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THE TEACHERS OF MINNEAPOLIS JUNIOR  
HIGH SCHOOL INDIAN CHILDREN:  
A SECOND "PROBLEM SCHOOL"

THE TEACHERS OF MINNEAPOLIS JUNIOR HIGH  
SCHOOL INDIAN CHILDREN:  
A SECOND "PROBLEM SCHOOL"

by

Arthur M. Harkins  
I. Karon Sherarts  
Richard G. Woods

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in coordination with  
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A SECOND "PROBLEM SCHOOL"

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TABLE OF CONTENTS

Introduction.....	1
Background.....	2
Teachers' Experience and Knowledge of the Local Indian Community.....	4
Teachers' Perception of Parental Involvement in School.....	6
Teachers' Out of School Involvement with Indian Students.....	8
Degree of Understanding and Empathy for the Problems of Minneapolis Indian People.....	8
Teachers' Attitudes Toward Assimilation.....	9
Scofield's Actual and Projected Relationships to Indian Culture.....	11
Actual Practice of Including Indian Culture in the Curriculum.....	11
Teachers' Reactions to the Possibility of Including Indian Culture in the Curriculum.....	14
Teachers' Perception of Indian Students.....	14
General Perceptions.....	14
Scofield Teachers' Attitude Toward Teaching Indian Students..	16
Teachers' Perception of Students' Interest in the Academic Aspect of School.....	19
Scofield's Teachers' Assessment of the Needs of Indian Students and Suggestions for Meeting These Needs.....	22
Teachers' Perception of Indian Students' Family Life and its Affect on Education of Indian Youth.....	29
Teachers' Recommendations for Prior Preparation for Teaching Indian Youth.....	35
Tentative Conclusions and Recommendations.....	39

## Introduction

In the late spring of 1969, the Training Center for Community Programs, University of Minnesota, conducted research in several Twin Cities public schools as a function of its role in the National Study of Indian education.

One of these schools was Scofield (pseudonym) Junior High School, a school located directly within the southern inner-city Indian ghetto area in Minneapolis. At the time of the survey, 168 Indian children were enrolled in Scofield, constituting 19.8 percentage of the total Scofield student population. In Minneapolis at that time, Indian students numbered 1,490 in the total school system: a proportion of 2.1 percent in the total Minneapolis student population.

The report which follows concentrates upon twenty-three teachers who were interviewed and who completed questionnaires, both related to the National Study. At the time of data gathering and beyond, Scofield Junior High School was considered by several observers to be a locus of high Indian student alienation toward Scofield itself and, sometimes, toward other students and persons. Since the time the data on teachers discussed in this report were gathered, analysis of data by the University of Chicago National Study team has empirically verified high Indian student alienation at Scofield. This particular report does not seek to discuss that finding and the related assumptions of others directly; it attempts rather to discuss teacher data and leave the presentation and analysis of Scofield Indian student data to a second report.

Background

Twenty-four teachers at Scofield participated in the National Study (twenty-three were interviewed and an equal number completed questionnaires); Fifty-four percent taught subject matter at one grade level only and thirty-eight percent taught grades seven through nine or seven and eight:

Grade Distribution

<u>Grade</u>	<u>Number and Percent of Teachers</u>	
7	6	25%
8	2	8%
9	5	21%
7,8	3	13%
7-9	6	25%
Unknown	2	8%

Teachers from all subject areas were represented in the study:

Civics	1	4%	Home Ec	2	8%
American History	1	4%	Music	1	4%
History	1	4%	Graphic Art	1	4%
Social Studies	1	4%	Art	1	4%
Geography	1	4%	Phy Ed	1	4%
Science	1	4%	Special Learning		
Math	4	17%	Disabilities	4	17%
English	2	8%	Unknown	1	4%

Sixty-three percent of Scofield teachers who participated in the National Study were female; thirty-eight percent were male. Teacher's ages ranged from twenty-two to sixty-two; one-third were in their twenties:

Age Distribution of Scofield Teachers

22-25	6	25%
26-29	2	8%
30-35	2	8%
36-39	1	4%
40-45	2	8%
46-49	3	12.5%
50-55	2	8%
56-59	1	4%
60-65	2	8%
No Data	3	12.5%

Seventy-five percent (18) of the respondents were married, and seventeen percent (4) were single. (No data were available for two teachers.)

Most of the teachers (87.5%-21) identified their ethnic group as white, caucasoid, or American. There were two exceptions, a Negro (4%) and an East Indian (4%).

Seventy-one percent (17) of the respondents held a BS or BA degree, and seventeen percent (4) had MA's:

BA or BS	15	63%
BA or BS & credits	2	8%
MA	4	17%
No data	<u>3</u>	<u>13%</u>
	24	



Teachers Experience and Knowledge of the Local Indian Community

Seventeen percent (4) of Scofield's teachers had no contacts with Indians outside their classrooms and were uninformed about the Indian population. They assessed the problems of Minneapolis Indians as follows:

Economic.

Poverty.

Don't know what to say. I'm trying to learn and understand them, why they act the way they do. They are becoming more aggressive.

Some are poor, some are well dressed. I don't know what their problems are, I don't have any one answer.

Limited experience with the Southside Indian Community was reported by almost half (43%) of the teachers. Although they had some knowledge of Indians, they were not exerting effort to increase their awareness of Indian problems, nor did they feel problems of Indians significantly differed from problems common to residents of Scofield's area:

Economic, they should get more federal help with housing and welfare.

Poverty, not enough clothes. There is more poverty among Indians than among other groups in school.

Poor housing, they don't know where to go for help, the urban setting in general--they don't know how to shop, etc. and I guess the fear of whites as far as running the school.

They have the major problems of all people in this area, housing, clothing, food and security from the necessity of fighting for a living.

Housing, getting decent jobs or a job at all. Housing is overcrowded, relatives visiting. Housing doesn't differ from others. It's very expensive for run down housing and it doesn't seem quite far. No one else will rent to them, I guess.

Hanging on to jobs, money, drinking--I've heard this from the kids.

They come to the city from the reservation and don't know what to expect. They are not trained to get a job and they don't get a job. They get discouraged and some will drink.

Poor neighborhood, they feel prejudiced against. We should help them in classes and through the school in classes like management of money and food.

He needs something from within, so he can have a change of heart by seeing that he does have worth. Other people need to understand their culture and accept them and really love them as they are, but show them that as long as they have to live in the white man's culture, they have to accept some of the values.

One-third (8) of Scofield's teachers had gained some knowledge of Indian people through experiences in the community and relevant courses. They defined the major problems of Minneapolis Indians as:

Lack of education and lack of opportunities for employment.

Education and jobs.

Socio-economic, lack of education for job opportunities.

Low income, housing, lack of education for jobs.

Lack of self esteem. They are not educated to function in the city, no one gives them the information.

They're lost. They need someone to teach them. It would raise their self-esteem to know they're adjusting to a group of people. Maybe that's why they like home economics. Also, because of immediate rewards. Most mothers would like to be able to help their kids, but they don't know how.

Lack of a feeling of being worthwhile. They are still apologizing for being Indian. The white man puts him down and he feels like he's in a foreign land. They are insecure and therefore can't participate to their full potential. They are either apologizing or covering. An Indian doesn't identify society as equally belonging to him. He has no feeling of power to guide society.

They are economically low. They are used to a different way of life, i.e., those who come from reservation areas. They feel a disappointment with Cities too fast. They have got to blend in. The Indian is very inobtrusive. You can't give a person dignity, Indians have it, he needs to revitalize his culture in a metropolitan setting. He can't keep everything.

Two teachers (87%) who had considerable contact and experience with the Southside Indian Community assessed their problems:

The living conditions are deplorable, the rents are high and they can't find other places. For example, they have to pay \$175 for a lower flat in bad shape and \$155 for a small house in bad shape. There is not a strong feeling of community spirit. They don't feel they fit here, they have many ties with the reservation and few with the community. Their disappointment with life affects all aspects of their lives--it affects kids, school, etc. There is no community feeling, no incentive to even clean up the house, children cause problems. Men were hunters, they lost those rights or have lost their jobs and are on welfare when they come to the city. The mother can't handle it without the man, often the man in the house is an uncle or brother-in-law. Often kids have problems relating to men because of this.

Kids come to school with an attitude, not that its unbiased, but it has to be changed. I don't think Indians are well motivated as a group, some are. There are so few Indians to look up to, so there is no reason to be motivated. There are very few in politics, unlike the Negroes who run for office and push, push, push, Indians haven't pushed their way forward. I don't think they really want to, they want to be left alone. They have not made the strides the Negro has. They don't want the whites' standards. This attitude is ok if they don't have to live in this society. They must partially fit in. They must do some of the things necessary to fit in.

#### Teachers Perception of Parental Involvement in School

Eight percent of the teachers indicated that the Indian parent had not come to school for any reason. One teacher hoped "to meet some parents at the style show" and felt that the teachers should get parents more involved in the school.

Eight percent of the respondents had met a few parents (less than 10%) when they came (at the teacher's request) to discuss problems occurring with their children.

Nearly half (43%) of the teachers had met some parents (10-40%); most of the visits occurred at the teacher's request and were problem-oriented sessions. PTA provided opportunities for six teachers to meet parents, although parental attendance was infrequent. Five of these teachers had also met parents in other situations including halls, home-bound tutoring, conferences concerning absences, and at parent meetings. One teacher had the opportunities to meet parents at the mother-daughter tea, field trips, and conferences concerning the discipline problems. The parents of one student were hall monitors, and the teacher had met them when they were working.

One-fourth (26%) of the respondents reported meeting many Indian parents (40-70%) during the school year at AIM functions, open house, Indian Upward Bound activities, Parent-Teacher conferences, PTA and at the teacher's request. Three teachers had visited Indian parents in their homes:

I gave many kids a ride home, and when I take them home they ask me in to talk to their parents.

I introduced myself by going door knocking in the neighborhood. People were very pleasant. Housing is deplorable.

I went to two or three homes, no more than that. I went to two to talk to the parents. Housing is worse than six years ago. They are generally deteriorating. They are bad near the school, it improves the farther away you get.

The necessity of developing good parent-school relationships was emphasized by three (13%) teachers:

The teachers should go out into the community, see the parents and try to draw them into the curriculum of the school.

Teachers should get parents involved in school.

Teachers should be paid or given time off for home visits; they do this at Bryant. We need to get a context of a person, its fuller if you can visit the home.

One teacher noted:

Up to this year the principal discouraged home visits, they were afraid that the teachers would be insulted by the parents. It did happen to me but I handled it well.

#### Teachers' Out of School Involvement with Indian Students

Indian students had never discussed their out-of-school activities with thirteen percent of Scofield's teachers, nor had the teachers participated in any.

Thirty-five percent of the teachers noted that students told them about their lives outside school; however, the teachers had never participated in these activities with their students.

Two teachers (8%) had observed Indian students in out-of-school activities, but had not participated in them. Eight percent had been involved in activities with students, which were totally unconnected with school.

#### Degree of Understanding and Empathy for the Problems of Minneapolis Indian People

Scofield's staff had empathy for the problems Indian people experienced in Minneapolis; however, most teachers did not regard the problems as uniquely Indian.

Twenty-six percent (6) had a vague empathy for Indians, but only a superficially awareness of the problems they face.

Nearly half (43%) of the teachers expressed empathy for specific problems (poor housing and poverty were frequently mentioned) but did not realistically grasp situations in which most Minneapolis Indians live.

A good understanding of the problems Indians face, and broad empathy for them, characterized the responses of two teachers (8%).

Two teachers (8%) were most empathetic toward the Minneapolis Indian community and its problems. Although they did not fully agree with the attitudes and values expressed by Indians, they respected their way of life and were sensitive to the conflicts between Indian and white culture. (Neither teacher was actively involved in the community.)

#### Teachers Attitudes Toward Assimilation

In the questionnaire, teachers were asked whether Indian people should be "completely assimilated with the larger American society." One teacher (4%) agreed; a quote from her interview illustrates her vehemence:

They [Indians] must learn that they cannot run the school. It's twenty percent Indian, but fifty percent of the kids in the hall are Indian. They are totally belligerent. The Indian wants to withdraw. The black wanted to get into society. Indians could have come out of their shells a long, long time ago and take their place in society. But now he's so far behind and he's way behind the Negro. While the Indian was being angry and withdrawing, the Negro was scratching to get into the thing the Indian was withdrawing from. Now Negroes are withdrawing, but for a different reason. The Indian never wanted to assimilate. It goes deeper than that; they are hating and still saying, "this is my country, I refuse to take on your ways." The Negro has assimilated, and still has Negroness. The Indian must assimilate. He can't live the way he used to. Indian parents must realize this too. To make it one has to get an education and forget about his own ways. Very recently, the Indian has been trying to assimilate but they still say they want to keep some of their own ways. But which one? They don't say. [This teacher is an Afro-American]

Thirteen percent (3) of Scofield's teachers expressed ambivalent attitudes toward assimilation, yet in a later question chose the "man-of-two-cultures view." Most teachers (78%) felt Indians should not be completely assimilated.

The Indian People Should Become Completely Assimilated with  
the Larger American Society

<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disag.</u>	<u>Total</u>
	1-4%	3-13%	15-65%	3-13%	22-95%

Another question asked teachers to select statements which most accurately reflected their position and the schools on assimilation. Over half of the teachers chose the "man of two cultures" position, while twenty-two percent preferred to see Indians "remain predominately identified with Indian ways." Indeed, one respondent (in the later category) maintained that Indian cultures were so valuable that Indian people should avoid over-emphasizing the learning of "white ways," which make it less viable.

Teachers rated Scofield as considerably more assimilation-oriented. Thirty-five percent felt Scofield oriented Indians to change predominately toward the "white ways"; four percent felt the school encouraged "Indians to slowly lose identification with Indian ways"; and eight percent indicated a combination of these positions accurately described the school's assimilation attitude. In contrast, thirteen percent of the teachers felt Scofield's philosophy was the "man of two cultures" approach while thirteen percent agreed that the school oriented Indians to "remain predominately identified with Indian ways."

It is possible to compare sixteen teachers' ratings of their assimilation positions with their rating of the school's. A conflict in

positions characterized sixty-nine percent (11) of the teachers who ranked Scofield's position as more assimilation-oriented than their own. In one case (6%) a teacher assessed her personal opinion as more assimilation-oriented than the schools. One-fourth (4) of the teachers gave their position and the school the same rating.

	Own	Schools
Orient the Indian student to slowly lose identification with the Indian "ways" to assure adaptation to white "ways" of doing things.		1-4%
Orient the Indian students to respect some Indian "ways" yet to change predominately toward the white "ways."	1- 4%	8-35%
Orient the Indian students to combine both "ways."	13-57%	3-13%
Orient the Indian students to accept some white "ways" but to remain predominately identified with the Indian "ways."	5-22%	3-13%
Combination of I and II.		2- 8%
Combination of II and III.	1- 4%	
Don't know.		1- 4%
Impossible to answer.	1- 4%	
TOTAL	<u>21-91%</u>	<u>18-77%</u>

Scofield's Actual and Projected Relationships to Indian Culture

Actual Practice of Including Indian Culture in the Curriculum

One respondent deplored the fact that teachers were not aware of the Indian student's background:

They treat Indians as if they didn't exist.

According to one-third of the teachers, Scofield's staff was aware that its Indian population represented various tribal cultures; however, allegedly did



nothing to undermine or enhance its meaning to Indians or other students. These teachers did not include aspects of Indian culture in their curriculum. Three teachers (13%) who did not incorporate Indian culture in their curriculum knew of other teachers who did:

I'm sure some teachers do, but it is probably all slanted--to present a negative picture of the Indian.

Worthwhile things about Indians are brought into seventh and eighth grade social studies, but really don't know what.

There should be more teachers trying to incorporate it now.

In some classes they do dances and a teacher does minority units.

Superficial and minor treatments of Indian culture were cited by thirty-five percent (8) of the respondents. Two teachers encouraged students to read Indian stories and biographies in class. Another respondent included Afro-American and Indian music in his presentations. Three teachers discussed and used "hobbies" in their curricula; one used local beading patterns; another also discussed Indian foods. One teacher had mentioned "things Indians make as hobbies" and encouraged students "to bring in Indian styles." In personality study a teacher discussed "pride in heritage and Indian styles which are fashionable today."

Seventeen percent (4) of Scofield's teachers emphasized tribal culture or prepared units dealing with aspects of local Indian cultures. Direct quotes from interviews best explain their usage of Indian subject matter:

I did a new thing, we discussed problems of urban Indians. Now we are specifically moving toward teaching his culture in the past, how it relates to what he is now. Materials should eventually be integrated into the curriculum, but it is good to have Indian Week, Black Week, etc. I haven't control over kids enough to excite them about doing a good job. The majority of white kids are lazy

about learning about Indians or Blacks and the use of local Indian people as resources hasn't been developed well.

I teach American History. At the beginning of the year we had a one-month Indian unit. We spent one week studying Indians as they were prior to the White arrival, one week on Indians before the Civil War and two weeks on Indians after the Civil War. They really stress this at this school.

This year, local Indian people have been used as resources but not before. Parents came in and talked about Chippewa customs and handicrafts.

An Indian culture unit was presented for a month. Indians enjoyed it less than others. The same was true for the Afro units; Blacks liked it less. Contemporary Indian life was included. [The teacher stressed the fact that the Indians were least interested in the unit.] They [Indian students] didn't like to see themselves the way it used to be. They were interested to give reports on Indian leaders. They draw and sketch and are excellent in art, and like that best.

Two of Scofield's teachers indicated that efforts to incorporate Indian culture in the curriculum were gathering momentum:

Social studies are required to include material on Indians according to the school board. Teachers are trying to enrich the curriculum, but have not changed the way of teaching for Indians. There is more emphasis on it now. There is also an outside emphasis with Indian Upward Bound coming into the school.

The use of Indian culture has been improving every year. Teachers have gone out of their way to learn more through institutes, classes, etc. They pass it on to the kids. Gradually now, they have become so interested that they are seeking more information and bringing it to classes.

Teachers Reactions to the Possibility of Including Indian Culture in the Curriculum

All teachers who completed the questionnaire (95%) agreed the curriculum should include courses "which teach the local Indian history and curriculum." However, they were less committed to the suggestion of using "local cultural materials as subject matter" in regular courses such as math, reading, and English. Seventy percent accepted the idea, seventeen percent were ambivalent, and eight percent rejected it:

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	No Data
There should be courses in the curriculum which teach the local Indian history and culture.	18-78%	4-17%				1- 4%
Courses such as math, reading, english, etc. should use local cultural materials as subject matter.	8-35%	8-35%	4-17%	2- 3%		1- 4%

Teachers' Perception of Indian Students

General Perceptions

Half of Scofield's teachers (47%-11) characterized Indian students as: "quiet and withdrawn" or the opposite; "bad and disruptive;" reluctant to volunteer information in class; rarely raising their hands to participate in class discussion; rarely, if ever asking individual questions of the teachers either in regard to class work or personal matters; and as preferring less academically oriented courses.

Seventeen percent (4) or the interviewees did not possess good knowledge of their Indian students, but avoided stereotyping them and made efforts to understand each student as an individual. A larger percentage

(26%-6) had developed insight about their students as individuals and as members of a unique minority group. One teacher (4%) had an open-minded perception of Indian pupils and was acutely aware of their individual capabilities and their Indian heritage.

In the questionnaire teachers accepted negative and positive stereotypes of Indian students. Half agreed that "Indian children were shy and lacked confidence;" thirty-nine percent rejected the statement, considering it neither true nor false. A few respondents (8%) regarded Indian children as "well behaved" students who "obeyed the rules." Twenty-two percent accepted the negative stereotype, while sixty-one percent refused to stereotype their students. None of the teachers felt Indians were "brave and courageous compared to whites."

	True	False	Both	Neither
In the classroom, Indian children are shy and lack confidence.	12-52%		1- 4%	9-39%
Indian children are well behaved and obey the rules.	2- 8%	5-22%	1- 4%	14-61%
Compared to white children, Indian children are brave and courageous.		5-22%		17-74%

The comments of five teachers provide additional insight into their perception of Scofield's Indian population:

Most teachers here would tell you they're [Indians] active in class. But take them alone and they're quiet and thoughtful. It depends on the background. They may be more passive if they have lived on a reservation. There are boundaries here, it's hard to see where they fit in, who they are. They can leave home reasonably freely to friends' homes to stay or stay with relatives.

I have one student who takes pride in being Indian. He wants to breed horses, he has three ponies. By the time kids get to jr. high they're ashamed of being Indian and don't want to talk about it. One girl is going to learn Chippewa, kids call her "uncle tomahawk" because she associates with white kids; her father is white and mother is Indian.

The Indian students are in limbo, they don't know who they are. Some Indian kids associate only with whites, some only with Indians. There is a basic difference between boys and girls; girls are aggressive, boys are easy going. In a mixed class Indians will not volunteer much, in a class that's all Indian they will do so frequently and easily.

Indian students are really turned on to music. We could do a lot with their ethnicity. Powwows are part of ethnic pride. Indian protest music should be learned by kids.

Stereotype is statistically true, they are generally not classroom participators. They are now in a period of transition, becoming more verbally expressive, this is both positive and negative.

#### Scotfield Teachers Attitude Toward Teaching Indian Students

Thirteen percent (3) of Scotfield's teachers held ambivalent attitudes toward teaching Indian children. Their responses implied a preference for teaching non-Indian students, and tolerable acceptance of the present teaching situation:

#### Are there some things that make it easier or harder to work with Indian Students?

[Easier] They are very cooperative, follow through on assignments. I don't notice too much difference. [Harder] Some are more restless and show off. A larger percentage than whites do this. It's hard to teach them in this school. [There are some discipline problems] Some students are destructive, they mark on desks, etc., and are hard to handle. But lots of Indians are real nice and cooperative. Some rebel against any kind of authority.

[Easier] They don't demand as much.

[Harder] Their behavior; they are disinterested. They start out high and go downward toward the end of the year. Maybe its (because of) their friends or they don't want to stay out in the public eye.

[Easier] With the quiet ones. But some are disruptive. If the students are quiet, they are very quiet, if they are noisy, they are very noisy. [Harder] The real noisy ones. They have no special discipline problems.

Neutral attitudes toward teaching Indian youth were expressed by twenty-three percent (5) of the respondents:

Are there some things that make it easier or harder to work with Indian Students?

[Easier] I just seem to get along with most of the Indian kids. [Harder] Absenteeism, then they get discouraged because they are behind. We have individual programs for kids who are behind at Missiah center, I'm one of three teachers who work there. There are discipline problems, truancy. If they attend regularly, it would be in art class. They are good in art and like it.

Each child is different, no Indian label please, "get away from racial difference." They have no discipline problems.

They run the gamut, there is a great variety, I can't generalize. It's not easier or harder.

[Easier] They are used to working with their friends so they do. [Harder] Each child is an individual. Indian kids generally are more reserved, but in talking to them individually there are few problems. They have a discipline problem. They are getting old enough to quit and want to leave a little early.

I can't generalize, it's not fair. They have no more discipline problems than others.

Half of Scofield's teachers (52%-12) appeared to like Indian youth and held fairly positive attitudes toward teaching them:

Are there some things that make it easier or harder to work with Indian Students?

[Easier] Any child who's had failures appreciates positive approaches. This is true of all kids. They appreciate good feelings and communicate this. [Harder] It depends on what you expect of them. They have special discipline problems. The whole cultural pattern for example, they don't run on a clock as much as others, it is difficult to adapt to different rules.

[Easier] In sewing they have better coordination.

[Harder] They are discipline problems. The first of the year they were good, now its worse and worse. It happened because the discipline changed in the school, the administration changes. Indians' nation is trying to find identity and this is a contributing cause.

[Easier] I've never had an Indian student that wouldn't try, but I've had non-Indian students who refuse to try.

[Harder] Has to do with communication. They are the least of my discipline problems except in attendance and tardiness.

[Easier] Maybe they are more respectful.

[Harder] No.

[Easier] They have more respect for adults.

[Harder] If lack of understanding occurs, they withdraw. It's hard to generalize. A certain group is being pressured by an outside agency (American Indian Movement) and so we are having trouble with that group of students. This creates discipline problems.

[Easier] They don't question the authority of the teacher as much as other students, this is probably due to their culture. [Harder] Discipline problems occur. Sometimes because white teachers know very little about Indian culture.

[Easier] They are very friendly, but you can say that of other children too. [Harder] Attendance, this is with all the children here, it makes no difference on color of skin. If the home situation could be improved it would help. There is a special problem, attendance, but have this trouble with black and white students too.

[Easier] It's so nice to have a student who listens to you. But I have typical and atypical Indian kids.

[Harder] Possibly getting lost in a big group. This seems to be true of all minority groups. If they've been brought up on the reservation its hard to relate to them. Its easier when you talk about beauty, and nature things. There are no special discipline problems, they are created by the administration. There are no problems in my classes. I have teaching days in my classes, everybody gets a turn.

[Easier] They are quiet, follow directions. They won't volunteer, but do written work. But I don't think they prefer written work. [Harder] They don't react with peers readily, they don't volunteer, but this has been changing somewhat.

[Easier] They like art materials, especially painting.  
[Harder] There are discipline problems, getting them into class. Other students discriminating against them.

[Easier] On an individual basis its easier if they are alone with you. They open up, are more free than when there are other kids around. [Harder] Its hard to work with them in large classes. You can't bring them into class, and they withdraw. It is also hard if they are boistrous. I can't generalize about discipline problems with Indians.

[Easier] No.

[Harder] It depends on the kid. I don't think his "Indianness" makes it this way, although it may be a reason, for example, ricing in the fall may put him behind. There are discipline problems with all kids, if their needs aren't being met, they'll act out. There is nothing special discipline problems with Indians.

One teacher enjoyed teaching Indian students and would have preferred teaching only Indian:

[Easier] If as a group of Indian students, now when mixed with other groups. One of my students commented: "We should be separated till we know what we have to offer then be integrated," I agree.

[Harder] They are turned off by academic subjects. The textbook approach is not practical. They like mechanical things and like to do things. They don't dig films, cause they see so many in school. The teachers have given up, so they show films all day. [Are there discipline problems with Indians] Its hard to lump them. From talking with Indian mothers I learned that they work best when there are no pressures. This seems to be true. I've tried this and it seems to work. I've changed from being particular to being free and explaining rules, for example, smoking is cool after 3:00. They seem to like the way I treat them.

#### Teachers' Perception of Students Interest in the Academic Aspect of School

According to thirteen percent (3) of Scofield's teachers, Indian students were not interested in any aspect of school and would rather not be in school:



What do your Indian students enjoy most about school?

They enjoy running in the halls. Most are very aggressive. They want freedom.

Nothing at this school, this school is not geared to help Indian children.

They like strict discipline the least. But this is a hard-core trait. You have to trick them into learning Tom Sawyer and the fence routine. In large classes it is hard to deal with them individually, although I feel strongly that one should work individually with students. They don't want to go to school. They enjoy learning by themselves.

Slightly over half (57%) of Scofield's teachers agreed that Indians were not very interested in the academic aspects of school, but liked the socialization opportunities the school setting offered. Among the responses to the question, "What do your Indian students enjoy most about school?" were: "being with friends," or "getting together," or "lunch, where they can talk to each other." Some of these respondents felt students enjoyed only art:

They especially like silk screen and drawing.

They are willing to draw pictures and are usually good at it.

Many teachers thought students liked more than one class:

Its individual, but they usually like arts, shops, and health.

Sports and art, it is basically in their culture, I've heard they enjoy art; some might like math.

Food, gym, clothing.

Phy-ed, art work and health.

Other teachers mentioned classes and situations Indians enjoyed least; among them were:

English

History

Math

They enjoyed practical things they can use now.

Like most kids at Scofield, they enjoy anything that doesn't involve reading or writing.

It's hard to say what subjects they enjoy, they have no excitement for math or science, it often depends upon the teacher which subjects they will prefer or care about.

They dislike confining classes where they are unable to move around.

They don't like sitting in class; they don't like to be confined.

Seventeen percent (4) of Scofield's teachers perceived Indians as enjoying less academically-oriented classes; they did not believe Indians preferred social or athletic aspects of school:

What do your Indian students enjoy most about school?

Art; a very few like occasional reading.

It depends upon the individual; but in general, they have a tendency to be interested in the out of doors and in nature. This is probably because of the reservation and being free there.

Art class.

I don't know what they enjoy; they are really turned on to music and their ethnicity. They don't like any course which involves reading or writing.

Only two respondents (8%) thought Indian students enjoyed some academic subjects, at least as well as the less-academically-oriented courses:

What do your Indian students enjoy most about school?

Indians enjoy Indian Upward Bound most; like math and art, but not English.

Kids are not well-motivated at home; but they like art, English and social studies discussion. Indians have more art ability than blacks or whites.

In the questionnaire teachers were asked two questions which reflected their perception of Indian students' interest in learning. Thirty percent of the respondents agreed that "Indian pupils would rather spend their time having a good time than working hard to get ahead." An equal percent felt this was not true. Only seventeen percent of Scofield's teachers regarded Indians as "eager students with a highly developed desire to learn." Thirty-nine percent believed they did not possess this motivation:

	True	False	Both	Neither
Indian pupils would rather spend their time having a good time than working hard to get ahead.	7-30%	7-30%		8-35%
Indian children are eager students with a highly developed desire to learn.	4-17%	9-39%		9-39%

Scofield's Teachers Assessment of the Needs of Indian Students and Suggestions for Meeting These Needs

Scofield teachers were asked to define what "Indian students need most in their education." Most frequently (in 30% of the cases) respondents mentioned opportunities to experience effective cross-cultural communication. One teacher felt the most immediate need was to hire some Indian teachers and to secure teachers with positive attitudes toward Indians:

First rewrite history books with no fabrications about scalping or massacres. They need it in the early grades. Mixed reading with portrayals of Indian, Negro and Whites are needed. Teachers who don't have negative attitudes of Indian kids are needed. More Indian teachers; we only have one-half time Indian Upward Bound helps. We need some Indian teacher in Social Studies and need to cram social studies with studies of minority groups.

Other respondents stressed the necessity for Indians to be exposed to and adopt more "white values" as the most pressing need in Indian education.

What do your Indian students need most in their education?

They Indians need to be settled in their own minds. They need more communication with other races, to pattern their lives after them.

They have the same needs as any other student, the ability to go on to senior high. They have to learn; for example, if they are from the reservation, they must learn how this society is working in order to live in it, they may not need to change, but they should know how to live in it.

There is a place for them in society, how they get there I don't know. They need to know there is a chance for them.

A sense of identity. There is so much talk about this. I think it's good and bad. They wonder where they fit in a white man's world--it is (a white man's world) and they know it. I'm not sure I approve of this study. They should have equal opportunities, I just don't know if this is the right way.

They need many things, for example, opportunities to learn as other children; firm discipline, if they are going to live in a world that values time schedules they are going to have to learn this. They need help in learning positive values in life. We need to help them learn that there is hope in the world and they can make good.

So often they are so quiet and reserved, yet some assert themselves too much.

Seventeen percent (4) of the teachers regarded developing a positive self-image in their students as the most important educational concern:

What do your Indian Students need most in their education?

Any kids need to know he's of worth, has some marketable qualities and is very important to some others. If he doesn't, he's non-productive.

Recognition of themselves as human beings by others.

A sense of their own worth, self-respect.

Opportunities to feel successful, to be a good student.

Two respondents (8%) agreed the urgent educational need of Indian students was to realize the relevance of education to their lives:

They need to feel it will do them some good once they get it.

Training so they can get jobs. So many quit and don't have proper training and can't hold down jobs. Encourage them to stay in school and learn as much as they can. Make them conscious of having to earn a living later.

One respondent (4%) felt Indian students need:

More push from home with some parents.

Thirty percent (7) of Scofield's teachers mentioned changing aspects of the school setting to meet the educational problems of Indian students. Basic skills, minority history, experience in small groups or speaking, quality education, and individualized instruction were noted as the priority needs of Indian children:

What do your Indian students need most in their education?

Basic Skills (8%)

Basic skills, especially reading. Most have good writing and grammar apparently were students in grades K-4 and liked school. But probably lost interest around third grade and didn't improve in reading.

I really don't know what they need. All kids need help reading and writing. I have more slow learners in my class.

Basic Skills & Minority History (4%)

Basic skills, minority history.

Small Groups or Speaking (4%)

They need more experiences in speaking in small groups or in public speaking.

Quality Education (4%)

Any child needs good materials to study from, good teachers, and a good school.

Individualized Instruction (8%)

Individualized instruction.

More individual attention. The pupil-teacher ratio is obnoxious.

A summary of teachers perceptions of what "Indian students need most in their education follows:

Cross-cultural education.	7-30%
Positive self image.	4-17%
Realization of the relevance. of education to their lives.	2- 8%
More push from home.	1- 4%
Basic skills.	2- 8%
Basic skills and Minority history.	1- 4%
Small groups or speaking experience.	1- 4%
Quality education.	1- 4%
Individualized instruction.	2- 8%
No data	1- 4%

Scofield teachers were asked how they could help less successful Indian students to acquire the qualities of their better students.

Thirty percent (7) recommended "motivating" students by "reaching them", "being patient", and showing students they are "important":

Motivation is difficult, but always keep searching for ways to motivate.

Show them they are important. How? I don't know. In junior high age they live for today. How to motivate them to get a long range view, I don't know.

If motivation won't come one way or the other, let the students work with material they will work with. Try to be flexible.

Get them to come out of their shells. If I leave Indian kids alone, they'll work together fine. When I ask they don't answer though they show by their work that they know the answers.

Bring out the best in them, stimulate their desire to do things.

Try to reach them, understand them and win them over.

Being patient.

Thirteen percent (3) of the respondents agreed that increased individual attention was the best means of improving Indian students' performance:

Give them individual attention, the same as for any student. Talk to them, be willing to help them.

Smaller classes. It seems that most Indian kids are lumped into big classes and can receive no individual attention.

Individual attention, encouragement, teach them that the main thing is to apply themselves, not show off.

One teacher (4%) suggested "relating":

to things that happen or we are studying about to them; so it has some meaning to them and they can incorporate it into things they have done.

A loose and inconsistent structure at Scofield was regarded a detriment to learning by two teachers (8%). Both indicated that more clearly defined and consistently enforced behavior codes would help motivate Indian students:

I don't know. I would feel better if I could. They need relatively rigid structure here, where most of the kids don't want to be here.

If I knew I would, I don't know. Part of our problems at school is this and that kids have been going wild all year long and trying to crack down now is bad.

Seventeen percent of the respondents regarded motivating students as a complex problem closely related to parental attitudes toward education:

I don't know, it (motivation) comes from the home.

Use a "many pronged attack". If there are parental opportunities the security will reflect on the kids self image. To educate kids you must give opportunities to the parents.

Home motivation is most important. Get them to realize that everybody isn't working against them. For a large number of kids in all grades, parents are anti-school. They have to just about get drunk to get to school for a conference or some such meeting. One thing I decided was not to treat them differently. They have some very nasty attitudes about Blacks and Whites. They do all they can to disrupt school. They do the opposite (of what they are expected to do). A lot of it is peer group pressure to dislike teachers. Also, one who has family troubles has changed from pleasant to belligerent.

Some way to help parents work with students, motivation, small class size, more individual help would really help Indians, Whites, or Blacks.

Five teachers (22%) offered no suggestions for improving their Indian students' academic performance.

Scofield teachers were asked if there were any changes they would make or programs that would recommend for helping them in teaching Indian pupils. The most frequently suggestion (22%) was to include aspects of Indian culture in the curriculum:

Are there any changes that you would make or programs that you would recommend for helping you in teaching your Indian pupils?

I'd like to see some program that would include more Indian culture and more positive literature for Indians.

Bring in some worthwhile things that Indians have done, instead of (like TV) showing them as villians. Whites and Indians would both know this.

A special task force and more directly, Indian groups can organize more material to make available to teachers. [The information should be] put in as many relevant places as possible and should integrate minority information. They should get good material.



Schools should give teachers time to develop materials. We should have a better library. There are hardly any information books on Indians.

Include the study of American Indians to keep them happy.

Seventeen percent (4) of the respondents recommended improving teachers' knowledge of Indian people through courses or experience in the inner city:

Are there any changes that you would make or programs that you would recommend for helping you in teaching your Indian pupils?

What we learned at the Indian Upward Bound classes was helpful. They talked about history and background. Lots of Indians may not know as much as we do now. We also learned some characteristics of Indians.

The courses we took gave us insight into historical background.

An Indian Upward Bound education class met here in the school and helped me understand the students better but it was not helping in teaching my subject.

We all live in one society and have to combine all cultures to make our society better. If I could have an hour a week to go to the inner-city and learn things, I'd flip at the chance. I haven't time or energy to do it! They could teach more in college.

Changes in class size and structure were suggested by three teachers (13%). One also recommended hiring more Indian teachers:

Are there changes that you would make or programs that you would recommend for helping you in teaching your Indian pupils?

If smaller groups of Indian pupils could work together, their communication of ideas could be strengthened; the drawback would be segregation.

More Indian teachers are needed. If there is no other way to get them to stay in class, then group them.

Smaller classes. In this area (math) I have good and poor students and a few inbetween.

Other changes for helping teachers reach Indian students were mentioned:

Are there changes that you would make or programs that you would recommend for helping you in teaching your Indian pupils?

Modular scheduling so they could come later in the day. Time has a different meaning for them. (one respondent, 4%)

Not only for Indians; this school needs more emphasis in art work, shop works, cooking, sewing. Not giving up all academics, but along with them should go the former things. (one respondent, 4%)

Nothing in particular within the curriculum. But in personal relations, let them know that I understand their problems. (one respondent, 4%)

Thirty-five percent (8) of Scofield's teachers did not make suggestions for their effectiveness with Indian youth:

Are there any changes that you would make or programs that you would recommend for helping you in teaching your Indian pupils?

I don't know	4-17%
Nothing	1- 4%
I don't care to answer that	1- 4%
No	1- 4%
I wish I knew more about it to do more about it.	1- 4%

Teachers Perception of Indian Students Family Life and its Affect on Education of Indian Youth

None of Scofield's teachers felt Indian children had a "good home life." Although seventy percent agreed that Indian parents treated their children with love and respect equal to that given white children by their parents, eight percent did not and seventeen percent were unable to decide. One teacher commented:

Drug abuse is really strong in this area. They [Indian parents] use a lot of alcohol, children are physically mistreated a lot at home. Kids don't miss my class and they may miss all others. I got them going on an art project, making flowers and they can make money at it.

Indian people were considered incompetent in practical matters by eight percent of the respondents; fifty-five percent regarded Indians as competent; and thirty-five percent held ambivalent attitudes toward the issue of Indian people's competence.

One-fourth of Scofield's teachers agreed that Indians tended to let other people take advantage of them too much of the time; four percent viewed the situation as partially true; and thirty percent neither rejected or affirmed an impotent image of Indian adults:

	True	False	Both	Neither
Indian parents treat their children with love and respect equal to that given to white children by their parents.	16-70%	2- 8%		4-17%
Indian people are not competent concerning practical things.	2- 8%	12-52%		8-35%
Indians tend to let other people take advantage of them too much of the time.	6-26%	7-30%	1- 4%	7-30%

Forty-three percent of Scofield's teachers perceived a conflict "between what most Indian parents teach their children and what this school tries to teach." Thirty percent were unable to decide if a conflict existed; however, only twenty-one percent felt it did not. Despite the fact that forty-three percent of the respondents were aware of a value conflict, only twenty-six percent realized that in teaching they often counteracted or conflicted with what the Indian child had been taught at home. Half of the teachers were unable to recognize this aspect of their teaching role, while seventeen percent could not determine whether or not their role was in conflict with the Indian child's home experiences.

	Strongly Agree	Agree	Unde- cided	Disa- gree	Strongly Disagree
There is a conflict between what most Indian parents teach their children and what this school tries to teach.	2- 8%	8-35%	7-30%	4-17%	1- 4%
It is often necessary that a teacher must counteract what the Indian child is taught at home so as to prepare him to live in today's American society.		6-26%	4-17%	10-43%	2- 8%

Seventeen percent of the teachers regarded the value conflict as a major factor affecting Scofield's success with Indian youth. They were convinced that regardless what was done at school, the culture of Indian children impeded their learning. Sixty-one percent felt these factors did not affect Indian students learning ability. Tribal religious beliefs were not regarded as inhibiting academic performance:

	True	False	Neither
No matter what we do in the school, the culture of Indian children impedes their learning.	4-17%	14-61%	3-13%
Tribal religious beliefs impede the learning ability of Indian children.		12-52%	10-43%

One-fourth of the respondents considered the family background of Indian students as supportive of education, thirteen percent felt it was not, and half were unable to decide. Considerably more respondents (39%) agreed that "Indians were very anxious for their children to learn at school." Two teachers commented:

The parental attitude is fine; they are concerned with kids doing well. They are not hostile at all. Many mothers are alone and want to do the best they can, but are overwhelmed. I have not met many parents.

Many families have no fathers at home. Part of my job is to contact homes. Parents don't generally like to come to school.

In the experience of seventeen percent of Scofield's teachers, Indian parents were not concerned about their children's academic progress. Ambivalent attitudes toward the issue were expressed by thirty-nine percent of the respondents. One teacher clarified her position:

I think Indian people do want their children to learn. However, they do not become anxious over it and look at it differently, perhaps, than does the white community. He has grown up with different values.

	True	False	Neither
Indians are very anxious for their children to learn at school.	9-39%	4-17%	9-39%
The family background of Indian children is supportive of their learning in school.	6-26%	3-13%	12-52%

Many respondents (57%-13) perceived the family background or culture of Indian students as the most pervasive factor contributing to their high dropout rate :

Stems: from family background, family's approach to education to some competition doesn't mean anything, you can't force them.

Indian kids are not too well motivated at home, the trivial doesn't appeal to them.

They are not pushed at home. Parents don't give them something they need. If its not important right now, they don't want to listen to it. This is not just the Indian child, but all of them.

The Minneapolis school system has an unwritten policy of hands off. You can't touch an Indian. Any kid will get cocky over this, not just because he's an Indian. It wouldn't work with Swedes or any other group. Indian parents don't know what's going on in the school. Kids are rebellious; in order to crack the whip on them they break. It was the same with me back in high school; my parents are Polish and Irish. IUB

says we're not offering anything they [students] want. True, kids don't want to go to school all that much; this is true of any kid this age. Indian kids can do anything they want in this school. [Teachers are] afraid of repercussions. I'm not. I have no great problems in my classes. All are given an equal break.

No push from home. They don't see long range goals. The curriculum could push them out rather than dropping them out.

I've been told the reasons; there is nothing in school relative to Indian life. How you define Indian life depends on the family. I also think, perhaps the parents lack of education will not help them to stimulate the child. Teachers need to get to the child, this is to every child. It's hard to do. They could have a program similar to Big Brother program, someone to help relate to them.

Home conditions, they receive little encouragement from their parents. The parents don't care if they come to school or not. The lateness is probably because their parents are still in bed and the kids get up by themselves. Parents should be trained, they should encourage the kids. If the kids are encouraged they will stay in school. Also kids they go around with have poor home backgrounds.

Lack of desire to compete with whites. It's foreign to them to compete; it hasn't been a way of life with them for too many years.

The Indian doesn't feel like its his world. He runs away from a threatening and unsatisfying situation. School is a foreign land to him.

School serves them no purpose, why should they come. All of them, they come to school too tired. They are hard to motivate, but I've had Indian girls who didn't need motivation. There is not any quality that makes them a poor student but because of their culture they soon have difficulty learning middle-class teaching. Must be able to look over their moral standards; background inhibits them.

They feel it won't do them much good once they get through school. Parents don't push kids to finish school. They don't ask kids what they plan to do, they let kids make up their own minds, it's part of their culture.

Discouraged. Forced to go to school. They can't wait until they're sixteen. I asked them if they'd stay if they were offered a minimum wage for every hour they stayed in school. They said yes, they would. They'd make more in school than outside. Some would leave anyway, but maybe a lot would stay and try harder. Most don't worry about competition for grades. Maybe because their parents don't seem to care either. Also they want to quit to help support the family.

Poverty, clothes, dances, records; not having these things that are important to kids. Opportunities to work. Not lack of ability at all. Home, community and peer-group pressures; friends dropped out.

Can't generalize, it's not clean cut.

Twenty-six percent (6) of Scofield's teachers attributed high drop-out rates to the school's failure to meet the needs (academic and cultural) of Indian youth:

Being disadvantaged by being pushed into too large classes. If there were smaller classes there would be less discouraged and there would be less dropouts.

Lack of relevance to Indian people; lack of positive programs for Indian people. Much of history or literature portrays the Indians in a manner which degrades them.

Varies.

School turns them off. We don't meet their needs at all. It starts at the earliest levels, in Kindergarten. They have a lot of experiences when they start school, even the simplest ones; like, maybe having never seen others read, or having some idea of the mechanics of it.

It depends.

In Alaska they dropped out by the seventh and eighth grades; particularly the boys. The school is just not fulfilling the needs they must have. Passive.

Relations with friends. They follow each other. Academic subjects are set up in a very traditional way. I'm hoping the new high school will be more innovative. Ask, then, the students what they need instead of telling them. I took a student opinion survey and got a good response; about 400 to 500. I developed an outline of progress and activities that would be good in this school. But I can't stay here next year.

We're teaching to the whites. The Indian feels he doesn't fit in. He gets old enough to do what he wants and quits. This school is almost like a military academy to Indian kids.

Four teachers (17%) offered superficial comments regarding the dropout rate:

Disinterest develops in eighth or ninth grade.

Same as for other groups.

I don't know.

I don't know. If we could find out why we wouldn't have this problem.

Dispite their essentially negative impressions of Indian family life and its affects on students academic progress, only a few teachers (13%) felt they should "encourage Indian students to become more independent of parental control." Twenty-six percent were unable to decide whether or not such action was appropriate, while fifty-two percent felt it was not desirable :

	Strongly Agree	Agree	Unde- cided	Disa- gree	Strongly Disagree
The teacher should not encourage Indian students to become more independent of parental control.	3-13%	9-39%	6-26%	2- 8%	1- 4%

Teachers Recommendations for Prior Preparation for Teaching Indian Youth

Eight percent of Scofield's teachers had no preparation for teaching Indian youth during their college training or since they had been teaching. Most respondents (70%) had not taken relevant course work; none had had experiences to acquaint them with Indian youth during college. Eight percent indicated superficial treatment of Indians, or that "disadvantaged people" were included in their course work.



Since teaching at Scofield, seventy-eight percent of the respondents had enrolled in workshops, inter-cultural courses or seminars, or had personal experiences which dealt with aspects of Indian education. Indian Upward Bound offered a seminar in Indian education which nearly half (47%) of the teachers interviewed attended. Five of these teachers evaluated the IUB course:

In the IUB thing, \_\_\_\_\_, did a good job. The Indian community people were excellent. The historical background was poor and was not made relevant to today nor relevant to how this affects Indian life today.

The IUB course was very helpful, I have been about able to use this knowledge.

IUB course helps; Indian speakers are more beneficial than "Indian experts." Help us learn how to deal with Indian children.

Inservice courses [are needed but] essentially they've been very poor. Even IUB's. Six sessions were good, six were really bad. The courses started out really good, but sorta petered out. I learned a lot, but I don't think the others did. They thought it was a waste of time, they were really turned off.

IUB course; it didn't help.

A teacher who had taken the minority group seminars commented on their usefulness.

Minority group seminars are worthless; I learned all the stereotypes.

Have you had any special courses, experience or guidance for teaching Indian children?

	During teacher training in college	Since you have been teaching
Yes	2- 8%	
Workshops		1- 4%
Minority group seminars		1- 4%
Anthropology courses	1- 4%	
Intercultural courses		1- 4%
Courses on disadvantaged		1- 4%

Three courses		1- 4%
Personal experience		1- 4%
Two courses and was on a reservation		1- 4%
IUB seminars at Scofield		11-47%
Only in college		
None	16-70%	
No data		2-8%
None either in prior to or while teaching		2-8%

Scofield teachers were asked if they could effectively communicate with Indian children. Nearly half of the respondents (43%) felt teachers "did not really know how to communicate" with the Indian students. Seventeen percent were ambivalent and unable to give a definitive response, while thirty-five percent agreed that teachers adequately communicated with their Indian pupils;

	Strongly Agree	Undecided	Disagree	Strongly Disagree
Teachers of Indian children don't really know how to communicate with them.	10-43%	4-17%	7-30%	1-4%

One teacher commented:

I feel some teachers communicate very well; others do not.

All of Scofield's teachers agreed that at least minimum special training or education would enable them to more effectively teach Indian youth. Twenty-two percent regarded additional teacher training as "helpful":

Yes, at least for a while you need to know about them.

Yes, it helps to understand them.

No, unless the Indian kids are shamed for being Indian. Probably an individual should know something about the people they'll be teaching.

Yes, good ones could help; experience will help.

Yes, they would help.

Considerably more respondents (70%-16) felt special training was a necessity. Ten teachers offered reasons for their vehement stance or included suggested aspects needed in teacher training:

Yes, classes should be taught in dealing with all minority students; background, culture and beliefs.

Yes, and some kind of test where you can't lie to see if you're fit to teach here. The faculty reflects administrative policy. We need an administrator who understands, gets teachers, gives incentives, and who can handle these (target area) children; or else we get teachers who are dissatisfied. The main solution is to get the right people; then we can solve some of the problems. I have a general understanding because I'm a minority person. Others need these courses.

Yes, because their culture is so different than ours.

Yes, their culture is so different than ours. We have not lived on a reservation; it's hard to understand their problems.

Yes, in order to relate to people you must know about their culture to understand them because they haven't been melted into the melting pot.

Yes, we have got to teach something that is relevant. I'm not sure they are separated from the reservation not using old ways. To teach them differently is discriminatory.

I don't know. I don't know what it was like before; but definitely feel teachers need to understand their culture.

Yes, better understanding, how to handle kids.

Yes, practical application of Indian culture history and attitudes.

Yes, I learned so much; little things, like Indians looking down. When one studies the Indian culture and history he looks on the Indian from a different perspective and understands his behavior.

Most Scofield teachers (78%-18) agreed that school administrators need special training or experience to effectively work with Indians. Forty-three percent (10) believed training similar to that given teachers would suffice, while thirty-five percent (8) presented reasons or suggestions for specialized training:

Yes, some probably never worked with Indian kids. It would help if they'd take a class once in awhile, to see what it's like to teach kids. They become unrelated to teaching and don't see the problems kids have.

They must have to know the problems.

Inservice is needed.

Similar to teachers, but more in-depth getting along, and communicating with parents.

Yes, the assistant principal should be a training position leading to the principal.

Yes, particularly in effective discipline.

Tasks are different in places so it is a question of different types of training.

Two teachers (8%) did not "feel qualified" to assess the administration's need for special training. (No data was available for three teachers.)

#### Tentative Conclusions and Recommendations

Although differing opinions on the parts of teachers were expressed toward such crucial questions as the nature of curricula, integration or separation of white and Indian people and their values, and many other problematic areas, Scofield's junior high school teachers seemed very well informed about Indian students.

It is, of course, necessary to ask whether this information was pertinent to the tasks of the school, which could be interpreted in many ways by different participants and observers. Above all, the interviews and questionnaires seemed to indicate a strong tendency on the part of Scofield teachers to understand and serve their Indian students. The 1969 data seemed to indicate a great deal of willingness to learn on the part of these teachers, and also displayed a fairly credible amount of detailed observation of intercultural behavior within the school. Much of this behavior

was reported in terms that were neither scientific nor romantic; at other times, the behavior was reported in terms that were somewhat sentimental and, perhaps, somewhat filtered through one or another kind of "concern."

Our continual response while reviewing the data in this report was that the tremendously well-developed insight and understanding of some teachers, together with an apparent willingness on the part of these and many more professionals to engage in additional learning and self-improvement behavior regarding their responsibilities toward Indian students, were not being followed up in either case. As in the case of a smaller proportion of interviewed teachers at a St. Paul elementary school, our tentative conclusions are that the Minneapolis public school system (and specifically the school structure at Scofield at the time of the survey), did not provide for the means to operationalize existing professional and related skills within the school to more effectively meet the challenging requirements involved with the job of educating Indian children. A strong reliance on "experts", and sometimes poorly prepared community speakers in seminars and workshops is, we feel, correctly criticized by those teachers already prepared to bring much insight and expertise to their colleagues. Similarly, we feel that those other teachers who were not so well prepared were fully entitled to their critical responses to the seminars and workshops mentioned in the report. Members of the National Study team from the Training Center for Community Programs enjoyed many opportunities to directly observe these instructional activities.

Again and again in the Scofield teacher data one finds the frustration brought on by insufficiently flexible and appropriate school structures that often stand in the way of the effective utilization of existing professional energy and skills. While it is laudable to seek outside Federal and state funds to provide increments in Indian education, and to seek "help" from various professionals and others within and without "the Indian community," it seems less than efficient and useful to overlook the existing school resources which might actually provide for many of the desired increments in the education of Indian children.

This report on the teachers of Indian children at Scofield (pseudonym) Junior High School in Minneapolis will be amplified upon in a final report on the formal education of Minneapolis Indian children. At this point, however, we wish to make one tentative recommendation based upon our findings in this report: where the tasks of educating Indian children are concerned, it may be very helpful to school administrators and others to detect and fully operationalize on-the-shelf talent among teachers (and others) as a primary or at least equally emphasized activity in the search for new educational resources suitable to the problem at hand.

The Teachers of Mpls. Junior  
High School Indian Children:  
A Second "Problem School".  
Harkins, Sherarts, Woods.

Copy 2

INDIAN AMERICANS  
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The Teachers of Mpls. Jr. High  
School Indian Children: A Second  
"Problem School."  
Harkins, Sherarts, Woods.

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