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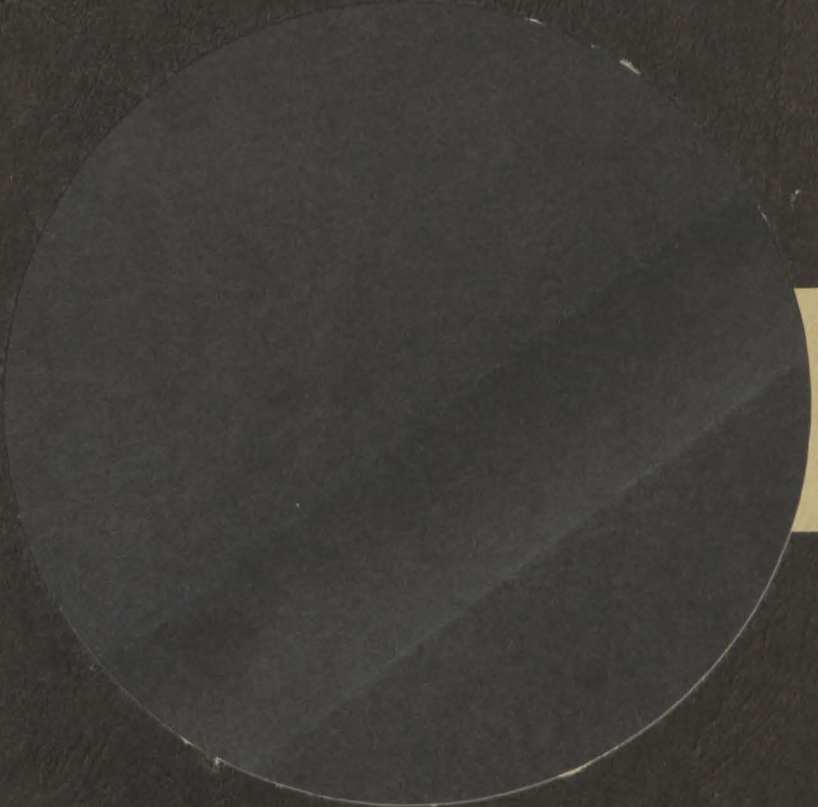
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THE FORMAL EDUCATION OF MENOMINEE INDIAN
CHILDREN AT THE MIDDLE SCHOOL LEVEL:
TEACHERS

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by

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Community Programs
in coordination with
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TEACHERS

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FIELDWORK BACKGROUND

Fieldwork for the National Study of American Indian Education was done at Middle School during April 1969. Preliminary meetings were held with the principal to clarify NSAIE procedures and make arrangements for contacting Middle School teachers. The principal indicated that the NSAIE was beginning at the

worst possible time because Indian parents are on the rampage. They are really tearing us down. Teachers are reacting and many may not be very receptive. I can hardly blame them. I will support the study but you will have to sell the study [to the teachers].

The Middle School fieldworker described the administrations attitude toward the NSAIE:

The school administration is guardly cooperative with me. I do feel that they are not straining to help me get on with the project. But the principal has assured me that he will assist in any way possible. Thus far any and all information I have asked for is and has been made availabe.

During the research Menominee County Students and Parents for Better Education, to which the principal referred were meeting to discuss the education of their children. They received press coverage and were also telling District Eight what they believed were the primary inequalities and failures of the school system. Also while NSAIE was in progress, a rumor - NSAIE researchers were disseminating taped interviews and questionnaires completed by Middle School teachers to Menominee people - circulated in the school. Ms. Karon Sherarts, who directed the research in District Eight, addressed the inaccuracy of these rumors in personal letters to every Middle School teacher.

Middle School teachers were generally cooperative and in sympathy with the goals of the NSAIE. The study's purpose was presented to them at a regularly scheduled faculty meeting. Teachers were receptive. Their anonymity in questionnaires and interviews was assured. Twenty seven Middle School teachers participated in the study. Only two teachers on the staff decided against contributing to the study. Twenty teachers completed questionnaire data, twenty seven were interviewed. Throughout this report questionnaire data percentages are based on twenty and interview data percentages on twenty-seven.

The fieldworker found Middle School teachers sincere and very concerned about discipline and maintaining authority over students:

With respect to the teachers I feel that two points might be made. The first point is that teachers as a whole are all sincere in their belief that they are doing a good job teaching and that they are doing as much for the Indian child and probably more than they are doing for the rest of the students. This is a sincere belief. The second point is, that they are all concerned about discipline and the fact that they might not be getting community support as far as discipline is concerned. Two of the male teachers did refer to corporal punishment and indicated that they might have used it. I do think that high on the list of job satisfaction for many is the authority that they have as a teacher. This authority is enjoyed by some. But of course authority's enjoyed by most people. I have seen no evidence, personally, of this authority being abused, although some Menominee students did indicate that the authority was abused.

The field worker also observed that most Middle School teachers believed Menominee students preferred art above all other courses; but that an art instructor felt this was not true:

Practically all the teachers, without exception, state that the major study interest of the Menominee pupil is art. You will note that [the art instructor] does not feel that there is any special inclination toward art. And that there is no greater interest in the art classes by the Menominee pupil than with any other students.

The Middle School had a very rigid structure and a proliferation of rules for both students and teachers. Appendix I is a reproduction of a handbook designed to acquaint student teachers with the structure and expectations of the Middle School. The authors suggest reading the Handbook as background material. The Middle School's emphasis on authority and rules was very apparent to the fieldworker:

There is, of course, the question of the rules and whether there are too many and whether they are too stringent and concentrate on too many small things.

One teacher also commented on the administrations rigidity:

Verbally they [Middle School administrators] support innovation, but give little support, encouragement or extensions to innovations. Administrators are neither imaginative nor creative. They fail to recognize innovations - let alone appreciate them, encourage and support them.

TEACHER CHARACTERISTICS

Forty-four percent (12) of the respondents were female. Fifty-six percent (15) were male. Participants ranged from twenty-two to fifty-eight years of age.

Ages of Middle School Teachers

<u>Age</u>	<u>Number & Percent</u>	<u>Age</u>	<u>Number & Percent</u>
22	1-4%	45	1-4%
31	1-4%	50	2-7%
32	1-4%	53	1-4%
33	1-4%	54	1-4%
36	1-4%	58	1-4%
38	1-4%	No Data	15-56%

Three-fourths(20) of the teachers were married, seven percent (2) were single. No data were available for nineteen percent (5).

All respondents held a B.S. or B.S. degree. Eleven percent (3) had either an M.S. or M.A.

Fifteen percent (4) of the participants indicated fluency in German. All respondents were Caucasian.

With regard to experience one teacher was completing her first year, twenty-six percent (7) had five to nine years experience, fifty-six percent (15) ten to nineteen years experience, fifteen percent (4) twenty to twenty-seven years experience and one respondent had taught thirty-four years.

Years of Teaching Experience for Middle School Teachers

<u>Year</u>	<u>Number & Percent</u>	<u>Year</u>	<u>Number & Percent</u>
1	1-4%	13	1-4%
2	1-4%	14	1-4%
3	2-7%	10+	3-11%
5	1-4%	17	2-7%
8	1-4%	18	1-4%
9	1-4%	19	3-11%
10	1-4%	20	2-7%
11	1-4%	21	1-4%
12	1-4%	27	1-4%
		34	1-4%

Forty-one percent of the respondents were completing their first year at the Middle School, and thirty percent (3) had taught there for over ten years.

<u>Year</u>	<u>Number & Percent</u>	<u>Year</u>	<u>Number & Percent</u>
1	11-41%	10	1-4%
2	2-7%	10+	1-4%
3	1-4%	11	1-4%
5	2-7%	12	1-4%
7	2-7%	13	2-7%
		14	3-11%

Thirty seven percent (10) of the respondents had taught Indian students before they came to Middle School. Teachers indicated from one to nineteen years of previous experience.

Respondents Who Had Previous Experience with Indian Students

<u>Years</u>	<u>Number</u>	<u>Percent</u>
1	4	15%
2	2	7%
5	2	7%
6	1	4%
7	1	4%
19	1	4%

Unfortunately data do not indicate the nature of these teaching experiences.

Respondents were asked to identify the subject areas and grade levels they taught. Nineteen percent taught sixth grade, thirty seven percent grades six through eight, nineteen percent seventh grade and twenty two percent eighth grade. With regard to subject area, twenty six percent of the respondents taught language arts, eleven percent social studies, twenty two percent science and/or math, eleven percent fine arts. Seven percent of the participants taught in each of the following categories: special education, physical education, vocational education and other. A complete analysis of grade level and academic areas is presented below:

Analysis of Grade Levels and Academic Areas
Represented by Middle School Participants

<u>Subject</u>	<u>Grade Level</u>	<u>Number</u>	<u>Percent</u>
<u>Language Arts:</u>			
Reading	6	1	4%
	7	1	4%
	8	1	4%

(continued on next page)

<u>Subject</u>	<u>Grade Level</u>	<u>Number</u>	<u>Percent</u>
English	7	1	4%
	8	1	4%
	ND	1	4%
French and Reading	6-8	1	4%
<u>Social Sciences:</u>			
Social Studies	6	1	4%
Geography	7	1	4%
Social Studies	8	1	4%
<u>Science/Math:</u>			
Science	7	1	4%
	8	1	4%
Math	7	1	4%
	8	1	4%
Science and Math	6	1	4%
	6-8	1	4%
<u>Fine Arts:</u>			
Art	6-8	1	4%
Vocal Music	6-8	1	4%
Instrumental Music	6-8	1	4%
<u>Special Education:</u>	6-8	2	7%
<u>Physical Education:</u>			
Girls Physical Education	6-8	1	4%
Boys Physical Education	6-8	1	4%
<u>Vocational:</u>			
Home Economics	6-8	1	4%
Industrial Arts	8	1	4%
<u>Other:</u>			
Math, Science and Social Studies	6	1	4%
English, Reading and Social Studies	6	1	4%

[Interviewer: Will the Parents and Students Association that has been created in Menominee County get more parents interested in school?]

I'm afraid there are so many programs that they don't know what is going on. And I would say that judging by the Indian families that are now living in Shawano close to us, close enough so that I can observe, I would rather doubt that they are going to be woven tighter. Although they have extreme loyalty to each other whether the other person is right or wrong.

[Interviewer: The other day you mentioned that you feel there is too much being done for the minority groups and that there may be some frustrations growing up in the majority groups.]

I feel this very keenly. I think that when we have a school situation in which there are different groups, and my experience is not limited to Indians. I taught in Sheboygan where there are many German immigrants. We hastened to get them into the group and it was very simple to do. However, we did not set up a special program and say, "Okay you arrived from Germany and we will do this and this for you." This is what we are doing with the Indians. I can't see why suddenly we are letting our blood pressure rise to the boiling point where towns people are teachers, outsiders, Green Bay press, Governor's Council on Education, and everyone is talking about the wonderful things that are being done or the opposite opinion. I think Indians feel (and other teachers have said this too) that since this Bill of Rights was published in the paper we notice a distinct difference in the behavioral patterns and a feeling of superiority: "I'm a part of this group and this they are doing for me" and "You'd better watch out." I don't think it's fair. I think this is discrimination against the white children here, just as much as the Indians who have felt that they were discriminated against. I don't think the Indian was discriminated against in this district. This has been my home. I was born on the corner we live in now. So you know I haven't been a vagabond. I lived in Sheboygan for 20 years but never lost contact. I got the local paper.

I wonder, do you ever really do much good when you take a certain segment of the population and say, "Okay you are different than the rest, therefore for you we must do this or we want you to do thus." I don't think you can do this, you can't make cohesiveness by divisiveness.

[Interviewer: Will any good come out of Menominee County Parent Group?]

Since the Menominee Bill of Rights they seem to think they have more privileges they should take right now. The white pupils wonder if Indians should be given more privileges than the others.

* * * * *

The Menominee County Parent Group will not speed up this interest. It is my opinion that for some reason they have not been concerned with their child in school. Their child may have gone. Now they're trying to make up for it by paying more attention to what the school is doing about education.

MIDDLE SCHOOL TEACHERS' KNOWLEDGE
OF AND CONTACT WITH MENOMINEE PEOPLE.

Assessment of the Problems Facing Menominee People

Middle School participants had limited experience with Menominee people. Teachers were uninformed about Menominee life, and had not made concentrated efforts to increase their knowledge and understanding of Menominee people. A few teachers had given Indian students rides home after athletic events, twenty two percent had made "home visits" in Menominee County to register students for summer school, others had driven in the County, or made social visits. The nature of teacher contacts with Indian students and their parents are discussed later in this section.

Middle School teachers were asked to assess the major problems of Menominee people. Thirty seven percent (10) regarded themselves as unqualified to respond to the question intelligently. Their comments are presented below:

As you see it what are the major problems of the Indian people in this area?

I really don't know. In teaching summer school I visited [Menominee] homes to get information from parents three years ago for two years in a row. I met quite a few parents.

* * *

I really don't know [two respondents].

* * *

I don't know. I've driven up there [in Menominee County] a lot.

* * *

I really don't know. The only time I had contact with the Indian community is to give some boys a ride home who were walking from basketball practice. I drove the boys to Neopit and Keshena and dropped them off. I did not talk with their parents.

* * *

I haven't been here that long. I can't answer that question.

* * *

It's hard to pin down. I can't answer fairly. I had to go to a few Indian homes to sign kids up for summer session. I went to six homes and was very well received. One parent wouldn't let us in, another offered us coffee and rolls. Parents were very interested in education.

* * *

My background is very limited. I feel its an individual thing. Accept and like yourself first and go from there. They tend to blame others. They do have strikes against them. [But blaming] someone else for your difference is an easy way out. It's even easier if you do it as a group. I don't feel qualified to answer the question.

* * *

I haven't had many Indians so I will base [my comments] on the students from the Menominee reservation that I have had contacts with in study hall and [on the] playground. They are more active physically. Many more are aggressive, not in school work, but with people on playground. They are less interested in school and want to have a good time, enjoy themselves, rough house and so on. Indians are not attentive to benefitting themselves. There are some exceptions. I have not talked with parents out of school situation.

* * *

The Menominees are third richest [tribe] in the country. California is first and Osage is second. The poorest ones are the South Dakota Sioux. They have a per capita income of \$10 or \$15. I feel sorry for South Dakota Sioux. They have a hard time. Menominees have a real opportunity and are moving in that direction. Opening lots is a step in the right direction.

I have drive through [Menominee County] occasionally. I took a tour of the Reservation by a youth group and talked to Indians. I saw the scenic spots.

Eleven percent (3) of the respondents believed economic difficulties were the most pressing:

As you see it what are the major problems of the Indian people in this area?

I don't like to single out Indians and Whites. I've noticed that when I discipline Indians they say I'm picking on them. They didn't say this until recently. They don't always say this directly. I don't know what the real problem is . . . Employment, holding the county together.

* * *

The major problems are economic. Religious problems cause this. I could discuss it for an hour.

* * *

I don't know. I haven't thought about [their] major problems. Menominee have so many. Low income, of course. Here the government is looking after them all the way one minute and the next minute Bingo! You're off on your own. I think this has created problems. I've been by a couple [Menominee homes]. I stopped by to pick up children for games. I was in homes more before I started teaching. I felt parents would be somewhat reluctant [to have teachers visit them]. But I have no basis. I know guidance counselors who have been in some homes. I would think some Indians would be ashamed [by their homes]. I don't think they would be very keen on seeing me.

* * *

Forty one percent (11) of Middle School teachers identified aspects of Menominee culture (home environments, lack of responsibility, lack of moral values, and value conflicts between Menominee and the White ways of life) as the major problems confronting Menominee people.

As you see it what are the major problems of Indian people in this area?

Home Environment:

Menominees are living together in the situation in which they were in before. I taught in this area since 1957. Some went on to college on an Indian scholarship. They collected money and didn't go to class so they flunked out. Then they went back to it, it shouldn't be called Reservation but it is in Menominee, and went back into the same patterns of life as their parents. If they would have gone to another situation and would have to work to get something they would have done it because they have the ability. Their home environment killed their desire.

[Interviewer: Why did Menominee students quit college?]

A great adjustment must be made. It's sink or swim. In high school they were given extra help. They were not ready to go on their own and be responsible. They should have had more guidance in college. They went overboard with their freedom and weren't ready for it. [Indians were] not ready to be in a class. This is typical of many students going to college. They got too much rope. This is why they hung themselves.

* * *

Lack of Responsibility:

Irresponsibility of students and adults. For example, we tried to set up a school to upgrade adult skills. Not one adult appeared. I don't know if there was sufficient PR for this. It takes effort, ambition, and vocational courage. Maybe Menominees lack this.

* * *

[Menominees] lack ambition. They got too much because of pampering and reservation living.

* * *

I wonder if they aren't given too much help and don't take the responsibility. I don't know if they will be hungry or what. They are so well taken care of. Sometimes I wish I was an Indian! I haven't been up there [in Menominee County] this year.

* * *

In my biased opinion, accepting responsibility for their welfare. They allocate their responsibility. They are looking for the church, school, government to do things for them rather than doing it themselves. As a generalization [respondent named two Menominee families] are real fine families. You can see in the attitudes of their kids that their adjustment to the environment is good. Those who don't have it are maladjusted and not in harmony. I have gone into some Menominee homes with dirty floors, appliances without electricity and large family in two rooms. It must be a struggle to live under these conditions. They put on a good face when they know you are a teacher. [Menominees are] reticent to express themselves. I was received quite well.

* * *

[Menominees] lack self discipline because of the government's handling. They relied on the government. Now they have no habits because of all those years of being supported by someone else.

* * *

Lack of Moral Values:

Poverty is a problem. So much given to them [Menominees] and there are so many handouts from the federal government. With all that virgin forest, the problem is that they are lazy and irresponsible, judging by [the Indian] students we have. When you drive up there in mid-week, you see all these young men leaning against their cars talking. A few are working in the mill. [Menominees] just take life easy and could care less if they work hard. They hunt, fish, tell jokes, and lay around. According to the way we look at it the problem is [one of] different moral values. They sleep around. A daughter had baby by grandparent, an exaggeration. They share everything, sex life included. I think it's a problem which leads to divorce, illegitimacy, forced marriage and drinking. [Indians] can't handle white man's liquor. [I've been] in Menominee County. We have some good Indian friends. I never was in a poverty home. These were social visits.

* * *

How would a parent express it: lack of motivation. Menominees are taken care of by the government and have a problem adjusting to themselves, planning ahead, and thinking for themselves. We always did it this way, instead of trying a new way. Maybe inherited culture, passed on through generations is a problem. If you live among thieves, you'll probably be one. A young kid grows up with ideas. We can educate some, get them thinking, and over time get more thinking.

* * *

I went to school with Indian kids and know a lot about them. I found out alot about Menominee home life from another teacher, and it was an eye opener. He says it is a marvel the kids are as good as they are. I've been familiar with [Menominee problems] all my life. The minute they get paid, the less they will work. The trouble is they get a little money and you don't

see them for awhile. It hasn't changed much over the years. They might work Monday through Wednesday. Then they are rich. This is the reason they don't pay them so well, otherwise they wouldn't work as much. I know a little about the logging business. I used to be in it. The mill should be a real money maker, but you have to have someone to work.

[Interviewer: What should white and Indian do?]

It's something they must change themselves. They have to want to. I think they aren't accomplishing much now in trying to put the initiative on their own. I think we have taken the initiative away from them having them in this district . . . If the [Menominee] had their own schools and were responsible for the kids education and behavior they would have to change. Now all they do is blame us.

* * *

Value Conflicts:

[Menominees] haven't accepted the things of White man and [continue] to project their color to the White man. I told this to a professor at Oshkosh. He said we had no right to expect them to conform to White society. We no longer White, German, or Jew. We are American. Indians will have to make great sacrifices as well as other people, to make the United States an entity which will continue and progress. One summer I met some Gresham Indian parents. In many cases they talked to us in the car and wouldn't let us out. They thought we were snooping. The homes were in Neopit and Keshena.

* * *

[Menominees] live in a half-way-world. Indians want to retain some of their heritage and yet act like Whites. We shouldn't try to take these [aspects of Indian heritage] away from them. In summer school three years ago visits to home were compulsory. [Indian parents] made me feel very welcome. Their homes were clean. They offered me food, coffee and lunch.

Two respondents (7%) believed prejudices held by White people and Menominee people created problems:

As you see it what are the major problems of the Indian people in this area?

I don't know. Not being from a minority group it's difficult to say. A continuation of a prejudice from their standpoint. This is perpetrated from parent to child, as is in Whites attitude toward these groups. It's amusing to shock some people by saying perhaps all marriages between people of same ethnic groups should be abolished and only marriage between racial and ethnic groups be permitted. A mulatto society might do away with race problems.

* * *

Well, I think like any group of people they have problems. I wouldn't say they don't have problems, because I know there are problems. I think one thing is the minority within the minority. This is true of any. You could take a town, a city, or any group of people and so many people base their opinions upon what they know and what they know is based upon what they hear and see and what they hear and see is not based upon what they look into but upon what somebody tells them. What somebody tells them is usually bad. Some people have judged everybody because of a very few people. I find that in talking to people it depends on which Indians they know as to what their opinion is. Their problem is, I think, if more could be said about all of the good that the good are doing instead of emphasizing the bad. The problem probably isn't with the Indian as much as the White.

[Interviewer: Couldn't something like that (the Menominee Parent Group) stimulate interest in the school on the part of the parents?]

I'm sure it might stir them up to the extent that they would come up here a little oftener. In fact there was a set of parents here shortly after that to meet with a group of us about two of her children. She came to discuss them. She was Indian; he was a white man. And boy she came in with fire in her eyes (This was just a few days after that). Maybe this gave her the courage to come. I don't know. This is the first time I'd ever seen this particular woman. I thought about it in relation to this 18 points just because it had just happened. And she really came in there to give it to us. By gum, why hadn't we taught that child how to read. How did she ever get to the seventh grade if she was only reading in the second. Finally, we had to say we had let her slide by and hadn't been teaching her. She had some of the elements of these 18 points in her discussion. So I'm sure that this would create more interest on their part.

[Interviewer: It would seem if you could stimulate some interest (even if the parent was wrong) that it would help the students as opposed to hurting them?]

Yes, she wanted to know "What can we do." Well, I went back to this book I had mentioned before and I said this girl has difficulty comprehending. So I made out a series of lessons, extra work. The parents said, "Well, she has so much homework already, but we'll make her study and read." I said she should spend all the time she can reading and then talk to you and tell you about what she read. And perhaps this never would have happened?

[Interviewer: Has it been long enough to tell if it has helped this girl?]

It was two weeks ago right after the 18 points. She has been working, but she was very interested because I took the time to make up special lessons. The girl just beams all over at me. They like this attention. Too bad we don't have more time to spend with each one.

[Interviewer: Is parent group an effort to change their attitudes about school?]

You mean with the Bill of Rights ... I hope so. I don't know if many are really aware of what they are trying to do or if they are just on the band wagon saying, "Well we want our rights," but don't know what they are going for. If they are interested in changing our rapport and not expecting miracles overnight, I think it has some merit. I'm afraid a lot will jump on the wagon, get a wrong idea that their children are being treated cruelly, and that money is being cheated and robbed from them. I don't think they are. If they can do it intelligently it may help the students.

[Interviewer: Have you noticed any change in attitude by the students since the Bill of Rights?]

Some. The other day I chewed out an Indian who was doing something else in class when we were reading orally. He's been kinda radical all year. He didn't do it so I shook him by the ear a little bit and told him to get to work. Finally he took out his science book. I happened to look back and he was writing a note. I was going to take it. The only thing I saw at the top was: "A Written Report on Mr. _____." He's in sixth grade, on the bottom [in terms of achievement]. I don't think his feelings would be of any worth to this committee. His comments wouldn't help. He was writing in a fit of anger. He refused to give it [the note] to me. He swore at me with four letter words and left the room in a hurry. But if a student does it intelligently, it's O.K. They have two representatives from this school on the committee. A few 6, 7, 8 graders white or Indian have much on the ball so they can intelligently state something. They don't realize teachers "pick on students" because they misbehave or don't do work, etc. They only look at the students' side.

If the Indian problems can be solved it will be through education. We have to start with the younger generations and fix ideas in their heads about how to go about doing things, learning things, living a productive life. Start and gradually if enough younger ones think that way they will influence others. Over a number of years gradually work this out.

Middle School Teachers Out-of-School Contacts with Menominee Students

A few teachers (7%-2) reported that Indian students had never talked about or mentioned out of school activities to them; nor had these respondents participated or observed Indian students in out of school activities.

What out-of-school activities do Indian students mention or discuss with you? Have you even participated or observed any of the out-of-school activities?

I have not gone to basketball games because we can't leave school until 4:15. I have watched them play football from the window because they asked me to.

A great deal of information comes from notes I acquire forcefully or from the floor. Notes indicate that even at sixth grade level they buy liquor and have parties on the weekend. I have encouraged them to go to the study center. No one has said they've gone, but I don't ask. I don't want them to feel study center is forced, but a privilege.

* * * * *

Seventy-eight percent (21) of the respondents indicated Indian students discussed out-of-school activities with them. However, these teachers had rarely observed student in school-related outside activities.

What out-of-school activities do Indian students mention or discuss with you? Have you ever participated or observed any of their out-of-school activities?

The home-room students mention stock car racing, dancing and games. Quite a few are on the seventh grade team. They just talk. I have never been in Menominee County. I've seen them play basketball, track at high school events.

* * * * *

Some discuss bands they like ([for example] the one at Neopit and weekend activities. Most tend to form barriers between student/teacher relationships and you don't gain insight into homelife. Some Indians maintain student/teacher relationships and still confide in you a little bit. I find this also with Whites.

This fall we had a swimming party several Indian students helped teach. They mixed well with others and enjoyed themselves. These were better [Indian] students. One girl, signed on the swim team. This is one isolated situation. This school is run like an elementary school, there are not many outside activities. At noon they talk sometimes.

* * *

I did at the high school level with kids who were out for speech. I used to have music in ninth grade with lots of Indian performers. Indians were really good with this music. I have not had speech work at this level. Educated Indians have beautiful invocation, there were some championship orators in the 40's. I can't recall any high school student now in speech. Until five years ago I had cheerleaders and had Indians out for cheerleaders.

The ninth grade had separate dances a couple years ago. Then White girls wanted to dance with Indians because they were better dancers. It's not uncommon for White girls to be in love with Indian boys and it continues on in high school much to the dismay of White parents. [Respondent sees some students in] Athletics. My husband was once an athlete and knew all the Indians. He played ball with two who worked and boarded in town or hiked. They are great people. An education meant something to them.

* * *

Yes, brothers who are boxers and things that happen. Some feel they know me and I know their parents and the towns so they tell me. I had some [students from] Rabbit Ridge last year. They have strange names like Rabbit Ridge. [Interviewer: Are students athletically inclined?] Not too many, I've noticed not too many from my room join in athletic activities on ground.

* * *

Some [Indians] talk to me about study center. A parent contacted [a teacher] to see if student was caught up and I have a note to parent saying what he should do. A couple Indian boys would tell me about their boxing, some in athletics told me points they scored. Indians are all fired up about sports.

* * *

Very little. Just a couple once in a while. Boys are more interested in girls, sports, wildlife, than in automobiles.

* * *

Not at all nor do other kids. Only on trips to band festivals which occur seldom.

* * *

They talk about basketball. I've overheard [conversations] about the dances and stock car races. I see them in basketball at the seventh level.

* * *

Occasionally, they don't get much chance. When I had home room they did. For example, one boy cooks at home and told about a religious ritual. I haven't seen them in out-of-school activities.

* * *

Indian bands, rock, popular songs they listen to. I've seen them in sports but not at powwows.

* * *

Indians talked to me more in the past than now. Ninth graders talked to you more about outside activities. Sixth graders are quiet and shy. I've seen Indians in sports events.

* * *

A few, not many talk to me. It's hard to recall. Sports events, perhaps. As many White as Indian come and talk to me.

* * *

Once in a while, some of the better studnets. I discuss activities with them. Now this year especially with six classes I don't have tht time. The nuckle heads take up too much time so I haven't been able to. I see Indians at basketball. We don't have dances. We don't want to start them too early or when they get to high school there is nothing for them and then they may wind up quitting school.

* * *

Not too often. Indians tend not to want to divulge personal facts about homelife. Usually Indians talk with themselves. I have seen a White boy and Indian girl studying together. I found a note from an Indian girl who talked about White girls. I've observed Indians in concerts, athletic events, but not in Menominee County.

* * *

Not usually. Sometimes before class. They don't confide their problems. I've seen them at athletic events.

* * *

Once in a while I try to take initiative with some of them but they are rather quiet. I officiate WIA referee. [There is] no difference in [the way] Indians relate to me in school and sports. In sports they realize rules and that there is no discrimination.

* * *

Not much. Very seldom do they [Indian students] talk about out-of-school activites. I chaperone dances and school parties.

* * *

I enjoy teaching Indian students in this age group. The good students seek me out and discuss summer job plans. I've been giving some rides home and I have a good relationship with them. I don't have time to sit down and talk with students.

* * * * *

They talk to me very little. [Indians] talk in the halls about nothing in particular, like feeling ill or sickness in the family. This is true of all students. I have no out-of-school involvement with Indians. I see them as a spectator at sports. An Indian girl is a cheerleader. I know of clubs they are in.

* * * * *

Yes. Dating and dancing and the normal things that all teenagers are interested in. I've seen them at school dances. There is not difference in their reactions to me out of school.

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All Indians seem to talk to me about hiking, outside, animals, birds, skiing and their families. I've watched Indians play sports.

* * * * *

Three teachers (11%) two who coached junior high sports and once with Upward Bound and Study Center experience, participated in Menominee students' out-of-school activities.

Do Indian students talk to you about their out-of-school activities, if they watched television, went to a baseball game, etc.?

Sometimes. But it seems that you have to start a conversation with them. I've had many opportunities to visit with the Indian boys. I work with them on football programs; when I work with football and basketball, and waiting for the late bus that takes them home. Consequently, I've waited around and talked with them. They're reluctant at first to engage in conversation or talk about themselves and so on. [They are] very suspicious of your motives. They wonder why. Then it takes a little tact on the person's part who wants to be, not necessarily friends or overtly friends, but perhaps to be able to better understand some of these youngsters and maybe help them. I don't think you can help them if you don't understand them.

* * * * *

Do you think that because you're on the sports program they're perhaps a little bit more willing to talk to you than they would be to another teacher?

I think so. This seems to be an outlet for them. It seems that many of the youngsters, we term them problem youngsters, who present problems -- so-called "problems" -- and that's a difficult word to use in this sense. Present these types of problems to other teachers. They don't present them to me. I think this is because of the position that I do have. Many of them are interested in athletics. They're interested in Physical Education and consequently I don't think they antagonize in this area.

Do you think there's any difference even in their reaction toward you when you're at, say a basketball game, as versus out on the, in just the Physical Education program?

Yes. I've had the occasion to run into some of the boys at the high school games and so on and it seems that they're a fun-loving bunch. Although we've engaged in friendly conversations after school here, I met them only on the school grounds and this would perhaps contain some of the remarks that they would want to come out with, but at the athletic field at the high school and so on everything, oh, kind of shocked me, that these youngsters would, came out with some remarks that they wouldn't come out with here in our school setting; or in our school situation, even though it might be after school. It's still on school grounds. They still conform to school conduct. They're more relaxed at the games.

* * * * *

I supervise the study center three nights a week. I have gotten to know a lot of them real well and also the last summers I've taught in the Upward Bound program. So I guess the answer would be yes.

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The third respondent was less involved with his students:

A number of 6th graders [discuss] a upcoming beer party or homelife. I let it go. I don't counsel them. It's probably more talk than fact. I coach football and track and work with basketball. Indian boys in sports are different than those not in sports. [Those in sports] work well in class and are not usually discipline problems. Ones who don't do work and are discipline problems aren't in sports.

* * * * *

Teachers Contact With Menominee Parents

Education

Seven percent (2) of the Middle School teachers had no contact with Indian parents.

Have you met with the parents of your Indian students at school, under what circumstances?

No, not this year. Last year in Neopit and Keshena. I saw some at PTA and would visit. Not too many realize what work they are getting for these children. Some don't understand themselves what school is about.

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I don't think Indian parents come to parent night. Maybe one or two do. I get no calls from parents. Several [students] got F's. Even though I threatened; tests they didn't work for two or three weeks and flunked. I had no parental contact with these students.

Parents

Eighty-one percent (22) of the respondents had met a few Indian parents at open house, parents night or in conferences:

Have you ever met the parents of your Indian students at school? Under what circumstances?

Yes. At open house there was a fairly good turnout of [Indian parents]. They seemed interested and wanted to help. The Indian parent is less concerned than the White parent.

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I met parents mostly at open house, and parent conferences. At least two summers I worked on the reservation. It had no relationship with school and I met parents of former pupils. At the meetings parents are more concerned with academics than discipline. Parents are concerned and interested. We encourage them to go through the office first.

* * * * *

I met some, not many; I met more when I taught in summer school. Indians were generally reluctant to let us in their home. Some parents were happy to see us. Conditions were surprisingly good. One student's home had good food, a color TV and was clean. A few parents of the better students came to conferences, others don't. They [Indian students] are reluctant. I can't blame them. They feel uncomfortable. Other White people are well dressed. *

The Parent Group is a false movement. If they [Indian parents] had this interest in what was good for their kids they'd have come, been welcomed and invited and just encouraged for years to come to open houses and arrange conferences and so on. They are very reluctant to come here. Some good parents do, but they are very reluctant.

[Interviewer: Do you think the Parent Group will help?]

The only way, the only thing that I was going to say is that there will have to be a breakdown of this idea of not competing. I think until we do, we will continue to have these problems. And parents will have to understand the value of competition. That's the only thing that I can see.

are in trouble, this isn't good comfortable grounds to meet the teachers. Only once did a Menominee parent call me and really wanted to know how to help the child. The mother had a conference with the counselor and me and confessed that she was an alcoholic.

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I've met very few; most parents don't come [to school].

* * * * *

Yes, I met a few.

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I met some at Parents Night and PTA conferences. There is interest by Indian parents in Parent night. But in comparison with Whites, very few Indians came. They may feel out of place with large group of Whites. The parents who do come are very interested. A lot of White parents don't show too. Last night, I had a parent conference with the Indian aunt where girl has lived since she was four. [The aunt was] very cooperative and interested in education. It's one of the nicest conferences I've had.

* * * * *

I met Gresham parents. In many cases they talked to us in the car. They wouldn't let us in their house. They thought we were snooping. I met some Franklin parents at open house and the home calls in summer. There were so few Indian parents at open house you could count them on one hand. They come only when they feel you (teachers) are in the wrong and they are in the right. Indian parents don't come to support the child when he does well, only when they feel you are doing ill against the child. No Indian parents call for an appointment to see me.

* * * * *

I met a few Indian parents whose children were near the top [in achievement] at open house, but not parents whose students were near the bottom. None call me on the phone.

* * * * *

Yes, at open house in fall, a few, [two] parents came in to speak with me. I was impressed with their attitudes toward kids about education and their goals. Their kids do rather well. I've gotten no phone calls. Last fall I scheduled a conference with parents and parents didn't come. They were concerned about grades but didn't come.

* * * * *

Yes, I had a meeting with one parent about an academic problem and discipline. A better Indian pupil wouldn't do anything that was disruptive. Parents were receptive and interested in having him learn. He improved a little right away and level off and now has improved again.

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I met some parents at conference and on parents night, or when problems occur. Some parents contact the school administration and request conferences with teachers. One parent called me.

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Yes, usually when there is a discipline problem. They [Indian parents] come in. Its a natural thing they want to know the problem. Not until this year did they come in for finding out academic things - via the parent group.

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I met a few parents. Some came to me through guidance. At parents night, four or five came to see me and were interested in their children. I did not talk about individuals, but try to set up apointments if they think it is necessary.

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I met an Indian parent at parent-teacher conference regarding grades, another when shopping a student introduced me. I have met most at parent conferences. One Indian parent called me at school, and I set up a conference. The child was good.

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At parent-teacher conference and around town here. I have met several. Not even one half came to parent night. Most stayed away, only 40% came. Parents felt those with problems felt kids could do better. Those who come have average or above students and they are interested and come. Low student parents don't. One parent called and asked for a conference.

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Parents have never come to visit class. But for open house. I think they are interested in academic work, but fewer Indians than Whites proportion come to open night. The parents of better Indian students are the ones who come.

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About three or four parents come to open house - mostly parents of the better Indian students. They are quite concerned about their children in school. For the past two summers I had to go to a few Indian homes to sign up kids for summer sessions. In six homes I was very well received. One parent wouldn't let us in the house, and one offered coffee and rolls. Parents are very interested in education. I taught summer school the last two summers.

* * * * *

Yes. At school night quite a few come but not as many as should. Usually the parents who have good students come, the ones who should usually don't. I get no calls these usually go through the office. This year two have been Indian parent calls, maybe more. Something has been happening. They seem more concerned and show a little more interest.

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Occasionally on parent visiting night, occasionally at concerts and when students start an instrument the parent comes with the child. Parents appear to be interested that their child plays in the band. I don't know if they encourage practice. Ten percent of total student body is in the band. There are eight Indians in the band.

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Yes but not a lot of them. Not many come to open house, occasionally I note on a report card that child can do better but rarely do parents ask for conferences. They usually come because student is suspended. Parent-teacher conferences do not rank high on list of parent duties.

* * * * *

I've met some parents at parent's night. It's [parent's night] successful, at least they [Indian parents] have some knowledge of whats going on in the school with their children. I haven't noticed that much of a difference with Indian and White parents. None have called to ask for an appointment to see me.

One teacher (7%) had met most of his Indian students' parents:

Yes, I met some Indian parents. I know many having lived here most of my life. And I have met additional ones. Each year at parent-teacher conferences more Indian parents come and are getting involved in education. I met several at school. I know several on the reservation but sometimes not as many as I should having lived here as long as I have.

* * * * *

Well, some of them. The ones that have been at Upward Bound. I've seen a lot of those parents. But those kids are older and have younger brothers and sisters in school now, so that's one circumstance. Another has been through the study center parents come to pick up their kids. They'll come up and look around and we'll chat a little. Often they'll come up and have questions. I've met some parents at parent conferences.

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[Interviewer: What do you think of the Menominee Student and Parent Group?]

I don't know. Personally I think it may be an ulterior motive. They could take more interest in the school. I'm speaking of Middle School and High School. I'm not aware of what goes on in Neopit and Keshena. I've never been to PTA there. I've been president of PTA there. We do have a nice turn out of people from around Shawano, but of Indian parents, participation is minimal. This could be improved greatly.

[Interviewer: Do you think the Parent Group is an attempt to commit themselves to helping a student?]

Well, it's an agency with a lot of publicity. I know some of the people who are on it, whether or not they are sincere. If this is not a flash in the pan, I don't know. According to the Green Bay paper [the superintendent] has not had a formal proposal from them. They have come to a board meeting. They would like to have more people on the school board. From past record I would say it's not sincere. I hope it would be. It's fine that they take an interest in school. It's essential.

Teachers' Perceptions of Menominee Family Life and Parental Commitment to Formal Education

Thirty-five percent of the respondents regarded Indian parents as similar to White parents. Indians treated their children with love and respect. However, thirty percent felt Indian parents were poor parents not only did they fail to respect their children, Indians were also incompetent in practical matters. Thirty-five percent regarded Indians as competent. A few respondents (20%) thought Indians let others take advantage of them, while half indicated this situation did not occur.

	<u>True</u>	<u>False</u>	<u>Neither</u>
Indian parents treat their children with love and respect equal to that given to White children by their parents.	7-35%	6-30%	7-35%
Indian people are not competent concerning practical things.	6-30%	7-35%	7-35%
Indians tend to let other people take advantage of them too much of the time.	4-20%	10-50%	6-60%

Middle School teachers were asked to identify factors which caused Menominee students to drop out of school. Teacher's assessments varied. [No data were available for three (11%) participants.] Seven percent (2) believed there were no "drop outs", only "push outs". The school system, its curriculum and structure in failing to meet the needs of Menominee youth became a frustrating, failure producing an environment which "pushed out" many Menominee students.

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From your experience as a teacher of Menominee children what do you believe explains their high drop out rate?

It's slower progress in some cases. We compound failure. Its the only alternative. Dropping out could be remedied by remedial programs and an ungraded system based on performance. [We are] going in that direction in modern scheduling. Education doesn't move to fast. The administration is doing something about the problem.

* * *

Indians get damned bored and sick of it [school]. They have no goals for academic achievement. And they want a job or want to get married. Indians want anything but the continuous failure they have struggled with and suffered through in school. To keep them in school, if they want to get out, something way back should have been improved. Maybe it was reading. When you get behind the gap gets bigger and bigger. I just read a survey on Indian and whites as reflected in vocabulary scored on the SAT. Indians didn't advance as the white children. [Indians should] develop better attitudes as they get success. Success breeds success. Continuous failure leads to drop-outs. Failure leads to boredom. So they find disruptive activities to keep those that get them in trouble with the law.

The problem of drop outs was more complex to one participant:

From your experience as a teacher of Menominee youth what do you believe explains their high drop out rate?

I don't feel qualified to answer at high school level. It's a build up of failures that begin in elementary grades. Constant frustration and lack of achievement whether it be their fault or someone elses, builds up. And they [Menominee students] look for something that isn't frustrating.

Another teacher believed lack of skills created drop outs:

Reading [is the problem]. They [Indians] are lost if they can't read.

A few respondents (2-7%) indicated that aspects of the school system and of Menominee culture contributed to the high Indian drop out rate in District Eight:

From your experience as a teacher of Menominee children what do you believe explains their high dropout rate?

I believe it's failure to achieve. I think that if you and I had D's and F's all the time, we would have dropped out of our college or high school, too. No one wants to fail all the time. Until we change those attitudes and until the teachers find ways of motivating them and I'm no exception. I'd say I know what I want to do but I don't know how to do it. I think we have a long way to go. That's the way it is. Secondly, what are you going to say to Indians to try to encourage them, to keep them in school. You can't say it'll prepare you for a better job. Because most of them don't want a job. Their parents for generations have got welfare and they want that too. At times we've given too much. At times we haven't given enough. It seems that when the pendulum swings it swings too far one way and too far the other. And I think this is the whole thing. Welfare is just too easy to get. Especially at a time when. . . I've never known of a time when more newspaper advertising was done in need of workers. Instead of a line or two in some classified section, they'll run a quarter of a page or an eighth of a page, trying to get workers to come. And still our welfare rolls are big.

One [reason] is the lack of realization of the importance of education in their culture. Another is probably education could be more practical. Some of the kids that drop out cannot see any reason for their staying in as far as how it's going to help them. In some cases, this is because they aren't looking correctly. And in others they're right. Although you may not tell students that. I would. In some cases, I would say that it's because of the curriculum. Although I can't see changing the curriculum like (to give you an example, to have Phy. Ed. seven hours a day. This is what they would want) just to keep them in school.

Two thirds (18) of Middle School teachers believed that aspects of Menominee culture - family life (9-33%), values (4-15%) or attitudes characteristic of Menominee youth (5-19%) - stimulated dropouts. Family life was most frequently mentioned. Parents failed to support education, were too permissive, and were critical of District Eight Schools.

From your experience as a teacher of Menominee children what do you believe explains their high drop out rate?

Menominee Family Life:

Menominees don't feel the need and concern for education. Primarily because of their home environment and their background. The fact is that they have been isolated from Whites. On a reservation the problems is in seeing the need for education. As they get away from home and among other people more, this will change and improve. [Menominees] shouldn't have separate schools. It's better to integrate and mix them than to isolate them.

* * *

It stems from their home life. "Big Brother dropped out, he's got a job and is having a good time so that's what I'll do." Menominee parents don't object to dropouts. They don't care or realize the effect it [dropping out] will have. Dropouts aren't concerned with adult life.

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[Indians don't like school. Why don't they like school? It goes back to the home. You wouldn't let your child drop out and your child won't think of it. We assume they are going to go. The Indian parents are different. There is faremore permissiveness than among Whites.

* * *

Possibly [because there is] very little home to school cooperation. Students are indifferent at home. The only time parents pay attention to school is when the child is in trouble and the school calls the parent. [There is] not much parental interest in what they are doing. [Interviewer: How can parental interest be stimulated?] Night school would help increase their parents interest and bring up education [level] of Menominees. Most [Menominee parents] don't have high school degrees.

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I'm just guessing that parents are not concerned in many cases, and lack of discipline by parents. [Menominees] are not used to meeting deadlines or performing when they are told to. They see no reason for school. You can't spare rod and spoil the child.

* * *

We like to do what we do well. They [Menominees] don't do well. The majority are always on the bottom with achievement. Indians may excell in athletics but not in academic work. For some reason I feel parents have not put school in the proper light. I'm afraid, actually afraid, these parents send kids to school with the idea - told or implied - that school ain't doing for the child what it should. So the kid feels that already frustrated and combined with this attitude, drops out.

* * *

I don't know for sure even for Whites what contributes to their dropout rate. Is it from 1) lack of education interest by parents; 2) attitudes gained at home; 3) peer associations? It's not from lack of awareness of plight on non-education.

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I'm not aware that there is a higher drop-out rate. Again [drop outs are caused by] lack of purpose. They [Menominees] don't ask why they are going to school. It goes back to the home, not necessarily Indians. There is talk that they're [Indians] are dissatisfied with the school system, teachers and administration. This may well be. Lots of whites are dissatisfied also. But I think if you can see some future, you can contend with some discomfort. It's not lack of friendship or success. It's lack of purpose in the first place.

* * *

[Menominees] don't meet with success in the classroom and for this reason don't experience as many successes as they do failures. They just fail and just don't want to, or can't pick themselves up after failure and meet with success again. [Interviewer: Why do Indian students start as a failure and end as one?] Because their parents don't offer them encouragement. Parents had to do it on their own. And maybe today they as parents have this same attitude. [Indian students] fail because the majority of parents are not concerned or interested in what their child does in school because their parents weren't able to be involved.

* * *

The influence of Menominee values - low education standards, reservation life - created poor attitudes toward formal education:

From your experience as a teacher of Menominee youth what do you believe explains their high drop out rate?

Menominee values:

It goes back to two programs: one to maintain Indian culture, the other to try and fit them into the 20th century. So Menominees are split. If you want to maintain the culture, you have greater drop out problems. Other people have said, "What are you going to do when you retire?" The response, "I'd like to make a little shack along some stream and hunt and fish." Well, they [Indians] are already retired.

* * *

In their community, they [Menominees] are with people who have set lower goals educationally. They don't feel the need for higher education and that probably holds true even for high school.

* * *

I don't think they [Indians] set goals high enough and they don't think education is too important. It goes back to reservation type things. They have no ambition. Drop-outs plan to get married. It doesn't matter what husband will be. It doesn't seem important. They feel they will be taken care of or get along. Indians seem to lack the responsibility of determining their own future and destiny.

Several respondents (6-22%) identified certain attitudes as characteristic of Menominee youth. Among these were, lack of effort, disinterest in learning, interest in independence or money. Although respondents failed to discuss the factors which stimulated these attitudes, Menominee culture, or family life are inferred.

From your experience as a teacher of Menominee youth what do you believe explains their high drop out rate?

Indians don't feel successful in school. Most flunk and drop out. Our philosophy is if a student tries, even if he's not good, you pass him anyway. Indians lack effort and give up, They could do it if they wanted to.

* * *

At sixteen, the magic age, too many [think] making money looks more important than education.

* * *

Indians are disinterested in school - and want to be independent.

* * *

I did not realize [the drop out rate was high]. Indians don't realize it's [education is] that important. It has no appeal to them. It's hard to see [education] as more important when so many things are more appealing.

* * *

Indians don't want to learn. Way back in grade school, teachers passed them because they don't want them in the same grade twice. They get up here [to Middle School] if they can't do the minimum of work, why pass them on here and compound the problem? I've had some for three, four, and five years who don't care if they are passed on. Indians are not concerned with what happens when they grow up. They are only here because law says they have to be.

* * *

Lack of discipline. [Indians] are behind before they get started. They have no basic tools. Their attitude is one of not being industrious, keeps them behind and they don't catch up.

* * *

[Interviewer: What will the Parent Group do?]

Nothing.

[Interviewer: Will it die?]

Yes. There [in Menominee County], organizations come and go. The majority die. I don't say it should. But I think nothing will come of it. I can't get too concerned about it. I've watched them [organizations] come and go for 13 years.

The people who are discontented with the Indian will just simply have to learn more patience and give these people time to make adjustments because it's not going to happen in 10 years. Discontented students and mad white men have to be more patient. The Indian is different than the white man. And if he wants to change his ways it will take time. And if he doesn't what's he griping about.

Both sides have to develop more patience and understanding. It [the problems] won't be solved maybe in my lifetime. I'm for slow change because you just don't get fast change without upsetting something else when you are talking about social culture and lives of people.

[Interviewer: Will Indians be patient?]

I don't know. A lot of Indians are very patient, especially with the young. The young are not patient. I can't say that I blame them. Some facts have to be faced. I can't build a fancy home with what I have I know damn well... To be content at the prospect of getting these things just isn't going to happen. To dream and protest isn't a solution. A youngster does not leave this world. They want it now. Maybe every young generation is like this and has been impatient.

I enjoy work and talking with Indians very much. The only thing that bothers me in the whole Indian-white relationships and whose getting a fair share and who isn't, is that things will change too fast without being digested first and this is not good. We may end up with a world of chaos. It takes patience. I don't know if they have it or not.

Questionnaire data indicated teachers perceptions of [Menominee] parents commitment to education. One-third of the respondents felt Indian parents were anxious for their children to learn at school, 35% felt parents were not. Fewer teachers (20%) suggested that parents wanted to help children in school; 35% felt parents were disinterested. Two respondents who selected "neither" for both questions commented:

I feel they are both ["anxious" and "want to help"] superficially; but they do little or nothing to furnish and sustain a home environment supportive to learning, or attend school functions, etc.

* * * * *

I feel the Indian wants their children to learn but are not overly anxious especially if it takes effort.

Over half the respondents (65%) agreed that the family background of Indian children did not support education, twenty percent felt home life was supportive. A teacher who selected "neither" commented:

If these Indian parents had better backgrounds themselves, they could help their children more. But they usually are unable.

	<u>True</u>	<u>False</u>	<u>Neither</u>	<u>ND</u>
Indians are very anxious for their children to learn at school.	6-30%	7-35%	7-35%	
Indian parents want to help their children at school.	4-20%	7-35%	0-45%	
The family background of Indian children is supportive of their learning in school.	4-20%	13-65%	2-10%	1-5%

[Interviewer: Do you think the Menominee Students and Parents Organization will be helpful?]

It might. It could be. To make demands is one thing. To make suggestions is another. Usually you can get a lot farther suggesting than demanding.

I knew what I was getting into before I came here, because I had been teaching Indians. As far as coming to Middle School I could advise anyone to teach in Shawano. But I really cannot advise anyone to teach at Keshena or Neopit where the majority are Indians. I've never had any experience with a majority of Indians so I cannot do that.

[Interviewer: To what do you attribute the organization of the Menominee Parents and Students Association?]

This would be just a few. Some of course have gone to college. This is something that should have been done a long time ago. They didn't have any real leaders in the community. Some leaders are beginning to come out now and they don't want to follow the old method. They have new ideas, which in a way is fine.

MIDDLE SCHOOL TEACHERS' ATTITUDES TOWARD
ASSIMILATION AND PLURALISM

Teachers Attitudes Towards Assimilation VS Pluralism

Questionnaire data suggested that teachers perceived conflicts between Menominee values and those of formal education. Most participants (75%) perceived conflicts between Menominee values and school values. (Only 5% indicated there was no conflict). However, only 40% believed that Menominee culture impeded learning. Ten percent considered tribal religious beliefs as impediments to learning. Most respondents (70%) felt that in the process of preparing Indians to live in "today's society", they frequently counteracted what children were taught at home. (Only one teacher felt she did not do this). Only 30% of the participants indicated that teachers should encourage Indians to become more independent of parental control. Teachers who were ambivalent about these issues chose the "undecided" category.

Comments made by three respondents who felt (1) a conflict existed between Indian parents' teachings and the school's teachings (2) teachers counteracted Indian's backgrounds to prepare them for modern society and (3) that despite teachers efforts, Indian culture impeded students learning, are presented below:

Indian parents have a very permissible attitude in child raising -- this attitude carries over in the child's attitude toward work or responsibility.

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Parental customs or mores create adverse attitudes.

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I feel their culture exhibits lack of industry, responsibility and dependability.

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	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>	<u>No Data</u>
There is conflict between what most Indian parents teach their children and what this school tries to teach.	4-20%	11-55%	4-20%	1-5%		
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.	1-5%	13-65%	5-20%	1-5%		
The teacher should not encourage Indian students in becoming more independent of parental control.	1-5%	3-15%	8-40%	6-30%	1-5%	

	<u>True</u>	<u>False</u>	<u>Neither</u>	<u>No Data</u>
Tribal religious beliefs impede the learning ability of Indian children.	2-10%	6-30%	11-55%	1-5%
No matter what we do in the school, the culture of Indian children impedes their learning.	3-40%	9-45%	3-15%	

Questionnaire data also gave teachers an opportunity to respond to specific assimilation-oriented statements. Sixty percent of the questionnaire respondents felt Indian people should become completely assimilated into American society, 10% were undecided, while 55% disagreed with the assimilation-oriented philosophies.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>	<u>No Data</u>
The Indian people should become completely assimilated with the larger American society.	2-10%	4-20%	2-10%	10-50%	1-5%	1-5%

Teachers were also asked to select one of four policy statements which most accurately reflected their opinion and the Middle School's opinion concerning assimilation. All respondents regarded the school's position as more assimilation oriented than their own. Five percent preferred orienting Indians to loose identification with Indian tradition "to secure adoption to White ways of doing things." However, 15% felt the Middle school was persuing this policy. Orienting Indian students to respect aspects of Indian tradition but "to change predominately toward the white ways," was endorsed by 20% of the respondents, and attributed to the school by 5% of the teachers. A combination of the above two positions was selected as the school's policy by 10% of the teachers. The "man of two worlds" orientation was selected by 40% of the respondents, 20% regarded the school as promoting this attitude. Five percent personally endorsed a combination of positions II and III. While only one respondent (5%) felt Indians should accept some White ways but retain a predominant Indian identification, 10% opted for a combination of positions III and IV. Twenty percent of the respondents were unable to select a position and choose two or more opposing positions to express their ambivalence.

	<u>Own Opinion</u>	<u>School's Opinion</u>
I. Orient the Indian student to slowly lose identification with the Indian "ways" to assure adaptation to White "ways" of doing things.	1-5%	3-15%
I and II.		2-10%
II. Orient the Indian student to respect some Indian "ways" yet to change predominately toward the White "ways."	4-20%	1-5%
II and III.	1-5%	
III. Orient the Indian students to combine both "ways".	8-40%	4-20%

(continued next page)

	<u>Own Opinion</u>	<u>School's Opinion</u>
III and IV.	2-10%	
IV. Orient the Indian students to accept some White "ways" but to remain predominately identified with the Indian "ways."	1-5%	
Ambivalent selection:		
II and IV		1-5%
I and III	1-5%	
I through IV	1-5%	
I and IV		1-5%
No data	1-5%	8-40%

Interview data was not as precise as questionnaire data. A few respondents (15%-4) expressed assimilation oriented views in their interviews. Their thinking: "the sooner Indians become fully acculturated to White society, the better life would be for everyone."

What do Indian students need most in their education?

Respect for rules and laws. That's where we have trouble here. They don't want to respect the rules. Why? There seems to be some unrest up there and it shows in these youngsters. You can tell they've been talked to up in Menominee County, that things aren't going the way they want them. Their philosophy is so different than ours. They live for the day. They don't realize they have to obey the rules today. They will be punished for their consequences of not obeying them. That seems to be the big trouble. I often wonder if they had a school of their own without rules, if they wouldn't come back and think: "Well, that's the way it has to be." There have to be rules, but somebody up there seems to be telling them they don't get enough freedom. Catholic schools tried to make them understand why they were in school. I tell my students, "school is business and there will be times when we're having fun, but not all the time."

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Stronger goals from home. The schools are working so hard [especially here] to try to get Indian youths to have good education so they can take their place in society and make a useful living and so on. I don't think support is at home. Parents are too passive. I seldom hear of Indian students who are upset because of grades, But [Whites] are. Parents should set higher goals and support for youngsters, this might help.

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Initiative. They really don't have it.

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Motivation, desire and reading. The good students are the ones who read and have been read to.

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Eleven percent (3) of the respondents felt education should enable Indians to adopt a "man of two cultures orientation." They defined Indian students needs as: 1) to retain aspects of their heritage; 2) to learn the skills necessary to compete in modern America.

What do Indian students need most in their education?

I have tried to explore the Indian language. When junior high began I said, "Let's not lose the culture and language that Indians have. It's beautiful. Let's preserve it and learn it." I have an accumulation of Indian words I managed to collect. But I tried for seven or eight years to get the words for a song in Menominee. I had to prod and prod the students to get the Menominee words. I asked them and they'd say they'll get them but never do. Today, only Indians know some words and can't converse in it. I've preserved German in my home. I try to show them [Indians] that their language is part of their culture and once you lose it, its gone. They should pass it on. This is beauty.

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I'll sound like I'm discriminating. I don't want to. I had happy experiences with Indians when I went here. I am broadminded -- without saying I'm not prejudiced in any way. We all have a certain amount of built-in prejudice. Most [Indians] could achieve higher, if we could take slow readers and put them in a group and teach at that level. With thirty students I can't take time to accomodate these at the expense of others who are good readers.

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Pride in themselves and self-confidence. Most shy retiring people aren't confident in their ability. Indians need to develop more self-reliance and stand on their own. They are quick to group together and more fall than stand. [Interviewer: Why do Indians lack confidence?] It must be instilled in home. Teachers have tried to do it. I've tried. By talking about their performance, showing what was wrong with it "you will surprise yourself how well you could do." They won't answer questions. If I make them, they usually come close to answering it. They don't have confidence in their mental or physical ability. They would rather not answer. Indians have to be pushed.

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Most Middle School teachers (70%-19) did not discuss negative or positive aspects of Indian identity or its relationship to education. Their discussions centered on offering Indian students a background of the skills and knowledge necessary to compete in modern America, or motivation to pursue this goal.

A few teachers (11%-3) observed a lack of direction in Indian students, and attributed this to conflicts between their culture and "White" culture:

What do Indian students need most in their education?

A sense of direction. Indians don't see a relationship to their work. There is a different family world, a different cultural world. Indians have to find a purpose to what they are doing or it won't mean anything. Some Indians have a purpose. [Interviewer: Do Indians get sufficient direction from their parents?] I don't know too many parents. I would say no. Guessing from their [Indian students] attitudes reacting in school they don't get enough guidance from home. A small percentage [of Indian students] have a good sense of direction, values, and no confusion.

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Oh, boy! Maybe an understanding of self in relation to society in which he has to live. Which around here, is White society. Its difficult, I'm sure.

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A sense of goals to strive for after they leave school. Goals should be attainable. Unless they know what they want to do they try many paths. Some get lost along the way.

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Parental guidance was seen as an important educational ingredient:

What do Indian students need most in their education?

Constructive guidance at home would be the best thing they could get. They will have to learn this to get along. It won't happen over night. It will take a couple generations.

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Parental support is lacking [among Indians] more often than among Whites. Concentrate about what they are doing.

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The necessity for Indians to recognize the effect education has in adulthood was also regarded as an immediate educational need:

To realize he has to stay in school. It's so easy for them to drop out when they are sixteen. But we as teachers can make them responsible to stay in school so they can graduate.

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[Indians] need the attitude that an education is important so a person can think and do things on his own instead of depending on someone else.

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[Indians must] realize the seriousness of education and how it will help them. [Indians need] to be educated so they can help to educate the next generation.

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I don't know if this is needed most, but its near the top of the list; the realization of the importance of education.

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An emphasis on vocational rather than academic training for Indian students was diagnosed as an educational need:

I've batted this around often. I wonder if emphasis on academic education is too strong. These students seem to be more talented in art and need more vocational training and some academic, like English. I don't really know.

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Vocational training. They aren't at the moment interested in college. They are interested in making a living for their family. At least now. (Why do they set low goals?) I suppose its what they see in their own community. Their people are pretty content to be married right out of high school, and work in the saw mill. That's not saying they shouldn't be. They're probably more happy in many ways than a lot of us.

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Several teachers (26%-7) regarded skills and proper attitudes for attaining skills as the primary educational need of Indian students:

Start in early grades. Head Start is good. They don't [get a head start]. When they get this far they are behind. That means they have to get started earlier or have more done for them in lower grades.

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Basic skill and remedial work [Indians] need to go slower and be more thorough.

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To overcome reading deficiency. If you can't read, it becomes frustrating because so much school work depends on it. So when they get to seventh with second reading level its hard to make up five years of reading and they give up.

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Reading. It has to come in lower grades. Their reading ability is pretty set when they get here.

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To learn to understand discipline, pay attention and concentrate on material. They are so far behind us at this point that headstart is good. In music, they are lost at this level. We should get them earlier at five, six or seven years old. Indians have not had the proper experiences by the time they reach us.

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Stress his individuality the same as with all students. Groups should work together with them. It helps them.

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A spirit of competitiveness or a desire to want to do something and to work at it and to get it. To know you have to work at it to get it. Nothing is given to you. You must work for it and to get something out of your life.

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[Interviewer: Will Menominee County Parent Organization increase their interest in the schools?]

I don't know if it will or not. They have to be handled with kid gloves. When I read it in the paper, my hair started to raise a little bit because I thought it was unfair that any one group (be it Indians, Negro, Jewish, what have you) should have the right to dictate to the school what it will teach or what should be taught. Or should have the right to dictate. To say these rules should be applied. This should be set up strictly by the school and administration. Those who do not want to conform to it should not come. I firmly believe that we need law and order and if we let too many people get their fingers in the pie it's going to rot pretty fast. I feel very strongly about that. I think that they went about this the wrong way. To publish this was in very bad taste. Had they gone through the correct channels instead of just putting this in the paper I think they would have made their wishes known to the principal or superintendent. It takes a long time to change anything. You can't expect it over night. The way they went about it was wrong. That's probably why I have such a reaction to it. I wouldn't want any group unless they were qualified in my field to tell me what should and shouldn't be taught. Soon then someone would say I want marbles taught and you can see what would happen.

[Interviewer: Are parents becoming more interested in school by forming the Menominee County Student Parent Organization?]

Maybe they are not so necessarily concerned with the students and how they can help. But, it's in the news every night. In this 14 or 19 point plan they have proposed whether this is strictly an involvement of interest in the school suddenly, or whether an outside influence has initiated this, I can't say for sure because I don't know.

It seems that there is. I don't believe that the educational system of District eight has made an effort to include these in sports, in dramatics, in music, in any area. And I just don't believe there has been an interest shown by people from Menominee County in the efforts that have been made. Of the points they have mentioned, the vast majority are already available if they want to take advantage of them. Anybody that knows the district knows this. I'm concerned that they feel that something is definitely missing. I think these opportunities are here if the person is interested.

You are talking to a white American. My viewpoints are different than somebody else's (Indians implied).

MIDDLE SCHOOL TEACHERS' PERCEPTIONS OF THE LREATIONSHIP BETWEEN
MENOMINEE CULTURE AND CURRICULUM: ACTUAL AND IDEAL

Teacher Practice and Attitudes toward Including Menominee Culture
in the Curriculum

Most teachers (70%-19) did not include aspects of Menominee culture in their curricula.

In what ways have studies of Indians (historical or contemporary been included in your classes?)

I don't know.

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No [six respondents].

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I have one primarily Indian class of low and below average students. I have a wealth of my own materials I use. I work harder because I constantly work with them. I have nothing for Indians, but for underachievers. I have all Indians in my English class.

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I used to in U.S. history. But it doesn't fit into the reading program. I have only found Indian references in our second level material and no one is at that level.

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Dancing is square dancing. Nothing Indian is included. Indians like square dancing. Initially they don't like to square dance [to do it]. You must learn to listen and follow directions. They have a hard time at first.

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History isn't covered in my area.

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[There is] not much we can do with this [Indian culture] in science. I talked about how early man used the sun and stars. I just talked about how early Indians used time, the moon, and how he told his age.

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I've shied away from it. A couple attempts to incorporate Indian music was put down by Indians. I don't know if it was embarrassment or not.

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I use activity analysis. I stick to basics and give a good foundation to build on. This is important. I give them a successful experience to build on. I want to keep failures to a minimum and we have done quite well. It's a concrete, established need for information they can understand. It's not too theoretical. They get a lot out of it that helps them in the future.

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I just got a book from CESA on Indian music. I'm going to ask the music teacher what he thinks of it.

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[I discuss] different foods, stress low income type foods and preparation, renovating use of materials and clothing repair. Game food might be unique to the Menominee diet.

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No. I don't think so. To develop interest I use a diversified approach offering a wide variety of crafts. pottery, stone cutting, but nothing definitely Indian and aimed at Indian students.

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I have made some efforts in regard to language. I plan some reading connected with ethnic groups. You can't count on them to prepare things for class. They are so hard to motivate to get interested in something. The readings I referred to were primarily prompted because the slow classes are mostly Indian. Two years ago we picked out books. One is A Family is a Way of Feeling (McMillan). It deals with Negro, Chinese and various minority groups in the United States. So I think in the back of my mind, although it works with slow whites, too, I'm sure it was prompted because of Indians.

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I haven't been able to find any information on Menominees and I don't know where to get it. We do include the Aztecs, Maya, Inca, a lot and some other tribes. [I have] one Indian in Social Studies. I don't know if she's more interested or not. [There is] no emphasis on Indian culture. I don't see any connection on how studying about past history is going to make them better adapted today.

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Occasionally thirty percent (8) of the respondents mentioned aspects of Menominee culture in their classes. However, only superficial aspects of culture were included.

In what ways have studies of Indians (historical or contemporary) been included in your class?

I just taped some things they wrote on Menominee culture. We don't have any [study of the Indians] in the seventh because they study only the Eastern hemisphere. Wisconsin is studied in grades one through six. Somewhere they may study Indians then.

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I've mentioned derivation of words, e.g. Shawano.

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In Science for cleanup, Indians volunteer. Some times I use maps of Menominee County to talk about land formation and find landmarks of Menominee County.

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I don't play punches. Now I am pointing out that Indians are more susceptible to alcohol as they were to White man's diseases. I point out some things they act more violently to "fire water" than Whites who have had it and been drinking for generations. [Interviewer: Are Indians more responsive when you talk about them?] I don't know, I don't see any difference. I don't think they resent it. They should want to know more about their heritage and be a little proud. There is nothing wrong with it.

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It has been dealt with some through discussion on history of Wisconsin. Relatively minor.

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I try to include articles about Indians ... or [Indians in] professional jobs.

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I use folk music. Indians are discussed. I use Indian music in general (not Menominee). Some Indians respond, some blush and giggle. At one time I asked Indians about Indian music but that's it.

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[Interviewer: Do you look for Indian materials?] I have tried to get books in our library. I sent out questionnaires and got books on Indian customs but they are very rarely taken out. Indians don't seem to be interested in Indians. They are more interested in animals.

Eleven participants (41%) were asked their opinion on including aspects of Menominee culture in the curriculum. One-third (9) did not include such information in their classes. Three (11%) saw no advantages to incorporating Menominee culture. Perhaps the underlying reasons for their opinion were best expressed by the following respondent:

I don't see any connection on how studying about past history is going to make them better adapted today. There are a lot of things like this we could do. Have a copper shop and could get a livery stable and maintain this. But it won't change the situation. I believe the main problem here is that we are working with two things that directly oppose each other. On one hand, we say we want to maintain heritage and study it, yet we say students who live like this in the twentieth century are out of place. One is to stay, study and remain like we were years ago when it isn't that way any more. I think you can maintain your [Menominee culture] on the reservation. Here you can't maintain your heritage. But now I don't think they really want this. They don't want to live in a tepee. The remnant of this is still there - like [Chief] Joseph etc., - in battles that are historic and wonderful. If we live in the past, we are sunk. History must go on. The maintenance of this type of culture is okay if you want a museum effect. I don't believe most of them want to live this way. Although they will try. All human beings hate change. Although, I guess the only thing that is certain is change. This is our problem: two things to start new or maintain old ways. Two things that don't work together.

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I don't know. Sometimes I think I know more than they do about Indian customs. I don't think they're interested. I think they want it to copy black studies type stuff.

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[Interviewer: Are there any crafts Menominees are especially noted for?] I don't know, maybe, basketry and bead work. I see very little being done. It's mainly painting that is done up in Menominee county. Quite a bit of oil painting. This is hardly Indian culture. I think their heritage in art has conformed to Whites. The majority of "Indian crafts" in the gift shop [at Keshena] are mass produced somewhere else.

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Cautious appraisal to approval was given by three teachers who suggested "Some, but not too much" Menominee culture should be part of the curriculum

[Should there be more emphasis on Indian culture?] Some, but not a great deal. Point to pride early Indians took in things they did and how they seemed to respect others.

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Not too much. It's not too new or too interesting to them [Indians]. [Indians are] More interested in people from other lands. Indians don't have pride in heritage. Some with higher IQ might be proud of that.

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Yes, some. But there is no material available. [Menominees] have no recorded history. I've looked and found nothing.

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I don't see anything wrong with it. I don't see where a complete course would be necessary. But I would think that a unit or two would certainly be interesting, not only to the Indians but to everybody. I would be very much in favor of the unit being included.

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Two respondents (7%) felt it was important to integrate aspects of the Menominee culture in the existing school curriculum:

When I read that kids in Keshena and Neopit were teaching legends, Indian dances and culture I was impressed. All ethnic groups should know and perhaps retain some heritage and culture. My parents came from another country. People who do not respect their heritage lose a lot. By respect I mean learn [about it]. I respect French and Italian cuisine. All ethnic groups contribute. A lot of Whites want to know more about Indian cultures. Legends are interesting. Who cares if its true. It's part of their culture. I think a lot of Whites would want to learn about this. This would help Indians to be prouder because they could contribute something. The same is true of the Negro. We talk of European nationality groups to what extent is Indian and Negro culture included and what can they contribute? I don't know. I think there are many things they could. If nothing else, a better understanding of their background would result. Indian kids would have something to be proud of because other kids were learning of his background. This could be developed in school.

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A true teaching would be good. Courses have distorted Indians.

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One teacher who currently included Menominee culture commented:

[Indian culture should be more emphasized] sometime in schooling. I don't know if it would be through all but at least a course that would deal with it more directly than has been.

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Questionnaire data also examined teacher attitudes toward including aspects of Menominee culture in Middle School curriculum. Half the respondents felt courses covering Menominee history and culture should be a part of the curriculum; one felt they should not be offered, while 40% were ambivalent. Teachers were less receptive to the idea of using Menominee cultural material as subject matter in regular courses. Forty-five percent supported the idea, 15% rejected it, and 35% remained ambivalent. One respondent who favored using Menominee cultural material as subject matter commented:

Indian children I've taught are not at all interested in literature, prose or poetry with an Indian theme.

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u>	<u>Un-</u> <u>decided</u>	<u>Disa-</u> <u>gree</u>	<u>Strongly</u> <u>Disa-</u> <u>gree</u>	<u>No</u> <u>Data</u>
There should be courses in the curriculum which teach the local Indian history and culture.		10-50%	3-40%		1-5%	15%
Courses such as math, reading, English, etc., should use local cultural materials as subject matter.		9-5%	7-35%		3-15%	15%

The Menominee County Parent Group does nothing to help the white man's patience. All you have to do is go to town and find that out. The people who are basically thinking they fight for the "right things" are impatient. I fail to see that they are helping their cause with this procedure. They may be unhappy and discontent during their lifetime, but the world goes on after they're dead and they ought to realize this.

The majority of the people here [in Shawano] don't believe this is what a majority of [Indian] people want. It's a small fraction and it's enough to rile up a hornet's nest. Then it will pass off and that will be the end of it. Meanwhile, it isn't a display of parents. They have every reason to be discontent. I don't think the whole procedure was well throughout.

When they start walking on ice like this, in areas of these relationships between the city people and the reservation people it doesn't make a damn bit of difference what they say. It's gonna be misinterpreted. It's going to have all kinds of side effects that they never considered. And it's these side effects that are going to be damaging. Right as their cause might be in doing these things and trying to better themselves, the side effects that they are causing by the action they take are doing them more harm than good. In this sense they may think this is progress. Well this is a hell of a way from progress. I don't have the answer. If I did I'd go up there and settle it.

[Interviewer: Have you been accused personally of prejudice?]

I know the school system has.

[Interviewer: Has any child ever said you were prejudiced?]

I don't recall in that one phone call I had whether she said that or not. She said a lot of things.

At least you have gotten this inference that it's right in the paper --those eighteen points. They said we were prejudiced. I was hoping that this was a generalization they were addressing at the superintendent, but not at me, for example.

I don't think too many of them were addressing it at me. I don't feel that. I think I have bent over backwards trying not to let the prejudice I might have show.

[Interviewer: You mentioned the 18 points. Do you think there is going to be any good in a project like that?]

I don't know. Sometimes I think so. They've said it that it will probably be the end of it. I'm sure it was stirred up with the Negro in mind. It has all the earmarks of the same thing they are talking about.

MIDDLE SCHOOL TEACHERS' PERCEPTIONS OF MENOMINEE STUDENTS

Overall Perceptions

Most respondents (70% - 19) held many stereotyped perceptions of Menominees and Menominee students. Thirty percent (8) were uninformed about Indians but made efforts to understand the students and their individual differences.

Questionnaire data indicated that teachers assigned negative or positive stereotypes to Menominee students. A few respondents (15%) regarded Indian youth as more brave and courageous than White youth (a positive stereotype), forty five percent rejected the perception (a negative stereotype), and forty percent refused to stereotype Menominee youth. With regard to classroom behavior, sixty percent viewed Menominee negatively (shy, lacking confidence) while twenty percent expressed positive stereotypes. Seventy five percent of Middle School teachers perceived Menominees students overall school behavior as negative, sharing the opinion that: "Menominees were [not] well-behaved, nor did they obey school rules."

Responses to Character-Stereotyped Questions

	<u>True</u>	<u>False</u>	<u>Neither</u>
Compared to White children, Indian children are brave and courageous.	3-15%	9-45%	8-40%
In the classroom, Indian children are shy and lack confidence.	12-60%	4-20%	4-20%
Indian children are well behaved and obey the rules.		15-75%	5-25%

Attitudes Toward Teaching Menominee Youth

In the interview teachers were asked if it was easier or harder to teach Indians and if they would encourage a friend to teach Indians. Based on data from these questions fifty-four percent (12) of the Middle School teachers would prefer teaching non-Indian children. Lack of skills, inattentiveness, discipline and teacher-frustrations were frequently mentioned as making teaching Indians more difficult:

Are there some things that make it harder to work with Indian children? Are there some things that make it easier to work with Indian students than with other students?

Harder: They can't read a thing and say, "What does this mean? I don't think they concentrate or comprehend.

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Easier: I can spend less time preparing them for my smarter children. Harder: Because you rack your brain "What good am I doing." You have a feeling of frustration like here I spent all this time and what have I done for them. Sometimes don't like to be frustrated all the time. They don't enjoy this. What can I do so they will like this and feel this is a pleasant place to come and they might not dislike school. I'm more upset when they give me two slow groups than two of the best groups.

They segregate themselves. They sit in groups themselves. The Indian kids showed open prejudice against the one Negro boy just as much as they feel they are receiving prejudice from others. They heaped abuse on this boy that made me ill because I had decided that he was going to have a happy school year insofar as I could control it in my home room. His father has invited me for cocktails. I got real cooperation from the father of this boy when the boy was a problem.

Indians carry grudges, tremendously. If I correct you today, it may be three or four weeks before I can even touch you again. This is a bad characteristic because each of us has taken a verbal whipping in the paper or news media. If each of us would clam up and not talk for the next three weeks it would be a nice quiet world.

Indians lack the respect for property of others and teachers' authority in general. The incident of an Indian boy taking class. My class record was devastating. It almost fell through the floor.

We went through rules handbook with students the first few days in home room. If they do something that should not be done, they say "I didn't know there was a rule like that." When referred to handbook they say "I've never seen it before." I say "You brought in your slip saying your parents and you had read this." "Oh, we didn't read it, we just signed it" and this goes on.

I know I sound negative, but we're trying here to find the things that we feel makes them not respond to what we are trying to do for them. I feel that these children are now being taught segregation, we want integration. Perhaps they should be segregated if this is what they desire. I don't know that they would want it. We've all heard these remarks that suddenly they realize they are getting the type of education the white child is getting. This is not because it is not being offered to them at the same level and in the same manner. It is that they don't take advantage of it.

How can you help someone who doesn't want your help? That is my last comment.

I don't know [If I'd encourage a friend to teach here]. I come here [to the school] open-minded. After living here all my life and was going to try to do everything I could. If there was any prejudice in me, and I'm sure there is, I wasn't going to let it show. I think I bent over backwards. In seven years I think I have become more prejudiced than I was. I think I'm reaching the point that I am sick of letting them [Indians] get away with things we can't let our White kids get away with. We [teachers] bent over backwards. I don't know if I would encourage a friend to come here. I've been frustrated this year, maybe not because of just Indians. I'm not blaming it all on them. But I say more than I used too. I'm sure I've become more prejudiced and living right here it's hard for me to say. I know my own daughter is a good student. She's come home and said, "Mother, if I behaved like those [Indian] kids, they'd string me up over there and they get away with it." This is how I think we've tried. Then when they run around and accuse you of prying when you have tried every way you can to help their kids.

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Easier: I think at times when they can work with their hands they show more interest than other students. How long it would last if we had that kind of program, I don't know.

Harder: The [Indians] attitude is belligerent. I try to overlook it from the standpoint that that's what they are taught at home. How hard a person should be, I don't know. Maybe I should be more strict. [I would not encourage a friend to teach here], I wouldn't have a friend long. Things aren't going like they should.

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Harder: Well, you have to be very patient. If you are impatient they [Indians] get shaken up. At home parents don't have time to take each one and have a lot of patience with them because families are large. With patience they do much better. No [after this experience I would not encourage friends to teach here]. Indians seem to give us a lot of trouble. And yet some are so nice you'd like to teach them all the time. I had study hall first semester some worked, a few, like little beavers. Most made trouble.

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I was saying that I wouldn't suggest a friend teaching in a school where there were many Indians because cooperation is poor and we spend much more time discipline-wise with Indian students than with white students. The last three years we've spent probably 95% of the time with 25% of the students.

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Harder: If one is your friend, he is your friend period. He maintains this attitude toward you. The majority are frustrated and don't achieve well in anything because of this. Indians can't hold on to a paper. They lose it. If it's deliberate or not, I don't know. School regulations say each student must have a notebook divided according to subject. Very few [Indians] have them now. They had them at beginning of the school year but they weren't organized. Indians lack organization in their life in every aspect. [I'd encourage a friend to teach] applied science, not theory, here. I encouraged a friend to tell [the superintendent] about her interest and research in deprived children and recommend she come here.

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Easier: Not off hand.

Harder: A number of them [Indians] seem to have a chip on their shoulder and feel you pick on them because they are Indian. If you ask them to be quiet you are picking on them. [Would you encourage a friend to teach Indians?] No. Sometimes yes and no. It depends on when he asked me. If I had a chance to get into an all White school I probably would go because of these discipline problems that happen over and over no matter what you do to the minorities. You can have them write. Give them a licking send them to the office. The office suspends them. Parents come in and the kids says he "won't do it again." Twenty minutes later he's clowning around. This gets to you after a while. Maybe you have it in an all White school too.

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Easier: I don't know.

Harder: Interpretation in literature and vocabulary concepts is harder with Indians in all three groups, [high, average, and low]. Whites have better feeling for vocabulary concepts. [Would you encourage a friend to teach Indians?] Yes. They have to be open-minded. Many teachers including myself are too set in their ways and won't bend. You have to modify subject matter, your attitudes, techniques, personality, and adjust. If not the [Indian] students stand as one force and you as another. With modification it works out fine.

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Easier: No.

Harder: Yes. [Indians have trouble] being able to sit in class. They have less patience, act more "squirrly" in class and are hard to get settled down. [Would you encourage a friend to teach Indians?] Yes and no. Yes to learn to understand others. No, if they want an easy life.

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Easier: No

Harder: Yes, because of their handicaps (i.e.) they have for disliking school makes it hard to communicate with them or get them interested and involved. They would rather be sideliners. In individual sports they go to the end of line. Usually kids this age want to be first.

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Easier, Harder: I don't use an approach different than that. Other students haven't found a special way to approach. Indians don't want to be favored. They want a fair deal in the classroom. Indians don't want to be put aside. They respond better if you treat them all alike. [I wouldn't encourage a friend to teach Indians] at the present time. We are having racial problems all over the country. I wouldn't suggest he get involved in it unless he was prepared for it. He would have to be the kind of person who could be indifferent to this kind of thing. Minorities don't bother me. I don't consider them any different.

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Easier: No.

Harder: Yes. The majority of Indian pupils don't have the background many of the Whites have. Also, many Indians, not all, are of lower mentality. If it's due to their background or just inherited I don't know. There are so many pros and cons. Indians learn slower if they have a lot of patience.

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One-fourth (7) of the respondents believed there were very few major differences between teaching Indians and non-Indians. Although the job was, at times, frustrating they approached Indians with some understanding and a neutral attitude:

Easier: Indians are the same as others.

Harder: Indians are no different than Whites. [Would you encourage a friend to teach Indians?] I don't think basically they are different than any other. Some are good, some are bad.

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Easier: There is very little difference if they communicate. There is more poor communication among Indians than Whites but not a tremendous difference.

Harder: No, not really. [Indians do] group things as well as Whites with the same ability. Its little harder to get them to settle down than Whites because of environmental backgrounds and factors. [Indians are] more active in their home life and have less ability to be attentive and settle down. [Would you encourage a friend to teach here?] It depends on the friend. Some, yes, some no. Personality enters in. One friend would be faced with so many things foreign to him it would be a problem. Another one could inspire kids and contribute a lot and I would recommend it to him.

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Easier: No, there is no difference.

Harder: Yes. For a new teacher who doesn't know the background or home situation. If once you understand how they have to live - not that they are in squallor - if you just made a visit because you started teaching and see why the student can't get his assignment done, why you should give work in class and make sure he does it in class and don't give him an assignment five minutes before the bell rings that he has to take home because they may not have electricity. This is real important. [Would you encourage a friend to teach Indians?] Yes. Its a worthwhile experience to have different groups in the class room.

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As a whole, its not harder or easier. Indian students are the same as everyone else. I wouldn't discourage [someone from teaching Indians] but make them aware of the problems.

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Easier: No

Harder: Yes. Indians are withdrawn once in awhile. Some won't give an answer and mumble. I checked this summer and this is part of their way. At home they do this so you can't expect him to do it different. I wouldn't discourage [someone from teaching Indians].

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Easier: No

Harder: Yes [Indians] home situation has something to do with lack of study habits. It's hard when there are a number of kids, and the student has a hard time getting away to do practice. This hurts. It's a reason they have difficulty. [Would you encourage a friend to teach Indians?]. I would mention difficulty involved in establishment report. You might think you have but may not; and the difficulty in getting kids to study and really speak up and participate.

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Easier: No

Harder: Yes, because of the difficulty in reading. But a lot of White students are the same way. [Would you encourage a friend to teach here?]. It makes no difference where you teach. All children are the same. It doesn't matter who they are.

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Some teachers (30%-8) enjoyed the challenge of teaching Indian students. They expressed positive attitudes toward their pupils and would encourage friends to teach Indians:

Easier: No

Harder: It's discouraging. Even when you try to understand you think you have reached them and interested them, they come without books or work or are absent for unexcused reasons and you've again failed. You don't know what went on between the time they left school and come back that may have caused this. It could be home conditions -- large families, no place to study. Their intentions may be the best. But there is not enough to carry over to have them finish. I encouraged a boy but he worked for only a couple days. Most Indians in seventh hour class. I enjoy them. Most are pleasant. They can become upset and angry with you but the majority don't carry a grudge. I encourage my daughter to work as teachers aide with them this summer.

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Easier: No

Harder: No

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Easier: [Indians are] carefree. Its not so easy to touch them by correcting. They are not as touchy as Whites and are not resentful at being corrected.

Harder: Motivation. It's difficult to get them interested in French as easily as the White students. I don't know why. [Would you encourage a friend to teach Indians?] I haven't found its not much different than I would have expected.

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Easier: No. Its about the same in my group as with other students.

Harder: Indians tend to feel that they are being picked on. I try not to make them feel this way. I try to make them feel I'm fair. Indians are ready to pick a fight if they don't think something is fair. Indians also have language difficulties. You have to explain many things. [Would you encourage a friend to teach Indians?] Yes. There is not much difference between them and other groups.

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Easier and harder: Yes. They are cooperative most of the time. However, if Indians work together they would rather work with other Indians than with Whites. They [Indians] seem to have good relationships with Whites, they are friendly. Its up to them, I don't mind teaching them [Indians].

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Easier: No.

Harder: Not necessarily if you can offer them something to their liking and ability. [Would you encourage a friend to teach Indians?] If a child is friendly, cooperative, neat and clean and most of them are, if they try to do their best. Indians do this up to a point, then they'll relax.

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Easier, Harder: If I had two classes, one all Indian and one all White, I would rely more on good sense of humor to run the Indian class than the White class to relieve some obvious tensions. They've got to be relaxed to be imaginative and productive. Humor would be more important to an Indian class than a White class. [Would you encourage a friend to teach Indians?] Yes, or else I wouldn't have stayed here so long.

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Easier: Yes, [in terms of] content. You don't have to go in deep just hit the broad base. The challenge is the difficulty. I have already [encouraged friends to teach Indians]. Sympathetic, dedicated and understanding people are needed to help when you find one with these qualities. I discourage someone with a lot of talent because he would become discouraged and we would chase him away from education because there are definite problems these people have and it takes sensitivity and dedication to stick with it. Its very discouraging and frustrating at times to work with [Indians] these people. The challenge is tremendous. When I'm discouraged I'm not as effective either.

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Not as compared to, its individual. Again, its individual all the way through, I think. I enjoy working with the Indian students. I find that...Indian kids either kind of like or they completely dislike me and that's like hate. There are many that do and I don't know why? It appears that there aren't many in the middle. It's one side or another. This may be the case all the way through with all their teachers. I would say that the pupils that dislike me the most are the Indians.

Middle School Teachers were asked to evaluate their effectiveness with Menominee students. One fourth expressed confidence in their ability to communicate with Indian students, fifteen percent did not and ten percent were unable to access this aspect of their relationship with Indian students.

	<u>Strongly</u> <u>Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly</u> <u>Disagree</u>
Teachers of Indian children do not really know how to communicate with these pupils.		3(15%)	2(10%)	11(55%)	4(20%)

Indians have had strong religious backgrounds. They don't seem to value religion highly. When a child curses I say, "What [would] your pastor think." They say he wouldn't care. I'm sure he would.

They are stubborn, clam up. You might just as well give up then. You can't get anywhere then.

They are so concerned with tiny sore. I believe you have the same feeling I have. That Indians were taught to endure pain without flinching, an Indian will stop along the roadside, have her baby and continue on. Is this a concern for the wound or a bid for attention?

They don't care for clothing. Many wear dresses again and again and it will become more and more soiled and more decrepit. Then in a short time the clothing disappears and you never see it again.

Indians are great teases. This can be a fine characteristic and it can be negative. There is a time and place for everything and it is that they don't know when to tease and when not to.

[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

I don't know how to answer. I hadn't thought about it. I went to high school with them. The Indian was just here. I danced with them. It didn't bother me. There were only the ten or fifteen and that's what probably made me feel different about Indians too.

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Golly, I'm not sure. Loyalty to each other, more than Whites. Maybe because being of an ethnic group they look out for each other and help each other out.

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[Menominees] will achieve very little success. Their chance of rising above poverty level is slim. It's too early to tell if they have vocational capabilities.

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I can't think of any, not any more than other children do.

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[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

There's always the idea that these [Menominee] people are more artistically inclined. It's a cliché. I think it's true to a degree. Some are good copiers and people misinterpret this mechanical process. But these who have developed this talent, I've found, are very poor readers. They use this as a form of communication when they can't organize.

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Artistic ability. Independence [Menominees] can take care of themselves.

* * *

I don't know what their character traits are supposed to be. To me they are just people. Not many Menominee students have been in our top group. But those that have been, have been good.

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[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

I really can't say.

* * *

Menominee culture and way of living and family structure are completely different than ours. I have few very Middle Class students as far as my students. I feel their culture is going to hinder them.

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[Menominees are] probably more independent. I don't know why. I feel this is true.

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[Menominees are] good natured to each other. Friendliness. If they could only get along with other people, too. More people lose jobs for not getting along than lack of skill. Some have high mental ability. If they had the motivation they could do something.

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Nothing that I could say that is true of all Indians. I find it very hard to generalize.

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[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

[Indians are] very generous. They give gifts when they can't afford it. Those who borrowed money from me for lunch brought it back.

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I don't classify my students as White or Indian. In ability to use hands, dexterity, and art Menominees are more skilled than Whites.

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I can't answer. [Menominees are] no different than others. Other teachers say they have innate artistic ability. They do seem to have an artistic ability. Some do well in sports. Some are excellent ball players and runners.

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Ability to be more carefree in many ways. This is also a hinderance in some ways. Indians tend to let thing role off their backs and are not irresponsible - just a happy attitude.

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[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

None that I'm aware of at this time.

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They have the ability if they just had the will. We have different levels with Indians and Whites. But the top is much smaller with Indians.

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No more so than White might have peculiar characteristics.

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They need cooperation, friendliness. They are less this way than others. So they need this. They don't have it.

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[Interviewer: What do you feel are three major characteristics of Menominee students which will help their prospects for successful adulthood?]

Virility, fertility [laugh]. It's hard to answer.
1) Loyalty, support each other, solidarity in their unity. 2) Indian kids like each other better than White kids like each other. I think they are gentle, kind, loving and irresponsible according to our standards. I think they are fierce when they get "fire water". There isn't that much difference between Indian and White. But there is a great difference that most people over look. The difference is there and we tend to think of it as a sub-standard life. I don't think it is substandard. It's Menominee life and it's a different culture than ours. I think its an inherent quality of Indian not stating we imposed by reservation. We are responsible for some devastating things.

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Many Menominees are artistic, more so than most Whites. They have a better understanding of the outdoors than many city children.

* * *

His characteristics are no different than White students. You will find them also in White students.

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Teachers described the characteristics of "good students" and indicated which, if any, Menominee youth lacked. Their definitions were rigid and teacher centered. Respondents identified "good students" as possessing skills, competence and interest (responsibility, completing assignments, promptness, cooperation, a decent IQ, initiative), making an "honest effort" to learn, or goal oriented. Generally teachers believed that Menominee students lacked these qualities. A few respondents (15%-3) did not believe that Indians, as a group, lacked certain qualities:

Name some qualities you believe characterize a good student. In which of these do you feel the Indian students you have known need help?

Usually enter in discussion [contributes well] does well on exams. Indians are the same as Whites. Some are good. Some are bad.

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Listening, willing to work, willing to participate in class discussion. I can't categorize Indian students, it depends on the student.

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Getting work in on time I think is important, doing the work well, wanting to learn, showing interest, enthusiasm, using what's been learned already rather than just learning it and throwing it away. There are many others. I don't know [in which qualities Indians need help]. I find it very hard to pinpoint one thing and say that this is true of the Indians because I find them very hard to group and in my working I try to take each person as an individual rather than people as a group. As I'm sitting here now, I can think of one and then I can also think of 25 exceptions, so I don't want to mention that one because it simply doesn't hold.

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One-third of the teachers agreed that Indians needed help to acquire skill-oriented "qualities": self discipline, responsibility, desire to complete assignments on time, being prepared, cooperation, caring, learning how to study, reading, getting a higher IQ score, trying hard.

Name some qualities you believe characterize a good student. In which of these do you feel the Indian students you have known need help?

Skill-oriented responses:

Dependable, self-disciplined, responsible to take care of books, get assignments done, keep notebooks, courteous. Indian students need help in self-discipline and being responsible for work on time and bringing materials to class.

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Feel need for education, interest. Indians generally don't have these. In my class they are interested in some areas, others not interested. Indians are interested in the practical aspect of class, but not in technical.

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Want to learn. I'm not concerned about ability but desire to learn. Indians are not really interested in learning. They may put on a spirit from time to time, but it doesn't last. Why? It might be problems at home or running with the wrong bunch. I don't know.

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Desire to be interested in learning. If you are interested it is because you have a goal and working for something. Responsible, conscientiousness, thorough in work, attentive, able to communicate orally and in writing, get along with peer group. Indians have no desire or goal to feel that education is important. They need to have this instilled in them. Overall Indians are not primarily concerned with academic education and book learning as Whites probably are because they don't have a goal. They don't display the responsibility of White. It's easy come, easy go. Indians are a fun-loving group and like to have a good time. They love the woods. A different culture doesn't have the same goals and ideals. They look at things in a different way and completely different breed. Let's take Congo people and put them seven miles outside of Shawano and see what they do when we try to assimilate them.

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Consistency in doing work each day even when it may not appeal to you. Desire to learn for learning sake. My best students are this type. Some Indians make good students because of consistency. Even when we have a good Indian student [we do have a few] they will lapse into a: "I'm not going to do my work for a while" or "I'm not going to come to school for a few days" attitude; much easier than the majority of white students. Why? My child goes to school come heck or high water. This comes first. With the Indians this may come second, other things first. It's partly a parental thing. If a child has grown up in an atmosphere of you go to school even if it is a headache. That easy going Indian way - maybe they've got the right idea and we have the wrong one.

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Imagination, reliability, a relaxed student who is not following the routine so he can get an A out of it. Academic ability would concern me least. Indians, I can't answer in general, it's a matter of individuals. Perhaps most of them lack organization. It might stem from an inability to read. I don't know.

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A good student has prepared his assignment, does more than expected, communicates in class and is not a discipline problem. Indians need help in getting assignments done every day, most don't do them, in being prepared and doing extra work.

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None or little problems and get work done. In co-operation, on the average, [Indians are] not as industrious or hard working as Whites.

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Its difficult to answer. Many qualities are underlying attentiveness. Promptness in doing things, good work habits, receptibility and attitude, how they look at work, etc. [There is] a great variety. Many [Indians need help in] getting at things and getting them done and having a poor attitude. More Indians than Whites don't care. If something interests them [Indians] they produce. Its harder to find things that interest them. [Indians] don't have the initiative and desire to do their best. There are some exceptions to this. A couple are good students. I have such a spread in ability that its hard to help the slower ones and help the faster ones.

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Ability to get along with others, cooperation, conscientious about completion of assignments. Indians [Need help in] getting discipline to do work. [They do it haphazardly] and in learning how to study.

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A good reading ability, a decent IQ and the ability to work on their own. [Indians need help] in going ahead on their own. Almost all have to be pushed. Their reading is poor and their IQ score is lower than it should be.

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Work independently and up to their ability. Indians need help in both. They give up easily.

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Initiative, industrious, enthusiastic. [Indians need help in] industry and work habits. They are generally enthusiastic.

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Thirty percent (8) of the respondents believed Indians lack the desire or motivation to learn:

Desire to learn responses:

Name some qualities you believe characterize a good student. In which of these do you feel the Indian students you have known need help?

To be responsible, cooperative, must have desire to learn. Without desire to learn education won't do any good. [Indians need help in getting] a desire to learn. From what I see they are very happy, group and may cover up feelings with laughter. They might cover feelings of inability with a laughing attitude. Real desire might be there. Indians are happy-go-lucky. "If I get it, okay, if not okay".

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They want to learn. This is tied up to interest and so many things. They are polite. They cooperate. They have good personal character and, are ambitious, stick to their own and try hard. I want them to feel a sense of accomplishment when they get done with their work. Indians need help in ambition. There are some exceptions. I don't think they [Indians] see the reasons for having to learn. Indians say right out, "why should I have to learn to do this?" If you can't make the reason clear they feel you are failing as a teacher. Regardless of what you say they don't see the importance of learning.

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Willing to learn, want to learn, some of these work diligently. Some Indians don't care. They will get taken care of. They want to take their work home. I say you work in school.

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A few teachers (3-11%) observed that Indians made no effort to learn:

Effort-oriented responses:

Not emphasis on grade but effort they put forth.
Indians are below average. [They do] little in expending effort.

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Work done on time, or makes an honest effort to try even if he doesn't do all of it.

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Some [Indians] do this. One girl does a good job [in the middle range] a few do okay. Some don't get anything done. [In the bottom] several do little or nothing.

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Tries, listening, picking up directions has a good attention span, hands in assignments. Indians need help in getting the ambition to try and want to do their best. It's quite difficult. [The school] doesn't relate to them individually. It's difficult to motivate them as well as many of the White students. [School] doesn't relate to their everyday life.

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Lack of goals was the missing quality identified by three teachers (11%):

Goal-oriented Responses

Aware of his purpose in life. If he's going to college he must prepare himself. He must decide at grade nine if its vocational or college for him. Some Indians have this purpose. The upper level student does and has self-discipline to do work and is conscientious. The lower level must be kept after [school] to get his work done.

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Self-motivation, motivation from the home. Parents who discuss school with kids have an expectancy level. [There is] cooperation with the home. [The child] feels he is a part of it and is responsible to work with the group and not to pull it apart. Tenacity. Indians are not tenacious. Below average White students don't care and say they don't. They are not as glib as their facade. Little motivation from home pulls the children in opposite directions. I never felt he merged his Indian with White. He doesn't use both and take best of both and add it to White tradition.

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In response to another question Middle School teachers indicated which qualities distinguished "good Menominee" students from "poor Menominee students". Most teachers (78%) mentioned skills and motivation. A few opinions were significant. Some participants believed, a "good home background" was the distinguishing factor:

What are the qualities which distinguish your best Menominee students from your other Menominee students?

A good home background. I [Menominee County] was part of the Federal System school program to teach motivation and skills. I visited fifteen homes [which] ranged from places you wouldn't house dogs in to a home with a foster child. Here the [Mother said], "Sit down and cool off". It was well kept, clean.

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Intelligence is a factor as with all students. [It depends] on the home situation, and attitude of parents. [There are some excellent and some poor Indian parents. More are poor than good.

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Home background gives encouragement and push. I went to school with a couple of Indian boys whose parents pushed them. Their younger siblings work and aren't discipline problems.

Good relationships with White students was also identified as a distinctive quality of "good Menominee students":

What are the qualities which distinguish your best Menominee students from your other Menominee students?

Motivated somewhere, they will do their work everyday. Although, I have some Indian students who do their work every day this isn't the real difference between the two. For the most part, there are so few good girl Indian students. The good students are better natured and get along well with the White kids.

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Ability to communicate and get along with peer group. The better Indian student is well liked by all kids, Indian and White, and understood for what he is as an individual, not as an Indian. Poor students have few friends, and are side-liners. Their friends are similar in outlook interests and problems at this time. Indians are divided 50-50 between good and poor.

* * *

One teacher regarded both a good home background and positive relationship with White students as the primary qualities of "good Menominee students":

What are the qualities which distinguish your best Menominee students from your other Menominee students?

Mixing with all students not just Indians. A good parental background. If parents have more education their students are better.

The students are hungry for attention and affection. They like it. I heard a teacher in study hall ask a sixth grade girl (a good girl) to pick up a piece of paper. I'm sure she hadn't dropped it and she "bristled up the back" and said she didn't want to. I went up to her and said, "Why don't you just do it." I put my arm around her. And she picked it up. You see this was affection and attention.

They do have a certain politeness, which they keep unless they are crossed. Then it drops and then some very choice language comes out. Generous, friendly Indian students remain your friends for a long time. A girl who was a foster child in a white home then went to live with her grandmother but since has developed bad associations. Still if this girl sees me anywhere she comes across the street to talk to me.

Negatively, the youngsters lie easily. They invent reasons for not doing work. They will cheat and they think it's okay unless they get caught. If they get caught it's another matter. Cheating is not wrong, but even then it isn't wrong.

[Interviewer: Why?]

I would say it must be environment and background.

Menominees are inconsistent. I may get a good paper. Then for the next four days, one poorly done or not at all. Then you wish that you hadn't written that one day that the paper was good because it might have sent them off on another tangent.

In Washington we lived near a reservation. So this isn't a new problem to me. The main problem is between these two attitudes. The government is fostering maintenance of this culture. And in the twentieth century [it won't work] unless we want to let them maintain their isolation and build a fence around themselves and let them not advance. But we get into conflicts. Because you are an Indian you are supposed to maintain your culture and remain an Indian. One is that you are an adversary of the White man.

Now we are trying to maintain this because it's part of their culture. It was in the past. Yet we say, "You should have doctors, lawyers, jet pilots," these are at odds. We have to solve this and not have them be in two differeng things.

Teachers Perceptions of Menominee Students Interest in the Academic Aspects of School

Data from questionnaires affirmed teachers beliefs that most Indians were not interested in education. Half indicated Indians would rather have a good time than work hard to get ahead, 40% were unable to decide but only one respondent felt the statement was not true.

	<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>
Indian pupils would rather spend their time having a good time than working hard to get ahead.		10-50%	8-40%		1-5%
	No Data - 105%				

In response to a second question all participants concluded that Indian students were not eager students, nor did they possess a "highly developed desire to learn."

	<u>True</u>	<u>False</u>	<u>Neither</u>
Indian children are eager students with a highly developed desire to learn.		20-100%	

In the interview teachers were asked to identify the aspects of school (overall and courses) which Indian students enjoyed and disliked. Seventy-four percent (29) of the Middle School teachers indicated that Indian students were not interested in the academic aspect of school. Most Indian students were not motivated to achieve and preferred non-academic aspects of school (i.e. athletics, social contact). Art "working with their hands", athletics and peers were frequently mentioned as "enjoyed" aspects. Academics, reading and work were generally regarded as "disliked."

Teachers' perception of Indian Students Interest - Academic and Non-Academic

Aspects of School Indian Students enjoyed overall/courses

Aspects Indian Students Disliked

Overall:

My first thought was athletics. But I'm not sure. They are only on intramural and sport teams and these are also the ones who are in drama, etc. I have to encourage them to join teams and get involved. I have to push them.

Academics

Courses:

From observation in study hall, in art they do a good job. One student is studying leather crafts on his own. Some like to read an awful lot. I sometimes see them do homework. They like team sports best.

* * * * *

Overall:

Noon hour, physical education.

One day they hate a class because the teacher chewed them out.

* * * * *

Classes:

It's hard to tell. For a couple weeks they are interested in Social Studies, then math. Whatever motivates them at the time. Science is on the lower half of interest. Math is so, so. In Science Indians like experiments and mostly observation. I think they like it because they don't have to work. In math [the low achievers] are mostly Indians. I give them oral quizzes and they enjoy that.

* * * * *

Overall:

Possibly activities like sports and art.

Exerting effort or thinking. In participating in singing they are shy. They dislike theory of music.

Courses:

They generally don't like music. We are not reaching them. Chorus puts them too much in the lime-light. They stay at home and won't sing at concerts. In music they like instruments, especially drums. Their artwork is good. They have a strong interest [in it].

* * * * *

Overall and Courses:

Boys like gym best. I don't know what girls like best.

I don't know they don't express themselves.

* * * * *

Overall:

Break between classes, noon hour, before class, after school and study halls.

Everyone of them [courses] that's normal for any student. They dislike tests.

Courses:

Does it have to be academic?
[Interviewer: No] Physical Education, Sports. I can't think of any subject they like. Some are good students. [If they are in the bottom level they can't get over a certain grade unless they do really well. Then a B is the highest they can get. Low students, Indian and white aren't very good. [They] enjoy talking, film and discussion most. Especially when they think they get off tract when they ask questions.

* * * * *

Overall:

Indian pupils enjoy fooling around mostly. Also sports.

They dislike anything to do with writing. A few do a nice job with beautiful penmanship. I'm not consistent when they don't always complete their work.

Courses:

It's hard to say. [There are] certain phases of my subject they become interested in if they don't have to do too much work. Other phases they aren't interested in. They like animals, plants and human interest, handling things. But we aren't set up with a lot of equipment. You just can't do it in a classroom situation.

* * * * *

Overall and Courses:

I don't know. I can't generalize or categorize. Some like athletics, some like art. Some like other things. Indians seem to enjoy art, if for no other reason than there is not much academic procedure to art. Poorer students probably have a better chance of success in art than in academic classes. On tests and written work Indian students work is generally substandard. It goes back to reading problems.

I don't know. [Respondent mentioned "academic procedure"]

* * * * *

Overall:

Indians would rather play than eat. They don't play original games. They horse around, play tricks on each other but not vicious ones.

Courses:

Some, not too many, are quite artistic. They draw sketches. Frequently when they should work they draw geometric figures. They could do well in tadylic art class. (to be continued next page)

Work, especially written work. They read very slowly. Some realize they don't read as well as others and are frustrated and don't respond. If they don't read well they can't do much. So they have three strikes against them.

Some, if they had the colors, make me think of this. I can't interpret art. Someone who could interpret art might see in it something I can't.

* * * * *

Overall:

It's hard to answer. Socializing with others. I think this is what students enjoy most.

* * * * *

Courses:

It depends on the individual. They are all Menominees, but have distinct personalities. Usually as a group they like physical education, and they are good but with effort they could be so much better. They fall down in following rules set up by me to run the class. They must wash gym suits every two weeks before a check. Some don't have materials and won't use home economics machine or bring socks, etc. They are slow getting into gym on time because they are talking to friends. This is true of all students.

I think study hall. From observation, I have two good students who use it wisely and also use time in class. Most just kill time because their work is already done. Poor students don't know how to sit. They just fool around and get in trouble and create discipline problems. They might say study hall is great and like to do nothing.

* * * * *

Overall:

Music. We have concerts. The things any child enjoys -- break in studies.

Courses: Some like math and can do pages of it without it getting monotonous.

Any study that has a lot of reading to do. If you read it to them they enjoy it. If they have to read it they give up. [Interviewer: Why?] Because of their reading difficulty.

* * * * *

Overall:

Hot lunch, in some cases. Some like sports. A few like academic work but can't really answer it for them.

Computations, slides, diagrams.

Courses:

Individual tastes [dictate]. It's hard to tell maybe they are like everybody, and like some things and dislike others. It's an individual matter. Some like a subject because of aptitude. Some don't like because of interest. I can't really classify likes and dislikes as dominating. Most have more trouble with long type courses, due to home situation. This does not necessarily hinder them in getting along and expressing basic achievement test behind educational trends.

* * * * *

Overall:

Sports, recreation, hunting, dancing and social activities. [Indians are] good at play and social activities. It's surprising. They are excellent in them.

Academics.

Courses:

Industrial subjects. Indians have problems with academics. They lack basic skills and fall behind, and then can't compete. By the time they are in high school they are so far behind it takes a lot of remedial work. They aren't getting this. The only alternative is escape, drop-out and get assimilated into the society somehow. They like wood working and metals. They are very good at drawing, like art and drawing quite well. A few do quite well in a lecture course. I'm rather surprised. Most really enjoy Indian arts and arts as far as choice of subject. In 8th grade they choose it. In ninth its required. In tenth and twelfth its elective.

* * * * *

Overall:

Boys like athletic competition-intramurals. I don't know what girls like. They don't take part in activities as much. We now have no clubs because this isn't a junior high now.

Math. But they like that better than subjects with a lot of reading. Reading slows them down even on word problems and they get confused and insecure.

Courses:

They like art, very much. They talk about it. Indians prefer activity to academic work, from my limited experience. Boys like shop and using their hands.

* * * * *

Overall:

Association with fellow classmates.

Civics, citizenship and labs from the talk I hear.

Courses:

Art is at the top. A lot are interested in science. If they aren't you run into a lot of discipline problems and I don't have any so they like my class.

* * * * *

Overall:

Boys like sports. I don't know what girls like.

They don't like schoolwork. Girls and boys don't like social studies. They dislike written work (it's seldom done) and tests (they score very poorly on the average).

Courses:

Indian boys like science better than math. Their aptitude is higher in science than in math. Girls prefer English.

* * * * *

Overall:

Hot lunch, being in gym, running around in the halls, time before school.

English is low on the totem pole. They have trouble understanding reading. It's their biggest difficulty. Most of these within lower groups (where many Indians are 25-30). Most have a reading problem which is one reason they are there. Most read at a level low as 2nd and 3rd grade. The top would be 4th grade [reading level].

Courses:

I don't really think they are too keen on school. [They are] real interested in art. They're creative and good at it. I

(continued on next page)

I would think this type of thing they would like far better than English. Even on their report card, if child is getting F's and D's in one subject, he's getting them in all except maybe art, where it's C and B across the board. They don't like overall academic classes. They [may] like written work. They race through and don't mind tests. I don't think they really care, it doesn't bother them. They probably like reading stories and talking about them.

* * * * *

Overall:

Athletics, they shine here over the whites, both boys and girls.

Courses:

I don't think it [likes] would be academic subjects, maybe science but not math or English.

Math probably. I don't know for sure. [Interviewer: Do Indians like French?] In the sixth grade a good share would place it below the middle. In seventh and eighth grade they've chosen it, so its probably very high on the list. [Interviewer: What percent of Indians are in elective French?] I'm not sure. In eighth grade I have very few, 2 out of 60. In seventh grade 7 of 3 classes (90?) [Interviewer: What is the dropout rate in French?] I think most will continue next year. From 191 in sixth grade there are 70 in seventh grade. It takes talent. If they don't have it, they take another class.

* * * * *

Overall:

They like activity type things-- Home economics and shop. Home economics rates high in interest. Indians like things where activity is involved. They don't like to sit down, study and concentrate. They enjoy most actual working with materials and have less interest in subject matter.

Math, perhaps from comments I hear from girls.

* * * * *

Overall:

They like art where they do fine work and are successful. Some have excellent penmanship (above the average student).

Its personalities and teachers they dislike. If they dislike the teacher, they dislike the subject. They don't like talking in front of the class.

Courses:

Boys excell in sports. I don't know what girls dig. They have a creative spark in their writing, a sense of imagination. I published some of their things in our eighth grade literary magazine. The University of Wisconsin is researching compositions of minority groups. I sent some to them to find patterns for long problems. They don't dislike English, they think the English I do is fun and different.

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Fifteen percent (4) of the respondents regarded Menominee students as somewhat interested in the academic aspect of school:

Teachers' Perception of Indian Students Interest -- Academic and Non-Academic

Aspects of School Indian Students enjoyed overall/courses

Aspects Indian Students Disliked

Overall:

It varies with individual.

Reading and listening to the teacher.

Courses:

Physical education is one chief interest. Math probably is liked, especially the computational part more than reading problems. Wild life study.

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A few teachers (nineteen percent (5) were unable to generalize about the likes and dislikes of the Indian students. They viewed Menominees as individuals with differences:

Indians like guidance and one-to-one relationships. With them [Indians] especially, you can't tell if a test grade is reliable. You don't know if they have done what they could do. One boy had to be prodded. I know he was smart. I challenged him to compete against Whites and got no response.

* * * *

Indians like anything humorous. I do a lot of things for fun. Make plays, read plays, read magazines and conversation. They enjoy reading out loud. Indians have a different type of humor. Many read on their own and really enjoy it. Indians retire from people. They will read what they want. The big problem is getting them to work up to capacity. When you consider that what you offer them is really not their culture you realize what their potential must be. It is hard to say what they dislike. When I taught German it seemed to be reading.

* * * *

I don't know what [Indians like]. What does any student like to study? I can't answer it. It depends on individuality. Some practice instruments thirty minutes a day with enthusiasm. I can't say what they dislike.

* * * *

I don't know [what Indians like]. They haven't mentioned anything in particular. Some like English. Some like social studies. Some like reading. Some would rather play outside. I really don't know. They enjoy reading out loud. Some don't like science and math. Maybe, they dislike writing out answers to questions.

* * * *

Oh, I suppose noon hours and Intramurals. Did you mean in school? [Interviewer: Yes] I imagine like anyone else and that's not true of the Indian pupils, that's true of anybody. It's noon hour and Phy. Ed., intramurals and anything, where he sees that he's accomplishing something. That's a rather general statement. But I think that's what a person enjoys. English is not the most exciting subject for any student, especially for boys. It's quite challenging to try to make it more exciting. Most of them like it. I'm sure they enjoy other subjects. I know they enjoy others but I couldn't get right down and say what.

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[Interviewer: Do you think the Menominee County Student Parent Organization will help your teacher-student relationships?]

No, I do not. I think that perhaps at the beginning it won't. It may develop into something else. I don't know. At the beginning it tends to make our job more difficult, because the students don't understand the idea well enough (I'm assuming, I'm not absolutely sure). They [Indian students] feel they have the teacher behind the 8 ball. And they are going to test you at every opportunity. So I don't think it will help us in the beginning.

[Interviewer: Do you think it might generate more parent interest in the school?]

It could if handled correctly. If its just a gripe session where its going to pick our educational policy apart, then I think it would be harmful. If it is handled right, it could be a good thing and create interest in the school. It depends on the reason its being formed.

With my limited experience, I've enjoyed these students. I don't feel I have developed a prejudice one way or the other. I don't really think of them like "this one is a Menominee student," and this one is a white student. I think I treat them fairly. They can be irritating at times. We have had one very difficult situation this year. That has made it difficult to remain objective. Maybe someone else would judge me differently on it. But I think that I have given this girl every opportunity that I would give any student - be it White or Menominee.

[Interviewer: The Green Bay paper commented that there were children in correctional institutions because the school didn't live up to their responsibility with the students.]

I just say this. Down in the cafeteria the cooks prepare some pretty good meals. I think so anyway. They come by and the cooks put the food on the plate. Now if the students don't eat the food, is that the cook's fault? Basically I don't think it is. And the same situation is here. It's really not the school's responsibility. It's the individual's responsibility. In one class I have two Indian girls. One is in one end of the room. The other at the other end of the room. Both are in the front row. What they want to do during class-time is to talk from one end of the room to the other. I had them close together so they would whisper. They still talked out loud. So I moved them apart. I told them, here's an opportunity if you want to learn you can. If you don't just be quiet and let the rest learn. It's up to you. If you won't be quiet you can sit in the office." So they said, "Okay, we'll sit in the office." I think this is the analogy of the food: If you want to, it's there. But some have no interest and there's nothing you can do about it. I can't make you learn if you don't want to. If the Indian individual wants to he can. I used to know an Indian boy, wonderful exceptional fellow who goes to St. Mary's, plays basketball etc... That's what we have to create. If they don't want to use the school system or anything we create, they can't do it. And nothing will do them any good. The school did not fail in it's responsibility. They did not fulfill their responsibility toward the school. The opportunity is there. It's true that our school system in the past has been set up just for those who are going to college. That's a mistake and it's being remedied now. But there are some who don't even want to do that.

Menominee Students and Discipline

Nineteen percent (5) of the teachers indicated that Indians presented no special discipline problems:

Discipline is reportedly a concern in all schools with all children at some time or other. Do you feel there are special kids of discipline problems with Indian students?

They all do the same irritating things. Indians are no different in this respect.

* * * *

No.

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Indians don't have many [discipline problems]. Occasionally it's just like with the Whites and not out of proportion. Two girls talk a lot, a White problem too. I can't see teachers getting so excited and worked up over some kid and so mad. I don't want any part of it. I don't get so mad.

* * * *

I don't have discipline problems with Indians. I have a good relationship. I can understand their sense of humor. I am as reluctant to be as critical as I am of White culture. Maybe I shouldn't be. This morning I received a girl who has been suspended. It's in the courts. I said, "Hello," and she didn't answer. With a White child I would have reprimanded her. Indians should learn at least the basic social amenities. I didn't want to aggravate her so I said nothing about her tails being out of her skirt. Before first hour the girl left school. I treat Indians differently. A seventh grade girl came late to all my classes. The office was getting tired of this so the office girl said that I should have her kneel all period. I didn't know what to do. I don't believe in corporal punishment. I had her kneel awhile and then talked to her and said, "we know each other well enough so if I ask you to come to class on time you will," and she has. I tried it with a few others too, it works. They [Indians] need special attention. They like teachers to be friendly. I joke with them and we get along real well.

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No, I don't think so. In fact, I could say no and let it go at that. In Upward Bound, it's very informal. Everybody is called by his first name. That includes the director of the program, all the way down. So I went by my first name. I wondered at the end of the first year, what was going to happen when I got back up here. I couldn't be called by my first name in school...but I didn't say anything. I thought, why create a problem until there is one and then try to solve it. I was really surprised. Back in school it's Mr. And now when I go to the study center it's my first name. Back in class it's Mr. and they didn't have to be told. There were two exceptions. One was made by a couple kids when they forgot. You could tell by the expression on their face that they forgot. There was one person that had the type of personality that wanted to see what you would do and he did it, I don't know what his motives were, I don't remember exactly, but I did something. * * * *

Most teachers (70%-19) indicated that Indian students created more or special discipline problems in the classroom. Teachers had differing perceptions of the type and cause of discipline problems. They regarded the cause of discipline as: home environment (30%-8) and racial resentment (11%-3). One-third of the respondents did not discuss causes but types of discipline problems.

Discipline is reportedly a concern in all schools with all children at some time or other. Do you feel there are special kinds of discipline problems with Indian students?

Home environment as a cause:

Yes, somewhat. Indians have a lower level of moral thinking. They have dirty minds you can see it in almost everything. Possibly they get this from their homes. [Menominees] are more conscious of sex and related things at an earlier age [than whites] or at least, express it earlier. Maybe it's because Whites are more tactful.

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The Indian seems to get himself involved in more fights. They have less control over themselves. Maybe Whites want to fight but have been taught not to. Of course, we have a rule here if you fight, you're suspended. Whites don't like to be suspended. But it doesn't bother an Indian. We have some Indians who have been suspended seven or eight times this year. I mean that doesn't bother them. Whites are embarrassed about suspension. It's a little thing to Indians. It's their whole background that makes them come up here and try to smoke in school and fight and misbehave and disrupt a class because they don't like it. Their whole background, their whole culture (not just one thing) creates these problems.

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Some of my major discipline problems have been with Indians. The major discipline problems are caused by home background. Not because they are Indian.

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Yes, The Indian student hasn't been taught standards in Menominee County at home. Indian students are loved and cared for. But [they are] not taught discipline and this carries into school behavior.

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Yes, There are some problems peculiar to Indians, and there are more problems with Indian than white. [Interviewer: Why are there more with Indians?] Home environment. There is not much encouragement at home. Indians are the cause, they are not disciplined when sent home. I don't know how to get assistance from home. Parents are set in their ways. Getting the lower grades thinking about importance of education, so they will take interest and support their children [would help]. You can't teach an old dog new tricks.

* * * *

Yes, Because of lack of direction and goals, they become quite playful and are sometimes not too sincere. These Indians lie to your face. Stealing is a problem with the group. This campus is closed because the administration thinks Indians do a lot of shoplifting. I don't know if they do more than Whites. They [administration] feel they do. Indians aren't to go downtown, so we've solved this problem to a degree. A child can get permission to go home to eat lunch. Parents are the key to direction. Indian parents realize the need for education, but they don't commit themselves to getting students alert with clean teeth, properly clothed and bathed. I don't feel the Indian parent does, but should. Parents set the stage so we can do a good job.

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Yes, this year we used to be able to take care of it. If I have to slap a kid I will. This year I slapped a White kid and the parents were going to sue. The bosses said they'd back me and wouldn't condone it, but never checked into it. I've been slapping kids since I've been here. I've had to slap one or two and this takes care of the discipline problem. I was encouraged by superintendent who was once principal here to do this. And hell, I think the rest of the teachers felt the same way, but they are afraid to do anything too. It upsets them. Our problems have really gone to hell especially with Indians. All they talk about now is school truancy. If parents haven't taught them discipline we have to here. [Interviewer: The Green Bay paper says children are in correctional institutions because schools fail.] - They won't let us do our jobs. This is passing the buck. Some Whites do it too. [Interviewer: How much responsibility do parents and school have?] The parents have responsibility to teach difference between right and wrong and we should follow up. I don't slap because I like to. It upsets me. I wouldn't be doing my job unless I helped him. This is all he understands. I try everything else. This is a last chance and straightens them out. It's [slapping] gone by the wayside all over the country. I feel that to crack this we have to get responsibility back to parents. Maybe give them their own school to 9th grade and teach kids about their heritage. Indians and blacks feel sorry for themselves. They feel ashamed of their race. They need to be proud of it. Our country was founded this way. They need to gain respect. This is Whiteman's society. They have to learn to live in it, and accept it as it is. If Whites were a minority we would have to adjust.

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Well, it mostly concerns truancy. This type of thing and lack of interest. It isn't so much actual classroom discipline. Although, they're very strong-headed and some of them don't know anything else than brute force. But on the most part it's because of truancy and stealing and other things of this nature. [Interviewer: To what do you attribute such things as truancy? Is this lack of support of the school by the parents, for example?] Yes. And lack of interest on the student's part.

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Racial Resentment as a Cause

Yes, maybe they resent being with White children. If I discipline a White or Indian child, they always look to see if we favor White children. I don't know what's the matter. But there are some naughty Indian children down here.

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It wasn't as bad as before. You will find this more in a school like this where they are in the minority. Especially because of our national situation. When you are in a minority group you are misused. This can become a problem. The [Indian] pupils react to this national feeling. The article in the paper with Bill of Rights -- basically I think they [Indians] are getting more than that right now. These boys are transported from here after school by bus. None of the other basketball players are. They have to furnish their own transportation. Indians have more opportunities. This is a good opportunity now to cry that you are misused. Like the poor Harvard boys.

* * * *

At times a solemnness with particular students. A White student you can chew out because they get it at home. I don't know what kind of discipline Indians use. I don't think it's this. Once you chew out an Indian student, they go into a shell and become uncommunicative.

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Types of Discipline Problems

Discipline is reportedly a concern in all schools with all children at some time or other. Do you feel there are special kinds of discipline problems with Indian students?

Rules. Especially on gym suits. I know [some Menominees~~here~~] no washing machine, but they won't use Home Economics machine. Why? They don't want to admit it or be made fun of. Kids are cruel. They could wash [the gym suits] by hand.

* * * *

Yes with some. Not because he's an Indian, but because he is an Indian too, he is more of a problem than others. Indians have been no problem. The difference is to get him to react. One only wants to do what he wants. Talking to others that's my biggest problem. One has no interest in learning anything. Deviates are not interested in school.

* * * *

Yes. Self discipline is lacking. [Indians] can't use time as well as other students do. The parents of the child who gets A,B, and high C's comes in. Both Indian and White parents of child who gets D's and F's doesn't come in. If we can keep the present generation in school it will play an important role in educating their children. Cooperation between student and parent is increasing.

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No. But more frequent though.

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No problem is exclusively theirs. But Indians tend more to not tell you the truth. They can look you in the eye and lie. Behaviorwise there is no difference. They tend also not to respect other people's property. [They] steal. I haven't had much in my room, but outside school its a problem. Maybe their sense of right and wrong is different. It seems to be sometimes. If this is from home environment upbringing, I don't know. Maybe there are more at the lower level and want to keep F at that level too. One student said, "if I get too high a grade I'll get in trouble on the bus." If there is too much pressure they will conform and no matter what the teacher does, she can't motivate them. It's just too bad. Some that could be good achievers are wasted because of the pressure.

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Yes. Not more serious than Whites at times. They repeat discipline problems more than Whites and a pattern develops.

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Indians don't like to be told to do things. They like to be free. They skip school a lot. They don't talk back, at least not often.

* * * *

No, no more so. They are no different than any other group. Indians have a tendency to be more physical. They poke until [a fight occurs]. They use fighting on the playground not in class.

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I don't know. Some have belligerent attitudes. Other than that there is no difference between them and other students.

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[Interviewer: Did you notice anything specific after the Bill of Rights was published as far as the students are concerned?]

Yes. There are a couple, this one boy especially, before that he was a real nice kid and I got along good with him. But by golly lately he just doesn't want to do anything. He's very defiant. So I think that this has had an effect. I know it has; you can tell it in different other things that have happened, too. They [Menominee students] feel now that they - It's like in the early part of the Negro riots. The police were accused of brutality and things like this.

[Interviewer: Do you see any good that will come out of a project like this Parent and Students Association?]

It might ...

[Interviewer: Could it stimulate the parents?]

It might. That's about the only way I see that. Basically the greatest and best teacher that a child ever has are his parents. Because they are the only ones who ever actually really know that child well enough to teach him. If you can get through to the parents you can get through to the child. This is a real problem and depends on the parental attitude and of course, basically we don't know in many instances what that is.

I think we have taken the [parents] initiative away from them by having them in this district.... If they [Menominees] had their own schools and they were responsible for the kids' education and behavior they would have to change. Now all they do is blame us. With the parent group it looks like they might be waking up and taking some initiative. This [parent group] maybe is a step forward. Without responsibility they won't do anything and will just say the white man is robbing them. This way you put it right back in their lap and they would improve faster.

[Question: Maybe they have serious economic problems and the county can't afford it.]

The government could fund a school. They've been doing it all along.... Indians were brought into the Shawano district because Shawano wanted the money. The government would fund Indians schools. They [Shawano district] got all the money and all the Indian problems too. The best thing for Indians would be to put them back in their own environment, take them through ninth grade in Menominee County and start them in grades ten through twelve here. They [Indian parents] should have the responsibility.

MIDDLE SCHOOL TEACHERS RECOMMENDATIONS
FOR IMPROVING MENOMINEE EDUCATION

Special Courses :Preparation for Teachers

Nineteen percent (5) of the respondents felt special training was unnecessary for potential or current teachers of Indian children. They regarded Indian needs as 'no different than White students.

Do you feel specail courses, experiences or
guidance are needed for teaching Indian students?

No. Do you want to teach them to hunt and fish and have medicine men and do the rain dance? If we want to do that then we better stick to that culture and teach them to do that. If we want to have doctors and engineers, we'd better have that kind of person working with them.

* * *

No. They can fit in as well as others.

* * *

The best thing is being exposed to Indians. No course could prepare you for it. Some Indians at college are well accepted. When I came, I noticed that Indians stay together and Whites stay together. There is little mixing or dating. Most problems were with Indian students. I could have learned this in college but would never have learned how to handle it. I throw Indian theories out the window.

* * *

No, if you have a good understanding of human nature, you can deal successfully. I get best success if I teach girls rather than Indian girls and White girls.

No. Their problems of not participating and being very low is the same as the culturally deprived White child. Indians don't stand uniquely apart. They set themselves uniquely apart.

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Twenty-two percent (6) of the Middle School teachers agreed that basically Indians were no different than white students. They acknowledged that some knowledge of Indian culture might be "good" for teachers.

Do you feel special courses, experiences or guidance are needed for teaching Indian students?

In my subject area, probably not. But in some areas where there are more Indian students, I've heard the problem of under-achieving is with the Indians. Maybe a special course in that.

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No. All education courses have practical value, but experience is much better. Maybe you can get experience.

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Once in Superior, I thought about anything that will help you even through a couple weeks of school is a good thing. But I won't be able to take any courses.

* * * * *

No. But courses on slow learners, etc., would benefit them.

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No. A college course wouldn't help. But part of an education course or a course on slow learners and those people who aren't educated would. Not many parents of Indians and Negroes have an educational background.

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No. But teachers should be made to understand Indian home life.

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Fifteen percent (4) of the teachers indicated vague, but positive responses to special training (or education) for working with Indian youth. In their opinion training would be helpful but not necessary to effectively teaching Indian pupils.

Do you feel special courses, experiences
or guidance are necessary for teaching
Indian students?

[Courses] aren't necessary, but would be valuable. I don't need a course to help me understand Indians. But it would be good for me to know history. Helpful. I know them very well and have a fine relationship with them. I can get them to work and discipline them with out resistance. My rules in class -- if you don't do work you can't sit on your seat and you spend the period on your knees. I do no yelling. It's not fair for someone to work and someone not work and receive the same kind of benefits. This is my penalty. When it's done you can get in your seat. There is so little resistance they get right on the floor, very effective.

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Helpful but not necessary. It depends on individual teacher and their responsibility with people. Sensitivity toward people is the requirement of any teacher with any group of children. Knowledge of this would be helpful, so you could talk their language figuratively speaking.

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Yes.

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For inexperienced teachers coming out of school, yes. But after you've worked 19 years with them you understand their values, their philosophies and culture. It's not necessary for a person who has been in close proximity with them to understand their problems.

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Nineteen percent (5) of the respondents strongly recommended special training in teacher preparation. Two teachers felt such training was necessary because teachers "don't understand Indian kids." Another respondent suggested courses taught by Indian people.

Do you feel special courses, experiences
or guidance are needed for teaching Indian
children?

Yes. It would be a good idea. It helped me.

* * * * *

Yes. Some teachers don't understand Indian kids.

* * * * *

Yes. We [teachers] don't understand them. Maybe these courses should be taught by Indians.

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Yes. Courses would be a good thing. It's quicker than experience as long as you don't end up with a bunch of hogwash.

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Yes. If not a course, a visitation. I can't stress the following point too much. Teachers should be aware of home life and what youngster with eight or nine in a family has to go through in his education experiences and why a lot drop out at sixteen.

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Preparation for Administrators

Teachers were also asked whether administrators needed special courses, experiences or guidance as preparation for working with Indians and how this preparation should differ from that given to teachers. Thirty percent (8) indicated that school administrators did not need special training to handle Indian people effectively. Three respondents defended District Eight's administration:

Our administration has bent over backwards until their heads are in the ground and have achieved nothing with this. I think that I speak for teachers. In my opinion and some [teachers'] there is too much emphasis on these people. The NDA funds have been used only for them. Never for the White child. NDA funds are used throughout the district. How can we become an entity and cohesive group when we say we buy this material for this small segment of the school to use and the rest can't use it. We should be equipped for all.

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Not really. I know the administration understands Indians quite well and handles them quite well. I've been proud that they have been more than fair in handling Indians. But a course never hurts anyone.

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I don't know if they need special courses. Certainly they need special understanding because the predominant discipline problems in our school are Indian. If you speak about our school and they have to be handled in a special way...I don't know if courses will answer these problems. The administration here have different problems than administration in White Fish Bay.

Twenty-six percent (7) of the respondents endorsed a minimum amount of training for administrators. One teacher criticized the Middle School administration's bonding of Menominee students minor infractions:

Administrators need to be aware of [Indian] problems more than they are. They are not always the best. Administrators often demonstrate too little understanding and too much regimentation. It's hard to know where to draw the line on regimentation. We become too concerned with little things and forget our big objectives. It's easy to make a big issue of a little thing because it is a regulation. The effect it has may be minor but because it has been decreased because it is followed and overshadows important ones.

Other respondents simply recommend some special training for administrators:

Some courses for teachers too, on dealing with rebellious, slow and below average students and how to communicate with parents. I don't know if a course or your philosophies would be best.

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Yes. Its my personal feeling that [administrators] have to be careful to keep contact with teaching problems in handling students. They should go in the classroom once in a while.

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Maybe they have had more experience than a beginning teacher. An administrator who has taught Indians should be able to draw on his experience.

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If [it is a] new without Indian contact. Its fine for those who work up through ranks and in district number eight.

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Yes. It would help them. Especially with teachers who haven't had experience with Indians. It could be an asset.

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Yes. It would be a help.

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One respondent evaded the question:

I don't want to answer that -- there is a lot to be said there.

[Interviewer: What do you think of the Bill of Rights?]

Menominees want to take alot. But [they] do not [want to] earn it or work for it. They don't want to give too much because they've been supported by the government for so long. It will be generations before this will be corrected.

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The Menominee people who started the drive and the Bill of Rights [did it] at an inopportune time. If they had sat down and talked, they would have seen that we are being proper to these children. They [the Menominee students] are doing better. We're making inroads in writing and reading. Teachers are showing concern. I don't think teachers are prejudiced. After all, a child is a child.

Aids for Less Successful Menominee Students

Methods

Several respondents (6-22%) utilized methods to helping less successful Indian students improve their academic performance. Frequently teachers individualized instruction:

I devote my time to individualized instruction. I'll give assignments and let them work on it in class. I'll help them if they have trouble and help them find the answer (with them) in the textbook. It's a start of the modular scheduling that will begin in high school. This [modular scheduling] will be a real detriment to the Indian student because he can't and isn't able to get his work done without a lot of prodding by the teacher. He will be behind if he doesn't know he has to get his work done.

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They get more individual attention and help two or three times a week. Eighth graders come in during my free hour for help.

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Individual help and encouragement. The seventh hour class is slow. It has grown to thirty and limits my individual helping ability. I try to encourage each individual student and treat them as individuals. I ask what they are interested in, because it's more personal. This type interest helps. It makes them feel that they aren't helpless and dumb. They feel self-respect and they respect ability. Most of this seventh hour class are Menominee.

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I do a lot of individual work. My class is oriented toward this type of teaching.

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I would go on a individual basis in the eighth grade and somewhat in the seventh. For people who obviously aren't going to succeed in one particular thing I give them something else to do. For example, I have laboratory equipment and excuse them from certain more academic types of things in my class. They do patting or stone cutting. This refers to ability, not Indians or Whites.

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Encourage them, give them success and individual attention. I get more materials to interest them. Students select their own reading in my class. They like having choices.

* * * * *

Lowering standards to the ability levels of low achievers was implemented by fifteen percent (4) of the respondents:

Lower standards for poorer students and group by classes different in education ability. Sometimes I tell the individual that he shouldn't worry, for example, about a written test. I grade not just on test and performance but on attitude, cooperation with teacher and fellow student and effort. Some poor students get good grades because of good social attitudes.

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I don't expect as much from them, but an honest effort. If they don't try, I don't give them much time. If they want extra help I'll do it gladly.

* * * * *

I try to come to their level and go from there. I encourage them to take initiative in work that they aren't working for teacher and that improvement is more important than grade. Measure on an individual basis not with other students. So basically it's up to them to lift themselves up. Modern math is not different, the emphasis is different that's all. Text and programs are geared toward brighter students.

* * * * *

They are put in lesson groups according to their ability to perform on an instrument. They get one lesson a week, then I deal with their new problems. Kids are given the opportunity to try the instrument they want, I try them on three instruments and take into account, lip form, facial characteristic, etc. Then I choose one for them. I have no unique performance.

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Seven percent (2) of the teachers related their subject matter to student's interests:

Yes, I gear the course for below average classes away from the text. The text holds them back. I play on things in the news or their experience (space exploration).

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Yes, I've worked on this for a number of years. People in Indian Affairs have tried to find activities interesting to Indians. Indians are not so different than Whites. But some things appeal to Indians more. They like to work with their hands. Indian boys' athletic ability is good, he matures early, and is not large because of nutrition.

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Offering help with reading was also regarded a key to improving Menominee students' achievement:

Help with reading. This [reading] is the main problem. Help them pick out main points from readings. Everyone takes reading, some whole year, some one semester.

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I leaned over backwards to make reading a game. Periods are too long because attention spans are too short. In the end of the period you could do hand stands and they wouldn't be interested.

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Seven percent (2) stressed the importance of motivating unsuccessful Indian students :

Competition does help motivate Indian students.

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It's hard to say; a teacher should try to motivate them.

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Encouraging Indian students by talking to them was a method used by two respondents (7%):

In a low achieving class I spend more time trying to talk to [Indian students]. It was a strain to get them to speak above a whisper and stop hanging their heads. The number has decreased but I still have some like this but less. So this makes a problem. We spend a lot of time just talking. Today we recorded a lesson and playback. They only heard the teacher. They said, "we only can hear you." I try to use physical things like dramatization. They are creative. I try to change acting within a period (sentence pattern now, next week I'll read to them) vary the acting. I want to use more films but is hard to get ones on English. They are just not available.

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Talk privately with them and tell them why it will help them to work in school.

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One teacher made himself available for individual help, used materials that interested students and worked on discussion skills:

Well, I make myself available not in class, but after class at four or my free period and after school and before school. If anybody would like [they can] come in for extra help. I suggest this. I don't make them come. This isn't like other years when my schedule is full. If the teaching load is heavy, I would require that they come in. This year I have just suggested it and not made anyone come in.

[Interviewer: Are there many that have followed your suggestion?] Yes. [Interviewer: Indian students?] Yes. This isn't part of the curriculum but if I have a class of low-achievers, I try to work with something that's of interest to them and of value to them. Rather than what the stated curriculum - which we really don't have in English. Sometimes it doesn't have a lot to do with English. If they aren't going to remember that anyway, maybe they can at least pick up something that will be of value to them. That isn't necessary when working with the individual. But that's what works with the class. Also, I work for discussions. So that they're able to express themselves and to say what they mean, whether it's the right thing said or not or whether the rest of the class agrees. But to get them to speak up and say what they think. Like so many people don't say anything at the right time. They wait till it's all over. Then they do their talking and its too late.

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[Interviewer: Will the Menominee Bill of Rights help the students?]

Involvement of the parents may. I'm not sure if it will do any good in the Middle School. I've heard the students elected aren't sure of what their job is supposed to be.

[Interviewer: Should parents do more?]

Probably talking about school in the home, showing an interest, keep up the interest level of the student in school itself.

Recommendation for Curriculum Change

Impartiality was the main method employed by one teacher:

I like to think I [help low-achieving Indians]. I try not to treat them different than Whites and try to be as impartial as I can. I think they get the idea. Teachers pick on them because most of our problems come from that group. It might look like that but we bend over backwards and they get better treatment than Whites. I'm trying to understand their problems. Maybe we do them an injustice because it hasn't worked out. Our whole mood is to bend over backward and we take away their initiative to want to do something. When they disrupt class, they come back and say, "we got away with that where the Whites who do something got kicked out." This hasn't worked out at all.

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Another teacher felt the best way to help less successful Indian students was to remove the child from his home. In her opinion, parents determined the presence or absence of motivation:

It's hard to answer, in many cases, the child would have to be taken out of the home and this is impossible.

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One did not recommend any method but to:

Just keep plugging away with them.

* * * * *

Curriculum Changes Which Would Improve the Quality of Education Offered To Menominee Youth

Participants were asked to recommend changes of programs to aid them in teaching Indian youth. Seven percent (2) suggested more emphasis on vocational education:

We are in the process of a three-year phase of curriculum development. [The new curriculum in vocational studies would include] 1) encouragement in guidance would help us select students who would work in this vocational program. 2) Know the kids' needs, build the program around this and present it [a program] directed toward these purposes and needs. We need people who understand Indians to develop these programs.

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I've battled this around often. I wonder if emphasis on academic education is too strong; these students [Indians] seem to be more talented in the art line, and need more vocational training and some academics like English. I don't really know.

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Changes in reading programs were recommended by fifteen percent (4) of the respondents:

Remedial reading.

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Reading and use of language and ability to write. I use more audio visual [materials] because they don't read well.

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Get a teacher trained in patterns of language, do special work in writing, dictate stories in their language and use this as a teaching situation. Show them normal [Speech] patterns compared to their pattern. It might be one way to get around the fact that their speaking vocabulary rarely appears in print. Use mimeography writing and materials; Indians want to read things by other students. Also use tape recorders.

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Yes, variety of media is desirable. [[This school is] not well equipped for audio-visual, etc., these media would help reading abilities. I can't show film or film strip in my room (it has no shades). I have to arrange another room, its inconvenient. More programmed material, to work individual on his own and improve himself. Personal contact--make them feel like an individual; not lump them together as a group in your thinking.

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One teacher (4%) became frustrated when she individualized instruction in her large class. She recommended reducing class size:

Sixteen students is too many. Then I could do a lot with. Most time I individualize, float around and help each one because each has a different problem. [Indians] can't concentrate and don't follow when you are explaining at black board. Their attention span is short.

Tutoring group of Indian students with similar deficiencies was recommended by one respondent:

[I have] Suggested to parents that I have time to have a class and call out two or three students at a time to tutor them in reading for six weeks. Then have another group. [I wouldn't make changes] in curriculum, but in organization. The school might create a class without Whites. This group would allow to get rid of the obvious deficiencies. In testing [Indians do a] surprising number of substitutions on words and do not know differences between words.

Eleven percent (3) commented on including Indian culture in the curriculum. Only one respondent actually recommended including Indian culture but only if other units on other minorities were also taught.

I'm not aware of how much is of Indian history is in social studies curriculum.

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Ideally there could be much done. But it's not practical. Money and space are two biggest problems. Also, teachers aren't qualified to teach Indian history and it would require special courses.

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Yes, a unit on minority groups if you had the materials and the money to purchase them and involve Black, Indian and other minority groups.

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Early intervention was recommended:

Reach [Menominees] with more instrumental background, piano, tonette. Include music in Head Start.

One respondent indicated many efforts had been made to improve education for Indians, but none had worked. He made no recommendations:

Its difficult to do. How to go about it would be a problem. I don't know what would bring a good response. Many things have been done to encourage parents with slim results. I have only had Indian boys in class and girls only study hall'. Boys are more prone to roughness and over-aggressive behavior than Whites percent-wise. In my previous experience I found Indians more withdrawn.

One-third of the participants (9) did not make recommendations for improving Indian education. Their comments were addressed to upgrading education for all students:

I don't know how in reading.

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No. We have lots of material and varied offerings. There is not anything I would teach any differently. I teach basic concepts. Students have to take it from there. [Art has] a universal standard. Its not culture bound. All arts follow the same basic concepts we teach here. There is no reason to change. There is a difference between Indian history and White history. But not in the basic concepts between the two in art.

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At the moment it's not our prime objective. It is to work out a sequence for seventh and eighth grades. There is not any intent to develop things for Indians. This is up to the individual teacher. Indian kids don't like to read Indian stories. They laugh at them. They laughed at Hiawatha.

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[Interviewer: Will Menominee County Parents and Students Group help you in student relationships?]

I think that it can be good for parents. On the other hand it could have a backlash and I hope this doesn't happen. There is some talk around town of a possible backlash on this and I hope this doesn't come out of it. There is some good that can definitely result from this group if it's handled the right way and if they go about it the right way. If they start pulling them out of class and stuff like this it will work the other way.

[Interviewer: Does it have a potential for making parents more interested in school?]

There is. I hope that it isn't short lived. Parent interest is more than it has been now. I hope it isn't short lived or it won't accomplish anything and they'll be right back where they started. I've seen it before--a hot spark, then nothing--on smaller scales.

A lot of times I feel there is too much emphasis put on the prejudice idea--on discrimination against this person and that. I don't know. I regard all the students a same group. Even in answering questions I get reserved because they are about Indians this and Whites that.

A curriculum change - no. A big thing is to teach them how to study and not pass them on to get rid of them. Fail them if they don't know materials. Indians are scholastically behind and the majority don't do as well as Whites. It may go back to learning to read. In first and second grade and kindergarten they need excellent teachers in formative years to get the basics so they can do well. American Indian history won't benefit them in their lives. It would give them pride. This should be brought out in history of social studies without getting an entire course for it. [Indians] must be proud. Indians then could bring it into class. There is no need for this [Indian courses]. If I felt there was, I could accept this course for curriculum.

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No, not in physical education. Perhaps ability grouping, but I don't think this is good in physical education. Kids who do poor academically may do well in physical education. I emphasize learning history of sports and reading. Physical education is not hard for low students.

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No, we haven't discussed any. There will be new English teachers here. I'll be going to High school to teach. We will go on as we have. We've had new books that they can understand and be usable and we have reordered on this material. I find that it works with these slower groups, primarily Indians. You get new material and think its just what you want. You fall flat on your face and try something, you get so frustrated. This is the first year we'll stick with the same book for two years. We feel we are, maybe, on the right track.

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Well, I think there should be changes in curriculum all the way through to help every student. But I would hate to go into detail on what these changes should be. For one reason--I don't consider myself an authority. And number two, I think that as far as curriculum goes, anything doesn't change, there's something wrong with it. There's always the possibility of the change being worse, too. I'm not for change just for change, but I think that everything has to be changing.

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We are working on the idea of on-the-job training in vocational education. It takes time to set it [the program] up. This won't be primarily because there are Indians, but for all students.

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Yes. I talked with the principal on ideas for changing the program. I feel the attention span in sixth grade is not one hour long. Next year, French and music will be taking up one period. This will help all, not primarily Indians or Whites. I can't think of anything just for Indian students.

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CONCLUSIONS

Conclusions to be drawn from this study, the fifth in a series, are contained in these sections dealing with specific aspects of Menominee education. All conclusions here are data specific, and all are provisional to the extent that the four remaining reports in this series may alter the overall assessment.

It is anticipated the the remaining reports will be published during June and July, 1972. The last report will be an overall summary volume. Previous reports by title and date of publication are:

The Formal Education of Menominee Indian Children:
Sociocultural and Socioeconomic Background Factors,
July, 1970.

The Formal Education of Menominee Indian Children:
Recent Educational Background Conditions, July 1970.

School Teachers and the Education of Menominee Indian
Children: A Study of Two Elementary Schools, September,
1970.

The Formal Education of Menominee Children at The High
School Level: Teachers, July, 1972.

MIDDLE SCHOOL STUDENT TEACHER HANDBOOKChapter One - DISTRICT POLICIESWELCOME MESSAGEWELCOME TO MIDDLE SCHOOL

Congratulations on your choice of education as your field or preparation. I hope you will find the same satisfaction, challenge and happiness in your career that my co-workers and I are finding.

Middle School teachers are extremely proud to be included as part of your preparation. We would never forgive ourselves if we failed to impress upon you our sincere devotion to the profession, and our sincere desire to help you prepare for the wonderful experience in store for you.

In helping you prepare for your future, you can also help us improve ours. We welcome your evaluation and suggestions and look forward to the mutual benefits to be derived from this working relationship.

SUPERINTENDENT

Joint School District No. 8

WORK HOURS

Teacher's hours will be thought of as from 8:00 in the morning to 4:15 in the afternoon. Teachers who have completed their duties for the day and have an appointment should notify their principal prior to leaving the building. Teachers should not feel free to absent themselves from the building during a free period unless an explanation has been given to the school office.

ACTIVITY PASSES

It has been a long-standing policy of the school district to issue activity passes for all school employees. These passes, however, are absolutely non-transferable. Under no circumstances are they to be given to some one else to gain entry into the various activities, nor may they be used to bring additional friends or relatives to any particular event. They are issued specifically for employees and their husband or wife.

PROFESSIONAL LIBRARY

There is a central professional library located in the building. A list of the titles in this library is available from the various librarians located throughout the school district.

TEACHERS' DRESS

Teaching is a profession and therefore it is expected that all teachers will avail themselves of the opportunity of impressing those about them, particularly the students, of our professional status by our work, our bearing, and our dress. As professional teachers, we are ever vigilant in our attempt to maintain proper dress among our students even to the point of defining it in our student handbooks. As teachers we are cognizant of the fact that proper dress is a factor in instilling pride, as well as being a determining factor, so far as behavior of students is concerned in our school. Therefore, it is felt that we may not remiss in defining professional dress for teachers because we do have an obligation to set an example for students in this particular area.

The above would seem to indicate coats and ties are in order for the men on the staff with the understanding of course that coats may be removed in the classroom if it becomes uncomfortably warm, particularly during the fall and spring periods of the year. It is also expected that male staff members will be neat in appearance, clean shaven, and with conventional hair styles as the community finds acceptable. For the female members of our professional staff, the following may be appropriate--professional type dress in both clothes and shoes is always appropriate--as well as neat, well groomed hair styles realizing, of course, that style is a matter of personal taste and community dictates, but also that we are adults and that teenage styles should be left to the teenagers.

Special teachers may of course have special problems, such as girls physical education teachers who may use wrap around skirts when leaving the gym area during the day, the shop teachers should feel free to remove their coats and use shop coats to protect their clothes when in the shop area.

PUPIL ABSENTEEISM

The concern of this office is that we have a professional obligation to guard jealously the instructional time which is available to boys and girls. To me it is a legal, moral and professional obligation of the teachers that they instill within the children of this district an attitude of importance of attending school on every day that it is possible for them to attend, and to make the parents of the children aware of the importance that we, as professional people, place upon the regular attendance of children in our schools. As I look at this problem it seems to me that it is one of educating parents and pupils in the necessity of attending school and also constantly demonstrating to them the value which we place upon their attendance. Sometimes we become discouraged by the apparent lack of cooperation from a few parents on this matter for which there is no real remedy except the realization that we have the parents of the next generation in our schools today; let us educate them so that they may have a different set of values when it becomes their turn as parents of the next generation.

There are, of course, times when pupils should be absent from school; legally, this is when they are ill or there has been a death in the family. In this event pupils should be given full opportunity to maintain their work at the highest possible level. Pupils absent for other reasons must expect that teachers cannot deprive regular attendants of their fair share of instructional time. Regardless of the efforts made, make-up work cannot be as beneficial as regular class attendance, grades suffer, teachers are over-burdened, but more important, learning is curtailed.

There are special circumstances when a pupil can be excused for travel, shopping, work or recreational activities. These exceptions are not encouraged unless they are of educational value.

It becomes imperative, therefore, that in providing well-trained teachers, adequate buildings, and excellent learning materials at taxpayers' expense, we make every effort to utilize to the fullest extent every hour, yes, every moment, of instructional time.

Education is more vitally important to each child than ever before. Principals and teachers are urged, therefore, to put forth their best efforts in impressing upon pupils and parents the genuine value of each moment of instructional time. Please take every opportunity to advise parents, whenever opportunity permits, that we are professionally obligated to guard every hour of instructional time selfishly, but with sincerity of purpose. I feel confident that parents will not only cooperate but will be appreciative of your position and your efforts in guarding the educational welfare of their children.

PUPIL CONDUCT

In Joint School District No. 8 schools self-discipline (responsibility for one's actions) is one of the important, ultimate goals of education. Our policy is as follows:

1. Students shall respect constituted authority. This shall include conformity to school rules and regulations and those provisions of law which apply to the conduct of juveniles or minors.
2. Citizenship in a democracy requires respect for the rights of others and demands cooperation with all members of the school community. Student conduct shall reflect consideration for the rights and privileges of others.
3. High personal standards of courtesy, decency, morality, clean language, honesty and wholesome relationships with others shall be maintained. Respect for real and personal property, pride in one's work and achievement within one's ability shall be expected of all students.
4. Every student who gives evidence of a sincere desire to remain in school, to be diligent in studies, and to profit by the educational experiences provided, will be given every opportunity to do so and will be assisted in every way possible to achieve scholastic success to the limit of individual ability.

In our thinking, every American youth has a right to be educated but this is not an absolute right. It is limited and qualified by the child being eligible and by performance requirements. It is entirely possible that should a pupil fail to perform those duties required of him upon attendance in our school that he may be excluded from school.

Primary responsibility for discipline and pupil conduct is placed with the classroom teacher. Each teacher should avail themselves of every opportunity to emphasize pupil responsibility for respecting constituted authority and respect for the rights of others. Every effort should be made to help students achieve self respect through self discipline.

EDUCATION ASSOCIATION

The Education Association is a local teachers organization. Membership is open to administrators, teachers and retired teachers of School District No. 8. The organization works actively for the improvement and extension of educational opportunities for children and adults; to promote good fellowship and unity among the entire professional staff; to improve local working conditions and social and economic welfare of the membership. The S.E.A. is also a legal bargaining agent.

CHAPTER TWO

ADMINISTRATIVE POLICIES OF MIDDLE SCHOOL

PRINCIPAL'S MESSAGE

It is a pleasure to welcome dedicated young people into our school system and the Middle School. We are proud to play a part in a vital aspect of teacher preparation, student teaching, in which you are about to become actively engaged here at Middle School.

We believe that we have one of the finest Middle Schools, and its diverse program will provide you an opportunity to participate in a variety of experiences. In our attempts to progressively improve our school program, we openly solicit and encourage constructive comments and suggestions. We are hopeful that you, as a result of our recent educational and professional training, will relate some of the modern educational trends and philosophies to our school and curriculum.

We hope that you will feel a real part of our faculty as you will be received and treated as such, inclusive of all right, responsibilities and courtesies. If, at any time, policies, procedures, curriculum or routine are not clearly understood it is expected that you will not hesitate to seek out clarification.

Once again I would like to, on behalf of the entire staff and myself, welcome you to our school and sincerely hope that you find your experiences here enjoyable, beneficial, educational and rewarding.

Principal

PRINCIPAL'S POLICIES

Discipline: I feel that discipline is a necessary prerequisite for a good learning situation. Without a properly disciplined room or class, a teacher cannot do a good job of teaching, if any teaching at all. Start the first day the way you wish your work to go the entire year. If you will begin by putting your group under your control and keeping them there for a few weeks, most of your troubles will be minor. However, the more privileges you give a group, the more they will seek. So consider carefully before allowing them to do anything that is not good educational practice.

Remember, I am squarely behind you at all times. You should handle your own discipline rather than send pupils to me. However, do not relax discipline rather than send pupils to the office. Teachers are in full charge of their classrooms and study-halls and have full responsibility for discipline therein. It is my policy to stand back of all reasonable disciplinary measures, but try to use judgment and tact in punishing pupils. It will help all of us remarkably if you are fair and just in such matters.

Students should be dismissed from class for disciplinary reasons only as a last resort. No teacher is to dismiss any pupil from her class without first obtaining permission from the principal. No student is to be held in detention after school is dismissed at the end of the day without the approval of the principal. Should you feel that such action is necessary, come to the office and discuss the matter with me. No student is to be held in detention during the noon hour without some provision being made for his supervision.

I want to mention three major functions of discipline. (1) Creation and preservation of the conditions that are essential to the orderly progress of school work. (2) The preparation of pupils for effective participation in adult life. (3) The gradual impression of the value of self-control, conscientious work, and perseverance to obtain the ultimate rewards of life. A diagnosis of discipline problems should cover the following factors: Whether the individual is an introvert or an extrovert, home conditions, physical conditions, associates, mental ability, scholastic record, knowledge of social and school morals, impulses involved, motives, lover of prominence, approval, adventure, imitation, gregariousness, attitudes, behavior habits, and personality. I am sure there are other factors that should be considered as well, however, if used these should help give you some insight into the problem.

One hundred per cent cooperation is necessary in enforcing building regulations in relation to pupil discipline. Running, pushing, loud talking or any other uncontrolled behavior by students should be prohibited in halls and classrooms, Teachers should see that all unnecessary untidiness is eliminated and that students to not litter either the buildings or the grounds.

A great deal of time and money has been spent the last few years in an attempt to furnish and equip this school so as to make it a better educational plant. As teachers you are all expected to absolutely prohibit school furniture and equipment from being abused, marred, defaced, or in any other way mis-used.

CLASS DISMISSAL AND CORRIDOR SUPERVISION

Teachers should remember that the instructor and not the bell dismisses the students at the end of the hour. Teachers should plan some form of orderly dismissal from their classes.

Teachers are expected to be the first to leave the room at the close of a period and to remain at their door to supervise the corridor. This should be considered a definite assignment. Do not permit students or details to detain you.

LESSON PLANS

Unit or long range plans should be prepared and filed in the school office. Your plans should be filed before your work is presented. We are allowing exceptions in cases where resource units may require additions or time for preparation. You will not be required to file daily plans. Daily plans should be prepared at the close of each day and be made available to a substitute who may be called to take your place. Use your teaching desks as a logical place to keep your daily plans. Weekly plans, organized on a daily basis, will be required however of grade six staff in the areas of math-science, English, social studies and reading. These are to be in the school office prior to leaving school on Friday.

SUPERVISED STUDY

The administration has made a definite commitment to students and parents. We have promised a supervised study during each class session. Twenty minutes is recommended and fifteen minutes should be the minimum, if an assignment has been made. This study period may be given at any time during the class.

This supervised study period must not become a so-called free period. Students are to be working under the teacher's supervision at all times. One year of such supervision should definitely improve habits of students.

ASSIGNMENTS

Make assignments at the most suitable time. Do not hurry your assignment and do not be satisfied with an assignment which merely indicates from page to page. Correlate the assignment with the class discussion and with other classes as much as possible. A properly made assignment is half of a good recitation.

Assignments are not homework to be given on Tuesday evenings as this is reserved for church night affairs.

HOMEWORK

Homework should be an integral part of the school experiences of children extending from the first grade all the way to the 12th grade. Homework should be an extension of work in the classroom. It should be meaningful and have value to the experience of the students. Under no circumstances is homework to be assigned merely to meet the requirements that homework is a part of the learning experience. It must not be merely busy work to keep children occupied.

TEACHER MAIL

Mail boxes for teachers are located in the school store area next to the principal's office. There is a bulletin board there also on which the principal or his office staff may post announcements.

CUMULATIVE RECORDS

All teachers, including substitute and student teachers, are urged to use these student records. These records are kept on file in the main office. You may receive these records simply by asking for them or getting them yourself at any time, but it is preferred that you do not remove these from the office unless they are checked out. Under ABSOLUTELY NO CIRCUMSTANCES are they to be removed from the school building.

TEACHER WORKROOM

This room is located on the second floor of the new wing and is identified as room number 205-A on the school floor plan. Teachers will find a typewriter, a mimeography machine, the professional library, and work tables and desks in this room. Smoking is not permitted in this workroom.

TEACHERS LOUNGE

You are cordially invited to use the lounge during your preparation periods, noonhours, and other free time. This lounge is located near the main office. There is working space and typewriters available for your use. Coffee and soft drinks are also available at a most reasonable cost. This is the only area in the building in which smoking is permitted.

GUIDANCE

One of the main purposes of the Middle School is to give the students a chance for exploratory activities, so that each student will understand his own personality, capabilities, and interests. He will then know better what possibilities are open to him. This is beneficial for when he begins to select the subjects for his senior high program. These middle school years are ones in which a student must learn to make decisions for himself and assume the responsibility of the consequences. He will make decisions which will affect his entire life.

It is the aim of our guidance work not to make decisions for students, but to provide opportunity for discussing individual problems so that they can make better decisions for themselves. If questions or problems arise, students are to ask one of the following for an individual conference; the homeroom teacher, the guidance counselors, the principal, the classroom teacher, or their parents.

ANECDOTAL REPORTS

Please record any actions which you feel may develop into a pattern. Good as well as bad should be recorded. (1) Your neglect to use anecdotal reports may mean that your principal will not be able to back you in event of difficulty arising from misconduct. (2) What seems to be one isolated incident to you may be repeated in the presence of other staff members, therefore indicating a behavior pattern.

TEACHERS MEETINGS

General teachers meetings are held each Monday in room 201, as soon as students leave. Please plan this time into your schedule.

EXAMINATIONS

Testing should be carried on regularly throughout the Middle School. Semester tests will be required in all subjects of grades seven and eight and in physical education, art and music in grade six. Nine-week tests may be given but it is better educational practice to test over units of work rather than to give tests at a specific time. Daily quizzes give students a chance to make a recitation. A copy of the semester test you plan to administer should be turned in to the principal's office one week prior to the semester test date.

ROOM ORDER

The appearance of your room is important. The janitors may keep it clean, you have good equipment, but that is not sufficient. If you do not keep things orderly and improve on the appearance, it will give a poor impression to students and visitors. Keep your desk cleared, arrange your book shelves properly, display student work attractively, keep your bulletin boards alive. Insist on orderliness on the part of the students and the room will appear to be a place where active young people are following a constructive program.

BULLETIN BOARDS

An effective bulletin board ought to be attractive, up to date, and instructional.

HOT LUNCH

Teachers may take part in the hot lunch program. Tickets may be purchased at (40¢) per meal.

CHAIN OF COMMAND

The building principal is directly responsible for the management of the school. Thus, all problems should be handled by him and not taken to the superintendent. If it is necessary for a teacher to consult the superintendent, that privilege should be used, but only after having gone through the principal's office. This does not mean that the superintendent or the board of education is isolated, but that there is a systematic method of handling school problems. It is, of course, within the bounds of good reason for a teacher to discuss school problems with school patrons, board of education members, or the superintendent of schools. However, teachers should never go ahead with ideas gathered in this way without first laying the problem and the proposed solution before the appropriate administrator.

GOSSIP

Unconfirmed, petty tales coupled with only partial information can do an unlimited amount of damage to a school system. When you leave the school in the evening, leave your troubles, problems, and opinions of others teachers, personnel, and students in the building.

FORMS

The forms included in this section are those that the teacher would use daily. There are some special uses for some forms, but this will be explained to the student teacher by the supervising teacher. Also, there are some forms not included that are used only for limited purposes, and if the need arises, the procedure for using them would be explained.

CORRIDOR PASS					
Teacher _____		Room No. _____			
Month	Date	Name	Destination	Time left	Time Ret.

CORRIDOR PASS

A student must have a corridor pass anytime he leaves the classroom. This is to be used only when absolutely necessary, meaning that a student should not have free access to it. The student is to fill it out and the teacher is to check to see if it is filled out correctly. The corridor pass should not be kept out more than three minutes.

MIDDLE SCHOOL MAKE UP SLIP FOR ABSENCE

Date of Day or Days Absent _____

I WAS ABSENT _____ DAYS. THE REASON WAS _____

MY EXCUSE (IS HEREWITH PRESENTED) (WAS PHONED IN) (FORGOT MY EXCUSE)

RESPECTFULLY YOURS,

Student Signature

Office

****MAKE-UP****

(TEACHERS SIGN SLIP WHEN MAKE-UP WORK IS COMPLETED)

SUBJECT _____ Work _____

TEACHER _____

SUBJECT _____ Work _____

TEACHER _____

STUDENT MAKE-UP WORK FORM: Issued by office--used by teacher to record work missed by student for time he was absent. Teachers sign slip when work has been completed.

SPECIAL EXCUSE FOR

NAME _____

DATE _____

TO GO FROM _____

AT _____

TIME RETURNING _____

TEACHER

to be retained by teacher granting permission.

Name _____

TO GO TO ROOM _____

SPECIAL EXCUSE FORM

Issued by teacher--needed by student whenever teacher requests student to come to her room for special or extra work.

LATE SLIP

Name _____

May Enter Room

Late _____ Minutes

Date _____

Signed _____

LATE SLIP (PINK)

Issued by the office when student is late for class for reasons other than having been detained by a teacher.

PASSPORT

This is to indicate that _____
 HAS BEEN GIVEN PERMISSION TO LEAVE THE SCHOOL
 PLANT FOR THE PURPOSE OF _____

Date _____

Time _____

RETURN THIS PASSPORT TO OFFICE

PASSPORT FORM

Issued by teacher-- needed by student to leave school grounds. After receiving this passport, student has passport stamped by office and signs out in office.

LATE SLIP

NAME _____

MAY ENTER ROOM

LATE _____ MINUTES

DATE _____

SIGNED _____

LATE-SLIP FORM

Issued by teacher to student if held back by teacher and if student is going to be late to next class.

<u>LIBRARY PERMIT</u>	
NAME	_____
Period	_____ Date _____
Subject	_____
Teacher	_____
Librarian	_____

LIBRARY PERMIT FORM

Issued by teacher--gives the student first chance to use the library during study hall.

<u>ABSENCE REPORT</u>	
TEACHER	_____
ROOM	_____
DATE	_____ Period _____

ABSENCE REPORT FORM

Used by teachers to report absence. Roll is taken at the beginning of each period. Slips are collected by the office shortly after class begins.

<u>ANECDOTAL REPORT</u>	
STUDENT	_____ DATE _____
CLASS	_____
INCIDENT	_____

DISPOSITION	_____

TEACHER _____	

ANECDOTAL REPORT FORM

This form is used to report student behavior--good or bad. It is used by teachers and handed in to principal. Written reports such as this are filed in the student cumulative record folders.

REQUEST FOR EQUIPMENT FROM
AUDIO-VISUAL CENTER

Date Wanted _____
Room Number _____
Teacher _____

Encircle Period Wanted:
HR I II III IV V VI VII VIII
After School Night

Check Items Wanted:

____ Bring Equipment to Room
____ Set up Equipment
____ Operators Wanted
____ Movie Projector
____ Film Strip Previewer
____ Film Strip Projector
____ 2" x2" Slide Projector
____ 3 1/4 x 4" Slide Projector
____ Opaque Projector
____ Overhead Projector
____ Tape Recorder
____ P.A. System ____ Port. ____ Gym ____ School
____ Floor Screen
____ Wall Screen
____ Table Screen (30"x30")
____ Exten. Cord ____ Feet Long
____ Splicer ____ Film ____ Tape
____ Projection Stand ____ High ____ Low
____ Microphone ____ Floor ____ Table ____ Hand
____ Tape Reel ____ Full ____ Empty
____ Take-up 16mm Reel ____ Sm. Md. Lg.
____ Lecture Stand ____ Table ____ Floor

AUDIO-VISUAL MATERIAL FORM
AUDIO-VISUAL MATERIAL

This form is filled out by the teacher and given to A.V. Coordinator whenever audio-visual material is needed.

Excuse for Nurses Office

Name _____
Date _____
Time Leaving _____

Teacher's signature

Name _____
Time Returning _____
Remarks _____

School Nurse's Office

NURSES OFFICE FORM

Filled out by teacher-- student must have this form whenever they visit nurse's office. This form to be issued only in case of emergency.

CHAPTER THREEMIDDLE SCHOOL STUDENT POLICIESMIDDLE SCHOOL INTRODUCTION

From 1916 to 1955 this building housed the Senior High School, and from 1955 to 1968, the Junior High. The original building consisted of twenty-five rooms. An addition was built on in 1960 which included two classrooms, a music department, a new suite of offices for the superintendent, two guidance offices, a darkroom, two faculty lavatories, a chorus room with office, a new cafeteria and kitchen, and one small office with large adjoining storeroom. In 1967, the shower and locker rooms for the boys and girls physical education were enlarged. The building is attractive and is well maintained.

The Middle School came into existence in the school year of 1968-69. The faculty consists of approximately thirty teachers, a principal, one guidance counselor and about 560 students.

CLASS TIME SCHEDULE

8:10 - Warning Bell
 8:15-8:39 Homeroom
 8:42 - 9:30 First Hour
 9:33 - 10:21 Second Hour
 10:24 - 11:12 Third Hour
 11:12 - 12:07 Fourth Hour (Noonhour)
 11:35 - 12_07 DETENTION

 12:13 - 1:02 Fifth Hour (Noonhour)
 12:35 - 1:02 DETENTION
 1:08 - 1:57 Sixth Hour
 2:00 - 2:49 Seventh Hour
 2:25 - 3:41 Eighth Hour

Besides the homeroom in the morning, the Middle School runs an eight-period (48 minute) day. The noonhour is divided: there is a fourth and fifth hour noonhour during which the classes are divided. Intramural programs are maintained during each lunch hour.

The ringing of the bell does not mean dismissal. The teacher in charge will dismiss each class. Three minutes are allowed between classes which gives the student sufficient time to go from one class to another in any part of the building.

In order to get the most from the educational opportunities available, each student is expected to be in every class on time and remain there the full period except in cases of emergency. Students late to class must make up the time in the study hall during their noon hours. Do not come into the office to make a phone call, or for any other reason, between classes if it will make you late for class except in case of emergency.

All student business should be conducted in the office in the morning prior to homeroom period.

BUILDING REGULATIONS FOR PUPILS

1. When pupils enter the building, they are expected to go directly to their homerooms and not loiter in the halls. They may, however, return books to the library or books and materials to the various classrooms.
2. Pupils are to leave the building immediately at the close of school or when their bus arrives unless they have an appointment with a teacher.
3. Pupils are allowed a degree of freedom in the halls, but they should refrain from running or becoming boisterous.
4. All are asked to help keep the building and equipment clean and in good condition. Those causing any damage are held responsible.
5. If a pupil is absent from school, a written excuse or phone call from the parent is required to excuse the absence.
6. The school is yours; be careful of its appearance. Leave every room in the condition you would like to find it upon entering. This is particularly true of toilet rooms, study halls, and locker areas.
7. You must have a pass from a teacher in order to leave your classroom.
8. Everyone is urged to be careful with articles of value. It is best to check such articles in the main office for safekeeping.
9. Mark all personal belongings with your name.
10. Gum chewing is not permitted because disposal has created sanitary and economic problems.
11. If you move during the course of the year, notify the office promptly so the records can be properly adjusted. If your telephone number is changed, notify the office.
12. Pupils are not allowed to use or be called to the telephone during school hours except in case of an emergency.
13. After you have entered the school during school hours, you may not leave school without permission from the office. If you are ill or have been injured, or because of an emergency you must go home, do not just leave school without telling anyone. Go to the office for permission. The school is liable for students during school hours and must know where everyone is at all times. In case of an accident, report immediately to the office or to the school nurse.

14. When you arrive in the morning or at noon, deposit your wraps and take from your locker all the books and other materials you will need for your classwork that half day. No one is permitted to go to his locker between classes or during class periods. Pupils may not stop at their lockers to deposit books or to get wraps when passing to the auditorium for assembly meetings. Exceptions can only be made by teachers or the office.
15. Since smoking is prohibited, there is no need to carry cigarettes with you. Cigarettes or any smoking materials found in your possessions or visible on your person will be confiscated and appropriate action taken.

SCHOOL ATTENDANCE POLICY

It is the policy of the Board of Education to encourage regular and punctual attendance of all pupils in the schools of Joint District School No. 8 during the full period and hours in which school is in session.

A student who is absent from school will be readmitted to class upon proper notification by one of the parents or legal guardians as to the date, the number of days, and the reason for the student being absent. Proper notification shall be interpreted to mean either having called the school, giving whatever information is available, or a letter sent to the school principal giving this same information or a note sent with the pupil on the date of his return to school. It is highly recommended that parents avail themselves of the opportunity of calling the school immediately when their child is to be absent from school so that an early check can be made on students who might absent themselves unlawfully, or without the knowledge of their parents. In the event that the excuse for the absence has been called in to the school, the principal may still require that a written excuse be furnished.

Absences can be excused only in case of illness or emergency. A planned absence should be arranged for prior to the absence. The parents request should be presented to the office by the student, and work to be missed made up before the absence. These arrangements can only be made under very specific situations. Absences can be excused only in cases of illness or emergency. Emergencies will be defined when parents call the office. Unexpected absences should be reported to the office on the day of absence by phone or as soon as possible. Reporting an absence by phone is a great help. When this is done, we do not send our nurse to visit. In event that is impossible to notify the office, the student must present an excuse from parents upon return to school. An absence slip must be presented to classroom teachers before class begins. Any work that is not completed becomes a failing grade.

Students away from school for any excused absence will be expected to make up a reasonable amount of the work missed and no other penalty shall be assessed against the pupil.

Unexcused absences require a make-up of time as well as work. Time missed is scheduled for make-up during the several vacation periods.

ILLNESS

If taken ill during school hours, report to office and request permission before leaving school. Never leave school without permission from the office.

LEAVING SCHOOL

Permission to leave school for any reason must be granted through the office.

LOST AND FOUND

Articles are to be turned in and called for at the school office.

ABSENCE -- TARDINESS

1. Upon returning to school it will be necessary to report to the school office with a written excuse from parent or guardian stating student's name, date, days of absence, and reason for absence, unless the parent has notified the office of the absence by phone.
2. Upon receipt of absence blank it must be presented to teachers who will specify the work to be completed.
3. Planned absences should be reported and work completed prior to absence.
4. When tardy, report to the office for tardy excuse.
5. Penalties will be assigned for persistent tardiness. (SEE FORM)

STUDY HALL

A study hall period serves a purpose. It gives students an opportunity to complete assigned work, or to do extra reading. In order to accomplish this purpose, everyone in a study hall must follow regulations.

ACADEMIC CURRICULUM

Grade 6

Mathematics

Science

Social Studies

English

Reading

Art

Music

Physical Education

French

Instrumental Music (Elective)

Grade 7

Reading
 Science
 Mathematics
 English
 Geography
 General Music (one semester)

Art (one semester)
 Physical Education
 French (Elective)
 Instrumental Music (elective)

Grade 8

Science
 Mathematics
 English
 Citizenship
 Reading (one semester)
 Physical Education
 Art (one semester)

Home Economics
 Tools and Materials
 Optional Art (elective)
 French (Elective)
 Chorus (Elective)
 Instrumental Music (Elective)

ATHLETICS

The Middle School participates in WIAA governed and sanctioned athletic events in basketball and track. In conjunction with this program the school sponsors an intramural program including both individual and team sports. Flag football is also available to seventh and eighth grade boys.

NOONHOUR

Closed campus means that everyone remains on school property unless permission has been granted to do otherwise. Under no circumstances are students permitted to leave the school grounds during the noonhour or any other time during the school day without a passport from the office. Parents may request in writing permission for students to report home. If permission is granted, students must remain under home supervision during the noonhour and may not re-enter the building until five minutes before the first bell.

The noonhour intramural program is operated for the specific purpose of affording those students who remain at school during their lunch period an organized and supervised program.

Past experiences have proven that in order that we may provide an efficient hot lunch program, an intramural program that will be most beneficial, just, and inclusive, as well as providing a supervisory service that will permit a high degree of student safety during these activities, the following policy must be strictly adhered to. In specific cases of emergency, or need, special arrangements can be made through the principal's office.

It is mandatory that students participating in the intramural program remain on the school grounds during the noonhour every day during the entire year. Students may bring a cold lunch to be eaten in the cafeteria if they do not wish to eat the prepared hot lunch and still participate in the program, but no student will be permitted to participate if he leaves the school grounds.

Students who eat in school may bring a package lunch and may purchase milk in the cafeteria. Students who eat hot lunch will buy tickets in the cafeteria each Monday on the way to hot lunch. Hot lunch tickets may be purchased weekly in books of 5 tickets for \$1.50. Single tickets may be purchased at .40¢ each. Unused portions of weekly tickets will be applied toward the purchase of new weekly tickets each Monday.

Cafeteria Regulations:

1. All food must be eaten in the cafeteria.
2. People not eating hot or cold lunch may not be in the cafeteria.
3. Candy and bak sales must be held in the cafeteria only. The food must be eaten in the cafeteria.
4. Everyone must take one carton of milk.
5. After eating, clean up your immediate area. Return plate, silverware, napkins, etc.

Noonhour Regulations:

Time not used for eating may be spent:

1. In the study hall with proper pass under study hall conditions.
2. In the library with proper pass under library rules.
3. In the gym during the winter or unpleasant weather and out of doors during pleasant weather in the spring and fall.

DETENTION

Students are assigned to detention primarily through the principal's office as a disciplinary measure, and also for making up unexcused absences. Teachers may assign students to the study hall, or they may request through the principal's office, that an individual student be placed on the detention list for a certain period of time. Requests for detention by the classroom teacher are almost always honored, however, each request should be accompanied by an anecdotal report.

REPORT CARDS

A preliminary report card is issued at the end of the first five weeks. This report is given at this time to inform the student of the caliber of work done thus far. If the student continues to work at the same rate the next four weeks, his grades would be the same as the fifth week grade. A regular report card is issued at the end of each quarter (nine weeks period).

The A-B-C-D-F system of grading is employed. The philosophy of the Middle School is that a failing grade (F) represents a lack of effort on the part of the pupil. In other words, no student is failed because of a lack of apparent ability. If achievement is not in accord with tested ability, the pupils are counseled at the end of each grading period or upon classroom teacher recommendation.

SCHOOL STORE

A school store is maintained by one of the homerooms and is located next to the principal's office. It is open during the morning from 8 to the end of the homeroom period. The supplies ordinarily needed by a student are available. Requests for special equipment not stocked by the store may be made by contacting the store manager.

FIELD TRIPS

Arrangements should be made before trip as to:

1. Permission from principal. All field trips must be part of a planned unit activity to gain office approval.
2. Transportation if necessary.
3. Arrangements with area or person to be visited.
4. Time--ordinarily the field trip should not go beyond one class period unless provided for beforehand.
5. Each student must be given a parent permission slip to be signed by the parent and returned. Any student not returning a signed slip cannot go on the field trip.

HOMEROOM

All pupils are assigned to homerooms where they meet each morning for administrative announcements, details, and guidance. Close cooperation between the homeroom teachers and guidance counselor make the homeroom an effective instrument. Health activities are also coordinated through the homeroom.

STUDENT COUNCIL

The Middle School boasts an active Student Council which has helped to formulate many of the rules and policies that govern the school. The principal acts as the advisor. The meeting period of the Council is rotated so that the student representatives do not miss the same class period too frequently. Representatives are chosen from homerooms. The activities of the council are governed by a constitution which students in the past have developed. The council also makes arrangements for lyceums and other functions as they arise.

CLASS GROUPING

The Middle School has computerized programming which has proven highly successful in providing student the optimum in course selection. All classes, with the intentional exception of the exploratory courses of tools and materials and Home Economics, are

homogeneously grouped. There are additional exceptions found in the fine arts and physical education classes, but these resulted from the "dove-tailing" of classes and were not intentional. However, it appears that this also has proven beneficial. The criteria used in grouping are: personal student preference, standardized test scores, past grades achieved, and teacher recommendation. It should be noted that the student's schedule is not "ironclad" and is open to alterations either initiated by the student's own request or the teacher's recommendation.

SPECIAL EDUCATION

The special education room is for those students who cannot function beneficially in a "normal" classroom situation. Acceptance to this group is based upon state standards. The room is, for the most part, self-contained, but students are scheduled in the fine and practical arts with the entire school population whenever possible.

STUDENT DRESS

Students are to dress in good taste at all times. Socially accepted standards for hair dress, and clothing attire is the accepted rule. A type of hair cut or dress that sets an individual apart from his fellow students as being different is not permitted. There are certain things which are not in good taste and have no place in school. The school board of District No. 8 has set up as part of its written policy suggestive standards of dress to be worn during the school hours.

Boys - Proper Grooming

- A. Hair styling
 - 1. Hair styles setting an individual apart from his fellow students as being different are not permitted.
 - 2. The school district policy which we support states that boys bangs should extend no further than 1 inch above the eyebrows.
 - 3. Hair must not be bleached, dyed or treated with any artificial hair coloring spray.
 - 4. Hair must not be excessively long at any time.
 - 5. No sideburns.
- B. Trousers
 - 1. Belted trousers or belts worn when trousers are not belted.
- C. Shirts
 - 1. Shirts buttoned, top button on sports shirts permitted unbuttoned.
 - 2. Collars turned down.
 - 3. Shirts with tails are to be tucked into trousers.
 - 4. Only sport shirts styled as an outside shirt may be worn outside the trousers.
- D. Footwear
 - 1. No cleats.
 - 2. No boots, any shoe covering more than the ankle is defined as a boot.

Girls - Proper Grooming

- A. Hair Styling
 1. Girls' bangs may extend to the top of the eyebrows, but at no time should they, or longer hair, impair or obstruct vision.
 2. Hair must not be bleached, dyed or treated with any artificial hair coloring spray.
- B. Cosmetics
 1. Minimum use showing good taste.
 2. No make-up permitted.
- C. Clothing
 1. No boys' shirts
 2. Skirt length not above 4 inches when kneeling on the floor.
 3. Sports attire is not acceptable clothing for school. Clothing designed for horseback riding, beach, tennis, biking or other similar activities is not for class wear. There is to be no doubt that your school attire is to be a skirt or dress.
- D. Footwear
 1. No cleats
 2. No boots. Any shoe covering more than the ankle is defined as a boot.

SUMMARY ON STUDENT DRESS

We do not wish to have students dressing in any way that is extreme. This is a reminder that business and school make-up and clothing should be conservative. The "way out" or "unusual" may be acceptable for modeling, formal parties, or on the stage---but not here. Use reason. Dress for the occasion. School is business.

If you do not dress within a practical, conservative range, you may be sent home and required to make up the time at a later date.

Failure to comply with these regulations will be dealt with in the office. Continuous violations of them will be dealt with severely.

BASIC TEXTBOOKS

Basic textbooks will be issued to all students. There is to be absolutely no writing in any school book except name on the inside cover in pencil. Some of these books may be old and perhaps soiled and misused. It is our concern to evaluate each book and see that they receive no further damage. Book damage or loss will be charged against the student. Textbooks will be issued by the teacher and recorded according to student name, book number, and condition. At the close of the year, books will again be collected and checked by the teacher.

All textbooks must be kept covered. Covers are available in the school store. Students not keeping their textbooks covered will be subject to book fines.

AUDIOVISUAL DEPARTMENT

The audiovisual department has been set up to provide equipment and materials for teachers to use in their classrooms. An audiovisual coordinator is available to work with any teacher to help him in the selection and use of materials and equipment.

The audiovisual center is located at the front of the study hall where all equipment and materials are kept. You are welcome to come in anytime to practice on equipment and to prepare any materials you may wish to use. We prefer that you get your request to us the evening before, but we will help you out at any time in case of an emergency or if any equipment fails to function.

RULES FOR PUPILS RIDING BUSES

1. Pupils are under the authority of the driver while being transported. Refusal to obey rules or orders of the driver will make a child liable to be reported to school officials and perhaps to be denied transportation privileges.
2. The pupils must be on time for the bus. A one-minute waiting period is being recommended with consideration given to record of punctuality, distance from home and weather. This does not mean that the bus will wait every morning one minute for a child, but rather will wait several times, will report the fact to the school office and will from then on leave on schedule.
3. Pupils who know ahead of time that they will not be riding the following day should inform the driver. If they are absent for some unexpected reason they should call a family preceding them on the route so that the bus will not wait unnecessarily.
4. While waiting for the bus, all children are to remain off the highway. If they have to walk on the highway to meet the bus, they must walk on the left side of the road. Bus riders must conduct themselves in a safe manner at all times while waiting to board the bus.
5. Pupils must wait until the bus is stopped before boarding or alighting from it, standing back away from the bus until it is completely stopped. Then enter the bus in an orderly manner, no shoving or pushing.

6. Pupils will have a seat assigned to them and will then stay in that seat unless given permission to move by the driver. The pupil assigned to a seat will be responsible for damage done to it.
7. Pupils must not extend their hands, arms, heads, or bodies through bus windows. All riders shall remain seated while bus is in motion.
8. They will be permitted to converse in a normal tone, but loud, profane or obscene language is prohibited. Unnecessary conversation with the driver is not allowed.
9. Windows will not be opened or closed without the drivers permission.
10. They must cooperate in keeping the bus clean and must abstain from damaging it.
11. They must be courteous to the driver, to fellow pupils and to passers-by.
12. All pupils must be on the bus for the return trip within (7) minutes after final dismissal bell.
13. Pupils will remain in the bus in case of a road emergency, unless directed by the driver to do otherwise.
14. Keep absolutely quiet when bus is stopped or stopping.
15. Pupils should report to the bus driver any complaints regarding other bus riders.
16. Pupils will cross the road when necessary after getting off the bus (at least 10 feet in front of the bus) but only after looking to be sure that no traffic is approaching from either direction.
17. Be alert to the danger signal from the driver.
18. Help look after the safety and comfort of small children.
19. If it is snowing hard, listen to Shawano radio station (WTCH) for school closing news.
20. The above rules and regulations would apply to any trip under school supervision.

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Teachers.

Harkins, Sherarts, Woods.

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