

CLIMAX OF INDIAN STUDIES COURSE

TEACHERS FACE INDIAN STUDENTS AND PARENTS

As a climax to a ten-week Indian Studies course, District 509-J faculty and staff were invited to Warm Springs to meet Indian students and parents face to face in a panel discussion — an effort to spark communication at a "gut level", according to coordinator Marie Calica.

Welcoming cheers rose from the participating Warm Springs parents, staffers and committee members at the appearance of many unfamiliar faces on this side of the river. But one teacher remarked later, "I'd never been invited down here before."

The special session was scheduled into the regular Joint Education meeting June 7. Chairman Mike Clements commended the effort as a worthwhile "confrontation" even if there were no "concrete results."

"The water has to be gaped," said Clements, and the solution to problems must come from both sides of the river.

One student said she had never had the opportunity to express herself so openly to teachers, while another student felt that everything had been said before.

With time to respond to only a handful of the many questions prepared ahead of time by teachers, three students, three parents and two staff people addressed such major concerns as poor attendance, dropping out, curriculum needs, and growing up Indian.

Teachers soon learned that opinions and attitudes are as

varied among Indian students and parents as they are in any community and that there is no "formula" for working with them.

Student panel member Roger Stwyer noted that even so, teachers were getting just part of the picture by hearing only from students who failed to graduate or had dropped out.

Attendance: A crisis at home
The "crisis point" in attendance, defined variously by panel members, was generally laid at the parents' feet, with a plea from students for more concern and guidance from parents.

Recognizing the impact of home life on school performance, Liz Woody, who dropped out in her senior year, suggested that parents become more involved with their students' curriculum and activities. Don't "give up" on your kids by allowing unlimited freedom, she said. The "crisis point" can change from one missed day of school to weeks of skipping unless parents provide encouragement, said Woody.

Parent Arlene Boileau noted that a parent's expectations should be more clearly defined while Marilyn Lawrence, mother of several school age children, admitted that "Indians don't communicate well with their children."

Peers were also seen to have a powerful influence on attendance and successful performance. Watching friends fail can reduce a student's expectations of herself, said Woody.

Students and parents agreed that intervention by school staff should come earlier, before the crisis point is reached. It was felt that Indian support staff could be even more effective in this area if allowed to fulfill their actual job descriptions... **Prejudice and misunderstanding in school**

In-school problems center on racial conflicts and misunderstandings, said students who agreed that stereotypes are too often the basis for interaction. Stwyer suggested that prejudice results from the special status enjoyed by Indians through federal programs and tribal benefits. Woody, who attended grade school in Madras, felt that Madras students have no insight into life and values in Warm Springs and Indian students grow up one-sided, relying too heavily on physical prowess.

Parents on the panel had trouble understanding the racial problems their kids face. "When I went to school we were accepted," said Mrs. Lawrence, bemused. But she added later that parents often contribute to their children's prejudice.

Teachers also contribute to the failure of Indian students, said panel members. As authority figures, teachers are not apt to consider the individuality and rights of each student, making him "feel small," said Woody. **Improving the school system**

When asked how the school system might be improved to better meet Indian students' needs, students and parents of-

fered several suggestions.

Beefing up the curriculum in the areas of language, fine arts, behavioral science and vocational education would be a start. Boileau, who also works in the Tribal Group Home, described the many talents "locked up inside" Indian kids, that with caring and encouragement can be drawn out. Indian kids seem to be especially talented in working with their hands, creative writing, drama and music, she observed.

Stwyer and Woody offered themselves as classic examples of gifted students who became bored with school and failed to graduate. "I would like to see graduation requirements changed," said Stwyer, who noted that school wasn't challenging enough.

There was some disagreement about the proper place for cultural training. While some students and parents felt that it should be built into the school curriculum, others maintained that cultural awareness can and should be developed at home.

The exchange of students by busing was suggested by Fabian Sutterlee, parent and chairman of the Title IV Part A Parent Committee, as a method of increasing understanding and insuring fair treatment of students. Woody added that busing would arouse concern among the parents of Madras students about the quality of education in Warm Springs.

"There should be more programs to bring the communities

together," Woody had said earlier. "Even though we're fourteen miles apart and there's a river between us we have economic ties and educational ties."

The Indian Studies Course, sponsored by Oregon State University and utilizing local resources, was one such effort made to bridge the gap. Faculty and staff were exposed to Indian history, government and culture by such tribal officials and employees as Mike Clements (Planning and Education), Rudy Clements (Municipal Branch), Bob Macy (WSFPI), Irene Wells (Tribal Court) and Jeff Sanders (Tribal Police).

Teachers responded favorably to having their knowledge of the reservation broadened, referring to the "common ground" they now had for communication with Indian students.

"But I still can't get the kids into my classes to teach them," said one teacher.

Future courses should build in more interaction between the communities, said teachers, pointing to the panel discussion as good open communication that might eventually lead to the "nitty gritty" of real change

Realizing that formulas for working with Indian students don't exist, teachers are nevertheless still grasping for "teaching tools" and left with "unanswered questions."

Their lingering question, "Where are Indian students going and how can the schools help them?" still begs an answer.

Calendar of Events

JUNE

- 16-18 -Orange County Powwow, Los Angeles, Calif.
- 23-25 -Pi-Ume-Shaw Powwow, Warm Springs, Oregon,
- 23-25 -Reno, Nevada, Powwow.
- 23-27 -Fort Washakie, Wyoming, Powwow.
- 23 -Summer Recreation Program field trip to Mt. Scott Community Center in Portland.
- 24-25 -WSIRA approved Rodeo, Warm Springs rodeo grounds, 1 p.m. daily.
- 24-25 -Sixth Annual Fried Bread Open Golf Tournament, Kah-Nee-Ta Golf Course
- 30 -Summer Recreation Program field trip to Blue Lake.
- June 27 - July 1 - Culture Camp at Peters Pasture, first session
- June 29 - July 5 - Flathead Res. Flathead, Montana, Powwow.
- June 30 - July 4 - Navajo Res. Powwow, Navajo, Arizona
- June 30 - July 4 - Northern Cheyenne, Montana, Powwow.

PI-UME-SHA IS UPON US

Anticipating a large turnout again this year, Warm Springs is in the midst of preparations for the ninth annual Pi-Ume-Sha June 23, 24 and 25. Numerous dance divisions and categories are featured this year and the special attraction will be a Southwestern dance and drumming group performing non-competitive traditional tribal dances.

The powwow will begin with the coronation of Pi-Ume-Sha Queen on Friday evening. Rosalie Polk, Eydie Switzler, Collee Seelatsee and Mona Jim are selling tickets at one dollar each, hoping to sell the most and be crowned queen. These tickets are for the raffle drawing on Sunday afternoon.

Registration deadline for the competitive dancing is just prior to the Grand Entry at 7:00 p.m. on Friday evening. Fancy, War, Round and Team Dancing are just a few of the different dance categories for all persons in different age groups. And, as he has done for the past five years,

Nathan "Eight Ball" Jim will serve as "MC" again this year.

The Pi-Ume-Sha committee is requesting that the local people "open their hearts and homes to feed visitors and treat them as we would want to be treated." Also, the local people are requested to bring their own tepee poles so that there will be more available for the visitors. In addition, tribal members are asked not to cut the poles up for tents and sheds.

Special privilege tax permits can be acquired for \$25.00 from the vital statistics department between 8 a.m. and 5 p.m. daily or from the police department after hours and on weekends. Also, each vendor is required by the committee to donate \$15.00, either in goods or cash.

Stick games have been a favorite attraction at all Pi-Ume-Sha powwows. The registration fee is \$35.00 per team and the registration closes for the games at the beginning of

What's Happening

Instructors Course To Be Held

An Indian Language Instructors course is being offered by Central Oregon Community College and the Cultural-Heritage department of the Confederated Tribes of Warm Springs July 10-21 at the Warm Springs Community Center.

The course is being taught by Dell and Virginia Hymes and it is their goal to solicit and identify potential instructors —

people who can already speak and understand Sahaptin. Another of their goals is to teach instructors to read and write in Sahaptin. The last of their goals is to develop curriculum to be used in the school and community.

The course is free of charge, and Nathan Jim would be the person to contact if you are

interested.

Topics would include; Basic Linguistic Theories, Indian Phonics and Alphabet, Translation Techniques, Language Teaching Techniques, Research and Interview procedures, Oral Teaching, Grammar, Contrast Analyses between English and Indian, and How Children and Adults Learn Languages.

CULTURE CAMP, NY-MU-MAH

Applications are now being accepted at Nathan Jim's office in the Community Center for Culture Camp. Scheduled to run June 27 through July 1 for ages 8-11, and July 7-14 for ages 12-15, the camp will be held at Peter's Pasture, High Country, U.S.A., according to Nathan Jim, Cultural-Heritage Director.

Each session is limited to 50 children from the Warm Springs community. A fee of \$20 must accompany the applications

the competition at 1:00 p.m. Saturday afternoon. The purse is bigger than ever with first, second and third prizes being \$800, \$500 and \$300 respectively. Registration can be made by calling Wilson Wewa, Jr. at 553-1459.

The Warm Springs Bravettes are sponsoring a Hungry Indian Breakfast both Saturday and Sunday morning from 6 a.m. to 9 a.m. Cost is \$2.00 for adults and \$1.50 for children. The breakfast will be served at the Community Center in the Social Hall.

The dancing schedule is as follows:

along with health and medical forms filled out by the doctor.

The participants will be staying in tepees and learning handicrafts such as; basket making, beadwork, hide tanning, Indian language, religion, feathercraft, outdoor cooking, sweating, and others. Local resource people will be teaching these subjects.

Camp Ny-Mu-Mah will be held at He-He July 10-20 for ages 11-12 and July 24 through

August 4 for ages 13-14. Only 10-15 slots will be open for Warm Springs youths each session. Applications are available at the Community Center. A total of 80 kids will attend each session.

Camp Ny-Mu-Mah is mainly a cultural and sports camp with some career development. The kids will be staying in tepees while attending camp.

The camp is sponsored by the American Indian Lawyers Training Program.

PI-UME-SHA SCHEDULE

FRIDAY JUNE 23, 1978 GRAND ENTRY 7:00 P.M.

- Little Girls Round Dance (six years and under)
- Little Boys War Dance (six years and under)
- Little Girls Round Dance (seven to 11 years)
- Little Boys War Dance (seven to 11 years)

SATURDAY JUNE 24, 1978 GRAND ENTRY 1:00 P.M.

- Afternoon Session
- Teen Girls Round Dance (12 to 16 years)
- Teen boys War Dance (12 to 16 years)
- "Kussa" Round Dance (50 years and over)
- Ol' Warriors War Dance (50 years and over)

SATURDAY JUNE 24, 1978 GRAND ENTRY 7:00 P.M.

- Evening Session
- Women's Team Round Dance (17 years and over)
- Individual Mens Straight Dance (17 years and over)

SUNDAY JUNE 25, 1978 GRAND ENTRY 2:00 P.M.

- Women's Individual GRACEFUL War Dance (17 years and over)
- Men's Individual FANCY War Dance (17 years and over)