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THE TEACHERS OF
ST. PAUL ELEMENTARY INDIAN CHILDREN:
1969 SURVEY RESULTS

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in coordination with the
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THE TEACHERS OF
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1969 SURVEY RESULTS

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Introduction

As an aspect of its responsibilities in the three-year National Study of American Indian Education supervised by Professor Robert Havighurst of the University of Chicago, The Training Center for Community Programs at the University of Minnesota conducted survey research work in Atwood (pseudonym) Elementary School in St. Paul, Minnesota. The basic data for this project were gathered during the Spring of 1969.

This report on the results of the survey work at Atwood is initial; a more complete report, based upon several interim reports focused on the formal education of St. Paul Indian children, will be published in mid-summer of 1971. The current report attempts to review data gathered through interview and by questionnaire from a sample of Atwood Elementary school teachers. At the conclusion of this report, some tentative generalizations and recommendations will be attempted, although the summary report on the formal education of St. Paul Indian children will elaborate these generalizations and recommendations considerably. In the summary report, every emphasis will be placed upon suggestions for various types of possible change in school and community in order to help create increments in the education of St. Paul's city Indian children.

Atwood Teacher Background Information

All of Atwoods' teachers were contacted about participating in the National Study of American Indian Education. Ten (twenty-seven percent) expressed no interest in the study and had no desire to participate in it. Three teachers were willing to participate, but felt they did not have "enough experience" with Indians. Only one teacher voiced opposition to the study, labeling it "stupid." Sixty-two percent (23) of Atwoods' teachers participated in the study; nineteen were interviewed. Two respondents were teachers aides, and one was a nurse.

<u>Grade Taught</u>	<u>Number of Teachers in Study</u>
K	3
1	5
2	1
3	1
4	5
5	3
6	1
music 4-6	1
nurse 1-6	1
aides	2
	<u>19</u>

At the time of the interview, over half of the teachers (63%-12) had worked at Atwood for a year or less; two (11%) were completing their second year, and two (11%) their third year at Atwood. One teacher had worked at Atwood for six years, and another for eight years. One-fourth of the teachers (5) were first-year teachers, and one (5%) had been teaching for 38 years.

<u>Years of Experience</u>	<u>N and %</u>
1	5-26%
2	3-16%
3	3-16%
4	1- 5%
6	1- 5%
8	1- 5%
10	2-11%
14	2-11%
15	2-11%
22	1- 5%
38	1- 5%

For half of Atwoods' teachers (53%-10) the 1968 academic year was the first time they had taught Indian students. Three teachers (16%) had taught St. Paul Indian youth for longer periods of time.

<u>Years Teaching Indians</u>	<u>N and %</u>
2	2-11%
4	2-11%
7	1- 5%

One-fourth of the teachers (5) reported teaching Indians at Atwood and in other places.

<u>Years Teaching Indians</u>		
<u>Total Years</u>	<u>Years at Atwood</u>	<u>Years in Other Places</u>
3	1	2
6	2	8
10	1	9
10	4	6
14	6	12

Only one teacher at Atwood was male. There was a wide range in the ages of Atwoods' teachers. Six (32%) were 20-26, sixteen percent (3) were 31-35, and four (21%) were 51-56. Twenty-five teachers were married, six were single, and one was divorced. (There was no marital data on five teachers.) None of the teachers at Atwood were Indian. Nineteen identified themselves as Caucasian or American, one considered herself German-American, and another was "American Irish." Three teachers were Negro, two identified themselves as "Black", one as "Afro-American." Nine had B.S. degrees, three had B.S. degrees and additional credits, and three had master's degrees (no data were available for four other teachers.)

Teachers' Knowledge of St. Paul Indians

Three-fourths of Atwood's teachers (74%-14) were very uninformed about St. Paul's Indian population. They had no contact with the Indian community and had met parents only in the school setting. None had

received preparation for teaching Indian students. They believed the problems facing St. Paul Indians were no different from those of any poor minority group in the city, and consistently deplored their "substandard housing" and poverty:

What Are The Major Problems of Indians in St. Paul?

I was not aware that I was working with Indian children. I do not see the differences. It may be a problem I'm just not aware of. I can't tell the difference between Indians and Mexicans. Some may not look very Indian and looking is the only way I could tell. I don't know if there are special Indian activities in the area or if the kids speak Indian. I don't know if I've met any Indian parents.

I don't know enough about them to say. I haven't had much contact; this is my first year here.

I have so little contact, I just don't know. I haven't worked with them to know.

I don't know from first hand experience. I guess the problem is trying to combat their poor environment, housing and poor facilities.

They are very mobile, other than that, I don't know specific problems.

They are transient, housing is bad and they must take re-adjustments.

They are transient. Their housing is cut up into apartments which are crowded. The traffic is noisy. There are no lawns or parks. Some of the buildings are condemned. The whole environment is unpleasant for kids to grow up in.

They are disadvantaged, lack of funds, and have low economic status.

I'm not too familiar with this area. Moving in here and finding work is hard, so it is knowing where to go for help and what kinds of agencies are available.

Economic, it affects kids because parents have no time for them and they don't get attention.

Economics are the big problem. Most homes have only a mother, and she is on some kind of aid. We need to train the kids in something so they can make a living.

They feel inferior to some degree, like other minority groups. Their housing is poor. I don't have that much contact with adults.

Substandard housing, and lack of education. They have the same problems as other minority groups. I haven't worked with Indian people, but they may be more shy and afraid to speak up for their rights.

Adults have a self image that needs to be improved. They need to take part in community activities and be responsible. They are too placid to express their needs.

Very limited experience with the St. Paul Indian community was reported by two teachers (11%). However, neither had made sincere efforts to increase their knowledge. Their conception of the problems confronting Indians follows:

They don't have a chance to get ahead economically. I don't know what keeps them from it. Why do they always have to live in areas like this. They need to be accepted.

Two teachers (11%) had learned some things about the local Indian community through their limited experiences with Indian people, and assessed local problems in these ways:

Adjusting to the pace and competition of inner-city life. Adults should have more education and maybe a trade.

Their housing is poor, their homes are poorly furnished and crowded. They are accepted in this area.

Teachers' Degree of Empathy for the Problems of Indian Students

Sixty-three percent (12) of the teachers had vague empathy for Indians, and regarded them as disadvantaged people whose problems were no different from those experienced by any other poor person. One-fourth (26%-5) of the Atwood teachers had some sympathy for aspects of the situation of Indian students and their families, but were not aware of the problems

which Indians face as Indians. Only two teachers (11%) had a good understanding of Indian people and their problems and were quite empathic toward their situation.

Teachers' Out of School Involvement in the Lives of Their Students

Nearly all (95%-18) of Atwood's teachers mentioned a variety of activities out of school and aspects of family life which their Indian students had discussed with them. In addition, one teacher had seen her students out of school once when they were fighting, and on another occasion when they were on a televised Powwow. None of the teachers had participated with Indian students in out of school activities.

Teachers' Assimilation Attitudes

As Reflected in the Interview

Slightly more than half of the teachers (10) agreed that Indian students should acquire skills and knowledge which would enable them to succeed in modern white society. They did not address the assimilation issue, and made no value judgments about "desirable" or "undesirable" aspects of Indian cultures.

The "man of two cultures" view was expressed by eleven percent (2) of the teachers interviewed:

I don't want them to change all of their way of life, but they have to conform to other people. They should conform sometimes and stay with their own ways sometimes. They shouldn't lose their customs.

Just fine the way she is, please don't change her.

Sixteen percent of the teachers (3) would encourage Indians to maintain a separate cultural identity; however, they felt Indians must compromise enough to learn the skills which would enable them to succeed in white society:

They need to realize it's important and reading is necessary for them to develop their talents in other areas.

Are we trying to impress our way of life on them? Maybe we should see what we can learn from them.

Retain Indian traditions, yet assimilate into city life. They should [Indians] always remember their Indian traditions and fit it in where it will work.

In education, Indians need training for better living, acceptance in professions of all kinds and pride in themselves. We have to teach them some of our ways so they can get along in our world. They don't take being on time seriously, but neither do some others. In my first contact with Indians I tell them how proud I am to meet a real American. It makes them feel very proud. I do all I can to rectify America's abuse of Indians. If I could be something else, I'd be Indian.

Two teachers (11%) believed Indians should protect their cultures from an overemphasis on learning white ways, for this process could dilute their cultures:

I don't think Indians should adapt. I think each person should remain what he is. I'm a foreigner, it makes a difference if you are brought up differently. I think the attitude of this school is more against Blacks or Mexicans than Indians.

They need a sense of identity, pride in themselves and their heritage (mostly in their education).

As Reflected in the Questionnaires

The questionnaires also provided data on assimilation attitudes of Atwood's faculty. Teachers were asked to respond to the following statement: "The Indian people should become completely assimilated with the larger American Society." Nearly half (42%) disagreed, 16% agreed with the statement, and 21% were unable to decide on the desirability of complete assimilation.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
The Indian people should become completely assimilated with the larger American society.		3-16%	4-21%	8-42%	1-5%

A second questionnaire gave respondents an opportunity to more clearly define their attitudes toward assimilation. They were asked to select the assimilation positions which most nearly categorized their opinion and, secondly, Atwood's.

Thirty-seven percent (7) of the teachers gave their assimilation position and the school's the same rank. However, sixteen percent (3) indicated a discrepancy between their assimilation attitudes and those of the school's. In these cases Atwood was regarded as more assimilation oriented.

None of the teachers felt Indian children should lose their identification with "Indian ways," yet one teacher (5%) felt this was encouraged by Atwood. The supposition influencing Indian students to "change predominately toward white ways" was exposed by one teacher (5%) and regarded as the school's position by two respondents (11%). One respondent envisioned the school's assimilation attitudes as a combination of the above positions.

Half of the teachers chose the "man of two cultures position" (Indian students should combine both "white" and "Indian" ways); one-third felt this reflected Atwood's position. One teacher regarded her assimilation attitude as lying between II and the "man of two cultures" position. One respondent stressed that while Indian students should "accept some white ways", they should remain "predominately identified with Indian ways."

ASSIMILATION	Own Opinion	School's Opinion
I. Orient the Indian student to slowly lose identification with the Indian "ways" to assure adaptation to white "ways" of doing things.		1- 5%
II. Orient the Indian students to respect some Indian ways yet to change predominately toward the white "ways."	1- 5%	2-11%
III. Orient the Indian students to combine both "ways."	10-53%	6-32%
IV. Orient the Indian students to accept some white "ways" but to remain predominately identified with the Indian "ways."	1- 5%	
Both I and II		1- 5%
Both II and III	1- 5%	

Teachers' Perception of the Atwood's Actual Ideal Relationship to Indian Culture

Actual Relationship

Twenty-six percent (5) of Atwood teachers felt that although the school was aware of tribal cultures, nothing was done to enhance or undermine its meaning to Indian students. Thirteen teachers (68%) cited minor ways of including aspects of Indian culture in their curriculums. Most (47%-9) mentioned Indians in the context of history or holidays:

We talk about them at Thanksgiving.

Indians are mentioned in studying the founding of the city, especially around Thanksgiving.

I showed films of how Indians live today and how they dressed.

Unit on Pilgrims. A mother brought over the Sioux alphabet.

A boy from an Indian dance group brought dances and his costumes. The kids really liked it.

I bring in Indians in early Minnesota history.

In Minnesota history we have a lot on Indians. I try to delete materials where Indians are called "red men", etc. I am very conscious of anything that is against Indians.

We talk about Minnesota Indian tribes, words and names.

I cut out some phrases in our study of Minnesota; for example, I use "pioneer" instead of "white man". I emphasize that Indians taught whites and they exchanged cultures.

Four teachers (21%) had Indian units.

We had an Indian unit in the fall.

We had a unit on Indians including the Chippewa and Sioux.

We have a great Indian unit in the fall, we had a Columbus day activity, and Indian village, tepees, costumes, art work and Indian foods, like pop corn.

In Minnesota history we discuss ricing and the importance of Indians. There is a part in the social studies book about whether or not Navajo's should accept white life or their old traditional life. There are also various stories about modern Indians.

Ideal Relationship

Generally Atwood teachers were more strongly committed to including courses on Indian history and culture in the curriculum than to using Indian material as subject matter in standard academic courses.

In the questionnaire, most Atwood teachers (89%) indicated that courses should be included in the curriculum. One teacher was unable to decide.

Seventy-three percent of the respondents agreed that regular academic courses should use Indian materials as subject matter. One teacher disagreed, another was "undecided."

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
4. There should be courses in the curriculum which teach the local Indian history and culture.	8-42%	7-37%	1- 5%		
6. Courses such as math, reading and English, etc. should use local Indian cultural materials as subject matter.	1- 5%	13-68%	1- 5%	1- 5%	

Teachers' Perception of Indian Students

Only twenty-one percent (4) of Atwood teachers interviewed appeared to view Indians and Indian students in a partially stereotyped manner. At times they avoided such stereotyping tendencies. All but one of the stereotypes presented a very positive image of Indian students:

They all seem to be about the same. Absenteeism is a problem; they would be better students if they came more often.

They are conscientious, curious, bright and creative. They have more creative activities than others. They are not self conscious about group participation or dramatics.

They are better on paper than verbally, but not because they don't know how to talk. They are creative, dependable, preserving. They do creative work, are quiet, soft spoken, nice looking, agile and follow directions.

They are aware of beauty and details that others would miss. They are more conscious of the work around them. They are sensitive to how others feel about them and may understand others better. Some have good qualities that they can teach other students, e.g., ability in art.

Although they were uninformed about Indian people, 47% (9) of the teachers remained open-minded about their Indian students and made genuine efforts to understand them. None of these teachers stereotyped their students. Twenty-one percent (4) of the teachers knew their Indian students well as individuals including awareness of their problems, abilities, and aspects of their home life, but did not have a good understanding of the childrens' cultural background. One teacher (5%) had a well-developed open-minded perception of her Indian students, both as individuals and as members of a cultural group.

Data from the questionnaires indicated other aspects of Atwood teachers' perception of Indian students. Thirty-two percent of the teachers characterized Indian children as shy and lacking confidence in classroom situations. An equal percentage did not ascribe these characteristics to their Indian students. According to half of the respondents, Indian pupils were "well behaved and obeyed the rules." Another thirty-seven percent accepted neither the positive or negative stereotype. A few teachers (11%) stereotyped Indians as more brave and courageous than white children, while sixteen percent rejected the stereotype, and fifty-eight percent regarded it as neither true or false.

	True	False	Neither
In the classroom, Indian children are shy and lack confidence.	6-32%	6-32%	4-21%
Indian children are well behaved and obey the rules.	9-47%		7-37%
Compared to white children, Indian children are brave and courageous.	2-11%	3-16%	11-58%

Teachers' Perception of Indian Students Academic Interests

Twenty-one percent (4) of the teachers who were interviewed at Atwood felt Indian students were more interested in the social aspects of school than in learning. They indicated that students preferred "socializing,"

	High	Average	Low	Total
Grade One	2	2		4
Grade Five	2	2	1	5
Grade Six	4	1	1	6
TOTAL	8	5	2	

Sex Differences in Achievement Rank

	High	Average	Low	Total
Grade One:				
Girls				0
Boys	2	2		4
Grade Five:				
Girls				0
Boys	2	2	1	5
Grade Six:				
Girls	1	1	1	3
Boys	3			3

Teachers' Attitudes Toward Teaching Indian Children

None of the teachers interviewed disliked or did not want to teach Indian students. One teacher (5%) found it harder to work with Indian children: "They are not contentious; they are stubborn and self-willed, Its difficult to change their minds, and you have a contest of wills with them." Thirty-seven percent (7) of Atwood's teachers saw no difference between teaching Indian and non-Indian youth, and expressed neither positive or negative attitudes toward working with them. Three teachers eloquently stated their position:

I can't see any difference, (it's not easier or harder to teach them). They're children, I don't look to see if a child is black, spanish, or Indian. I've got all kinds.

My Indian student has to express his interest all the time because he is so excited about learning. It's sometimes hard to keep him quiet; but I don't consider him basically different from other students.

I don't see that much difference. Sometimes we misinterpret stoicism as unwillingness or disinterest, but it is part of their training.

Forty-two percent (8) of the teachers liked Indian students and saw characteristics which made teaching easier; some which made it harder for them to teach Indian students:

My kids are interested in school.

I have no trouble with Indian kids, they are cooperative.

They are obedient, they are not harder to teach.

They are not loud and demanding; they are polite and let others speak. Socially they are harder to work with because they are quieter. I try to make them feel like a secure member of the group.

They are not outspoken, you have to pull things out of them.

My Indian student seems to lack responsibility towards neatness, personal hygiene, and taking care of things. He won't put things away when he is through with them.

I've had some Indians who were very creative, very artistic, and a joy to work with. (They are neither easier or harder to work with.)

They are quiet and by and large well behaved. They listen and follow directions best. I don't know if I'm getting through to some. Their facial expressions don't change and I don't get much feedback. I'm not sure our discussions are relevant to them. But then again, I'm not sure if their background is all that different, because I don't know about it. Indian children puzzle me a little more than the others.

Two teachers (11%) preferred to teach Indian children, and expressed desires to work with a totally Indian class:

I would prefer to work with all Indian children. I'd work at their speed, there would be no competition from whites; this would be especially good for reading....It's a challenge. If they are quiet you don't know what they are thinking.

I would like a room of Indian students because they will try very hard to accomplish things and are willing to work. Its harder to work with them only because I've had trouble with the colored children this year. This is why I want to leave Atwood, it's time I went somewhere else. Sometimes it's hard to draw them (Indian students) out.

Perception of Parental Involvement in School Affairs

One teacher (5%) had not met the parents of the Indian children she taught. Another teacher (5%) had met a parent during a conference held to discuss the problems her child was having at school. The conference was arranged by the teacher. One-third of the teachers (6) reported meeting a few parents at conferences or on other occasions when parents visited Atwood. Two teachers (11%) had met many (40-60%) Indian parents at conferences during the year. Sixteen percent of the teachers (3) had opportunities to meet most of the parents of the Indian children they taught. Two briefly discussed their reactions:

I've met most. I get a list of parents and try to meet all of them. I have a better understanding of the child, then. The child is present at the meeting. I find I have fewer problems with the children this way.

I met the parents of two students; they were receptive, eager and nice to talk to. I couldn't see any difference between them and other parents. I set up a conference with one mother but I didn't get any response.

One-fourth of Atwoods' teachers (26%-5) had met or contacted the parents of all their Indian children. Three had only one Indian student in their classes:

I've met the mother--talked with her.

I met the mother the first day of class.

I've met the mother of my Indian students at school and at his home. I took him home once. We have discussed how we can work together to help him, and are both trying very hard now.

I have met all the parents at least once at Head Start, on field trips or at conferences.

I call parents for dental and health appointments and have met a few at school activities.

Teachers Perception of the Relationship of Home Background to School Adjustment and Success

Forty-two percent (8) of the teachers mentioned aspects of "home life"

as a significant problem for some Indian students at Atwood. They also felt parental attitudes about education and/or the school's failure to motivate children contributed to the high dropout rate which characterizes the Indian population:

Indian students are generally slower, maybe because of home background.

I guess they are not given motivation at home and the parents have little interest in getting kids to school. The parents don't encourage the children to do well or even attend school.

Home. If the parents aren't interested the child won't be. We must educate these children, they're future parents.

Mobility is the cause, you get to the point where you can't keep up in school.

I couldn't answer. I suppose it would be the same as for other people with the same economic conditions, lack of enrichment in their homes. I'm not that experienced in working with Indian children.

The problem is one of relevance. Indian families feel that things you learn in school aren't really that important. Attendance problems are common with Indian kids. One student, a fullblood, misses as many days as she gets here. There is no family support to get her here. She has no friends here; I asked the kids to be friendly to her but it didn't work out. They seemed to try and involve her in things she had no interest in or ability to do. She wants to go back to the reservation; she has friends there. She has only three dresses; I don't know why, probably because there isn't enough money. Another fullblooded student I had was not being cared for at home. The parents drank, the child was in the hospital because they had abused her, and she died there. Her personality changed which may have been caused by this abuse because she was lost, left alone, and not cared for. Parents may not encourage kids to go to school; some Indian parents may, and some may not. I don't know how many Indian students I have, I can't tell by looking.

This is a ghetto area and has a high dropout rate. The school is at fault. Maybe there is not much motivation at home, but the schools are also poorly equipped. I don't feel I can generalize, that's dangerous.

A feeling of hopelessness. They have had trouble all along and get far behind. A combination of school and home is to blame; school is for not finding the right way to teach these kids.

One does lack motivation at home, he often comes late. The other is very neat, prompt, happy, and proud of his accomplishments. Another goes to the bathroom every twenty minutes. He can't tell me why although he talks about everything else. He doesn't seem to think education is important. He listens and understands well, but seems to be lazy. He lacks motivation at home. With another student, parents are behind him, he is a happy child.

Lack of coordination between home and school; the child's achievement abilities, position in the school environments, he is socially accepted, and his position at home all contribute.

One teacher (5%) felt her Indian student had a good home life:

My experience with my Indian students has not been a very good one. He doesn't like school and is often truant. His mother and I have discussed how to work together to help him and are both trying very hard to help him now. [She felt the dropout rate occurred because Indian students "do not feel involved and that they have a place here."]

Aspects of the questionnaire data measured teachers perceptions of the interaction between parental attitudes toward education, students, cultural background and their interest in school.

Twenty-two percent of Atwood's teachers recognized a conflict existed between "what most Indian parents taught their children, and what Atwood school tried to teach." An impressive number (32% were undecided, and an equal percentage (32%) felt there was no conflict. Only one teacher (5%) concluded that it was necessary for teachers to "counteract what the Indian child is taught at home to prepare him to live in today's American society." Twenty-one percent of the staff was undecided on this issue, while nearly half (47%) felt that teachers did not assume this role.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
There is a conflict between what most Indian parents teach their children and what this school tries to teach.	2-11%	2-11%	6-32%	6-32%	
It is often necessary that a teacher must coneract what the Indian child is taught at home so as to prepare him to live in today's American society.		1- 5%	4-21%	7-37%	2-11%

None of the teachers regarded the culture or religion of Indian children as obstructing or impeding their learning abilities.

	True	False	Other
No matter what we do in the schools, the culture of Indian children impedes their learning.		12-63%	4-21%
Tribal religious beliefs impede the learning ability of Indian children.		9-47%	7-37%

Half of Atwood's teachers felt that Indian parents "wanted to help their children in school." Nearly half (42%) regarded the parents as "very anxious for their children to learn at school;" however, only twenty-six percent of Atwood's staff clearly considered Indian family life as supportive of education. Eleven percent felt it was not.

	True	False	Neither
Indian parents want to help their children in school.	10-53%		6-32%
Indians are very anxious for their children to learn at school.	8-42%		8-42%
The family background of Indian children is supportive of their learning in school.	5-26%	2-11%	9-47%

Two Atwood teachers made comments on their questionnaires:

I found it very difficult to make consistent generalizations about Indian children, their background and home life. It seems to me that the Indian child's ability to succeed in our "white" schools varies according to the educational level of the parent. This seems to be a more important factor with Indian children than with black or white children.

After three years I can't honestly accept any generalizations about Indian children any more than I could accept them about any other group of children. It seems as though particular environment influences each child more than family blood.

Most teachers (63%) believed Indian parents treated "their children with love and respect equal to that given white children by their parents." Sixteen percent felt this was not true. Indian people frequently "tend to let other people take advantage" according to eleven percent of Atwood's teachers; fifty-eight percent felt this situation did not occur. None of the respondents regarded Indian people as incompetent; however, twenty-one percent indicated that Indians were neither competent nor incompetent in practical matters.

	True	False	Neither
Indian parents treat their children with love and respect equal to that given white children by their parents.	12-63%	3-16%	
Indians tend to let other people take advantage of them too much of the time.	2-11%	11-58%	3-16%
Indian people are not competent concerning practical things.		12-63%	4-21%

Teachers' Assessment of the Need for Training Teachers to Work with Indian Children

The National Study Research instruments did not specifically ask teachers to evaluate their success with Indian children. Questionnaire

data provided a limited measure of teachers' perceptions of their effectiveness with Indian students. Sixteen percent of the teachers felt they did not know how to communicate with their Indian students; twenty-one percent did not know whether or not they were effective; and nearly half (47%) had confidence in their ability to communicate with Indian children.

	Strongly Agree	Unde- cided	Dis- agree	Strongly Disagree
Teachers of Indian children do not really know how to communicate with these pupils.	1-5%	2-11%	4-21%	9-47%

Two teachers (11%) felt that special preparation for teaching Indian students was unnecessary because Indians were no different from other people. For example:

There is not a problem with Indians here. There is basically no difference. We need help in other areas first.

Specialized courses were also considered foolish by one-third (6) of the teachers interviewed. Preparation was considered unnecessary because "Indians are the same as other students;" however, they felt training might be desirable if "you were teaching a lot of Indian kids:"

If you have a lot of Indian kids.

If there were a large minority it would be helpful. But it is not a vital priority.

Teachers need to know how to reach and teach them effectively. They would be needed in some schools where there is a predominance of an ethnic group. But I am against segregating groups.

It would be helpful if teachers understood the problems of Indian families in the city.

Getting background information on Indians might be helpful.

A vaguely positive reaction to a minimal amount of special training was expressed by twenty-one percent (4) of Atwood's teachers:

Some kind of inservice for learning about tribes and where to go for resource people.

Yes, I'd like to know more about Indian mores and culture.

They would be very helpful, I'd like to attend some workshops about Indians.

Yes, to enrich teachers' backgrounds.

Five teachers (26%) made constructive recommendations for improving teacher training, educating teachers, and involving the Indian community in preparing teachers to work more effectively with Indian children:

I have no background, just reading the Minnesota Chippewa Indian handbook. There should be classes and inservice for teachers.

I never had anything on disadvantaged in school. Teachers should have preparation before they come to a school like this. There could be courses taught by teachers or even the Indian people themselves. I don't feel I'm as prepared to help these children as I should be.

We need to stress a place of minorities in our early history and culture. There is no such thing as black history or Indian history; it is all a part of overall American history.

Yes it should come from the Indian people, workshops and training from Indian people would be best. We need to get their background and point of view.

Especially in this location. The problems here are different from those in other parts of the city. We need to know how the school itself can deal with the special problems of blacks and Indians, and we all need to understand each other better. We need more understanding of Indians in the past and present in social studies.

They are very necessary. Even if you are not teaching a large group--you should have minority courses even if you have only one minority child. We need to understand them better.

We need them for all minority groups; meetings, workshops, and college level work would be helpful.

Some more courses for teachers about the history of Indians that is relevant to these kids, and sensitivity groups.

Tentative Conclusions

From the data reviewed in this interim report on the formal education of St. Paul Indian children, a few tentative generalizations and recommendations seem possible. For a full treatment of such overview materials, the reader should consult the final report on the formal education of St. Paul Indian children to be published in mid-summer of 1971.

1. Atwood Elementary school teachers appeared to require additional assistance in preparing and employing in the classroom appropriate materials concerning American Indians.
2. Atwood Elementary school teachers seem, in some cases, to be ambivalent about whether to treat Indian children as culturally distinct persons requiring special care, or whether to treat them as "any other children". A sensitive helping relationship between these teachers and certain specialists in the Indian community and elsewhere could help to resolve this apparent problem in terms of the specific characteristics of individual Indian children.
3. Atwood Elementary school teachers feel, in some cases, that the parental and home influences upon Indian elementary school children are less than advantages. Much additional work needs to be done by the school and other institutions to help coax into being an adequate definition of rules and division of labor between the Indian community and the school. In the summary report, means will be suggested to help accomplish these tasks.
4. Some of the Atwood elementary teachers appeared to be better informed about American Indian culture, and to greatly desire increased involvement in this area. These interested professionals might be contacted and the means provided to allow their greater involvement in the vital areas of concern to them.
5. The inter-cultural situation created for teachers by a multi-ethnic student body coming from different area communities suggests the need for comprehensive and sophisticated inservice training. At all times, should it be initiated, such inservice training should also be conceived, conducted, and evaluated by members of the respective ethnic communities.