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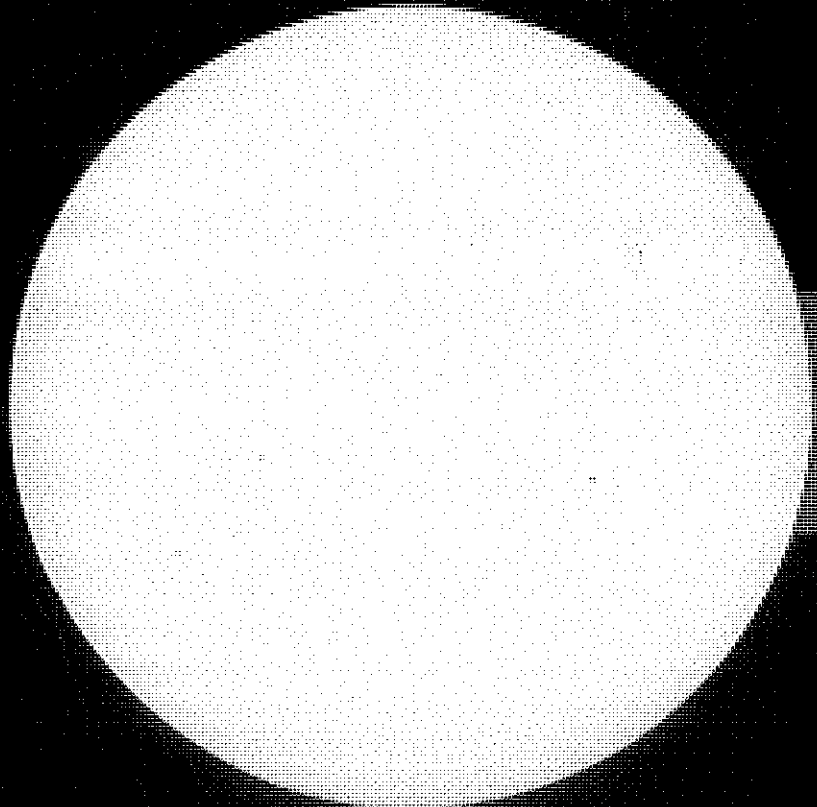
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University of Minnesota

THE ALIENATION, COMMITMENT AND
INDIFFERENCE OF MINNEAPOLIS JUNIOR
HIGH SCHOOL INDIAN STUDENTS:
A SECOND PROBLEM SCHOOL REPORT

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A SECOND PROBLEM SCHOOL REPORT

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Office of Community Programs
Center for Urban and Regional Affairs

University of Minnesota
Minneapolis, Minnesota

December, 1970

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

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USOE

December, 1970

OEC-0-8-080147-2805

This is a section of the Final Report of the National Study of American Indian Education, which has been funded by the United States Office of Education.

The work reported here is part of a large University of Minnesota project, which has been financed from several sources.

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Introduction

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

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

Scofield Junior High School has been of special interest to the National Study of American Indian Education. The title of this report indicates some of the dynamics of the Scofield Junior High School Indian population that made this particular population of Indian students singular among the many populations of Indian students researched by the National Study. An excerpt from the National Study of American Indian Education Research Papers discusses the relationship of self-esteem to the personal and social adjustment of Minneapolis American Indian junior high school students and compares it to the adjustment of Indian youth in other urban areas. It emphasizes the precarious relationship between Indian youth and the Minneapolis Public Schools, and documents communications problems which occur between Indian people, the schools, and other Minneapolis institutions. On the basis of truancy and incorrigibility, the Minneapolis Public Schools tends to initiate a high percentage of court actions taken against Indian youth. The truancy rate for Indian students at Scofield Junior High School has been alarmingly high; on the average, eighth grade students missed 25 percent of the days school was in session in 1969.¹

In order to properly set the stage for this University of Minnesota report on the education of urban Indian children in a particular Minneapolis school, we review a portion of one of the University of Chicago reports written by Phillip Dreyer. We consider Dreyer's comparative analysis of the Scofield Junior High School Indian children a useful beginning to this report.

We have noted that the urban Indian students rated Indian culture much more favorably than White culture. They rated the School and Teachers very low. . . . Upon examination, we found that the low scores of the urban Indians were produced mainly by the pupils in School C, a junior high school in Minneapolis. Accordingly, we looked into this situation to see whether we could learn something from it.

School C and another junior high school in Minneapolis were scenes of much hostility among students and between students and teachers in the period from 1968 to 1970, when this study was made. The schools both had a minority group of about 20 percent Indian pupils, and another minority group of black pupils. There was a good deal of hostility between these groups.

There was also a considerable amount of hostility of Indian pupils toward teachers. Students in their interviews frequently singled out teachers by name as ones they thought were prejudiced against Indian pupils. Teachers were asked to comment on the attitudes of a random list of Indian pupils, and they said with respect to the majority on this list that they were "hostile" toward the school and toward teachers. They also mentioned certain ones as having called them names in public and having defied them. Yet the teachers of School C, on the attitude questionnaire to which teachers from all schools in the study responded, were more favorably disposed toward Indian pupils and less authoritarian than the other teachers in the Minnesota-Wisconsin area.

Thus, from the Student Inventories, from Teacher Inventories, and from public knowledge, School C presented an unusual degree of conflict and hostility of Indian pupils toward the school and toward teachers.

The situation of Indian adults in Minneapolis is one of greater militancy and greater protest against the Establishment than was true of any other community in the study. The Minneapolis Indian group is known to be more militant than any other large city Indian group in recent years. Thus the children may be

expected to have heard a good deal of hostile talk and to have observed a good deal of militancy on the part of their parents. This critical attitude of Indian parents showed clearly in the interviews conducted by the Study with Minneapolis Indian parents. On the scale which measured the extent to which the parent perceived the school as meeting the needs of his child, the most frequent rating by the 800 parents from the 30 communities in the study was 4, which indicated mild approval. But 75 percent of the School C parent respondents were below 4, expressing degrees of disapproval ranging from mild to extreme. On the scale measuring the parent's opinion of his child's teacher's performance, the most frequent score was 5, indicating definite approval. But 55 percent of School C parents rated below 4, indicating definite disapproval of the teacher's performance. By comparison, only 15 percent of the sample of Chicago Indian parents scored below 4 on this scale. On the scale measuring parents' opinion of the school administration, the most frequent scores from the 800 parents were 4 or 5. School C had 65 percent below 4, indicating definite disapproval of the school administration.

Observation of this school in comparison with other urban schools by staff members of the Study did not disclose any striking difference visible to neutral observers, except the greater hostility of the students in School C.

Thus it appears that the junior high school pupils to some extent were reflecting attitudes of the adult Indian community toward the institutions of Minneapolis.

The most reliable measure we have of the students' attitude is the Semantic Differential, which gave the following average scores for School C compared with Chicago Indian pupils. (The lower score indicates a more favorable attitude.)

	Teachers	White Culture	Indian Culture
School C	3.47	3.34	1.93
Chicago	2.07	2.20	1.90

Here we see that the School C students are much less favorable to Teachers and to the White culture than they are to Indian culture, and that they differ from the Chicago Indian students by being more negative to Teachers and White culture.

Reading the interviews with the School C students reveals a considerable degree of ambivalence on the part of the Indian pupils toward the life they lead in the city. Nearly all of them reported that they travel frequently (by bus or automobile) to the lake country or the Indian reservations where their

grandparents or aunts and uncles are today. Weekly or monthly visits are the rule, and junior high school youth often make these trips alone. Some quotations from these interviews illustrate the ambivalence of some students, and the actual preference of others for the "Indian way." The most hostile girl (a Chippewa) says, of the lake area where her forbears lived, "I like it and I would like to stay there." A boy says, "I go up almost every weekend to visit my grandfather. I like to hunt and fish up there. I'd like to stay there all the time because I like to hunt and fish and the dog can run free." The most frequent kind of comment is this from a girl, "I like it there. You can do almost anything you want. But I wouldn't want to stay there all the time. I like the city and have friends here." A rare comment came from a boy. "I'd rather live down here because some of the adults are funny up there and it's always quiet and a little restricted."

When we consider that the pupils of School C were all in the age range 12 to 15, it is not strange that there should be a general romantic feeling about the woods and the lakes and the free life, especially on the part of the boys. It is surprising that the girls of School C are somewhat more negative to the school than the boys are, as measured by the Semantic Differential.

Apparently, very few of these young people of either sex can see themselves growing up into a satisfactory future through achievement in school. Most of their parents have not done so, and cannot set them an example of rewards gained from schooling. Just at present their parents are actively dissatisfied with employment and housing in Minneapolis, and are setting an example of protest against White institutions.

Parents and students alike at School C are strongly in favor of studying Indian culture. The schools are moving in that direction. It will be interesting to see whether this has any influence on the attitudes of Indian students toward education and life in the city. (Emphasis added)²

As a further background element to this report on the characteristics of Scofield Junior High School Indian students in Minneapolis, Minnesota, it may also be useful to review materials taken from an earlier Training Center report written by G. William Craig and others. In this report, Mr. Craig and his associates attempt to analyze in broad terms the generational life style characteristics of Indian persons in urban areas. Mr. Craig and

his associates pay special attention to the birth-place of Indian persons (whether on the reservation or in the city), and several types of orientation (favorable or unfavorable) to both of these places. Mr. Craig's first generation is composed of Indians who were born and raised on a reservation, and have lived in Minneapolis for less than five years:

Their average age is fifty or more and their value systems and life-styles are dominated by Indian beliefs and cultural traits, and are rejuvenated by frequent trips to the reservation, often including their children. Often after three or four years of urban living, they return to the reservation. Most of the people in this group tend to become lonesome for the familiar sights of home, old friends, and familiar experiences. They find that life in the city and its alien culture is a traumatic experience, and exists across an inter-cultural gulf separating two ways of life too different to join together.³

Mr. Craig and his associates identify the second generation Indians who were born on reservations and who migrated to Minneapolis in middle or late adolescence. Through service in the armed forces, many of these Indians have been exposed to wider parts of the world. Craig and his associates feel that three-fourths of this population retain some degree of reservation contact (such as friendly visits, attending tribal elections, hunting, harvesting wild rice, etc.).

Although members of this group will live most of their lives in the city, they still retain certain Indian values and culture traits. . . . Many of them harbor indifference and resentment towards the urban society about them. They prefer to live in communities or areas that are predominantly Indian in population. They would rather shop in stores that are frequented by other Indians, and they like to engage in social behavior in bars, neighborhood houses, parks and playgrounds, churches, and other places where many Indians also tend to gather. Culturally, this group has one foot in the reservation and one foot in the urban community. This position leads, in many cases, to frustration and defensiveness because of the dual residency. Many such persons feel neither Indian nor white. They are afflicted by poor employment habits, menial types of employment, direct and subtle discrimination, lack of familiarity with the major institutions of the urban society, and a profitless relationship with major urban institutions that have formal responsibilities for serving urban Indians.⁴

The third generation of Indians, according to Craig and his associates, is composed of urban youth who were born and raised in Minneapolis. These are the alienated youth upon which, to some extent, this report is focussed.

This group may be the most confused of all urban Indians. They do not have the Indian or reservation background; they have little or no cultural acquisitions comparable to the two older groups; they are unable to speak or understand the Indian language when spoken by others; they usually must attend public schools in which textbooks and teacher behavior either ignore the Indian heritage or misrepresent it; they come into daily contact with mass media which tend to stereotype Indians negatively, both past and present. These young people experience the greatest cross-cultural pressures and identity crises of all. Some turn away from their own families only to be confused further by rejections from white society. Their understanding of the marginal nature of their identity is incomplete and in some cases nonexistent.⁵

As if to emphasize the importance of generational categories two and three above, data gathered from the Training Center for Community Programs research project in Scofield Junior High School demonstrate the wide range of responses to the reservation and urban settings. These data are presented at the beginning of this report because they appear to indicate in convincing fashion some of the intercultural affinities and confusions typical of junior high school Indian children in Minneapolis, and perhaps elsewhere.

Students Preference for Living "Up North" (on Reservation) or in Minneapolis

Students Who Preferred to Live Up North

	Seventh	Eighth	Ninth	Totals
Those who had visited up North.	7-35%	6-23%	3-23%	16-27%
Those who had not been up North	1- 5%	1- 4%		2- 3%

Students Who Preferred to Live in the City

	Seventh	Eighth	Ninth	Totals
Those who had visited up North	3-15%	15-58%	5-38%	23-39%
Those who had not been up North.	3-15%			3-15%

Students Who Were Ambivalent and Undecided

	Seventh	Eighth	Ninth	Totals
Those who had visited up North	1- 5%	1- 4%	1- 8%	3- 5%
Those who had not been up North				

Reasons Given by Students Who Preferred Living Up North

Reasons Given by Students Who had Visited Up North:

Grade Seven:

There are lots of Indians up there and woods. I'd stay with my grandfather.

I'm going back, possibly will move back there.

Like to live there all the time.

Stay up there all the time.

I like it better than the city and would like to stay there all the time.

I'd like to stay up there.

I'd like to stay there all the time, because I like to hunt and fish, the dog could run free.

Grade Eight:

I like it better.

I enjoy being with my grandparents, fishing, etc.

It's more fun up there and I know most of the Indians.

I'd rather live up there so I could do things, there is more freedom there and my friends are there.

Like to live there all the time because there are more fun things to do there.

I like the surroundings.

Grade Nine:

My mother and younger brother and sister are moving back this summer. I want to. I can take care of my horses, hang around with my friends, they have an Indian Center and take kids to the lake in the summer. I'd go to school at White Earth, Omega High is on the other Reservation next to White Earth.

Like it and would like to stay there.

Like to stay there.

Reasons given by Students who had not visited up North:

Grade Seven:

I'd like to visit up North, like it better than Minneapolis.

Grade Eight:

I'd like to be with Indians and learn about them, their customs and way of life.

Reasons given by Students Who Preferred Living in the City

Reasons given by students who had visited up North:

Grade Seven:

A week or two is enough.

Like it, but don't want to stay up there.

Like it, but is better down here.

Like to switch off - live at Leech Lake for a while than in Minneapolis.

Grade Eight:

There isn't enough to do.

Summers are ok but I like to come back in time for school.

Half a summer is enough.

Summer is long enough, I like to get back and catch up on friends. I'd get tired of being there, if I were there all the time.

I enjoy being with my friends in Minneapolis.

I like the city.

I like the city and my friends are here.

I want to come back to my friends.

I like it better down here than up North.

Weekends are enough because I like my city friends too.

I like the city and would like to come back to see my friends.

Grade Nine:

Rather live down here because some of the adults are funny up there and it's always quiet and a little restricted.

It's boring, nothing to do up here.

It's ok up there. I like it, you can do almost anything you want. I wouldn't like to stay.

Not all the time.

Not live there.

Reasons given by Students who haven't been up North:

Grade Seven:

Not on reservation like to see how people live -- if they like it.

Like city and have good friends here.

Like to spend more time there, but not all of it.

Students Who Were Ambivalent and Undecided

Reasons given by students who had visited up North:

Grade Eight:

Not unless I could stay with my favorite uncle.

Grade Nine:

I'd not really rather live up there, it doesn't matter. Up there I can do things I can't do here, like stay out all night without cops picking you up.

I just go back for fishing up there.

Reasons given by students who had not visited up North:

Grade Seven:

My real father was an Indian.

Background

Fifty-nine Indian students were interviewed at Scofield; twenty were in seventh grade, twenty-six were eighth graders, and thirteen were in ninth grade. Interviews were conducted with twenty-five boys and thirty-four girls:

Grade	Boys	Girls
Seventh	7	13
Eighth	14	12
Ninth	4	9

Fifty-one percent (31) of the students participated in the Indian Upward Bound program. The percentage of participants decreased with grade:

Grade	Total Number	Number and % in IUB	
Seventh	30	13	65%
Eighth	26	15	57%
Ninth	13	3	23%

Eighty-one percent of Scofield students were Chippewa, two percent were Blackfoot, two percent were Sioux and twenty-seven percent were both Sioux and Chippewa:

	Seventh	Eighth	Ninth	Total
Chippewa	17-70%	21-81%	10-76%	48-81%
Blackfoot	1- 5%			1- 2%
Sioux and Chippewa			1- 8%	1- 2%
Sioux and Mexican			1- 8%	1- 2%
Don't know		2- 8%		2- 3%
No data	2-10%		1- 8%	3- 5%

Nearly half of the students were born on or near reservations, while thirty-four percent were born in urban areas:

Birthplaces of Scofield's Students

<u>On or Near Reservation</u>	<u>Seventh</u>	<u>Eighth</u>	<u>Ninth</u>	<u>Total</u>
Cass Lake	3-15%	5-19%		8-14%
Red Lake	1- 5%	1- 4%	1- 8%	3- 5%
White Earth	3-15%		1- 8%	4- 7%
Cloquet	1- 5%	1- 4%	1- 8%	3- 5%
Park Rapids	1- 5%			1- 2%
Crookston		1- 4%		1- 2%
Tuffs		1- 4%		1- 2%
Haywood, Wisc			1- 8%	1- 2%
Leola, S. D.			1- 8%	1- 2%
Brainard	1- 5%			1- 2%
Virginia	1- 5%			1- 2%
TOTAL				45%
<u>Urban</u>				
Duluth	1- 5%	1- 4%		2- 3%
Chicago, Illinois	1- 5%			1- 2%
Minneapolis	10-50%	4-15%	2-15%	16-27%
St. Paul			1- 8%	1- 2%
TOTAL				34%
<u>Other</u>				
North Dakota		1- 4%		1- 2%

Data on Absences and Tardiness

Eighth graders had the highest rate of school absences--missing an average of 42.5 days during the academic year. The lowest frequency of absences and tardiness occurred among seventh graders, while ninth graders averaged 38.57 days of tardiness:

	<u>Seventh</u>	<u>Eighth</u>	<u>Ninth</u>
Average times tardinesses	27.5	28.7	38.57
Average days absent	32.6	42.5	34. 5

Parental Attitudes about Education

Twenty percent (12) of Scofield's Indian students said their parents did not express concern about education:

What do your parents say about school?

	Seventh	Eighth	Ninth
Nothing.	4-20%	3-11%	3-23%
We don't discuss it.		1- 4%	
They don't ask me anything.			1- 4%

Only two of these students told their parents about Scofield ("I tell them about it" or "I like it"). In each grade twenty percent of the students indicated lack of parental concern. Three-fourths of these students were in Indian Upward Bound.

Forty percent (24) of the students interviewed felt their parents wanted them to get an education, but were not deeply concerned about it:

Summary of responses to:

What do your parents say about school?

	Seventh	Eighth	Ninth
Ask how I like it.		1- 4%	
How is it going.		2- 8%	
Ask what I did.		1- 4%	1- 8%
Want me to come.	2-10%	3-11%	
I should go.	1- 5%		
Ask not to skip.	1- 5%		
Ask what I learned.	1- 5%		
Ask how I do.	1- 5%		1- 8%
Check my grades.	1- 5%		1- 8%
Ask if I skipped.			1- 8%
Ask me general questions.		1- 4%	1- 8%
Tell me not to get in trouble.	1- 5%		1- 8%
It's a good place to come.		1- 4%	
Ask if I got in trouble or got any good grades.		1- 4%	

Slightly over half (13) of these students did not tell their parents anything about school, while eleven did:

What do you tell your parents about school?

Grade 7:

What goes on here.

I like it., it's fun to come.

Grade Seven continued:

About teachers--ones I like and don't like.

Some classes are O.K; in the rest you have too much work and get behind.

Grade Eight:

Talk about things sometimes.

Tell them what I do. (two responses)

I tell them interesting things.

I tell them just how I did in school.

Grade Nine:

Answer general questions.

Tell them how I'm getting along with teachers and grades.

More ninth (47%) than eighth (38%) or seventh (40%) graders characterized parent educational attitudes as concerned but not deeply concerned.

Twenty percent (12) of Scofield's Indian students knew their parents wanted them to stay in school, work hard and graduate. Included were thirty percent (6) of seventh grade parents, fifteen percent (4) of eighth grade, and two ninth grade parents. Nine parents had told their children to finish school; three stressed the importance of studying and learning;

What do your parents say about school?

Grade Seven:

Want me to stay in school and want modular scheduling.

To try to raise my grades and to go to school.

Not to get into trouble and to stay in school.

They tell me how I should behave in school. My mother would like me to finish.

They tell me to finish.

I've got to learn

Grade Eight:

They tell me to finish. (two students)

They encourage me and help me decide on courses.

I should go and try my hardest to pass.

Grade Nine:

They say I've got to finish.

They want me to finish, but they don't like this school.

Three-fourths of these students told their parents about Scofield. Grades, school work, teachers and fights were most frequently discussed. A ninth grade boy said his parents expected him to go to college so he could "get as much education as possible." The expectation was mutual; he planned to pursue a degree in accounting. He frequently told his parents, "how I do in my classes and I explain to them all about school."

Indian Upward Bound

Twenty-six (9) percent of the students in Indian Upward Bound reported that their parents did not communicate concern about education to them. Included were: Thirty-one percent (9) of the seventh graders, twenty-seven percent (4) of the eighth graders and thirty-three percent of the ninth graders. Forty-two percent of students reported by Indian Upward Bound felt their parents wanted them to get an education but were not deeply concerned about it. Over half (66%-2) of seventh graders, forty percent (6) of the eighth graders and thirty-eight percent (5) of the ninth graders indicated this parental attitude. Only sixteen percent (5) of the total Indian Upward Bound students knew their parents wanted them to stay in school and graduate. Parents of twenty-three percent of the seventh graders (3) and thirteen percent (2) of the eighth graders interviewed held similar attitudes.

Students Perception of Parents' Opinions of Scofield

Data on this scale was sparse and is only suggestive. There was data for twenty-seven percent (16) of the students; fifteen percent (9) of the students felt their parents had negative feelings about Scofield, and seven (12%) reported positive parental opinions. A ninth grader reported his parents were antagonistic toward Scofield: "My parents don't

like this school; they liked parochial." Less negative attitudes but more specific parental dislikes were expressed by seven students:

<u>Parental Dislike As Reported by The Child</u>	<u>Number of Children</u>
It could be a lot better.	1
Some of the rules don't make sense, but they want me to finish.	1
There should be changes and a better school program.	1
My parents think there are too many fights.	1
My mother says the school could improve a lot.	1
My parents want modular scheduling.	1
They think school should be improved, but I can't say how.	1

One boy whose response was not tabulated in this data commented, "My neighbor says there should be police running the school instead of the principal." Responses indicating parental approval of Scofield are presented below:

<u>Parental Response to Scofield As Reported By The Child</u>	<u>Number of Children</u>	<u>Grade</u>
It's pretty good.	1	7
They think the school is nice.	1	7
It's a good place.	1	8
It's ok as it is.	1	8
It's all right.	1	9
School is good, but the neighborhood is rough and so are other kids.	1	8

Students' Perception of Parental Involvement in School Affairs

A substantial number (37%) of students said their parents had never come to Scofield. One student explained that visits were impossible because his mother had a baby and couldn't get a babysitter.

One-fourth (15) of Scofield's students reported their parents came to school only at the request of a principal or teacher when the student was in trouble. Specifically, fifteen percent (9) of these students re-

ported their parents attended conferences concerning problems the student was creating and ten percent (6) said their parents came after they or a sibling had been suspended.

Responses of twenty-five of Scofield's students (42%), all participating in Indian Upward Bound, indicated that at least one parent was involved in school affairs in limited and informal ways. Nine parents (15%) participated in the following school activities:

<u>Types of Parental Involvement Reported</u>	<u>Number of Students</u>
<u>Grade Seven</u>	
My grandmother came to enroll me.	1
My parents came to meet my teachers.	1
My mother came to school.	1
<u>Grade eight</u>	
Open house.	2
Open house and parent-teacher conference	1
My mother comes to see how I'm doing (sometimes)	1
Sometimes for concerned parent meetings.	1
They come.	1
<u>Grade nine</u>	
They come once in a while to see my teachers.	1

Seven students (11%) reported their parents were involved in the Indian Upward Bound program. Specific types of parental participation in Indian Upward Bound activities are indicated below:

<u>Type of Parental Contact With IUB</u>	<u>Number of Students</u>
Parents came for IUB meetings.	3 (2 in seventh, 1 in eighth gr.)
Mother is an IUB tutor.	1 (seventh grade)
Mother works for IUB.	1 (seventh grade)
Mother is an IUB aid.	1 (ninth grade)
Not specific.	1

Ten percent (6) of the students interviewed said their parents participated in school affairs through occasional attendance at PTA, which is a part of the formal school structure. These parents also attended other school functions:

<u>Type of Parental Involvement</u>	<u>Number of Students</u>
They come once a month to make sure I'm not skipping and sometime attend PTA.	1 (seventh)
Parents attended PTA and open house sometimes.	1 (eighth)
They attend PTA, open house, conferences and come when I'm suspended.	1 (eighth)
They attended PTA, open house and concerts.	1 (eighth)
My parents come to PTA and when I get suspended.	1 (ninth)

Educational Occupational Aspirations, Interest in School, Relationship of Education to Adulthood

Educational-Occupational Data

Five percent of Scofield's students planned to drop out of school. Completion of high school was the highest educational goal expressed by half of the students. Thirty percent had college aspirations, while three percent planned to enroll in vocational programs.

Educational Aspirations

<u>Dropout</u>	<u>High School Graduate</u>	<u>Vocational</u>	<u>College</u>
3-5%	30-51%	2-3%	17-27%

Eighth grade appeared to be a crucial year for determining future educational plans and potential dropouts. All of the seventh graders planned to complete high school, yet two eighth graders and a ninth grader intended to drop out. Students' interest in higher education decreased with grade. College aspirations were mentioned by half of the seventh graders, thirty-five percent of eighth graders (one student "might go"), and no ninth graders. Vocational plans were mentioned by a seventh and eighth grade student.

Occupational Aspirations

Twenty-seven percent (16) of Scofield's students planned professional careers while twenty-nine percent (17) indicated a desire to work at semi-skilled jobs.

Nearly an equal percentage of girls (26%) and boys (24%) indicated a preference for professional jobs. However, more boys (32%) than girls (24%) planned on semi-skilled work:

Occupational Aspirations of Scofields' Boys

	Seven	Eight	Nine	Total
<u>Professional</u>				
Doctor		1		1
Doctor or lawyer	1			1
Architect, Professional Sports- man, or Draftsman	1			1
Artist	1	1		2
Pilot		1		1
TOTAL				<u>6-24%</u>
<u>Skilled</u>				
Electrical		1		1
Printer or Electrician		1		1
Draftsman		1		1
Take up Algebra or be a Mechanic.		1		1
Mechanic		2		2
Brick Layer		1		1
Construction	1			1
TOTAL				<u>8-32%</u>
<u>Service</u>				
Army, "get it over with"	1			1
TOTAL				<u>1- 4%</u>
<u>Other</u>				
Own a horse ranch			1	1
TOTAL				<u>1- 4%</u>
<u>Undecided</u>				
Get a job.			1	1
Nothing special in mind.		1		1
Don't know.	1	2	2	5
Wait and see, get a job.		1		1
TOTAL				<u>8-32%</u>

Occupational Aspirations of Scofield's Girls

	Seventh	Eighth	Ninth	Total
<u>Professional</u>				
Social worker			1	1
Social worker or Probation Officer		1		1
Interpreter or Airlines	1			1
Nurse	2	1	1	4
Nurse or Secretary		1		1
Teacher or Secretary	1			1
Teacher or Stewardess		1		1
TOTAL				<u>10-26%</u>
<u>Semi-skilled & Skilled Clerical</u>				
Secretary		1	1	2
Receptionist			1	1
File clerk downtown			1	1
Airline stewardess	1			1
Beautician	1			1
Medical assistant		1		1
Nurse's aide		2		2
TOTAL				<u>9-23.5%</u>
<u>Undecided</u>				
Get a job.	1	1	1	3
Work.		1		1
Get a job working with my hands or with people.		1		1
Don't know.	4		2	6
TOTAL				<u>11-29%</u>

Forty-two percent (26) of the students chose an occupation which was consistent with the amount of education they planned to acquire. However twenty-two percent (13) indicated occupational choice which required more education than the student planned to receive. Three students (5%) would be over-qualified for their job. They intended to finish college to become: a secretary, construction worker, or draftsman.

<u>How far will you go in school?</u>					
<u>Sex</u>	<u>College</u>	<u>Vocational</u>	<u>H.S. Grad.</u>	<u>Quit at Grade</u>	<u>What will you be?</u>
<u>Grade Seven:</u>					
Girl			X		Don't know.
Girl			X		Get a job.
Girl			X		Nurse
Girl			X		Interp. on airlines
Girl			X		Don't know.
Girl			X		Don't know.
Girl	X				Airline stewardess to travel.
Girl	X				Teacher or Secretary.
Girl		X			Beautician.
Girl	X				Nurse in Armed Forces.
Girl	X				Don't know.
Boy			X		Don't know.
Boy			X		Go to Army, get it over with.
Boy			X		Artist
Boy	X				Constructor
Boy	X				Prof. Sports or Archi- tect or draftsman
Boy	X				Doctor or Lawyer
<u>Grade Eight:</u>					
Girl				10	Nurses' Aide
Girl			X		Nurses' Aide
Girl			X		Medical Assistant
Girl			X		Work
Girl			X		Get a job get some money.
Girl			X		
Girl			X		Job working with my hands, or with people.
Girl			X		Nurse or Secretary
Girl	X				Teacher or Stewardess
Girl	X				Social worker or Pro- bation Officer.
Girl	X				Nurse
Girl	X				Secretary
Male				11	Don't know.
Male					Don't know.
Male			X		Mechanic
Male			X		Mechanic
Male			X		Artist, draw.
Male			X		Brick layer (like Dad)
Male			X		Nothing special in mind.

<u>Sex</u>	<u>College</u>	<u>Vocational</u>	<u>H.S. Grad.</u>	<u>Quit at Grade</u>	<u>What will you be?</u>
<u>Grade eight continued:</u>					
Male		X			Electrical (neighbor is one.
Male	Maybe				Printer or Electrician
Male	X				Pilot--sounds interesting.
Male	X				Take up Algebra or Mechanic.
Male	X				Draftsman, I like Ind. Arts and brother is one.
Male	X				Wait and See, get a job.
Male	X				Doctor
<u>Grade Nine:</u>					
Girl			X		Receptionist
Girl			X		Get a job.
Girl			X		Secretary
Girl			X		Don't know.
Girl			X		Nurse
Girl			X		Social worker
Girl			X		File clerk downtown
Girl			X		Don't know
Male				If I don't pass this yr.	Own horse ranch
Male			X		Get a job.
Male			X		Don't know.

Perceived Relation of School to Adult Life

Eight percent of Scofield's students regarded education as irrelevant to their future. They considered school a waste of time which offered them nothing, and saw no reason for attending. Similar opinions were expressed by fifteen percent (2) of the ninth graders, and eleven percent (3) of the eighth graders. Eighty percent of the students who expressed this attitude were members of Indian Upward Bound.

Seventeen percent of the Indians interviewed felt education would be slightly important in adulthood. The responses of twenty-three percent (6) of the ninth graders, fifteen percent (4) of the eighth graders, but only ten percent (2) of the seventh graders reflected this attitude. Forty percent of all students who expressed a similar feeling were involved in Indian Upward Bound.

In the opinion of twenty-seven percent (16) of Indian students, education may be important and helpful when they are adults. However, their ideas concerning the possible impact of education were vague. More seventh graders (35%-7) than eighth (27%-7) or ninth (15%-2) graders shared this attitude. Fifty-six percent (9) of these students were Indian Upward Bound members.

Thirty-seven percent (22) of the Indians interviewed felt education was important because "a good education" would enable them to obtain "good jobs." Expressing this opinion were forty-two percent (11) of eighth grade students, thirty-eight percent (5) of ninth graders, and thirty percent (6) of seventh graders. Half of the students who acknowledged the employment centered function of education belonged to Indian Upward Bound.

Eight percent (5) of the students believed a good education would facilitate successful employment and result in a life style differing from the kind experienced by many Indians and from the lives anyone could expect if they had not pursued education. The responses of twenty percent (4) of the seventh graders and one eighth grader indicated this opinion. Eighty percent (4) of the students who shared this attitude belonged to Indian Upward Bound.

None of Scofield's Indian students felt that education was or would have (in the future) a tremendous affect on their lives by determining the neighborhood they will live in, employment, how they live, kind of families, interests and recreation, etc.

Student Interest in the Academic Aspect of School

Twenty percent (12) of Scofield's Indian students were not really interested in the academic aspects of school. They did not willingly participate in classroom activities but enjoyed being with friends in school and liked some less academically oriented classes (i.e., gym). This attitude was expressed by ten percent (2) of the seventh graders, twenty-three percent (6) of eighth graders and thirty percent (4) of ninth graders interviewed. Half (6) belonged to Indian Upward Bound.

Ambivalent attitudes about the academic area were expressed by eight (13%) students. They did not have strong attitudes, likes or dislikes, toward any aspect of the school situation. The response of fifteen percent (3) of the seventh graders, eleven percent (3) of the eighth graders and fifteen percent (2) of the ninth graders indicated ambivalence. Half (4) were in Indian Upward Bound.

Thirty-six percent (24) of the students interviewed were mildly interested in academic work. They liked some subjects, disliked others and sometimes volunteered in class. In their interviews forty-five percent (9) of the seventh graders, forty-two percent (11) of the eighth graders and thirty percent (4) of the ninth graders defined this interest level. Sixty-seven percent (16) belonged to Indian Upward Bound.

Eleven students (18%) were quite interested in the academic area and in learning. They enjoyed most of their classes and often participated voluntarily. One-fourth (5) of seventh graders, nineteen percent (5) of eighth graders and eight percent (1) of the ninth graders expressed this interest level. Only one student, an eighth grade boy, was extremely enthusiastic about the academic aspect of school. He liked classes where the teachers were good, and the work was challenging and interesting. Information specifying the subjects students liked and did not like is indicated below:

ACADEMIC COURSES

	Eng.	Math	Sci.	SS	Civics	Hist	Most	All
LIKES	11-19%	12-20%	7-12%	3- 5%	2-3%			2-3%
DISLIKES	9-15%	7-12%	4- 7%	11-19%	1-2%	1-2%	2-3%	

LIKES AND DISLIKES OF SCOFIELD'S STUDENTS BY GRADE AND SEX -
BASED ON FREQUENCY OF RESPONSES

Seventh Grade:

LIKES	F	6	1	3	2			
	M		1	1	1			
DISLIKES	F	1	2	2	2	1	1	
	M	3			1			

Eighth Grade:

LIKES	F	1	3	2				1
	M	1	3					1
DISLIKES	F		2		4			
	M	4	2		4			

Ninth Grade:

LIKES	F	1	3					
	M	2	1	1		2		
DISLIKES	F		1	2				1
	M	1				1		

Students' Conception of a Teacher's Job

Seventy-seven percent (46) of the students who were interviewed perceived teaching as a cold, impersonal duty. The most extreme views were expressed by two girls (3%): "The teacher's job is to make money for herself"; her job is to make money, it's a regular old job." Sixty-seven percent (40) described the job in neutral terms--"teaching or learning the kids." Four students (7%) added an authoritarian function to teachers duties:

LESS ACADEMICALLY ORIENTED COURSES

LIKES AND DISLIKES OF SCOFIELD'S STUDENTS BY FREQUENCY OF RESPONSES

	DK	Nothing	H.E.	Cook	Sev	Gym	Ind. Art	Art	Elec	Shop	Music	Choir	Band	Health	ing	Type
LIKES		4- 7%	1-2%	2-3%	6-10%	16-27%	1-2%	16-27%	1-2%	1-2%	1-2%	1-2%	1-2%		1-2%	1-2%
DISLIKES	1-2%	6-10%	1-2%	3-5%	1- 2%	2- 3%		3- 5%			2-3%	2-3%		1-2%		

LIKES AND DISLIKES OF SCOFIELD'S STUDENTS BY GRADE AND SEX - Based on Frequency of Responses

Seventh Grade:

LIKES	F			2	4	7		6			1	1				
	M	1				3		2		1		1		1		
DISL	F	3	1	2								2				
	M	1														

Eighth Grade:

LIKES	F				1	4		2								
	M	1														
DISL	F				1	1		1			1					
	M	2									1					

Ninth Grade:

LIKES	F	1	1		1			4								
	M	1				1										
DISL	F			1				1						1		
	M	1						1								

What's the Teacher's job?

Grade Seven:

To make us work, discipline the students, and teach about subjects. (girl)

Teach the children subjects and discipline them. (girl)

Grade Eight:

To teach students new things and discipline students. (girl)

To help you learn things and keep order in the classroom. (boy)

Teaching was regarded as a helpful and personal role by ten percent (6) of Scofield's students:

What's the Teacher's job?

Grade Seven:

To teach right from wrong and set a good example. (girl)

Grade Eight:

To educate children and help them. (girl)

Help and teach. (girl)

Teach kids what's going on in the world and help find out what kids want to do and help them stay in school. (girl)

Teach kids and straighten them up to make them better people. (boy)

Grade Nine:

Teach kids what they are supposed to be doing and sometimes to understand kids. (girl)

Students Perception of Teacher Performance

Thirty-seven percent (22) of Scofield's students expressed negative opinions about their teacher's performance. A ninth grade girl in Indian Upward Bound felt most teachers were very poor. Thirteen percent (8) believed their teachers were "not doing a very good job." Three of the four students who were asked about prejudice at Scofield said their teachers were prejudiced; one thought they might be. An eighth grader in Indian Upward Bound felt her teacher's performances fluctuated from "very poor" to "ok" but was generally very poor. Among those ratings

teacher performance as "very poor" were ten percent (2) of seventh graders and twenty-three percent (6) of eight graders interviewed. Three-fourths of these students belonged to Indian Upward Bound.

A less negative perception of teacher performance was held by one-fourth (24%-14) of the students. They felt Scofield teachers were "fair or ok", but criticized aspects of their performance. When twelve students were asked about prejudice, nine (three-fourths) felt some teachers were prejudiced and three said there was none. Specific criticisms are indicated below:

Grade Seven:

Prejudice

- Yes Some teachers don't teach you right. There are mean teachers and they don't understand me. Some are prejudiced. (girl)
- Yes I guess they do ok. (girl)
- Ok. (boy)
- No Ok. Some holler at you when you ask questions. (boy).

Grade Eight:

- No Only some (a few) do a good job. (boy)
- Yes Some teachers are prejudiced. Some try their best. (girl)
- No Indians get fair treatment. Teachers do fair, only Mr. _____ does good. (girl)
- Ok. (boy)
- Yes Ok. Some could be better.

Grade Nine:

- Yes Some teachers are prejudiced. Kids are bad because some teachers are bad. (girl)
- Yes Some do ok, some don't. Some teachers slam you around. (girl)
- Yes Some do ok. Some goof off. (girl)

Grade . Nine continued:

The ones that aren't prejudiced do ok. Teachers show it [their prejudice], they say, 'just because you hang around with Indians, you don't have to act like them.' (girl)

yes Only a few do good. (boy)

Thirty-eight percent (5) of ninth graders interviewed and twenty percent of eighth (5) and seventh (4) graders ranked teacher performance negatively. Forty-two percent belonged to Indian Upward Bound.

Fifty-four percent (32) of Scofield's students felt somewhat positively about the quality of their teachers. Slightly positive opinions of teachers were expressed by thirty-four percent (21) of the students interviewed. Although many disliked some of the teacher's attitudes, they seemed to separate teaching-oriented behavior or the teacher's knowledge of subject matter from other characteristics, such as prejudice. Twelve students were asked about prejudice; half felt that teachers were, five didn't and one student wasn't sure:

Grade Seven: girls

<u>Are teachers prejudiced?</u>	<u>How well do your teachers do?</u>
Don't know	Ok.
No	Some do a good job.
No	Teacher doesn't do well. Fifth and sixth hours do a nice job. I dislike some of the teachers-- the way they act. I like all but one of my teachers, that one picks on my (Indian) friends.
--	Pretty well. Some teachers are mean and yell.
Yes	When it comes to prejudice--teachers are the worst. Some do a good job, other's don't. I'd make the teachers kinder and more understanding.

Grade Seven: boys

Yes	Some do good. Some don't.
No	Pretty good.
Yes	Good job. Some teachers are against Indians. I dislike some teachers. The teacher does a good job, that is why I don't like him he makes us do a lot of work. I don't like the teacher in _____ if you do anything wrong he paddles you.

Grade Eight: Girls

-- Most do a good job.

-- Fair. _____ does good.

Grade Eight: Boys

-- Ok.

Yes Some do good jobs--the rest [most] are average.

No Some teachers do better than others.
Do the best they can.

No Ok.

Yes Most teachers are prejudiced. Most do a good job.

Grade Nine: Girls

-- All right. I dislike everything about school.

-- Ok.

Grade Nine: Boys

Yes Some teachers are prejudiced. I dislike some of the teachers.

They do an Ok job.

More seventh (45%) than eighth (35%) or ninth graders (23%) felt their teachers were fairly good.

According to fifteen percent (9) of the Indian students, teachers did a "pretty good" or "good job." Only two of the four who were asked about teacher prejudice felt they were;

How well do your teachers do?

Grade Seven:

Good job. Teachers are nice; classes are pretty good. (girl)

Good. (boy)

Grade Eight:

Good. (girl)

Pretty well. All you have to do is raise your hand if you don't understand. (girl)

Good. (boy)

Grade Nine:

Pretty well. Teachers are prejudiced. (girl)

Good—I'd change the teachers. Most teachers are prejudiced. (girl)

Some do a pretty good job. (boy)

They do pretty well. (Likes nothing and dislikes nothing about the school.) (boy)

More ninth (30%) than eighth (11%) or seventh (10%) graders agreed their teachers were good.

Two girls (3%) a seventh and eighth grader felt their teachers were excellent. Both liked their teachers and agreed they were not prejudiced. The girls belonged to Indian Upward Bound.

Two boys (3%) a seventh and eighth grader "didn't know" how well their teachers performed their duties. One was in Indian Upward Bound.

Breakdown By Grade

	7th	8th	9th	Total
Very Negative -- Teachers were very poor.			1- 8%	1- 2%
Negative -- Teachers were not very good.	1-10%	6-23%		8-13%
Less Negative -- Teachers were fair but students criticized some areas of teacher performance.	4-20%	5-19%	5-38%	14-24%
Slightly Positive -- Teachers were about average.	9-45%	9-35%	3-23%	21-34%
Positive -- Teachers were good.	2-10%	3-11%	4-30%	9-15%
Very Positive -- Teachers were excellent.	1- 5%		1- 4%	2- 3%
Don't Know	1- 5%		1- 4%	2- 3%

Over half (67%) of Scofield's students reported defending a friend against a teacher's accusations of misbehavior. These incidents occurred most frequently in the ninth grade and least frequently in the eighth;

Have you ever stood up for a friend against a teacher?

Total Scofield's Indian Population

<u>No</u>	<u>Yes</u>	<u>Not Really</u>	<u>No Data</u>
17-28%	40-67%	1-2%	2-3%

Breakdown By Classes

(N and % of each response based on each class N size)

	<u>Seven</u>	<u>Eight</u>	<u>Nine</u>
No	6-28%	9-35%	2-15%
Yes	14-67%	16-62%	10-77%
Not Really		1	1
No Data	1	1	

Indian Upward Bound students defended their friends more frequently than those not in Indian Upward Bound. The pattern also is maintained within each grade level; all Indian Upward Bound ninth graders reported "standing up for a friend" against a teacher:

Indian Upward Bound Responses:

Total Indian Upward Bound Responses
(Based on IUB N)

<u>No</u>	<u>Yes</u>	<u>Not Really</u>	<u>No Data</u>
8-26%	23-74%		1

Indian Upward Bound Breakdown By Grade

(N and % within Each Grade Based on that Grade's N)

	<u>Seven</u>	<u>Eight</u>	<u>Nine</u>
No	4-30%	4-25%	0
Yes	9-70%	11-69%	3-100%
Not Really	--	--	--
No Data		1	

Based on students' descriptions of the incidents, the situations became highly emotional verbal attacks on the teachers which served as means of retaliating against, what for most students, appeared to be a frustrating school experience.

Have you ever stood up for friends against your teacher?

Grade Seven:

Can't remember.

I would stand up to a teacher.

Can't recall.

Once about a fight. I agreed with my friends.

Quarreling.

Can't recall particulars.

In social studies the teacher took girls stuff and we said if she didn't give it back she'd have to pay for it.

Teacher was yelling at my girlfriend, Michelle, I told her to stop it. Teacher made her stay after school.

Like (about) starting a fight. I say, "he started it because of him."

Didn't want to describe it.

Teacher reached for Larry in the hallway. Larry ran away, so the teacher grabbed me. Then I stood up for Larry.

I took the blame for burning matches.

Teacher suspended a friend for asking a question.

Grade Eight:

Teacher catches somebody messing around and I tell.

Friend was being yelled at for fooling around.

More than once.

Quarrel at them. I join the kids.

Wouldn't describe it.

I asked a teacher why she didn't ever pick on the white kids, always the Indian and Negro kids.

Teacher got mad at girlfriend. I stood up and the teacher said to shut up and sit down.

Once I just asked a teacher to not pick on my friend and that he didn't say anything much.

Sometimes I do.

A while ago I told a teacher not to pick on a friend.

A friend and I were flying airplanes around and the teacher only said something to the other girl. I said if she was going to the office I would too.

Grade eight continued;
Can't recall the circumstances.

A friend got in trouble. I just said they were my friends and I could hang around with them if I wanted to.

With Debbie and Barb.

I told the teacher that my friend was not guilty of whatever it was that the teacher was accusing her of.

With Debbie T.

Grade Nine:

The art teacher was going to kick out another Indian friend. I said, "if she goes, so do I."

We should tell them the truth, they tell us..

Told the teacher that my friend hadn't written on the wall.

I told her I think some teachers are prejudiced. After I thought about it they were both wrong, i.e. the teacher and the friend. Everybody sticks up for their friends against the teacher.

If my friends are accused, I stand up for them.

Try to get them (teachers) mad and try to get them (friends) out of it.

Can't recall exactly.

When friends get in trouble I stick up for them and when teachers try to blame them for something.

Yesterday the teacher chased a friend and then chased them all out of school.

Teacher said, "Just because you hang around with Indians, you don't have to act like them." I stood up to the teacher, she showed prejudice.

Teaching was not perceived as a desirable occupation aspiration.

Seventy-one percent of Scofield's students had no desire to be teachers.

In contrast, thirteen percent were definitely interested in a teaching career, and ten percent expressed ambivalent attitudes about the possibility:

Would you like to be a Teacher?

Totals for Scofield: (all grades)

<u>No</u>	<u>Yes</u>	<u>Qualified Yes</u>	<u>Maybe</u>	<u>No Data</u>
44-71%	8-13%	5- 8%	1- 2%	

Grade and sex differences occurred in the data. Eighth graders were least interested in teaching, while ninth graders were most favorably disposed. Boys were least likely to choose a teaching career. While this phenomenon is verified in each eighth grade, boys almost unanimously reject teaching as an occupation choice:

Breakdown By Grades

	<u>Seven</u>	<u>Eight</u>	<u>Nine</u>
No	15-71%	20-11%	9-69%
Yes	3-14%	3-11%	2-15%
Qualified Yes	1- 5%	2- 8%	2-15%
Maybe		1- 4%	

Breakdown By Sex and Grade

	<u>No</u>	<u>Yes</u>	<u>Qualified Yes</u>	<u>Maybe</u>
<u>Grade Seven:</u>				
Boys	6-86%	3-25%	1-14%	
Girls	9-75%	3-25%		
<u>Grade Eight:</u>				
Boys	13-93%	1- 7%		
Girls	8-62%	2-15%	2-15%	1- 8%
<u>Grade Nine:</u>				
Boys	3-75%	1-25%		
Girls	6-67%	1-11%	2-22%	

Most students offered reasons for wanting or not wanting to be teachers.

Why would you like to be a teacher?

Grade Seven:

I like teachers and classes, I'd get to know kids and learn them.

I'd enjoy teaching kids.

To tell everyone to sit.

I suppose it's a good job.

Grade Eight:

I like little kids and would like to teach them something they didn't know.

It would be fun.

Helping kids, I want to be a social worker or probation officer though.

Yes, don't know why.

Maybe.

To teach kids new things.

Grade Nine:

I'd like to teach just to see how it is. I'd try not to be what teachers in my grade were like. I'd ask the kids the way they'd like me to be, teach out of books, and if they were good, sometimes I'd let them do what they want to do.

Teach kids that run in the halls that they could learn if you used the right methods.

To teach the kids.

Why don't you want to be a teacher?

Grade Seven:

I wouldn't like to holler and discipline students.

Kids push you around.

Have to holler their heads off.

Just wouldn't like to be one.

Grade seven continued:

It's a hard job making kids behave.

Not really, it's hard to take care of the kids.

Not really, don't know why not.

It's not such an easy job.

Wouldn't like the paper work.

I prefer to do other things.

No, don't want to be one.

Kids are hard to control.

Don't know. (three responses)

Grade Eight:

I don't like it.

It's too much responsibility and kids get too rough.

It's kinda a rough job.

To long a training period.

I don't think I would be that mean.

Other kids sass off.

Kids call you names.

No.

I want to be a block layer like my father.

I like to work outside.

No, I'd just have a rough time.

No, it's not an easy job.

No, I'm on the kids side.

Don't know. (seven responses)

Grade Nine:

No, some kids are bad because some of the teachers are bad.

No, I just wouldn't like to.

I don't like kids in junior high.

Not enough money.

Too hard to handle the kids, elementary might be ok.

Couldn't get along with the kids.

Not enough pay.

Don't know. (three responses)

The Social and Peer Relationships of Scofield Indian Students

Interest in Social Aspects of School

Few Indian students were interested in extra-curricular activities at Scofield, although most enjoyed opportunities to be with their friends during school hours. An eight grade girl had no friends at Scofield and felt "left out." Fifteen percent (9) of the Indian students had some friends in school, but did not participate in extra-curricular activities based on interviews; fifteen percent (1) of the seventh graders, one eighth grader (4%) and thirty-eight percent (5) of the ninth graders had similar relationships to the school. Fourteen students (24%) had friends in school and some occasionally took part in school activities. The description fits more eighth graders (31%) than seventh (20%) or ninth (15%) graders. "Kids" were the favorite aspect of Scofield mentioned by forty-one percent (24) of the Indians. These students had many important friendships at Scofield but were only superficially involved in school affairs. About forty percent of seventh and eighth graders and thirty-eight percent of ninth graders reflected this relationship.

Eight percent (5) of Scofield's Indians were quite involved in social life and the extra-curricular activities. Included were five percent (1) of seventh graders, eleven percent (3) of eighth graders and eight percent (1) of ninth graders interviewed. A summary of the school related activities is indicated below:

What extra-curricular activities do you participate in or when do you stay after school?

	Seven	Eight	Nine
Gym	2- 10%	2- 8%	1- 8%
Chorus	1- 5%		
Band		2- 8%	
GAA Dances			1- 8%
Sports		1- 4%	1- 8%
Club, Band		1- 4%	
Band, Wrestling	1- 5%		

Extra-curricular activities continued:

	Seven	Eight	Nine
Finish work	1- 5%	2- 8%	1- 8%
Work on scenery			1- 8%
Finish work/help teacher	1- 5%		

Student attitudes about school personnel, peers and Indian Upward Bound are indicated below:

Likes and Dislikes of Scofield's Students regarding Non-Academic Aspects of School

Figures for the Entire Population

	Kids	IUB	Teachers	Principals
Likes	2- 3%	6-10%	4- 7%	0
Dislikes	3- 5%	0	10-17%	2- 3%

Breakdown By Age and Sex

	Kids	IUB	Teachers	Principals
<u>Grade Seven:</u>				
Likes				
girls	6	1	1	
boys	1			
Dislike				
girls	1		4	1
boys			1	

<u>Grade Eight:</u>				
Likes				
girls	3	3	1	
boys	0	0	0	0
Dislike				
girls	1		1	
boys			1	

<u>Grade Nine:</u>				
Like				
girls	2		2	
boys		3		
Dislike				
girls			2	
boys			1	1

Students' Relationships and View of Non-Indian Peers

Thirty percent (18) of the Indians interviewed had non-Indian friends and felt they were different from Indians. Many explained the differences:

Grade Seven: girls

They look different, like different things and wear different clothes.

White people act so stuck up.

I have one white friend, she wears dresses all the time and likes different people. She looks the same though.

They don't talk to me very much.

Grade Eight: girls

Their hair is lighter and their skin is. I get along with them pretty well.

She acts differently.

She is more white, blonde hair and likes to do some different things.

Boys:

They are smaller and lighter skinned.

Grade Nine: girls

They never do anything; they stay home all the time.

I feel better with Indian kids.

They talk different and sometimes like to do different things.

Boys:

They look different, but don't act different. I get along with them ok.

More ninth (38%) than seventh (30%) or eighth (25%) graders perceived differences between Indian and non-Indian peers. Forty-four percent were in Indian Upward Bound. A ninth grade girl had friends who were not Indian, but "didn't know" if they were in any way different from her Indian friends.

Forty-one percent (25) students had friendships with non-Indian friends. However, three students preferred friendships with Indians:

Other kids don't like Indians very much. (seventh grade girl)

Mostly my friends are Indians. (eighth grade boy in IUB)

I get along with them ok, but I prefer Indians. (eighth grade boy in IUB)

Ten students said they got along "ok" with non-Indian peers. More students in seventh and eighth grade (50%) than in ninth grade (23%) felt there were no differences between Indian and non-Indian friends. Slightly over half (54%) belonged to Indian Upward Bound.

Two boys in eighth grade who considered themselves to be Indian, had only non-Indian friends. They did not indicate if Indians differed from non-Indians; perhaps it was because they had no basis for comparison. According to interviewer comments the boys "did not look Indian" and had few Indian contacts.

Nearly one-fourth (22%) of the Indian students had no friendships with non-Indians. Three students (5%) felt Indians were no different from non-Indians. (Two boys in IUB felt Indians were different; one explained, "they are lighter. I get along with them ok, but I'd rather be with Indians.") Eight percent (5) did not indicate whether there were differences between Indians and non-Indians, but one commented, "I get along with whites ok, but I prefer Indians." Three students (5%) "didn't know" if there were differences. Approximately one-fourth of the Indians in each grade had only Indian friends:

Students Who Had Only Indian Friends

<u>Are non-Indians different from Indians?</u>	<u>Seven</u>	<u>Eight</u>	<u>Nine</u>
No	1- 5%		2-15%
Yes	1- 5%	1- 4%	
Don't Know	1- 5%	1- 8%	
No Response	1- 5%	3-11%	1- 8%

Students Evaluation of Scofield School

Fifty-nine percent (35) of Scofield's students had negative opinions of their school, while forty-one percent (30) expressed positive attitudes about it. Their criticisms, approval and suggestions for improvement should be carefully considered.

Negative Attitudes

The six students (10%) who felt Scofield was the worst school they knew about, believed there was prejudice against Indians who attended the school. According to four, school was "rougher for Indians than for other students."

How does Scofield compare to other schools?

It is worse, there are so many racial backgrounds. It is better [in one way] there are more boys and girls here and there are more Indians here. (girl)

Sad. (boy)

Worse, kids act up in class. (boy)

Don't know, don't like it. (boy)

It's pretty bad, if they keep on burning it up there will be no school. (boy)

Others are better. (boy)

Half of these students didn't like anything about the school; however, two liked math and one boy liked electricity. Five of the students (83%) were eighth graders, one was a ninth grader. Scofield was the worst school in the opinion of nineteen percent (5) eighth graders, and eight percent of the ninth graders interviewed. Two students belonged to Indian Upward Bound.

Fifteen percent (9) of Scofield's students thought Scofield was worse than other schools. Prejudice against Indians who attended Scofield was mentioned by five students. Opinions indicating who was prejudiced varied:

Students, teachers, blacks and whites are against Indians.

Teachers are prejudiced. (two students)

Staff people other than teachers discriminate against Indians. (two students)

Three students were asked if school was harder for Indians; one student agreed, two disagreed. Among students' likes mentioned were at least one subject per student; one student liked a teacher, and two of the four Indian Upward Bound members liked Indian Upward Bound best. Six students disliked at least one subject and four disliked their teachers--two explained why:

In class, if you do anything wrong you get paddled.

Some of the teachers don't understand you right.

"Some kids" were disliked by two students; one specified her feeling, "I don't like the way kids act so mean." One student disliked the assistant principals.

How does Scofield compare with other schools you know?

It's kinda bad; they say it's the toughest little junior high in Minneapolis, I don't think it's that bad. (girl)

Grade seven:

Others are better, kids here are mean. (girl)

Fowell is better; I've seen a lot of bad stuff at Scofield, (there are) lots of fights in the school; the door was burned off, at least they tried to do that. (boy)

Worse. (boy)

Grade Eight:

It's a little easier but it's not a very good school. I'd rather go to Cass Lake, there are more Indians there and school is harder. (girl)

Worse; most teachers here are prejudiced. (girl)

Not too good. The junior high has been prejudiced. (boy)

Worse. (boy)

Grade Nine:

It's worse than other schools. Scofield suspends Indian kids everyday. (boy)

Twenty percent of the seventh graders (4), fifteen percent (4) of eighth graders and seven percent (1) of ninth graders interviewed felt Scofield was worse than other schools. Sixty-seven percent of these students belonged to Indian Upward Bound.

Eighteen (18.6%) percent (11) of the students had negative feelings about Scofield, but were not as polarized as the two groups previously discussed. Six students felt prejudice was directed toward Indians who attended Scofield--four explained the situation: "Some kids--blacks--are against both Indians and whites," or "Teachers are prejudiced (three students)." The belief that school was rougher for Indians was expressed by four students; two offered explanations: "because some teachers are prejudiced," and "it's starting [to be harder for us] because other kids are jealous of our programs, IUB." At least one subject was enjoyed by eight students, one also liked "some kids"; another "some teachers." Things enjoyed by the remaining three students were IUB, "kids" and "nothing." Five students disliked at least one subject; three of them also disliked other aspects of Scofield--"not being able to do anything", "lunches", "some of the teachers." Teachers were the only distasteful aspect of Scofield for one student; another expressed similar feelings ("I hate people telling me what to do constantly"). One student disliked everything but art, while one of his peers went further: "I dislike everything." Some important observations were made by students as they compared Scofield to other schools:

Grade Seven:

Up north you get lunches free and finish the year earlier.
(girl)

Grade Eight:

About the same as others. (girl)

About even. (boy)

About the same (boy)

Grade Nine:

W.O.C. [Work Opportunities Center] has more freedom.
Afternoons were fun, we could take whatever we wanted. (girl)

About the same, it doesn't matter. (girl)

In between, Bryant is better. (girl)

Others are better. Scofield is too free, there is nothing to work for; I liked ICI[A correctional program] best. They only pay attention[to you] here when you get in trouble. (girl)

Not good. (girl)

I visited Olson Junior High, it's on modular scheduling. The school was no different, but the kids were because of the way they're brought up. (boy)

It's easier here. (boy)

An overall neutral attitude toward Scofield was expressed by three percent (2) of the students. Both were boys in IUB. The seventh grader neither liked or disliked anything at Scofield and when asked to compare his school to others he replied, "I don't know [how it compares] and I don't care." The eighth grader liked only gym and didn't know how Scofield compared with other schools.

Two-thirds (20) of the students interviewed had slightly positive attitudes about Scofield. All enjoyed at least one subject:

<u>Number of Subjects Liked</u>	<u>Number of Students</u>
1	14
2	4
3	1
4	1

Aspects of the school setting were also mentioned:

<u>Aspects Liked</u>	<u>Number of Students</u>
Kids	4
Boys	1
IUB	1
One Teacher	1
Scofield, because it's not so rough.	1

Thirteen students disliked one subject; history was distasteful to one student who felt, "it would be better for them to teach Indian history". A girl disliked three of her classes. An additional dislike for Scofield personnel was cited by two girls--"some of the teachers, they are mean and yell and assistant principals suspend you for nothing; math is hard; in English you have to say everything so so and in social studies you don't do anything, and some of the teachers slam you around." A boy disliked only "kids who think they are too good for somebody else and they're really not." Of the thirteen students who were asked if there was prejudice toward Indians at Scofield; eight felt it existed, while six felt it did not. Half of those recognizing prejudice believed only teachers were prejudiced; one-fourth mentioned non-Indian students and one-fourth identified prejudice in both students and teachers:

Who is Prejudiced?

There is some among teachers.	2
Teachers might be.	1
Some teachers are against Indian kids.	1
Kids are prejudiced against Indians.	1
Among students--blacks are against Indians.	1
Teachers are the worst. Students are against both blacks and Indians.	1
Kids and teachers are.	1

Thirteen students were asked if school was rougher for Indians; six felt it was, seven did not. Two of the six clarified their responses: "it's harder for Indians sometimes" and "it's harder for some Indians."

<u>How does your school compare with others?</u>	<u>Frequency</u>	<u>Frequency By Grade</u>
About the same.	10	7-4, 8-5, 9-1
Ok. About the same.	1	7-1
About the same, it really doesn't matter where I go.	1	8-1
All right.	1	7-1
Ok, I like it here.	1	8-1
Some are better, some are worse. I'd just as soon stay here.	1	7-1
They have a different way of teaching than in grade school. I like taking typing better.	1	7-1

How does your school compare with others?

Better.	1	8-1
It's better, the other schools are rougher and there are more Indians here.	1	9-1
Kids are nicer here.	1	9-1
Good.	1	8-1

Forty percent (8) of the seventh graders, thirty-five percent (9) of the eighth graders, and twenty-three percent (3) of the ninth graders had slightly positive attitudes about Scofield. Eighty percent belonged to IUB.

Fifteen percent (9) of the Indian students interviewed felt Scofield was better than other schools. Most of them liked more than one subject:

<u>Number of Classes Liked</u>	<u>Number of Students</u>
1	2
2	2
3	5

They also enjoyed other aspects of Scofield:

<u>Aspect Liked</u>	
IUB	2
Boys	1
Friends and teachers.	1
When you talk to a teacher and she listens and you don't feel bottled up.	1

Teachers and/or some classes were disliked by six students, two disliked nothing at Scofield:

<u>Aspects Disliked</u>	<u>Frequency of Student's Response</u>
One class	1
Two classes	1
Three classes	1
Teachers and the rest of my subjects.(3)	1
Some teachers and chorus and math.	1
Teachers are prejudiced.	1

When two-thirds (6) of the students were asked about prejudice at Scofield, three felt it was directed toward Indians, one didn't know and two felt

it did not exist. One student felt teachers were prejudiced: "teachers show it; they say, just because you hang around with Indians, you don't have to act like them." Non-Indian peers were prejudiced according to two students:

Some kids are prejudiced against us. Negroes have trouble getting along with both whites and Indians.

Of the five students who were asked if school was rougher for Indians, two disagreed and three agreed. One student added, "it's even rougher on colored kids." A positive view of Scofield emerged when students compared it to other schools:

<u>How Does Scofield Compare to Other Schools?</u>	<u>Frequency</u>	<u>Frequency by Grade</u>
Better	3	7-1
		8-2
Not as rough as Jefferson.	1	7
The teachers are more strict in Cloquet and the work is harder.	1	7
Easy like sixth grade.	1	7
It's a lot bigger, there are more kids.		
It's a lot better than Greeley, I've met more kids.	1	7
Good.	1	8
Lincoln and Franklin are worse.	1	9

One-fourth (5) of seventh graders, eleven percent (3) of eighth graders and eight percent (1) of ninth graders interviewed felt Scofield was a good school. Eight students (89%) belonged to IUB.

Scofield was rated as an excellent school by one eighth grade girl: "it is the best school I've ever gone to." She liked all classes except math, and did not feel prejudice against Indians existed at Scofield. She belonged to Indian Upward Bound.

Scofield Students Knowledge of and Attitudes Toward Tribal Language and Culture

Forty percent (24) of students who were interviewed had no knowledge of their tribal language. Forty-three percent (26) were able to understand and speak a few words. Three students in Indian Upward Bound (5%) could follow a conversation but spoke Chippewa poorly. Ninth graders were most proficient. Two girls (37%) had very good comprehension of their language and could carry on a conversation with difficulty, while (3%) a boy and a girl, understood their tribal languages well and were nearly perfectly fluent speakers. Eighth graders were more proficient than seventh graders and ninth graders were the most knowledgeable.

Percentage of Students at Each Grade Level

No knowledge	48%	46%	23%
Comprehends and speaks a few words.	42%	42%	38%
Comprehends, speaks poorly.		7%	7%
Comprehends well, has trouble speaking.			15%
Understands, nearly fluent.			15%

Source and Use of Tribal Language

Thirty-nine percent (23) of the Indians interviewed had no knowledge of their tribal language. Twenty-three percent (14) of the students who knew their tribal language or words spoke it at home. Included were twenty percent (4) of seventh graders, nineteen percent (5) of eighth graders and thirty-eight percent (5) of ninth graders interviewed. Eighty-one percent of (10) these students belonged to Indian Upward Bound. Four students (7%) reported learning and using tribal language with relatives:

<u>Relative</u>	<u>Number of Students and Grade</u>	
Grandfather	1	seventh
Grandmother and Aunt	1	seventh
Brother and Cousin	1	seventh
Great Grandmother	1	ninth

Half were in Indian Upward Bound. Fifteen percent of the seventh graders (3) and two percent (1) ninth graders reported this. A few students, five percent, (3) who spoke Chippewa with their parents and relatives were fairly fluent. They explained how they learned the language:

Grandfather taught me and my mom talks to me.
(one eighth grader)

I ask my grandmother what things mean, and mom and dad say it in front of me and that's how I learn too.
(one ninth grader)

I learned Chippewa by listening to mother and my grandmother speak. (one ninth grader)

A ninth grader (who spoke nearly fluent Chippewa) and her brother learned and used it with their mother and in a Chippewa class conducted at the Franklin Avenue Teen Center. A seventh grader had learned words from her mother and friends. An Indian boyfriend spoke Chippewa with his eighth grade girlfriend and planned to teach her more.

Student Attitudes Toward Tribal Language

Although they did not say tribal language and culture were meaningless, ten percent (6) of Scofield's students did not want to learn Chippewa. Their attitudes, as reflected in the interview, went beyond this and indicated a self-conscious feeling about being Indian. It was as if they did not like being Indian. Half knew nothing about Chippewa culture, the rest had minimal and superficial knowledge. None were really interested in learning more. Three students clearly expressed their attitudes:

I used to dance, and knew a few words. I really don't want to know anything about it now. (A ninth grade girl.)

I don't care if I know it or not. If other kids knew it, they would like it too. (an eighth grade boy)

Maybe, [I'd like to know] a little, but not really.
(An eighth grade boy.)

Five percent of seventh graders (1), eleven percent (3) of eighth graders and fifteen percent (2) of ninth graders did not want to learn tribal culture. One student belonged to Indian Upward Bound.

Three-fourths (41) of Scofield's Indian students wanted to learn their tribal language, but did not offer reasons for wanting to know it, nor did they indicate plans to pursue it. The percentage of students who expressed this attitude was almost the same across grades (7-76%; 8-73%; 9-69%). Fifty-nine percent belonged to Indian Upward Bound.

Acquiring the ability to speak tribal language was considered very important by ten percent (6) of the students interviewed. All felt they would learn better in Chippewa, four explained why:

I'd learn better because I'm Chippewa.

Because it's my language and the teachers [white] wouldn't understand it.

Maybe I could learn better in Chippewa; I want to study the language and tribe because I'm Chippewa.

Because sometimes teachers only tell you once and you can't understand it.

Two students suggested adding a Chippewa class to Scofield's curriculum; a ninth grader felt "all classes should be taught in Chippewa." Tribal language was very important to ten percent (2) of seventh graders, eight percent (2) of eighth graders, and fifteen percent (2) of ninth graders interviewed. Two-thirds were in Indian Upward Bound.

In the opinion of an eighth grade girl, learning Chippewa is at least as important as knowing English. ("I could understand everything better in Chippewa, because I'm Indian.") It is equally important for her to know "everything about the tribe."

Summary for Indian Upward Bound

One student (3%) in seventh grade did not want to learn Chippewa. Eighty-four percent (26) of Indian Upward Bound students wanted to learn more about their tribal language, but gave no reason for wanting to learn it or a plan to learn it. Seventy-seven percent (10) of seventh graders, ninety-three percent of eighth graders and sixty-six percent of the ninth graders fell into this category. For sixteen percent of students in Indian Upward Bound knowledge of tribal language was very important. They were anxious to learn it. One-third of the ninth graders, fifteen percent (2) of the seventh graders and six percent (1) of the eighth graders expressed this attitude.

Knowledge of Tribal Culture

Eighteen percent (11) of Scofield's Indian students had no knowledge of their tribal heritage. Ten percent (2) of the seventh graders and twenty percent of eighth and ninth grade students indicated their lack of knowledge. Indian Upward Bound students comprised twenty-seven percent of the individuals in this category.

Minimal knowledge of tribal culture was indicated by seventy percent (41) of Indian students. As summarized below, aspects of knowledge varied but were always superficial:

<u>Aspect of Knowledge</u>	<u>Number</u>
Attended powwows	3
Danced in powwows	11
Danced in powwow and did beadwork	4
Used to dance, now does beadwork	1
Attended powwows, knew a superstition.	1
Attended powwows, know tribal symbol	1
Knew a little history	3
Know a little history and danced	2
Know a little history and customs	2
Know a little history and customs and danced	1
Know some history and beaded	1
Danced, know his tribe was strong	1

<u>Aspect of Knowledge</u>	<u>Number</u>
Attended powwows, read a book about his tribe.	1
Know some customs	1
Don't know very much	8

Superficial knowledge characterized seventy-five percent (15) of seventh graders, sixty-nine percent (18) of eighth graders, and sixty-one percent (8) of ninth grade students interviewed. Twenty-six of these students (65%) were in Indian Upward Bound.

A somewhat more extensive knowledge of tribal culture was reported by seven percent (4) of the students. Included were ten percent (2) of seventh graders and eight percent (2) of eighth graders.

A ninth grade girl in the Indian Upward Bound program had grown up with some Chippewa traditions; she danced in powwows, had some knowledge of history and had participated in many Chippewa customs. A ninth grade Indian Upward Bound boy possessed tremendous knowledge about his tribes--Sioux and Chippewa. He was well acquainted with the history and traditions of both tribes, was a champion dancer, and often sang in powwows and participated in tribal customs.

Students Superficial Tribal Knowledge

Grade Seven:

Girls

Dance in powwows (3)
Dance in powwows and bead (1)
Attend powwows, know a superstition (1)
Attend powwows, know flower is our symbol (1)
Attend powwows (1)
Not much (2)

Boys

Dance in powwows (2)
Beading and history (1)
Dance in powwows, strong tribe (1)
Attend powwows (1)
Some history (1)

Grade Eight:

Girls

Dance in powwows (5)
Dances in powwows, some
history and customs. (1)
History (1)
Some history and customs (1)
Some history and dance in
powwows (1)

Boys

Dance in powwows (1)
Go to powwows, not too much else (1)
Attend powwows, read book (1)
Some (1)
A little (1)

Grade Nine:

Girls

Dance in powwows, bead (3)
(Used to dance), bead (1)
Dance in powwows, little
history (1)
A little (1)

Boys

Not much (1)
Some Customs (1)

Source of Tribal Knowledge

Eight percent (5) of Scofield's students acquired knowledge of tribal culture from their parents. Home was the source for ten percent (2) of the seventh graders, eight percent (2) of the eighth graders and seven percent of the ninth graders. Forty percent of these students belonged to Indian Upward Bound. The grandparents of three (5%) students taught them about tribal culture. One of these ninth graders was in Indian Upward Bound, and constituted twenty-three percent of the ninth grade population. School was the source of information mentioned by six (10%) Indian students. Only two students specified what they had learned ("a little history and a few customs"). Nineteen percent (5) of the eighth graders and eight percent (1) of the ninth graders learned about tribal culture at Scofield. Two-thirds of these (4) students also belonged to Indian Upward Bound. An eighth grader read a book about Chippewa history.

Eight students (13%) in seventh grade mentioned diverse sources of tribal knowledge. Four, who danced in powwows, did not indicate where they had acquired their skill; one may imply the source was participation in

powwows and perhaps through Indian Upward Bound. Classes at the Franklin Teen Center provided tribal knowledge to two girls, while a boy learned about Chippewa by watching The Runner (a weekly TV program directed by Minneapolis Indians). All these students belonged to Indian Upward Bound.

More than one source of tribal knowledge was reported by twelve percent (7) of Scofield's students:

<u>Sources Mentioned</u>	<u>Number of Students</u>
Mother and grandmother.	1
At home and powwows.	1
At home and in school.	2
From friends and in school.	1
Grandmother and in school.	1
At home, friends and the Franklin Teen Center	1

One eighth grader in Indian Upward Bound said, "I learn a little everywhere, but mostly at home, in school and at the teen center."

Students' Attitude About Tribal Culture

Sixteen percent (10) of the students interviewed did not want to know more about their tribal culture. The most negative opinions were expressed by three eighth grade boys (5%). Two of the boys had ambivalent feelings about being Indian; they knew nothing about their tribes, had no Indian friends, did not make visits to a reservation (they went "up north", but "not to visit Indians ") and according to interviewer's comments, did not look Indian (they were described as "light complected with light hair"). The third boy knew a "little history," expressed a vague interest in knowing some Chippewa words, and belonged to Indian Upward Bound. A less negative attitude about Indianness was expressed by a ninth grade girl who used to dance in powwows, but was not interested in learning anything about her tribe. Ten percent of the students (six eighth graders) did not want to know more about their tribal culture, but

were vaguely interested in learning something about Chippewa language. All visited a reservation during the school year and spent part of the summer there and had Indian friends. According to interviewers' comments, three were non-Indian in appearance ("light skinned, lighter hair").

Over half (59%-35) of Scofield's Indian students were vaguely interested in increasing their knowledge of tribal culture; however, they did not feel acquiring it was important. Many did not know what they wanted to learn; others mentioned superficial aspects of culture--dancing, "how they lived long ago," beading. More seventh (70%-14) than eighth (58%-15) or ninth (38%-5) graders expressed vague interest.

Increasing knowledge of tribal culture was regarded as an important and meaningful pursuit by fifteen percent (9) of the students. They expressed interest in several aspects of tribal culture and gave reasons for acquiring the knowledge:

Grade Seven:

I want to know everything about the Blackfoot tribe, artifacts, crafts, customs, and traditions. We should be able to learn this in school too. (girl)

I want to know lots of things; about art, sewing techniques, and beading. (two girls)

I really want to learn Chippewa customs, dances and crafts. (boy)

Grade Eight:

The language, customs, songs, dances and bead work; they should teach Indian history in school.

I want to know the songs, language, beading and traditions of the Chippewa, but they won't teach it right in school, so I'll learn it at home.

Grade Nine:

I want to know the history, how they used to live, arts and crafts of the Chippewa.

I want to learn about customs, art, and language.

I want to know much more about the Chippewa--different customs, how they live now and how they used to live. (boy)

All but one student visited a reservation at least annually; two would rather live there, six would not. One-fourth (5) of the seventh graders, eight percent (2) of the ninth graders and twenty-three percent (3) of the ninth graders felt tribal culture was important and meaningful. One-third (3) were in Indian Upward Bound.

Three students (5%) felt knowledge of tribal ways was at least as important (if not more important) than knowing white ways. A seventh grade girl in Indian Upward Bound eloquently expressed her attitude:

Indian ways should be taught at school. I want to learn everything about it [my culture] because I'm an Indian. Whites learn about their ways in school, Indians should learn about their ways in school too....I'd rather live on my reservation because there are lots of Indians up there and woods. All my relatives live up there too.

A boy in eighth grade felt he would learn better if he were taught Chippewa; "I want to know language, art, history and everything about Chippewas. I've never gone to a reservation; I'd like to be with Indians and learn about them their customs and way of life." A ninth grade boy in Indian Upward Bound had excellent knowledge of many aspects of his tribes, Sioux and Chippewa, which he regarded as more important and meaningful than white culture. He planned to move back to his reservation.

Students view of the School's Relationship to Tribal Language and Culture

An eighth grade boy had negative feelings about his Indian heritage and was not interested in learning about it in any setting. Three students (5%) preferred to learn about tribal culture and language at home, rather than in school. Included were four percent (1) of eighth graders, and fifteen percent of ninth grades. Twenty-seven percent (16) of Indians at Scofield wanted aspects of tribal culture and language taught in school. However, they offered no suggestions to indicate how it should be included. Half (10) of the seventh graders and one eighth and one ninth grader expressed this expectation.

A more emphatic position was held by fifteen percent (8) of Scofield's students who felt schools should support tribal identity by incorporating it into the curriculum. Included were forty-six percent (6) of ninth graders and one seventh and eighth grader who were interviewed. Two students, a seventh and ninth grader stressed the responsibility of schools in emphasizing important aspects of Indian culture and languages. ("whites learn all about their ways in school, Indians should learn all about their ways too," and "We should learn language, art, history and everything in school.")

Seven students (10%) preferred to learn tribal language in one setting, and other aspects of culture in another;

Where would you like to learn language and culture?

	Seven	Eight	Nine
Language in school, culture at home.	3	1	1
Language at home, culture at home and in school.	1		
Language in school, culture at home and in school.	1		

The dichotomy characterized one-fourth (5) of seventh graders and one eighth grader interviewed.

Three percent of the students, two eighth grade boys, felt home and school should provide opportunities which would enable them to learn about Chippewa language and culture.

Thirty percent (18) of the students interviewed discussed the school's relationship to tribal language, but not tribal culture. Twenty-seven percent (17) wanted language taught in school, but offered no other comments. They were all eighth graders and comprised sixty-five percent of that total population. A ninth grader preferred to learn language at home.

Tentative Conclusions

While the Training Center for Community Programs final report on the education of Indian children in Minneapolis, Minnesota is to be written from a variety of interim reports, it is possible to advance some tentative conclusions and accompanying recommendations for these children based upon the data analyzed in this report. These tentative conclusions and recommendations will be refined and amplified in the final report publication.

1. At the time these data were gathered, Scofield Junior High School Indian students appeared to be higher in alienation and indifference towards school than comparable student groups researched in Chicago and elsewhere.
2. Again and again, the explicit and implicit "message" of much of the data in this report seems to point toward inadequate counseling and related services for Indian students. Nowhere, perhaps, is this more important than in two areas: the general orientation toward school expressed in negative ways by many Indian students; and the often poor or non-existent capability to articulate the probable relationships between completion of formal education and job market success. (It should not be suggested, however, that poor counseling and related factors that contribute to such problems are operating in a vacuum -- many persons of Indian heritage, young and old, are quite differently oriented to "the job market" than other peoples.)
3. It is possible that career education counseling or the equivalent might assist in the solution of what appear to be counseling difficulties at Scofield. It is even possible that, since these data were gathered in the spring of 1969, such changes have already been made. The final report on the education of Minneapolis Indian children will provide updated information on this question.
4. From the data reviewed in this report, it is often difficult to ascertain what, if any, positive influence was being exerted by the Indian Upward Bound Program. The Indian Upward Bound Program at Scofield Junior High School was (and still is) a most unique program of the United States

Office of Education: instead of focussing upon high school children, Indian Upward Bound focussed upon junior high school children; instead of university-controlled operations, Indian Upward Bound operated under a community board. There were also other differences from standard programs. The final report will treat the nature of Indian Upward Bound and its relationship to the Scofield Junior High School in detail.

5. The extra-curricular interests of Scofield Junior High School Indian children appeared to be low. Generally speaking, other research has shown this to be the case in schools where Indian students are a minority group. Various means exist to begin rectifying such conditions, among them strengthening and increasing the number of out-of-school community operations, such as Indian teen centers and the like.

6. The approach to Scofield Junior High School taken by most Indian students was negative to slightly positive. This finding, checked and double checked by two research teams using different and similar data, isolates Scofield Junior High School at the time of data gathering as the most unique school of its type in the total sample. Correctly, we believe, University of Chicago analysts have attributed such findings as high alienation scores and the like at Scofield to community-related conditions. Other Training Center reports concentrate on these conditions, and the final report on the education of Indian children in Minneapolis will amplify earlier reports.

7. The usual rather vague, and essentially surface importances of Indian history, culture, language and the like were in abundant evidence in the responses to interviews and questionnaires by Scofield Junior High School Indian children. This finding, not atypical in other situations where Indian children are in a minority school position, should be examined for its situation-related and intrinsic importances where curricular changes and extra-curricular activities are concerned. Especially important in the rather vapid responses to the importance of Indian-related cultural matters was an equal vagueness as to suggestions from students about where, when and how Indian cultural elements might be included in school-related activities.

FOOTNOTES

¹Arthur M. Harkins, I. Karon Sherarts, and Richard G. Woods, The Education of Minneapolis Junior High School Indian Children: A Study From the Urban Reservation (Minneapolis: Training Center for Community Programs, University of Minnesota, 1970).

²Phillip Dreyer, "The Relation of Self-Esteem to Personal Social Adjustment Among American Indian Students," Vol. I; National Study of American Indian Education Research Reports (Minneapolis: Training Center for Community Programs, University of Minnesota, 1971).

³G. William Craig, Arthur M. Harkins, and Richard G. Woods, Indian Housing in Minneapolis and St. Paul (Minneapolis: Training Center for Community Programs, University of Minnesota, 1969).

⁴Ibid.

⁵Ibid.

