correlate the classroom experiences of the students with their daily work experiences. Its aim was the same as the original aim for the Indian industrial schools: to give the Indian student a knowledge of the English language and to equip him to become self-supporting as soon as possible.[19]

During Haskell's first ten years, industrial training had consisted primarily of one-half day of class work and one-half day of labor for the student. Now with academic work being departmentalized, and the normal and commercial departments flourishing, industrial training at Haskell was evolving into a more sophisticated offering which would more properly be called industrial education.

In 1903 the normal department which had been established in 1894 and the commercial department which had been established in 1895 were discontinued by order of the Secretary of the Interior. Of the four normal departments which had been established in 1894 at Haskell, Carlisle, Hampton, and Santa Fe, Haskell's appears to have enjoyed the earliest and most notable success. In 1899, Superintendent of Indian Schools W. N. Hailmann wrote:

> Of the twenty-five normal graduates put out by the institution in the three years, fourteen are now acting as teachers, one as principal teacher, one as disciplinarian, one as lumber inspector, two as

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[19] Granzer, Haskell, p. 69.

> clerks, one as farmer and dairyman, one as an assistant matron. One has entered the school for kindergarten training, one a high school in a western city, one the law school of the university.[20]

Physical education and discipline were seen as being related and both were carried out by the school disciplinarian. A new gymnasium was completed in January, 1900. Regular classes were conducted in free gymnastics for all Haskell students. Big time football began at this time for Haskell Institute. The program for health and physical fitness was planned with the idea that all activities at a boarding school should contribute to the welfare of all of the students.

The controversy regarding school athletics at a boarding school has raged through the years. In 1899 a sociologist gave the following opinion of the value of interscholastic football in a physical fitness program: "it has been said, not inaptly, that the relationship of football to physical culture is much the same as that of the bullfight to agriculture."[21]

Whatever may be the stand of the individual in the unresolved controversy over "big time football" at Haskell, the early-day Indian athlete provided the school with a national publicity and the Indian people with a source of racial pride which is felt even today. Said Pop Warner, when he was Carlisle coach, "on the athletic fields, he is a warrior again

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[20] Ibid., p. 73.

[21] The Writer's Sub-Committee of the 75th Anniversary Celebration Committee, Haskell Press, 1959, Lawrence, Kansas, p. 23.

and he competes with a will to win that is rarely matched."[22]

Haskell played many of the nation's top football teams in the ensuing years and placed in the All-America rankings the names of John Levi, Louis Weller, Buster Charles, and Pete Hauser, to name a few of its many distinguished athletes. Every Indian in America thrilled to the applause for these men. Time has revealed that they served their school and later the Indian community well. In 1935, Commissioner of Indian Affairs John Collier forbade "big football".[23]

This second ten years of Haskell's operation was a period of growth for the entire school program. The philosophy behind the education of the Indian student attending Haskell in 1900 is best expressed in a statement made by Kate E. Hunt of Haskell Institute. It was included in the report of the Superintendent of Haskell Institute, H. B. Peairs, to the Secretary of the Interior in Washington, D. C. for the year 1900:

> The Indian problem begins and ends largely with the home. Every young man who goes out from school with a knowledge of the cost and value of things he wants, with skill in his head and hands with which to win them, and with a conviction that he alone must get them, can maintain a home. Every young woman who goes out from school with the same convictions and the homemaking skill at her command can do her share in the creation of a home. Every such home made and maintained is a shining illustration of how the Indian question is to be solved.[24]

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[22] Ibid., p. 23.

[23] Ibid., p. 41.

[24] Granzer, Haskell, p. 102.

D. Development and Emphasis of Vocational Education, 1903 - 1921

Dividing the history of any institution into periods of development is not possible without being in some measure arbitrary. Institutions change gradually. There are, however, certain events which mark a change in attitude, or a shift in emphasis, or a new direction for Indian policy.

As noted, at the beginning of its second decade Haskell began to diversify its program by the gradual introduction of new departments which permitted greater specialization of the curriculum than had been possible in the first ten years of a rather broad and more-or-less inclusive kind of general industrial training.

The year 1904 can be viewed as a break between the second period and the new era of vocational education which Haskell was entering and would pursue for the next fifteen to eighteen years.

Restoration of the commercial department in 1906 was considered a part of the vocational training program, with business simply an added vocation. It should be noted that the development of the Haskell Institute curriculum over the years was very much influenced by the changes that were taking place in the nation as a whole, such as, the settlement of the frontier, the decline in agricultural activity and, the rapid growths of the industrial and technological base of the nation. This required Haskell to develop a more formalized curriculum for its vocational offerings so that they reflected these

changes that were taking place in society, business, agriculture, and education.

Throughout this vocational education period the academic department continued to function, with an increased effort for an ever closer correlation between its work and that of the several industrial departments. The objectives of the academic department are best expressed in the following excerpt from the Haskell Institute Annual Bulletin for 1909:

> To give the Indian pupil a practical and substantial common school education, thoroughly grounding him in those branches which are essential to his capability and success as an industrialist.
>
> By proper correlation of classroom and industrial work, to apply principles taught and to deepen sympathy with industry and toil, thus educating the student toward his life's work instead of away from it.
>
> By the culture value of the instruction given, to prepare the way for good citizenship.[25]

Beginning in 1909 a definite effort was made at Haskell to insure that the academic course of study conformed closely to that in use in the state schools of Kansas, without, however, sacrificing the industrial work. This was followed in 1910 by an announcement from the Commissioner of Indian Affairs that the state course of study had been adopted for the Indian schools in order to give direction to the policy of Indian education. It was hoped that this new policy would increase the educational efficiency of the schools, that

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[25] Haskell Institute Annual Bulletin, 1909, p. 25.

it would allow Indian students to make a favorable comparison between their schools and those for white children, and, that it would facilitate the eventual absorption of the Indian students into the several state school systems.[26]

On February 1, 1916, a new course of study was introduced in all of the Indian schools of the United States. It promised increased efficiency and contained many suggestions that might well have been adopted by the administrators of public schools and even private schools according to the Board of Indian Commissioners. It had been worked up by a committee of eight prominent educators who had spent a year in collecting material for it. This material had been drawn from courses of study from most of the states and from agricultural, home economics, and trade schools. Suggestions and criticisms had been solicited from educators of note. The new course of study was offered with the endorsements of leading educators from all grades and classes of schools from all sections of the country.[27]

The course of study was divided into three divisions; primary--the first three grades or the beginning stage; pre-vocational--the next three grades or the finding stage; and the vocational--a four-year course above the sixth grade, or the fitting stage. The first six years of the course paralleled public school work for those years. The vocational

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[26] Granzer, Haskell, p. 104.

[27] Ibid., p. 105.

division--corresponding generally to the seventh, eighth, ninth, and tenth grades in the public schools--possessed the most interesting and most pertinent characteristics of Indian education at that time.[28]

An outline of the course of study for the vocational division, or fitting stage, describes certain activities which were common, with slight differences, to each of the four years: (1) a twenty-five minute period of general exercises including assembly, music, current events, civics, and penmanship in the first two years; and (b) miscellaneous activities in the last two years which consisted of daily breathing exercises, physical training including competitive athletics, and military and gymnastic drills. The first three years included four hours per day of industrial work training, the final year was spent by the vocational student in a practical application of what had been learned during the previous three years.

Regular academic work for the last four years, or fitting stage, of the Haskell student's education included: English (reading, grammar, and spelling), vocational arithmetic, industrial geography, and agricultural botany in the first year; English, vocational arithmetic, and farm and household accounts, history, soil and soil fertility in the second year; English (reading and composition), farm and household physics and chemistry in the third year; and English, rural

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[28] Ibid., p. 106.

economics, insects and insecticides, field crops and plant disease in the fourth year.[29]

The work in these academic subjects was correlated with the industrial courses in agriculture, carpentry, blacksmithing, engineering painting, masonry, and printing for the boys, and home economics and nursing for the girls. Also for the girls, child study replaced some of the more specialized vocational academic studies. In 1918 seventeen academic subjects were offered including vocal music, band, drawing, physical education, and manners. The vocational division offered instruction in twenty-three subjects.[30]

Currently emphasis is placed upon the need for Indian studies in the curriculums of public schools serving Indian students, Bureau of Indian Affairs schools, and colleges and universities with substantial Indian enrollments. It is interesting to note that Haskell was involved quite early in teaching Indian culture. Before the school was a quarter of a century old, its annual exhibits included a section devoted to Indian designs, crafts, customs, games, festivals, and legends.[31] One of the proposed themes for the employees meetings during the school year 1908-09 was "the Indian", his capabilities and achievements, his arts, music, customs, and religion.[32] In 1916 Commissioner of Indian Affairs, Cato Sells,

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[29] Ibid., p. 107.

[30] Indian Leader, Haskell Institute, June, 1918, pp. 26-27.

[31] Ibid., June 26, 1908, p. 5. [32] Granzer, Haskell, p. 111.

wrote of the necessity for taking into account those abilities of the Indian student with which he is peculiarly endowed and have come down to him as a racial heritage--his religion, art, deftness of hand, and his sensitive, esthetic temperament.[33]

During the years 1904 to 1921, productive work at Haskell was directly related to its emphasis on vocational education for its students. In 1904 the bakery was making an average eight hundred loaves of bread daily. By 1909 the carpentry department made everything in wood for the school; fifty farm wagons were manufactured every year. The tailor shop made the student officers and band uniforms. The domestic science department had the largest and best equipped cooking school in the Indian Service. Besides cooking, it offered housekeeping, dairying, and laundering (washing, ironing, pressing). A news report of the activities of the domestic science department which appeared in 1914 tells of the Haskell girls producing over fifty pounds of butter a week, daily care of the milk rooms, planting kitchen gardens, making salt, and cooking.[34]

With the adoption of the new course of study in 1916, domestic science cottages became equipped laboratories for this vocational course. Over a ten-week period, the girls were detailed to these cottages where they were instructed in laundering, canning, gardening, poultry raising, cooking and

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[33] Ibid., p. 112.

[34] Indian Leader, Haskell Institute, May 8, 1914, p. 2.

serving meals, and the responsibility for order and cleanliness in the house.

Closely related to the work of the domestic science department was that of the domestic arts department which, as noted earlier, offered instruction to the Haskell girls in sewing; the making of towels, sheets, pillow cases, and underclothes; in needlework; in dressmaking; and in mending, patching, darning, and care of clothing. By 1908 the making and trimming of hats was included in the instruction. By 1914 all of the senior girls made their graduation dresses. The girls were taught to make the most of their materials and their means in sewing.[35]

The new course of study introduced in 1916 created a home economics division which comprised all the activities of the older domestic science and arts activity as well as a new offering in vocational instruction--child study and care. Its purpose was to provide the Indian girls some knowledge of the child, its place in the home, and to interest them in child care and in the duties and responsibilities of motherhood. Commissioner of Indian Affairs Cato Sells in speaking of the courses in home economics and home management said they were conducted with the thought that the Haskell Indian girl of the time would most likely become the wife of a man engaged in agriculture or a workman of modest means. He mentioned the special effort that was being made in course instruction to

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[35]Granzer, Haskell, p. 127.

preserve the racial heritage of Indian folk tales and hero stories, so that prospective mothers might tell them to their children. Tribal arts were encouraged so that their symbolism might be understood and applied to the materials and furnishings in their future homes.[36]

One other vocational area was open to Haskell girls--nursing. In 1905 a new, modern hospital facility was erected on the campus. This made it possible to train many girls in the care of the sick. The course included practical lessons and the actual care of patients.

During the early pre-vocational period emphasis was placed on teaching the girls to care for the sick in their homes. With the introduction of the new course of study in 1916 the vocational course in nursing was designed to prepare the girls to assume the duties and responsibilities of nursing under the direction of a physician with particular emphasis on mother and infant care.[37]

The one vocation offered at Haskell that was open to both girls and boys was business or commercial work. This department had been discontinued in 1903, but was re-established by authority of the Commissioner of Indian Affairs in 1906. Commissioner of Indian Affairs, Frances E. Leupp, who sought to have each non-reservation boarding school specialize in some line of endeavor particularly suited to it, felt that Haskell's location near a large market for Indian clerical

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[36] Ibid., p. 128. [37] Granzer, Haskell, pp. 128-129.

workers (Lawrence and Kansas City) warranted a special emphasis at Haskell on business training.

Haskell advertised its commercial course in 1908-09 as one which prepared young Indians to become better penman, rapid typists, thorough accountants, competent stenographers and clerks; or simply to better educate them to meet the world. It also proposed to provide some students with a background in their education acceptable to institutions of higher learning. This latter provision was to be given added meaning in future years as Haskell continued to make its educational effort reflect the needs and urgencies of a rapidly growing industrial nation and a changing role for the Indian students it served.

Commercial course training did not claim to be "higher education" but it was extremely practical and thorough. The goal of the training was that every graduate should be fitted for office work. Consequently, the plan provided that the students were to be held in training until they were able to qualify in commercial or business activity. In modern parlance, Haskell in this period offered "entrance level" business training to its students.

The commercial course of study in the re-established department covered a two-year period. Subjects included were commercial English, bookkeeping, shorthand, theory, dictation, typing, correspondence, commercial law, commercial geography, commercial arithmetic, elements of banking, business practices, office practices, and business penmanship. The main

room of the new commercial quarters which were equipped in 1908 accomodated eighty students and contained practice business offices, wholesale houses, banks, commission houses, and real estate offices. Every junior in the department was to be a merchant, and every senior a bookkeeper or manager in one of the offices. New features were planned to allow for teaching filing, mimeographing, and other practical aspects of office work.[38]

In 1910 an additional year of work was introduced in the department for those students who came out of the grammar school course deficient in English and arithmetic. Students well-grounded in these fundamentals were permitted to complete the work in two years as previously. The school year had been reduced from one of ten months to one of nine. To meet these changing conditions the course of study in the commercial department was revised. It provided in addition to the regular course offerings training in the Civil Service examinations of the time with particular emphasis upon the clerical and administrative areas. The graduating class of 1908, the first to finish the commercial course after the department had been re-established, was the first to take the United States Civil Service examinations for positions as stenographers, typists, or clerks. Every graduate qualified in the examination for a position, and many were employed at salaries ranging from fifty to one hundred dollars per month. Though most in this class

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[38] Indian Leader, Haskell Institute, June 26, 1908, p. 8.

entered the Government service, many of these graduates were well-qualified for work in business houses. Haskell students from the early years of commercial training were holding jobs in industry across the country.[39]

While work in the several vocational departments was progressing and expanding from 1903-1921, various other educational and recreational activities continued to prosper. The Haskell band appeared on the official program of the World's Fair at St. Louis in 1904 for two daily concerts. A subsequent tour took the band into Ohio and Pennsylvania. The band also gave concerts in cities and towns in and around Lawrence, and appeared regularly in concerts and at various entertainments held at the school

Other musical organizations at Haskell during this period included a concert orchestra, a mandolin club, a mixed chorus, and a mixed choir. The Haskell operettas were events esteemed by the citizens of Lawrence. Vocal music was given in all grades, with special lessons, both instrumental and vocal, for those who gave promise of ability. Music was an important part of Haskell's social life, including the chapel services, the programs and entertainments given by the literary societies, and the commencement exercises, in addition to the special musical programs and concerts.

During this period of vocational education emphasis at Haskell the physical education program was not neglected.

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[39] Haskell Institute Announcements, 1908-1909, p. 18.

Each student was expected to observe regular hours in his or her daily school routine which would lead to regular habits in later life. Lessons and lectures on hygiene and physiology were given regularly. A modern hospital was located on the campus which was in the charge of a trained nurse and a resident school physician. Physical exercises were conducted in the classrooms, as well as in the gymnasium and on the campus. There was a full-time athletic director and an excellent athletic facility.[40]

Football continued to be a leading sport. In 1904 Haskell met Carlisle for the first time on the football field. That year, the Kansas City Journal ranked the Haskell team as second only to Nebraska, the champion of the Missouri Valley for the past four years. The Haskell team continued to play schedules of ten and eleven games a season meeting many of the leading colleges and universities in the Middle West, the East and the South. Even during the first World War Haskell maintained its athletic programs.[41]

In 1917-18 an honor roll system was established for the students of Haskell in an attempt to place more responsibility upon the individual student for self-control and self-discipline. Students applied for admission to the honor roll and acceptance was based upon their records as students. Continuous good conduct brought special privileges. Violation

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[40] Granzer, Haskell, p. 136.

[41] Haskell Indian Leader, June 1, 1917, p. 1.

or abuse of the school rules was cause for the student to lose his place on the honor roll. This effort on the part of Haskell to develop in its students self-control and self-discipline was in keeping with a change in Federal Indian policy which occurred in 1917, when the Indian Bureau ordered that, thereafter, Indian students, twenty-one years of age and older who had completed the full course of instruction in an Indian school and had demonstrated efficiency were to be eligible to receive certificates of competency upon their graduation.[42]

Religious training for Haskell students continued. Mass was held in the chapel on Sunday and Protestant pastors held meetings with their members during the week. Attendance at local city churches was voluntary while campus chapel and Sunday school for both Catholic and Protestant students was compulsory. Proselytizing was prohibited and no minor student was permitted to change his religious affiliation without the consent of his parents or guardian.[43]

The "outing system" continued to be employed at Haskell during this period. Girls were placed in homes for the summer while boys worked on farms in the surrounding area during the vacation months. This opportunity for summer work provided a much needed source of income for many Haskell students over the years. Many complimentary letters were sent

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[42]Granzer, Haskell, p. 137.

[43]"Report of the Commissioner of Indian Affairs," in Annual Report of the Department of the Interior, 1917, p. 13.

by the student's employers to Haskell's outing agent. The Indian Bureau leadership in this period considered the "outing system" one of the best features of the government schools.[44]

One of the problems which confronted Haskell's administrators during these years was that of securing students of the proper age and grade level for non-reservation boarding school attendance. Superintendents of reservation areas kept many of their fifteen to eighteen year-old students in their local day schools. In this way they kept their attendance up. As a consequence, the non-reservation school authorities were forced to go out into the field in an attempt to gain eligible students. In 1908, a specific "recruiting territory" had been assigned to each non-reservation school. Beginning in 1910 Indian students from the Five Civilized Tribes were admitted to Haskell.[45]

There was still some opposition in the Indian community at this time to education of the young in formal school settings. In 1921 a committee of educators and federal officials urged the passage of a compulsory attendance law.[46]

In 1919 several provisions were added to the rules for schools in the Indian Service: (a) Indian children not under Federal supervision, as well as those having school privileges in their community, could not be enrolled without prior authority from the Commissioner; (b) no student could be admitted or

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[45] Ibid., p. 151.

[46] Ibid.

transferred from a reservation school until he had completed the highest grade there, except in cases of crowded conditions; (c) anyone who entered above the sixth grade was to be enrolled for four years or until the completion of his or her vocational course; (d) vacations were permitted only once during this period, at the students expense, otherwise, (except where a thirty-day leave was granted for meritorious service and work in school), there would be a charge of twenty-five dollars per month's absence; and finally, (e) those students with ample financial resources were to pay their transportation, and all or part of their education and maintenance at an off-reservation boarding school, not to exceed two hundred dollars.[47]

In the Congress and in the Indian Bureau there was developing a strong anti-boarding school sentiment. Increasingly it was believed that the boarding school separated the child from the home. Indian educators finally were admitting that there is a love of home shared by Indian people and a strong reciprocal affection between parents and children. They took the position that the government should attempt to bring civilization to the door of the Indian, instead of attempting to take him to civilization.[48]

In his report for 1907, Commissioner Frances Leupp argued persuasively for the need to phase out off-reservation

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[47] Ibid., p. 153.

[48] Ibid., p. 154.

boarding schools and replace them with day schools in or near the students' community. He considered that a continuation of the twenty-five off-reservation schools was a waste of the taxpayers' money and an affront to Indian people and their children. Leupp stated that these schools exposed the children to what he termed federal "alms houses". He did, however, exempt a few schools one of which, he said was located "in the interior of the country." This school was no doubt Haskell Institute for Commissioner Leupp further identified it as one which "maintained an excellent business course."[49]

Following Commissioner Leupp's recommendations on boarding schools, Congress in 1909 adopted a statute which for the first time permitted the admission of non-Indian students to Indian schools on the payment of tuition fees to be fixed by the Commissioner of Indian Affairs.[50] The boarding schools adopted the state courses of study to correlate with local school curricula, and to attempt to make Indian students members of their communities.

Emphasis was placed on developing day and boarding schools on or near reservations rather than to continue the establishment of additional off-reservation schools. Attendance of Indian students in the local public schools was encouraged and was increasing rapidly. By 1917, there were over

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[49]Wilcomb E. Washburn. The American Indian and the United States, A Documentary History - Volume II (New York: Random House, 1973).

[50]Granzer, Haskell, p. 155.

30,000 Indian children in the public schools of the country. An emphasis on the part of the Federal government to establish the state's responsibility for educating Indian students was in its infancy at this time.

Despite this shift by officials in the Bureau of Indian Affairs, many Indian leaders and parents and members of Congress most closely associated with Indian Affairs, from the off-reservation boarding school, Haskell Institute continued to prosper. Each year it graduated self-supporting students. At this time, the early 1920's, Haskell Institute was considered the best Indian school in the country.[51]

From the first, it had been Haskell's aim to offer a practical education to its students to fit them to earn a living and become useful and productive citizens. The opinion was frequently expressed in these years that Haskell Institute students were better equipped to earn a living than the average non-Indian boy or girl of the time.[52]

The Board of Indian Commissioners in 1914 found the industrial schools of the Bureau doing excellent work and making real progress toward preparing the Indian youth for the responsibilities of civilized life. However, there was much yet to be done. Haskell set out to do this in the next period of its history. During this period the school would continue the development and expansion of its vocational and commercial

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[51] Ibid., p. 156.

[52] Ibid.

departments, give increased attention to the academic curriculum which would result in the establishment of a high school department and, for the first time in the history of Federal Indian schools, venture into the field of higher education.

E. Haskell's First Attempt At Higher Education, 1921 - 1931

Until 1921, Haskell had not offered work above the tenth grade level. In September of that year, the eleventh and twelfth grades were added and Haskell became the first and, for several years, the only government Indian school to offer a full four-year high school course. At this time, also, several other educational experiments were undertaken. One was the creation of a junior college course of study. The other was the re-establishment of the normal school department which had been discontinued by order of the Secretary of the Interior in 1903. The official reason behind this earlier closing of the normal department can be found in the following statement of Commissioner of Indian Affairs, W. A. Jones. "It is not considered the province of the government to provide for its wards and citizens with what is known as "higher education"." In 1921, this earlier policy of the Bureau of Indian Affairs had been modified by time and experience.

The first high school class was graduated from Haskell in 1923, two years later the Bureau of Indian Affairs authorized the senior high school course for the other off-reservation

schools. In the school year 1927-28 the Haskell high school department curriculum was accredited by the Kansas State Department of Education.[53]

In 1921 a careful revision of the course of study in Indian schools had been made. State requirements had been kept in mind, and classes offered the regular work of junior and senior high schools of the State of Kansas plus a choice for each student of one of several trades. Full academic and industrial outlines were provided for teachers, and uniform, semiannual examinations were introduced.[54]

Beginning in 1923, Haskell and the other off-reservation schools were required to conduct a summer school for their students. The session was to be from four to six weeks long and was to be conducted by some of the regular instructors. This allowed for the assignment of some students to the session (compulsory) for makeup of important work missed during the regular school year. In exceptional cases other students were allowed to earn additional credits.[55]

At this time Haskell was considered to be primarily a vocational high school in which each student was encouraged to prove his ability by doing. Its graduates were ranked according to the particular vocation in which they had

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[53]Jack C. Naylor, "A Study of the History of the Vocational Department, Haskell Institute," (M.A. Thesis, University of Kansas, Lawrence, Kansas), June, 1969, p. 13.

[54]Ibid., p. 13.

[55]Granzer, Haskell, p. 162.

specialized. In the years 1928 and 1929, however, certain students were granted graduation certificates for credit only, while the more common diplomas indicated the completion of a vocational course as well. In 1931, in addition to the regular high school graduates, Haskell graduated four male students who were specifically listed as trades graduates. Later in Haskell's history, post high school training would dominate the curriculum offerings.[56]

Home economics training for girls was continued and improved during this period. By 1929-30 the home economics department had moved into a newly equipped building. The work in this department was quite advanced when compared with that of a regular high school. Some of the work was considered equal to that offered in junior colleges. Toward the end of this period, work in Indian arts and crafts had been added to the home economics curriculum in keeping with the renewed interest in the preservation and development of Indian arts as a unique contribution to American culture. Nursing was also continued during this period as a specialized vocation to be taken with the last two years of high school work.[57]

In 1921 a two-year normal course was introduced at Haskell. This was the first time in almost twenty years that work in teacher training had been offered at the school. Yet throughout those years a belief persisted that teachers of

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[56] Ibid., p. 164.

[57] Ibid., p. 165.

Indian children should be familiar with Indian home life. Consequently, provision was again made for a course to instruct Indians to teach Indians. This work in normal training was offered to students who had completed the tenth grade. To provide a laboratory for this department, the three primary grades were re-introduced at Haskell. Soon a high school diploma was required for entrance into the normal training department.[58]

The commercial department, after its rebirth in 1906, had developed and expanded with the industrial department. Prior to 1921, students were accepted into the commercial department from the eighth grade, or sometimes with even less preparation. At this time, in keeping with the general tendency of the period, work in the commercial department became more advanced and the department faculty became a highly specialized teaching unit. By 1928 only graduates from a four-year accredited high school were admitted. During this one year (1928) the commercial department was listed as a part of the junior college, although only regular commercial courses made up the curriculum. This arrangement was not continued beyond one year because of a belief expressed by the Federal Board for Vocational Education that this department at Haskell should have a separate identity from the junior college department. Mere "academic respectability" was of doubtful value to a vocational course that functioned with a high degree of

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[58] Ibid., p. 166.

efficiency as proven by its actual placement record in the business community and in the government.[59]

For several decades, there had been discussion in the Indian Bureau regarding the desirability of higher education for Indians, particularly in the technical and professional fields. At times scholarships were suggested at established universities; sometimes a prophecy came out of the Indian community concerning Haskell's future as a great Indian University.[60] However, this first effort to accredit Haskell as a junior college seems to have evolved gradually rather than being introduced in accordance with any definite well-formulated plan. It seems not improbable that Haskell's football prowess was at least indirectly responsible for this venture into the field of higher education. Big time football attracted players who were older and more experienced than most of the students. In order to offer work that was more attractive and satisfying to these older students, a course in physical education and athletic training was approved for introduction in the fall of 1927. Sixty-four college hours were to be granted for two years work. The Haskell Annual of 1931 expressed the hope that new equipment and higher standards of scholarship would result, eventually, in placing the junior college on the accredited list.[61]

Though Haskell at this time more nearly approached

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[59] Ibid., p. 167. [60] Ibid., p. 168.

[61] Granzer, Haskell, p. 171.

college standards than any other school in the Indian Service it was not to achieve junior college status. A reaction was setting in against segregated higher education for the Indian and this resulted in the junior college and teacher training courses being discontinued, although students already enrolled were allowed to graduate in 1932. The Secretary of the Interior explained that this discontinuance was necessary due to the higher standards of training for educational work throughout the country and in the Indian Service.[62] Future policy would be to encourage higher education training for Indian students at established institutions, by making loan funds and scholarships available to them.

Haskell was to concentrate in the future on its vocational and commercial courses. Beginning in 1931 there was a class of trades or vocational graduates listed on the commencement honor roll. By the close of this period, it was becoming more evident to those who were directing the course of Indian education that the Indian youth required an education that would fit him for the unique life he had to live. In keeping with that line of reasoning, the Board of Indian Commissioners said that any school that stressed the academic at the expense of the practical was losing sight of its real reason for existence. Therefore, the emphasis of the future at Haskell would be on vocational training with the academic program to be used to supplement such training. The result

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[62] Ibid., p. 172.

of such a program was to be the absorption of the Indian into the industrial, agricultural, and social life of the nation--his ultimate amalgamation with the general population.

In the hope of accomplishing this as speedily as possible, Dr. W. Carson Ryan Jr. of Swarthmore College, formerly of the U. S. Office of Education, was appointed Director of Indian Education in 1930. At the same time, Dr. Earl A. Bates, author of the Bates Plan which had been used with success in New York state, was borrowed for a year from Cornell University. This plan emphasized education in trades, agriculture, the commercial arts, and homemaking, and was based on close cooperation with the particular state in which it was used. The Secretary of the Interior in commenting on the Bates Plan said; "Indians are citizens of the States and voters. It must be made increasingly clear that there is a State as well as a Federal responsibility to these citizens."[63]

By 1931, the policy of the government was to keep separate schools for Indians only where it was impossible to merge the education of Indian students in the public school system of the states. The existing Indian schools maintained by the government were to constitute an extension of the state education program. Education at the surviving Indian schools was to be a base for the state course of study, and meet all requirements of the state program in so far as they were

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[63] Annual Report of the Secretary of the Interior, 1930, p. 27.

consistent with the Federal program planned to meet the needs of Indian students.[64]

Better tuition arrangements were to be made so that Indian children might attend public schools where qualified teachers, health follow-ups, hot lunches and visiting teachers would make available a better quality of education for both Indian and white students. By 1931 a total of 38,000 Indian children out of 75,000 were in regular public schools. An Act of February 15, 1929, which extended the state compulsary attendance laws to Indian children, undoubtedly contributed to the success of this undertaking.[65]

This change in the educational policy of the Bureau of Indian Affairs was to have its effect on the future course of education at Haskell as will be seen in the following section.

F. Emphasis on the Vocational Program, 1931 - 1968

Changes in policy, personnel, and programs at Haskell during the years 1921 to 1931 created for the school a number of situations which ranged from near absolute security for its future to instances where it was actually fighting for its very existence. During that period the school had scaled the heights of athletic glory, had reached a peak in enrollments and appropriations. Haskell continued, as in the past, to be

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[64] Granzer, Haskell, p. 191.

[65] Ibid., p. 192.

advertised throughout the land by its football teams, its band, its pageants, its commercial graduates, its experiments in vocational education, its venture as an accredited senior high school, and its attempt to provide segregated college training for Indians.

The new educational policy of the Bureau of Indian Affairs was directed away from the boarding schools. In 1932 the Secretary of the Interior reported that the program of reducing numbers, and especially of eliminating small children from the large boarding schools, had resulted in the reduction of one elementary grade each year at these schools, so that by then Haskell had no pupils below the ninth grade. A much more substantial cut in enrollment was made in 1933 when Haskell lost its ninth grade and had its staff and its appropriations reduced by one-third. This was all part of the movement to place Indian children in Federal day schools and in public schools on or near reservations.

Six boarding schools were closed or converted into day schools, and six more were scheduled for suspension or were placed on a skeleton maintenance basis for the school year 1933-34. The large off-reservation boarding schools, Haskell, Sherman Institute at Riverside, California, Phoenix Indian School at Phoenix, Arizona, Albuquerque Indian School at Albuquerque, New Mexico, and Chilocco Indian School, Chilocco, Oklahoma were each to be reduced by one-third. Haskell and the other schools that were allowed to remain open were

charged with justifying their continued existence by giving specialized and practical vocational training of a kind that would not be available to Indian students on the reservation or elsewhere. It was expected that such training should enable the young Indian men and women to earn a living either on or off the reservation.[66]

As might be expected, such rapid changes in the national Indian policy created genuine concern as to the future of Haskell. In an attempt to silence rumors and to allay fears as to the possible abandonment of Haskell, Commissioner of Indian Affairs John Collier, speaking at Haskell's fiftieth anniversary homecoming celebration on November 10, 1934 said:

> For many years to come, perhaps always, we will continue to need institutions where young Indians can be given intensive training for leadership among their people. I think it is within the power of Haskell Alumni, students, and staff to develop the school into an institution that will have a very definite and permanent place in the educational scheme whereby the Indian youth is to be trained for self-expression, the retention of the Red Man's own cultural and spiritual life. But to take its rightful place Haskell must not be a conventional white man's high school or college. The Indian in such a school as Haskell can break away from the superstitions of the conventional white school and become a torch of experimental education.[67]

Haskell's new superintendent, Dr. Henry Roe Cloud, expressed his view of Indian education under the new philosophy

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[66] Annual Report of the Secretary of the Interior, 1933, p. 76.

[67] Haskell Indian Leader, November 23, 1934, p. 18.

being followed:

> The aim of Haskell has been to maintain a system of learning and preparation for life, where no student shall succeed without striving. That there shall be no separation of school and life, and that a student shall learn how to make adjustments to a constantly changing order. Then, in the final analysis, Indian leaders should be developed who can manage their individual lives, understand civic responsibility, and how to enrich families and neighboring communities.[68]

In the fall of 1931, Haskell Institute began the exclusively vocational education program it was to follow for the next thirty-seven years. In the course of study introduced at Haskell for the school year 1931-32, all beginning high school students were required to take a semester course in the study of vocations. They were also required to spend one year in vocational tryouts, so that they might choose more intelligently the vocation in which to take their training.

Two types of vocational courses were then open to them: the part-time course, which earned one unit toward graduation in each of the four years of high school, with classes meeting one-half day on alternate days; and the full-time course, where the student gave the entire day, with the exception of the time spent on one related academic subject, to the study and practice of his trade. At the end of one and one-half or two years of the work at full-time, the student was ordinarily expected to be a beginning tradesman or apprentice. Twenty-one vocations were available in either course:

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[68] Granzer, Haskell, p. 196.

arts and crafts, weaving, laundering, cooking or dressmaking, gardening, plumbing, electricity, steamfitting and power plant operation, shoemaking, forging and welding, painting, carpentry, cabinet making, stone masonry and bricklaying, and mechanics and printing.[69]

All vocational students had opportunities for practical work. It is estimated that ninety percent of the training was productive work on or about the campus. The young auto mechanics worked on modern cars belonging to local citizen. Every operation was inspected according to commercial shop standards.

Due to the food requirements of this large boarding school, the several agricultural vocations continued to flourish in 1932. Both horse and power-driven machines were used on the farm. Opportunities for training in hog-raising were afforded by the two hundred Duroc hogs produced each year. A dairy herd of one hundred thirty-five head of pure bred cattle furnished milk for the entire school. The large school garden was the laboratory for the gardening students. Baking needs of the school were sufficient to provide instruction for from twelve to fifteen full-time students, and from fifteen to twenty part-time students.[70]

The year 1934, Haskell's fiftieth anniversary, found

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[69]Naylor, History of the Vocational Department, Haskell, p. 16.

[70]Ibid., p. 17.

the trades department in a stronger and more significant position than ever before. It was in this year that the agricultural interest of the Bureau of Indian Affairs policy makers shifted from Haskell to Chilocco Indian School in Oklahoma. The primary reason was the much larger land base for agriculture which existed at Chilocco. The agricultural department at Haskell had, through the years, shared its prestige with the trades department. Now, agriculture at Haskell was abandoned and the farm land rented out to private individuals in the area.[71]

Another experiment carried out in the year 1934 was the "tryout plan" in which Haskell and the Potawatomi Agency at Mayetta, Kansas cooperated. Haskell seniors in six of the vocational departments were allowed to work full-time on the construction of agency buildings fifty miles away from the campus under supervision of their instructors. Each student had to make his own estimate of materials needed for the assigned job, and then had to execute the job, meeting and solving his own problems as they occurred. The auto mechanics students had the same opportunity in working on agency cars. Printing jobs from other Indian schools and agencies in various parts of the country were likewise assigned to senior vocational students. Every job on completion was inspected by Haskell employees, and every student who completed his project successfully came back with increased confidence in his

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[71] Ibid., p. 18.

own ability, in addition to the money he had earned while actually "on the job."[72]

In the fall of 1935, a major change was made in the ratio between time spent in vocational work and in academic work at Haskell. Under this new plan, students entered upon a more intensive, specialized vocational course after completing the tenth grade, and spent at least one-half of every school day in vocational work. The course of study printed for the vocational department in May, 1936 stated that four years were necessary for the completion of a vocational course, including the exploratory trade-finding work. It was felt that after this period of vocational training a student might reasonably be expected to leave Haskell "with a background of vocational training sufficient to assist him in earning a living."[73]

It was during these years that Haskell charged a tuition fee of fifteen dollars per month to all students who entered the school for advanced training beyond high school. This policy of charging tuition for post-high school vocational training was continued until 1945 at which time tuition charges were imposed only on veterans.[74]

The academic department during the period 1931-1968 was no longer considered a separate department but rather an

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[72] Ibid., p. 18

[73] Ibid., p. 19.

[74] Ibid., pp. 19-20.

integrating factor for the entire educational program of the school. Since the fall of 1935, when Haskell definitely had committed itself to a vocational emphasis, the academic department functioned solely to supply the foundation courses in the ninth and the tenth grades, and to supply certain other co-curricular and extra-curricular activities in music and physical education.[75]

The commercial department during these years continued to revise its program to meet the changing needs of the Indian student in a rapidly changing society. Special workbooks in English and spelling were developed by Haskell instructors to assist the commercial department student in overcoming his language difficulties.[76]

By continuously seeking innovation in its commercial offerings, the department did not lose sight of the individual. As the student progressed through the two years of his training more and more stress was placed upon the individual accomplishment of the student. This department also did the best follow-up work on its graduates. After leaving school they were encouraged to use the department that had given them their training as a referral and clearing house for the problems they encountered in the field. Over the years, Haskell's commercial graduates have contributed to the school's

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[75]Granzer, Haskell, p. 210.

[76]Robert E. Hoffman, "A History of the Commercial Department of Haskell Institute, 1895-1963," (M.A. Thesis, Pittsburg State, Pittsburg, Kansas, 1964).

continued existence.

It was also during the 1930's that the Bureau of Indian Affairs, following the lead of the progressive movement in education of the time, removed the last vestiges of the military plan under which Haskell students had been organized. The old company formations, the last elements of military organization, were dropped in 1931. To replace them, students in each of the four dormitories were organized into lodges of twenty to thirty members each. The lodges, based on the Indian tribal plan, elected their own leaders, conducted their own meetings, and made recommendations to the student council. This type of organization it was felt allowed students a considerable amount of participation in determining various campus regulations as well as in helping with the care and improvement of school life.[77]

Two important policy characteristics of these years at Haskell Institute were the increasing emphasis on vocational education, and a general accenting of all things Indian. This latter policy was undertaken in an effort to restore the confidence and self-esteem of a race that seemed to be fast losing its heritage. An important part of this policy called for the recognition of the ability, training, and initiative in individual Indians by appointing them to educational positions of responsibility.

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[77]Granzer, Haskell, p. 222.

This policy brought to Haskell its first Indian Superintendent, Dr. Henry Roe Cloud, a full-blood Winnebago, formerly the head of the American Indian Institute at Wichita, Kansas and subsequently an important figure in carrying out the provisions of the Indian Reorganization Act (Wheeler-Howard) of 1934. This act in essence reversed the longstanding policy of the government in Indian affairs which had been established by the terms of the Dawes Act of 1887.[78]

The curriculum itself showed signs of this Indian culture emphasis. Courses in Indian arts and crafts and in Indian history appeared. These were followed in later years by more advanced work in anthropology and Indian ethnology. Legislation concerning the Indian, particularly the provisions of the Indian Reorganization Act, was made a part of the subject matter in existing courses. Finally, in order to inspire the Indian students with the ambition and determination to achieve and to prove to them the possibility of doing so, Haskell officials at several school assemblies, presented a number of Indians who had "made good". These included Dr. Henry Roe Cloud, Haskell Superintendent, Ben Dwight, Principal Chief of the Choctaw Nation, the Reverend W. E. S. Dickerson, and Thomas Dodge, Chairman of the Navajo Tribal Council.

In the spring of 1941, Dr. Solon G. Ayers was appointed superintendent of Haskell Institute. He introduced what is now known as the postgraduate course. This program required

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[78] Ibid., pp. 229-230.

that a student earn at least ten units in a given trade in order to receive a diploma. A course in radio and communications was added to the vocational curriculum in 1944. This vocation was stimulated by the rising demand for radio telephone, telegraph, and radio repairmen during the war years. This advanced from a basic radio course in 1944 to an expensive and thorough course in industrial electronics in 1968.[79]

With increasing demands for better learning and standards in the nation's school systems, Haskell Institute reorganized and met the requirements of the North Central Accrediting Association in 1948. The school officially became a member of this organization in the fall of that year.[80]

During the school years 1950 through 1960 an upsurge of enrollment occurred at Haskell with students seeking vocational training in increasing numbers. This was due in part to post-war student's desires to enter this type of training. After the Korean War, the demands for skilled refrigeration and air conditioning service men was on the increase. Haskell, endeavoring to develop a well-rounded curriculum offering for postgraduate students, required that drafting and driver education be made a part of the graduation requirement for the post graduate program.

The commercial department during these years attempted

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[79]Naylor, History of the Vocational Department, Haskell, p. 16.

[80]Ibid., p. 22.

to keep the instruction in this department on a par with the rapid advances that were being made throughout the business community. The computer age had arrived in the business world. New equipment and additions and adjustments in the course content were provided the department. It was also during this period that the commercial department enrollments began increasing until at the beginning of the 1963-64 school year there were two hundred thirty juniors and one hundred three seniors enrolled.[81]

By 1963, the high school program at Haskell was discontinued and Haskell became the Indian Service's post-high school, two-term terminal technical training school. The last high school class was graduated in 1965.

Beginning in 1966 the school administration of Haskell Institute began to investigate the higher education needs of Indian people. There were a number of compelling reasons for this effort stretching back to the earliest years of the school's history. In 1894, Haskell established a normal department for the purpose of training Indian teachers of Indians. Though this effort was discontinued in 1903 the idea of higher education for the Indian student was not abandoned. The decade 1921-1931 saw the re-establishment of the normal department as well as a junior college course. Though both of these ventures had been discontinued by 1931, the need for higher education for Indians was not forgotten. As the world

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[81] Ibid., p. 22.

progressed at an increasingly accelerated pace the need for additional educational opportunities for all people became more apparent.

For the Indian people of the United States the decade of the 1950's was highlighted by the federal Indian policy of termination. The Termination Acts of 1954 posed the most serious threat to the Indian community since the Dawes Act of 1887. The civil rights movement of the 1960's which was essentially black-oriented was not to pass unnoticed by the Indian people, particularly Indian leaders in the urban centers of the country. A rising standard of living for all Americans in these years sparked a desire on the part of Indian people to share in the good life. No longer were they to be satisfied with dead-end jobs such as bus drivers, road laborers, or kitchen helpers. In the Indian schools about the country, Indian employees were preparing themselves through training and higher education to compete for the positions of teacher, counselor, and administrator. The disenchantment with the war in Viet Nam and the political and social unrest which resulted coupled with the growth of a militant Pan-Indian movement by urban Indians were to have their effect and influence on the fortunes and directions of the Haskell Institute education program as it approached the final decade of its first one hundred years of service to the Indian community. Chapter three will endeavor to record this important period in the school's history.

CHAPTER III

TRANSITION TO JUNIOR COLLEGE STATUS, 1968-1974

A. The Turbulent Decade, 1960-1970

The decade began on a note of hope. A young, vigorous man, John F. Kennedy, was elected to the presidency and the United States embarked upon the policies and programs of "the New Frontier". Whatever may have been his political disabilities, he represented the growing liberal movement in the country, particularly among minority peoples, and he attracted to his standard many of the nation's youth. He took command of a nation where in only three decades the purchasing power of the dollar had decreased some fifty percent. Continuing inflation resulting from World War II meant for millions of Americans a lower and lower standard of living so that increasing numbers of families found themselves desperately trying to make ends meet, especially the blacks, the Indians, and the poor of all races.

Urban Indian Leaders emerged in cities about the country who spoke out against the Bureau of Indian Affairs[1] neglect of the needs of the city dwelling Indians of the country. It was also becoming apparent that some Federal support was

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[1] Economic Education Bulletin, American Institute for Economic Research, Great Barrington, Massachusetts, January, 1975, Vol. XV, No. 1.

needed for increasing numbers of young Indian high school graduates seeking a college education similar to the help given in the past by the government to Indian students interested in vocational training. Lacking the needed support from government agencies to meet a wide variety of needs for Indians living in centers of population, urban Indians organized centers, clubs, etc., of their own initiative in cities such as Chicago, Omaha, Milwaukee, Minneapolis, Cleveland, Tulsa, Washington, D.C., Denver, Gallup, Phoenix, Los Angeles, San Francisco, Seattle, and Anchorage. During this decade this growing Indian minority was not silent. At first using peaceful but so-called militant methods young urban Indians first gained national attention with a nineteen month "siege" of Alcatraz Island.

Education and experience had developed a new group of Indian leaders who practiced new methods in addressing Indian problems in education, economics, and political organization. These relatively young, frequently college educated people expected to be heard and were not to be pushed aside with a shrug of the shoulders or a continuance of old paternal policies and attitudes on the part of the national government.

B. National Indian Policy, 1960-1970

It was against the larger background of political, social, and economic change in the United States and in the world that national Indian policy was formulated. The termination policy of the previous decade had created in the

Indian community a negative reaction which was still alive and vocal.

Early in the country's history, President Thomas Jefferson had written of the Indian:

> The ultimate point of rest and happiness for them is to let our settlements and theirs meet and blend together, to intermix, and become one people. . .[2]

Secretary of the Interior Stewart Udall's Task Force on Indian Affairs, in the concluding statement of its July 10, 1961 report, expressed ideas reminiscent of those of Thomas Jefferson:

> The proper role of the Federal Government is to help Indians find their way along a new trail-one which leads to equal citizenship, maximum self-sufficiency, and full participation in American life.[3]

Ironically, Indians as individuals have not only been able to choose but in many instances have chosen "equal citizenship, maximum self-sufficiency, and full participation in American life" for over a hundred years. But few "tribes" given a free choice, have followed that "new trail". The United States has not yet developed a policy, or an effective program, that attracts Federally recognized tribal communities from the colonialism of past administrations and practices toward the family of communities that typified relationships in the United States today.

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[2]S. Lyman Tyler. A History of Indian Policy, United States Department of the Interior, Bureau of Indian Affairs, Washington, D.C., 1973, p. 189.

[3]"Report to the Secretary of the Interior by the Task Force on Indian Affairs," July 10, 1961, mimeographed, p. 77.

Some Indians do not find the whiteman's way of life attractive and will apparently continue to choose life on the reservation, if they remain free to do so, for a long period of time. The fact that they have so chosen since the Europeans arrived almost half a millenium ago is evidence that must be taken into consideration.[4]

Commissioner of Indian Affairs Robert L. Bennett responding to a request made by the Committee on Interior and Insular Affairs submitted the following statement on July 11, 1966 in reference to termination:

> In my talks to Indian people, I find that the Indian leadership accepts the fact that at some time the Congress will change their special relationship with the Federal Government. Until the Congress reaches that decision, hopefully with their consent, it is their wish that the Congress meet its responsibilities to them, the same as its national commitment to others, of maximum social and economic development; that the basis for determining readiness be prescribed, that the Congress further directed the States and other Federal agencies to provide them with the services to which they are entitled and guarantee to them the rights and privileges on an equal basis with other citizens. They respectfully request that in the development of criteria they be assured the right, if it is their decision, to own, hold and manage their property and the opportunity to maintain their Indian identity and culture.[5]

In his special message on "The Forgotten American" delivered to Congress on March 6, 1968, President Lyndon B. Johnson called for an end to discussion of tribal termination and proposed a "new goal" for the Government's Indian programs:

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[4]S. Lyman Tyler. A History of Indian Policy, pp. 196-197.

[5]Ibid., p. 199.

A goal that ends the old debate about "termination" of Indian programs and stresses self-determination; a goal, that erases old attitudes of paternalism and promotes a partnership self-help.

Our goal must be:

- A standard of living for the Indian equal to that of the country as a whole.
- Freedom of Choice: An opportunity to remain in their homelands, if they choose, without surrendering their dignity; an opportunity to move to the towns and cities of America, if they choose, equipped with the skills to live in equality and dignity.
- Full participation in the life of modern America, with a full share of economic opportunity and social justice.

I propose, in short, a policy of maximum choice for the American Indian: a policy expressed in programs of self-help, self-development, self-determination.[6]

This statement by President Johnson on Indian self-help and self-determination became the Federal Government's official policy and was elaborated upon by later administrations.

Dr. Philleo Nash, after serving as a member of the 1961 Department of the Interior Task Force on Indian Affairs, became President John F. Kennedy's choice for Commissioner of Indian Affairs to put its recommendations into effect. One important contribution of his term of office was its success in securing legislative approval to have Indian reservations written into legislation primarily intended to benefit other local communities and depressed areas throughout the United States. It was during Dr. Nash's administration, also, that relaxation of some of the tensions that had grown out of the "termination" policy were relaxed.

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[6] Ibid., p. 200.

In the Area Redevelopment Act (Public Law 87-27) which was approved May 1, 1961, we have an example of the way Indian reservations and communities were specifically included in the law as areas potentially eligible to receive its benefits. At the same time a change was made in the Federal involvement with the Indian programs. Prior to 1968 most Federal funding for Indian programs came from two main sources; the Bureau of Indian Affairs and the Department of Health, Education and Welfare (Division of Indian Health Services). From 1968 on the following Federal agencies have been involved in providing assistance to Indians and Indian tribes: Department of Health, Education and Welfare; the Office of Economic Opportunity; the Department of Commerce; the Department of Housing and Urban Development; Department of Agriculture; agencies of the Interior Department other than the Bureau of Indian Affairs; and the Department of Labor.[7]

In the 1960's, then, there was definite progress away from the negative philosophies typified by the Removal, Allotment, and Termination periods in the history of Federal Indian Policy, and toward the more positive philosophies developed under the Indian Reorganization Act during the first years under Commissioner John Collier. Both Commissioners Philleo Nash and Robert Bennett helped to lift the gloom that settled over Indian country during the Termination period, and helped Indian leaders to see that their decisions, their actions, and

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[7] Ibid., p. 207.

their determination would be the key that would unlock the door to future possibilities for Indian development.

Emerging nations in Africa and Asia during this period helped the United States and other western nations to develop a greater respect for individuals from other cultures and demonstrate the fallacy of attempting to make these emerging nations into their own political images.

Our contacts with these peoples from outside the United States helped us to better understand what Indian leaders had been trying to tell the government for many years. Hopefully, we are beginning to turn what we have learned inward--to recognize that peoples of other cultures in our own nation also have the right to be different, to have a different conception of things. Thus was born the concept of "cultural pluralism" in Federal Indian policy to replace the policy of "assimilation" which had dominated it for several hundred years. Presidential candidate Richard M. Nixon gave recognition to this idea in a 1968 campaign speech when he said, "American society can allow many different cultures to flourish in harmony, and Indians who wish to do so should be provided an opportunity to lead a useful and prosperous life in an Indian environment." The right of the individual Indian to choose the path he will follow, and of Indian leaders to guide the affairs of their communities became a keynote for policy decision by his administration in the development of

Indian programs.[8]

C. Transition to Junior College Status, 1968-1974

It is against this larger background of rapid and substantial change that Haskell Indian Junior College was born. The 1960's were a period of intense examination of educational programs for American Indians. By the end of the decade there had not been enough change in the basic position of Indian powerlessness to bring any definitive change in the educational programs for Indians. But some things had become more clear:

> It is not just the Indian who has learned from us, there is much to be learned from him--the values inherent in group identity; respect for nature; the right of men to participate in the institutions that affect their lives; and that no policy or program, regardless of how well intended will succeed without his approval.[9]

In 1969, President Richard Nixon appointed Louis R. Bruce to be Commissioner of Indian Affairs. Early in his administration Commissioner Bruce stressed increased educational effort on behalf of Indian youth by Indian leaders and Indian parents. He said:

> Youth dominates our population. About 75 percent of all American Indians are under middle age, and nearly half of all Indians are still of school age. Unless these young people are given every chance to acquire the knowledge and skills demanded of modern

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[8] Ibid., p. 217.

[9] Estelle Fuchs, "Time to Redeem An Old Promise," Saturday Review, January 24, 1970, p. 75.

man, they will be no more in a position to govern Indian affairs than were the generations of Indians before them.

Until Indians are in charge of Indian affairs, the affairs of Indians will remain as bewildering and as belittling for Indians as they have in the past.

> So we must place the accent on youth . . . be visionary enough to carry them into the future with appropriate skills and knowledge . . . yet practical enough and stimulating enough to hold their attention today.[10]

The new Commissioner's request envisioned an educational opportunity widely based in the liberal arts and the natural sciences. During his administration benefits available to Indian students in the higher education program of the Bureau of Indian Affairs were significantly increased. This resulted in increased numbers of Indian students seeking aid for college training. The Commissioner encouraged young Indian high school graduates to set their personal goals high and to acquire an education which would prepare them for the role of leadership in the Indian community and the larger community.

At the Central Office of the Bureau of Indian Affairs in Washington, D.C., Commissioner Bruce gave staff appointments to several young educated Indian men and women. This action was in sharp contrast with past practices in such appointments.

At Haskell Institute, during this period, individual student's attitudes towards their educational needs and goals

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[10]Louis R. Bruce, "Accent on Youth," remarks made to the Seneca Indian Nation, February 3, 1970.

were undergoing substantial change. While many were still attracted to the school because of its vocational emphasis and its philosophy of "learn to earn" a growing number were asking for transferable credits and a general education curriculum which would include fine art, social studies, language and literature, and natural science.

In 1964 the Haskell statement of purpose had been clearly vocation oriented:

> The basic purpose of the Haskell program is to prepare young Indian men and women to earn their own living and participate in the modern social and economic life of the nation.[11]

The curriculum was a functional one leading to development of a specific marketable skill which would allow the student to earn a satisfactory living. Thus through the middle of the 1960's the long range goals of Haskell Institute had not changed substantially over the years since its founding. Changes in Federal Indian policy had sometimes modified this philosophy but the school itself had never deviated substantially from it.

In 1966 Haskell began moving away from its long and traditional commitment to vocational education. In that year the school began investigating the higher education needs of its student body and the possibility of acquiring junior college accreditation by the state of Kansas.

By 1968 initial steps had been completed towards

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[11] Haskell Institute Bulletin, Haskell Institute Press, Lawrence, Kansas, March, 1964, p. 14.

achieving state accreditation. In 1970 notice was received from Kansas officials that accreditation had been granted the school. With the addition in 1970 of a two-year general education curriculum leading to an Associate in Arts degree, Haskell Institute became Haskell Indian Junior College.

The educational task of Haskell over the years had been directed toward identifying and analyzing the educational needs of its students and the Indian community as well as attempting to keep the program abreast of the rapid changes which were taking place in the country as a whole. To meet the needs of its student body in the late 1960's, and to meet the challenge of new and far-reaching changes in basic Federal Indian policy, Haskell hoped to develop broader and more complete programs for its students and the Indian community. The comprehensive junior college program expanded the Indian student's study possibilities across a wide spectrum of educational choice. The student at Haskell can still pursue a trade or technical skill, a junior college degree, or a combination of both.[12]

On May 5, 1970, in a memorandum from Acting Associate Commissioner of Indian Affairs, William S. King, Haskell Institute was officially authorized to change its name to Haskell Indian Junior College. On November 23, 1971, a memoran-

dum from the Central Office of the Bureau of Indian Affairs

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[12]Henry R. Rosenbluth, "The Haskell Transition Evaluation," Haskell Indian Junior College, Lawrence, Kansas, September 28, 1972, p. 4.

authorized Haskell Indian Junior College to grant the degrees of Associate in Arts, Associate in Applied Science, and other diplomas and certificates of completion.

The transition from a post-high school vocational-technical orientation based on a "learn to earn" philosophy to a comprehensive junior college curriculum was not to be easily accomplished. Institutions with long standing programs of proven success develop within themselves enclaves of resistance to change which are often difficult to come to grips with. Haskell was to be no exception.

By 1970, program changes had created uncertainty and concern among staff members and the student body.[13] Chief among these were the following:

1. The changing directions in institutional purpose and philosophy.
2. Possibility of inequities in salary structure, qualifications of faculty, and work loads.
3. Possible reduction or elimination of some courses or curricula.
4. The need for an on-going review of building plans already in process.
5. New Federal regulations concerning Indian preference in employment in the Bureau of Indian Affairs.
6. Student rights and responsibilities and student involvement in the operation of Haskell.
7. Haskell's Federal Employee's Union and its impact on the schools operation.

In June of 1972, Area Director Sidney Carney, and the Assistant Area Director (Education) S. Gabe Paxton Jr., Anadarko Area Office of the Bureau of Indian Affairs in response to a request from President Wallace Galluzzi of Haskell contacted James Hawkins, Director of Education Programs, Bureau

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[13] Rosenbluth, The Haskell Transition, p. 10.

of Indian Affairs, Central Office and asked for an evaluation of Haskell's program relative to the transition to junior college status. A meeting was held at Haskell on June 29, 1972 to discuss particulars to be studied.

"Haskell Transition Evaluation" was chosen as the title of the study in as much as the content of the discussions indicated that Haskell needed help in understanding the processes involved in the transition. The major objective of the evaluation was:

> To review and assess the transition from Haskell Institute, a vocational-technical school, to Haskell Indian Junior College.[14]

Subordinate objectives of the study were; (1) to describe the background of Haskell which led to the decision to become a junior college, (2) to review Haskell's long-range goals, (3) to review the decision-making process at Haskell taking a historical perspective of ten years ago and following it through to the present, (4) to identify major problem areas of the junior college that reflect a primary difference in institutional attitude, purpose, and operation when contrasted with a vocational school, (5) to assess Haskell in relationship to other junior colleges, and Bureau of Indian Affairs post graduate schools, (6) to assess the intra-school situation and relate it to the transition process, and (7) to establish a planning process that will produce a benchmark

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[14]Thomas R. Hopkins, "Haskell Transition Evaluation," quoted in a memorandum to Director of Education Programs, Bureau of Indian Affairs, Washington, D.C., June, 1972.

and provide for systematic planning aimed at achieving full junior college status.

Dr. Henry H. Rosenbluth, School Operations Division, Bureau of Indian Affairs, Albuquerque, New Mexico was chosen chairman and evaluator of the team. In addition a junior college administrator, Dr. Clyde E. Steiner, Dean of Instruction, Lorain County Community College, Elyria, Ohio was chosen as a consultant. Other team members were; Kelsey Kennedy, Personnel Officer, Bureau of Indian Affairs, Muskogee Area Office, Daniel Sahmaunt, Deputy Assistant Area Director (Education) Anadarko Area Office, John Peterson, Superintendent, Southwestern Polytechnical Institute, Albuquerque, New Mexico, and, John Stanley and Wayne Johnson, students, Haskell Indian Junior College.[15]

The study was made during July and August, 1972. The printed and bound report was presented to the Area Director, Anadarko and the President of Haskell Indian Junior College on September 28, 1972.

The report recommended to the school President that the administration and staff of the College should review the objectives and purposes of Haskell in relationship to five broad areas of service: general education; college or university transfer education; occupational or technical education; adult or continuing education; and guidance and counselling. Such an effort should provide some direction for the years

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[15]The Haskell Transition, p. 2.

ahead. They also recommended that the school staff with the help of the student body should conduct a self-study report as a guide for the future development of Haskell Indian Junior College. For the purpose of their analysis the Evaluation Team considered the operation of the school under five major headings; faculty, students, curricula, facilities, and administration. In their report they provided comprehensive recommendations and suggestions in each area for the use of the school and the Bureau of Indian Affairs offices in Anadarko, Oklahoma and Washington, D.C.[16]

On December 6, 1972 a Task Force was appointed by Sidney Carney, Anadarko Area Director, to assist the school administration in carrying out some of the recommendations that had been made in the transition study. The task force was composed of the following persons; Dr. Aaron Dry, Education Specialist, Anadarko Area Office, Bureau of Indian Affairs, Leo Noel, Administrative Officer, Anadarko Area Office, Everett Bowman, Assistant Superintendent, Haskell Indian Junior College, Edward Fisher, Employment Coordinator for the Anadarko Area Office, Branch of Personnel, Muskogee Area Office, and Helen Metz, Budget Analyst, Area Branch of Budget, Muskogee Area Office. Dr. Dry was chosen to be Chairman of the Task Force.[17]

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[16]The Haskell Transition, p. 6.

[17]Sidney Carney, Area Director, Memorandum of December 6, 1972.

The Task Force addressed itself to the five areas of concern upon which the Transition Evaluation Team had reported, namely, faculty, students, curricula, facilities, and administration. Considerable time was given to establishing faculty credentials' criteria, Civil Service regulations governing Federal employees, a revised organization chart, and budget formulation and development at the junior college level.

The Task Force worked with the Haskell Indian Junior College administration and staff from December of 1972 through January, 1974. On February 1, 1974, Dr. S. Gabe Paxton, Jr., Assistant Area Director (Education) Anadarko Area Office issued a memorandum which officially dissolved the Task Force.

The Self-Study report[18] which had been recommended by the Transition Evaluation Team was carried out at Haskell during January - April, 1973. It was issued in May, 1973. This report was one of the first steps toward accreditation of Haskell by the Commission on Institutions of Higher Education of the North Central Association of Colleges and Schools. In a letter to Haskell President Wallace Galluzzi dated June 25, 1973, Dr. Isaac K. Beckes, President of Vincennes University Junior College, Vincennes, Indiana responded to the report presented by Haskell Indian Junior College. He said in part:

> I have just had the opportunity to go through your report. Frankly, I was a little surprised that you had turned in your self-study at such an early

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[18]"Self-Study Report," Haskell Indian Junior College, May, 1973.

date. I thought we would have an opportunity to analyze your situation somewhat more carefully. I am concerned . . . in regard to your attempt to present a report so quickly . . .. My recommendation to you is that you delay presenting your report. . .. I would hesitate to recommend your going before a review committee [North Central Association] with this report.

On November 25-26, 1974 Biennial Visit I by North Central representatives was conducted at Haskell Indian Junior College for the purpose of evaluating Haskell's progress toward accreditation. Members of the team were; Dr. Edwin Taibl, Assistant District Director for Administration, Milwaukee Area Technical College, Milwaukee, Wisconsin, and Dr. Edwin E. Vineyard, President, Northern Oklahoma State College, Tonkawa, Oklahoma. Dr. Vineyard was chairman of the evaluation team.

In its report the team noted the institutional strengths of the school: a funding level sufficient to provide extensive services for special clientele, a well conceptualized philosophy, a dedicated professional and administrative staff, special curricular programs for unique clientele, comprehensive student services programs, and a broad comprehensive curriculum. The team also commented on institutional areas of concern: the need for additional space for certain functions, need for better planning and utilization of existing space according to function, cumbersomeness of Federal staffing procedures, a need for an organized program of institutional research and evaluation, some career offerings which might more appropriately culminate in diplomas instead of

degrees, practices not always congruent with the philosophy statement, a need to strengthen the business administration and accounting functions at the campus level, and finally, a need to strengthen the system of communications among faculty and with administration.

The Evaluating Team's recommendation was that Haskell Indian Junior College be continued in Candidate for Accreditation status. Their major reason for this recommendation being:

> Haskell Indian Junior College is making progress toward accreditability. However, it is felt that the college cannot be properly prepared for an accreditation visit in less than two years, and that it should be strongly encouraged to take the full four years with another biennial visit scheduled in 1976.[19]

Haskell is still in a transition period. The decade of the 1970's is and will be significant in the development of the school as a comprehensive junior college. Much has been achieved towards this goal in the past four years. A Board of Regents meets twice each year and has elected an Executive Committee that meets at the school each month. The Board is composed of twelve members, one from each of the administrative areas of the Bureau of Indian Affairs, as well as a student representative, a member of the Haskell Alumni Association, and a legal representative. The Board is a non-profit organization chartered by the state of Kansas and

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[19] Dr. Edwin Taibl, Dr. Edwin E. Vineyard, "Report of Biennial Visit I", Haskell Indian Junior College, November 25-26, 1974.

provides the Bureau of Indian Affairs and the school administration with the advice and counsel of the national Indian community relative to the programs and services of the school.

The planned building program at Haskell is on schedule. Ross Hall (Electronics) and Navarre Hall (Graphic Arts) new buildings that were occupied in the fall of 1972 have been furnished and equipped with the latest technology available in each discipline. These laboratories with their sophisticated equipment provide an excellent learning environment in two of Industry's fastest growing and most challenging fields.

During the past four years, in some areas, the curriculum of Haskell has required some major revisions to comply with junior college degree requirements. The trauma which accompanied these revisions has abated as the Academic Affairs Council reviewed the curriculum and degree requirements of each division and discipline in an effort to standardize and consolidate where necessary. Personnel limitations required that some areas be merged to provide the necessary training without disturbing the quality of instruction.

The Industrial/Mechanical and other divisions have streamlined their curricula to give the student the broadest possible background consistent with the efficient use of the instructors available.

Two of the most significant items that will determine the outward appearance and internal motivation for Haskell in future years were contracts for a Master Campus Plan of

buildings and facilities and a Systematic Plan for the school to reach its objective of providing relevant, quality education for American Indian Students.

The Systematic Plan currently being developed will be the result of ideas and goals of all the people interested in Haskell, Board of Regents, students, alumni, and Haskell staff, and will provide a guide for the school in helping it to become a truly representative advocate of the educational needs and desires of the Indian community.

The Master Plan for the Haskell campus with priorities placed on student facilities will include the construction of a new dining facility and student union; an Instructional Resources Center that will house a library as well as multimedia visual and instructional equipment; new student housing for single and married students plus renovations and additions to existing buildings. The long-range plans call for a field house, gymnasium, and room for future growth as required.

A Learning Center was established on campus during the Spring semester of 1974 to provide students--who for any reason are not able to function at the college level--the testing, guidance, and basic study skills necessary to allow them to complete their studies at Haskell. Instruction in reading, English, and mathematics is available for those students who need individual help, as well as training in leadership and other areas identified by the student.

The Learning Center provides the student with

alternatives to "dropping out" when he or she encounters difficulties in school work and fall behind in their classes. The center is staffed with regular instructors and counselors.[20]

A student appraisal system and a two-week orientation program first offered in the fall of 1974 gave incoming students an opportunity to become familiar with Haskell and with the educational offerings of the school prior to registration and choice of a field of endeavor. Testing was provided to help determine what fields each student showed the most interest in and his or her capability for completion. Students were given comprehensive information and ample time to investigate the career education opportunities available at Haskell. This very successful orientation program will be continued in 1975.

The Learning Center, Appraisal System, and Student Orientation Program are the results of a cooperative Title III grant for developing institutions made to Baker University and Haskell Indian Junior College by the Department of Health, Education and Welfare. The three programs were developed by Title III people, Student Affairs personnel (counseling, testing, guidance) and instructional staff.

Long-range planning is proceeding in two areas with the aid of grants secured from the Department of Health,

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[20]"Anadarko Area Yearbook, 1973-74," Bureau of Indian Affairs, Anadarko, Oklahoma, p. 71.

Education and Welfare and the Lilly Foundation. A Title IV D grant has been received from HEW to study the feasibility of initiating cooperative education programs for all areas of the school with surrounding industries. Alternate work-study programs that have been implemented at other institutions seem to provide an optimum learning environment. Implementation of such a program will depend on the study phase recommendations.

The Lilly Foundation grant will be used to determine the educational requirements and develop the curriculum for students who wish to make a career in early childhood education. This program will be specifically developed to the needs and requirements of the Indian community.

One of the most innovative programs introduced on the Haskell campus in recent years has been that instituted by Dr. Donald Ahshapanek, Chairman of the Native American Culture Division. This varied curricula is set up in short four-week modules that include the various aspects of Music and Dance, Crafts and Manufacture, Religion and Philosophy, and Contemporary Affairs.

These short courses allow students to choose those areas of particular interest on a short-term basis without having to commit a full semester of their time. The use of tribal elders with many years of experience (featherwork, Native American Church, Plains Indian hand games, resource development, etc.) in their specialties gives the program a

depth and significance impossible in the normal academic environment. Special classes are offered to Haskell staff members. The program has been extended to Indian inmates at Leavenworth Penitentiary, Leavenworth , Kansas.[21]

The formation of the Greater Kansas City Community College Conference in which Haskell will be a charter member will provide an excellent environment for cultural exchange, inter-campus student activities and athletic competition. Haskell's President, Wallace E. Galluzzi is the Chairman of the Organizing Committee and was instrucmental in establishing the conference.

Haskell athletes represented their school well in both local and national competition during 1973 and 1974. The cross-country team survived regional and state competition to be invited to the National Junior College Cross-Country competition in Florida where they placed sixteenth. The basketball team after a slow start (4 losses) won twenty straight games to set a new school record. The first year of baseball competition was completed in the 1973-74 school year and Haskell performed well.

The years 1968-1974 have seen substantial change in Haskell's program and direction. These were also years in which the national policy in Indian Affairs was directed away from the termination policies of the 1950's and incorporated into the "New Federalism" of the Nixon administration. For

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[21] Ibid., p. 72.

the Indians of the United States the "New Federalism" meant the introduction of "Cultural Pluralism" and "Indian Self-Determination" as the future guide posts of Indian policy. For Haskell Indian Junior College, still in the process of modifying its educational programs under the new policies the past four years have been years of accomplishment in many areas. During these years the school has moved from a long tradition of promoting and stressing vocational and occupational education to a program that combines vocational with liberal education. The change has been brought about by rapid changes in the world, in American society, and in the Indian community. The school program is moving toward a comprehensive learning process that will allow its students to choose from the best of special and general education. Change is not new to the school. Its history shows that it has been committed to an evolving philosophy and educational effort to meet the needs of the Indian students it serves as well as to conform to the changes in Federal Indian policy.

Haskell Indian Junior College by 1974 was clearly at a point of recognizing some of the dynamic elements of this change. It is a school that looks with pride at a long and useful past, and a new and dynamic present. Its future will grow out of the two. The Haskell family, students, faculty, administration, Board of Regents, and alumni agree sifficiently in the school's official philosophy to allow them to pull together as they work out the problems of change.

CHAPTER IV

CONCLUSION

For more than three hundred years the Indians of North America have been in contact with the civilization of the white man, and for more than one hundred ninety years the Government of the United States has been endeavoring to solve the Indian problem. The situation has troubled the hearts of humanitarians and perplexed the minds of our greatest statesman for almost two centuries. After many years of effort and the expenditure of many millions of dollars on the part of the national government, the American people are still confronted with an unsolved Indian problem.

If with this two century effort--much of which has admittedly been misdirected--and with the expenditure of hundreds of millions of dollars in trying to fit the Indian into our civilization, we have like Sisyphus of old, been rolling the stones of progress up the steep mountainside only to have them in the end, come tumbling down upon our heads, we may plead by way of extenuation and avoidance that the great majority of our people have persisted in regarding the Indian as an alien, or as a ward of the Federal Government to whom society at large owes no obligation and for whom the States in which

he lives acknowledge no responsibility.[1]

Until this uninterested, unjust and indifferent attitude on the part of the dominant population can be changed to one of active interest, justice and cooperation, the Federal Government will be forced to continue its historic policy of paternalism and to keep on rolling the stones of Sisyphus.[2]

There has, however, been a substantial change in the condition of the American Indian over the past two centuries and not all of it has been bad or misdirected. Men of all persuasions have commented on the problem through the years and their views have ranged from that of the absolute responsibility of the Federal Government for the Indian to that of none at all. The truth must lie somewhere between these two extremes.

When the white man first came to what is now the United States, the native American Indian was there to greet him. As these Europeans pushed westward from the original colonies the Indian people were uprooted from their ancestral lands. They were scattered and exhausted by disease and warfare, by the advancing tide of civilization. In our own time disputes over parts of this land are not yet settled, and neither the Indian nor the white man have been able to iron out all problems related to their different cultures as well as other differences.

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[1]Oscar H. Lipps, Superintendent, Sacramento Indian Agency, The Indian Leader, Haskell Institute, January 12, 1934, p. 6.

[2]Ibid., p. 4.

It may well be some years before the Indian people of the United States have full control of their destiny. There are many obstacles yet to be overcome, not the least of which is education.

A statistical picture of the American Indian today shows that he, though caught up in the frenetic pace of the twentieth century, has made some progress. He has adopted many of the white man's ways while retaining many of his own. The Indian still lags behind the rest of the nation in many social, educational, and economic aspects of modern living. Yet Indian people have made some important advances and have demonstrated the strength to achieve more. For example: The Indian is becoming better educated. In 1970 more than half of the Indian people between the ages of 3 and 34 were attending school. About 95 percent of Indian children between 7 and 13 years old were in school. College enrollment for Indians has more than doubled since 1960.[3]

The population growth for Indians is above the national rate. Between the 1960 and 1970 censuses the Indian population increased by 51 percent. The Indian median age is 20.4 years (19.9 years for males, 20.9 for females). The national median age is 28.1 years.[4]

Indians live in all sections of the country. However,

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[3]U.S. Department of Commerce, "We the First Americans," Bureau of the Census, June, 1973, p. 3.

[4]Ibid., p. 4.

more than half of them lived in just five states in 1970, Arizona, California, New Mexico, North Carolina and Oklahoma. About 85 percent of Indian people live in 18 states. Nearly half of all American Indians--49.7 percent live in the west.

Indian people are leaving the reservations and rural areas for urban living in ever increasing numbers. By 1970, nearly half of all Indians in the United States lived in or near urban areas; in 1960 the urban proportion was less than one-third.

In 1970, 28 percent of the Indian population lived on 115 major reservations which the Census Bureau identified. The remainder lived on smaller reservations and in rural areas.

Some Indians have experienced difficulty in adjusting to the pace and demands of big-city life just as some other persons of rural background do. In the case of the Indian this probably reflects at least to some degree the differences between his culture and the white man's. But in general, the Indian who lives in metropolitan areas gets more education, a better job, better housing, and higher pay than his brothers on reservations and in rural areas.[5]

Impersonal as statistics are they do show us a picture of the American Indian and how he compares with other Americans economically, educationally and socially. Statistical data also helps Indian people pinpoint their needs and plan

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[5] Ibid., p. 8.

future courses of action for their fulfillment.

President Richard Nixon sounded a call for a new era in Federal Indian Policy when he sent to the Congress his special message on July 8, 1970. In it he said:

> The first Americans--the Indians--are the most deprived and most isolated minority group in the Nation. On virtually every scale of measurement--employment, income, education, health--the condition of the Indian people ranks at the bottom.

Calling this circumstance the "heritage of centuries of injustice", he added that the time has come:

> . . . to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions.[6]

Institutions as well as individuals have often had a sense of mission thrust upon them. Often, this has meant a clarion call for the conquering of new frontiers. Throughout its history Haskell has had for its new frontiers each succeeding generation of new students who have entered its halls. Its aim has been to maintain a system of learning and preparation for life "where no student shall strive without succeeding and where no student shall succeed without striving."[7] Haskell Indian Junior College will be involved in the future as it has in the past in advancing the special and general education of its Indian students.

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[6] Ibid., p. 18.

[7] Dr. Henry Roe Cloud, Superintendent, Haskell Institute, Baccalaureate Address, Indian Leader, June 8, 1934, p. 14.

This brief look in to the history of an institution such as Haskell Indian Junior College reveals both highlights and shadows. It is no reflection upon the school that there should have been shadows. A state controlled institution must at times become involved in politics, endure the meddling of self-seekers, and the sometimes misdirected intentions of the humanitarian. Boarding schools such as Haskell as a whole are not conducive to the more desireable influences of family life and environment. However, for many of the Indian students in Haskell's past the school was their best and only opportunity to acquire an education. The human effort and material resources that will be required to maintain and continue Haskell Indian Junior College will be justified in the future as in the past by the many Indian students living today throughout the United States and the world who speak with one voice in expressing their pride and satisfaction in the school and the contribution it made to their lives.

As Haskell enters the last decade of its first one hundred years the words of President Wallace Galluzzi come to mind as he spoke to an all-school assembly on April 22, 1974 about Haskell's future:

> Every organization, whether it is educational, industrial, or even within the family, has a concept of where they are, which direction they want to go, and what the ultimate goal is. Haskell needs to develop such a plan and make it visible to all concerned--Bureau officials, students, staff, Board of Regents, and alumni. All of these . . . will have an influence on the direction Haskell takes. In many ways, Haskell is a relatively new organization. Despite our ninety

year history in elementary, high school and vocational post high school training, our junior college status is barely three years old. The problems we've encountered as a 'new school' have been compounded with the complications of conversion and realignment of the old program.

In addition, Haskell's emergence as a developing institution came at a time when the BIA's single authority for the school was being expanded to include advice and input from advisory school boards--and at a time when students began to insist on involvement in decision-making. We've gone from a policy of selectivity and assignment of student applicants to specific programs, to a policy of open enrollment. We've gone from a situation of very narrow staff involvement in a typical civil service setting to an atmosphere of staff concern and aggressiveness. The changes have been many and it seems the time has come to draw a map and plan our itinerary for the future.

> The eventual benefit we should gain . . . is that every employee, every department, and every division can identify and prioritize program needs in their area to meet [with] and complement the school goal--can then determine a method of solution, and chart a deadline for completion. When we each are able to see our situation clearly enough to know where we are going and then draw a 'road map' to get us there, we'll have matured as an institution and will be able to go on to bigger things.
>
> We need your enthusiasms--we need your participation to take these steps.[8]

Haskell's move towards full accreditation as a comprehensive junior college has come at a time when the national atmosphere has been cleared of some of the distressing contradictions of the past so far as Indians are concerned. We have the commitment of the national administration to a policy of "Indian Self-Determination". The students, Board of Regents, faculty, administration, and alumni of the school have joined hands to move forward the goals of the college and to maintain its historical role in Indian education. We wish them well.

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[8]Wallace Galluzzi, President, Haskell Indian Junior College, Indian Leader, May 8, 1974, Vol. 77, Special Edition.

APPENDIX A

Enrollment and Fiscal Data, FY 1970 through 1975
Haskell Indian Junior College

FY	1740 Budget	Permanent Employees	Temporary Employees	Part-time Employees	Fall Enrollment	Spring Enrollment
70	1,928,600.00	145	1	4	1031	925
71	2,815,940.00	166	9	3	1106	914
72	3,492,640.00	169	48	3	1128	948
73	3,363,300.00	170	62	4	1140	966
74	3,637,250.00	175	30	1	1067	913
75	4,070,000.00	176	35	1	1154	1058
76*	4,516,000.00	(includes $142,000 pay cost increase)				

FY	R&M (1870)	Opers. (1898)	MA&I (1120)	Construction (1100)	
69	204,523.00	191,125.00	57,331.00	0.00	
70	274,066.00	215,783.00	161,357.00	957,000.00	auto complex
71	322,135.00	276,135.00	210,128.00	0.00	
72	380,780.00	288,344.00	12,459.00	2,500,000.00	lab., elect.
73	291,530.00	354,790.00	374,400.00	3,800,000.00	K-D, LRC
74	423,177.00	527,362.00	0.00	0.00	
75	489,270.00	385,472.00	198,800.00	2,850,000.00	dorms
76*	519,000.00	553,200.00	200,000.00	2,000,000.00	gym
			*1,214,475.00	*12,107,000.00	
			- 200,000.00	-2,000,000.00	
	FY 69-75 Total		1,014,475.00	10,107,000.00	

FY	Education (3100)	Plt. Mgmt. (3500)	Total	Per Student Cost** (Estimated 1000 FTE)
70	1,928,000.00	489,849.00	2,418,449.00	2,418
71	2,815,940.00	598,270.00	3,414,210.00	3,414
72	3,492,640.00	669,124.00	4,161,764.00	4,162
73	3,363,300.00	649,320.00	4,012,620.00	4,013
74	3,637,250.00	950,539.00	4,587,789.00	4,588
75	4,070,000.00	874,742.00	4,944,742.00	4,945
76*	4,516,000.00	1,072,200.00	5,588,200.00	5,588

* Tentative and/or projected amounts taken from the planning figures for FY-1976.

** plus approximately $1,000 per student in PHS programs, plus other limited grants from HEW and the private sector.

APPENDIX B

SUPERINTENDENTS OF HASKELL INSTITUTE

Dr. James Marvin 1884-1885

Col. Arthur Grabowski 1885-1886

Ex-Governor Charles Robinson 1887-1888

Col. O. E. Leanard 1889

Dr. Charles F. Meserve 1889-1894

John A. Swett 1894-1898

H. B. Peairs 1898-1910

H. H. Fiske 1910-1911

John R. Wise 1911-1917

H. B. Peairs 1917-1926

C. M. Blair 1926-1930

H. B. Peairs 1930-1931

Dr. Robert D. Baldwin 1931-1933

C. M. Blair 1933

Dr. Henry Roe Cloud 1933-1936

Russell M. Kelley 1936-1938

G. Warren Spalding 1938-1942

Dr. Solon G. Ayers 1942-1960

Floyd E. Stayton 1960-1966

Thomas Tommaney 1966-1968

Wallace E. Galluzzi 1968

Mr. Galluzzi became the first President of Haskell Indian Junior College in 1970.

APPENDIX C

STATEMENT OF PHILOSOPHY

The educational program at Haskell Indian Junior College allows a student to pursue various interests. We believe that the college must provide both a general education and the best in specialized study. General education is designed to produce a citizen worthy of a free society; specialized study aims to equip a student to take his place in the vocation or the profession of his choice.

We at Haskell believe that the college should give personal attention to students in an atmosphere of cordiality, friendliness, and respect. We believe that the college should afford the student opportunities to communicate with staff and administrators, and we believe that the college should provide adequate opportunities for cultural social activities which enhance the educational experience.

The goals and objectives of the Haskell program have developed from the needs of the Indian people, the nature of the respective Indian communities, and the belief that post-high school education should be afforded to all high school graduates and other adults.

The educational task of Haskell Indian Junior College is therefore designed:

1. To identify and analyze the educational needs of the Indian community as a necessary prerequisite for the creation of a viable and meaningful course of studies.

2. To provide college transfer and other programs of vocational, technical, business, and general education courses which are directly responsive to the identified needs of the Indian community.

3. To provide guidance and counseling, through formal services and informal teacher-student relationships, designed to permit the student to assess his interests, capabilities, and deficiencies in order that he may set realistic and attainable educational goals.

4. To provide vocational and technical programs designed to prepare students for employment and to prepare students to advance beyond the entry levels of employment, into positions of managerial responsibility.

5. To provide a general education curriculum designed to preserve, maintain, and propagate Indian culture and tradition, and to meet the specialized needs of

Indian students.

6. To provide a sequence of academic programs compatible with those offered in the first two years by baccalaureate-degree granting institutions.

7. To provide a collegiate atmosphere and co-curricular student activities, limited only by need and resources, which will broaden and deepen the student's culture and enhance his awareness and appreciation of his role in society.

8. To provide educational services to the respective Indian communities which are designed to cope with cultural and societal problems of the respective geographical areas.

9. To extend the physical and cultural activities of Haskell Indian Junior College beyond the campus in order to become a vital part of the local community offering service and becoming involved whenever possible.

Haskell Indian Junior College encourages each student to discover his own abilities as well as to recognize his own limitations and to plan his educational program accordingly.

Students are encouraged to acquire the basic knowledge and skills necessary for their advanced training or their chosen occupations. They are encouraged to develop the ability to think critically and objectively and to make sound judgments. They are encouraged to formulate personal philosophies which will lead them to self-realization.

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