

Walt Wood

~~-ON NATIVE AMERICAN INDOCTRINATION-~~

Chemawa Indian School

May 21, 1970

-PREFACE-

This report is the culmination of three month's observation of and participation in activities at the Chemawa Indian School, Chemawa, Oregon. We are midyear graduates of the Phillips Exeter Academy. Our presence here on campus was arranged through Mr. Gabe Paxton of the Washington office of the Bureau of Indian Affairs and Mr. James Bearghost of the Portland Area Office. This is volunteer work funded only by a weekly stipend of \$15.00 apiece. Our living quarters are in McNary Hall, a senior dormitory. Our service here encompasses the functions of teachers' aides, recreational aides, and tutors. We also conduct a French class three evenings per week.

This report is the product of our own initiative and expense, designed to justify our presence here at Chemawa in the hopes that other concerned individuals will be afforded the same opportunity in the future. We do not intend to portray the opinions expressed herein as absolute; they are personal convictions stemming from our experience. The paper, by nature, is highly critical; we feel our trouble-shooting to be more constructive than rambling praise. No personal malice has contributed to our criticism. We sincerely believe any suggestions stated to be for the benefit of the school as an academic community.

We would like to express our profound appreciation to those isolated individuals who have endeavored to make our experience as productive as possible. If further information is desired, please contact one of the following:

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-PRIMARY EVALUATION-

We believe that the relative good achieved by the BIA in educational concerns is outbalanced by the waste, ineffectiveness, and damage sometimes incurred. The very nature of the bureau hinders the functioning of the educational facilities in that its considerations, by being a branch of the federal government, are essentially political.

The function of the school, as stated by administrative authorities in "A Basic Information Form for the Preparation of Educational Specifications", is as follows:

"To raise the level of academic achievement from the present two four years below the national average to near or beyond the national average during the student's four years at Cherrawa."

"To inform and provide opportunities for the Indian students to reacquaint themselves with their own Heritage and culture and to instill in them pride..."

"To provide a school climate which allows for sensitivity on the part of both students and staff in the recognition of the feelings, wants, and desires generated by members of the school community insuring that communication takes place and that resolutions to problems identified are solved through democratic processes."

"To develop within each student an understanding of himself, his.. self-identity."

"To maximize the student's decision-making abilities."

"To provide experiences necessary to the student's independent constructive functioning in the dominant culture based upon his habit patterns and the value system of the Indian sub-culture."

It is our belief that the school realized non of these standards.

-ACADEMIC CRITIQUE-

The school suffers from the influence of previous military jurisdiction where one man is relegated total authority. While a superintendent may be sincere in his intention to initiate necessary reform, his role as politician restricts him. This position discourages communication with both faculty and students (Overheard following a speech presented by the superintendent was a student's comment: "Who was that guy, anyway?"). This isolation is amplified by any unpopular policy decisions, which often remain unexplained and ambiguous (Failure to respond when staff counsel with you on what is considered improper boy-girl relationship will definitely effect your tenure at Chemawa.") The campus layout, along, symbolically places administrative personnel in any ivory tower.

Referring to the administration, one staff member noted: "There is a definite reluctance on the part of the people who run this school to face reality." The reality of change frightens them because their fundamental values are questioned, and the prospect of failure deepens this indecision which thus far has retarded progress. To compensate for this tendency, the administration censors student exchange program, students from John Adams, a progressive Portland high school, were reluctantly permitted to visit Chemawa; yet the Indian students were denied the opportunity to experience the educational program in operation at John Adams. One of the supervisory teachers candidly explained the school's motives: They show these kids something they can't have?").

Far too often, the personnel are weak and incapable of making a decision entirely on their own. The responsibility is passed up through a lengthy chain of command, yet anyone of those links feels slighted if not consulted. They find security and refuge in someone else's shadow. They insist on making simple issues complex, thus change is suspended in a network of bureaucracy (A staff member cited this incident: one student violated three separate rules in a short period of time. This staff member was responsible for reporting the incidents to the student's parents. He combined the three reports in one letter and was severely censured for not having reported the three infractions in separate letters. This time he was reproached for not combining the three incidents in a single letter.).

The administrative staff is exceedingly top-heavy. This engenders subtle power struggles, particularly among employees in the GS-11 & GS 12 classifications. This includes supervisory teachers (One supervisory teacher has been vying for control of an office ever since she temporarily filled a vacancy there. Supervisory teachers are required to teach a minimum of four hours per day, yet she teaches none, nor does she possess a secondary school teaching certificate. The purpose of a supervisory teacher, as we understand it, is to maintain contact with the students and faculty. This case is certainly a breach of definition, if not an inhibiting factor. The Indian advisory committee who surveyed operations here for a short period of time also indicated this problem and suggested strongly that it be dealt with.

A number of faculty members also have voiced extreme displeasure with the supervisory teacher or department head system. This generates an internal power struggle within the department itself. Mistrust among teachers is common. The supervisory teacher is afforded sufficient powers so that his own prejudices may be exercised (a black teacher in one department was classified GS-7 by his supervisor while all other faculty members in the school receive no less than GS-0.). Also, reverse prejudice is not uncommon (A white faculty member was replaced as head coach for the basketball team, regardless of student opinion in favor of an Indian. We believe this type of facade should be equally discouraged.).

The question of tenure is instrumental in this intra-departmental friction (When one supervisory teacher was absent for a week's period he designated another teacher to assume his responsibilities. However, a third teacher with longer tenure was ignored in the process, and she threatened to transfer to a different department.). Perhaps a more democratic method would be a distribution of power over an extended period of time. A rotating system of three year terms would afford each faculty member within a department an equal opportunity to function as department head. The question of tenure would determine only the order of succession rather than impose a permanent authority, a system prone to stagnation.

The existence of supervisory teachers inhibits the functioning of the faculty member as an individual within his own classroom (One social science teacher obtained a film on sex education to be presented to his class. Almost immediately, his supervisory teacher entered the classroom and confiscated the film, indiscreetly reproaching the teacher before the entire class. This obviously undermines his position of authority and respect, not to mention the absolute control placed upon his instructional methods and freedom.) We, in order to be present in various social science classes, were forced to consult the supervisory teacher rather than the faculty involved. This department head notified the teachers involved that we would present them with a list of proposals concerning our role in the classroom, while he advised us that he would meet with these teachers, who desired our presence, in order to ascertain our function. After several weeks of silence, we confronted the faculty involved and both parties realized that they had been played off against each other. Without the supervisory teacher's permission, we attended classes. On hearing of this later, the department head was furious; yet he took no steps to remove us from his department. It is evident that the powers of the department head must be circumscribed. His authority should encompass only the mechanical aspects of the department operation. The introduction of this rotation system would mean the elimination of the supervisory teacher status which at present interferes with the educational process.

The young faculty members are discouraged and persecuted for their ambition and initiative by the rigid structure of political rather than educational concerns. It is these creative faculty members who are most stimulating to and respected by the student body. Yet their jobs are threatened by their exercise of modern educational methods, and in not being granted free expression in their own classroom, they often are frustrated to the point of resignation.

The bulk of the teaching staff, at present, exert a harmful influence. They operate under outmoded educational methods which are ineffective, especially in dealing with a minority group whose cultural make-up is foreign and whose upbringing was dictated by a different set of priorities. These teachers refuse to take advantage of the in-service training program, and in as much have had little contact with the progress made in educational modes. If they are not concerned with education as their primary objective, why are they here? Some of them lack the essential qualifications to teach in a secondary school and

and could not operate in a locally controlled public school system. They find a security here in their tenure; they await retirement. These teachers are not only ineffective, but detrimental to the inspirational qualities of education. They breed apathy and inattention. In many classes, we observed that students, immediately upon entering class, insulated themselves against the condescension, and sometimes abuse, of the teacher (One social studies teacher, when berating the class attitude, constantly refers to them as "children" and "dumb Indians." The stoic front of the Indian student is misinterpreted by the white as insensitivity: "After four years of this place, my brother turned prejudiced against white men. I saw him change, and I didn't want it to happen to me. But it has. My mother's noticed it already...") Again, this is a failure on the part of some faculty to faculty to face reality.

The curriculum is often irrelevant, or taught in such a fashion as to make it unintelligible to the Indian mind (For example, time, for the Navajos) is a continuum. There is no concept of future. Also, many students cannot conceive of such abstractions as points, lines, and planes.). The courses should be geared for the student's mode of logic and sense of relevancy. What is taught is not pursued in depth; homework is a rarity. Many students have commented that they had more homework in grade school. One student expressed a desire for teachers to make "students work harder so they will be prepared for the world." This is a blatant failure on the school's part to enable the student to adjust to a higher education. However, the administration is making an effort to provide more meaningful courses for the upcoming year. Hopefully these will provide the students with the sense of purpose that is currently lacking.

(The difficulty of change towards a more modern course structure is exemplified by the obstacles which I confronted in attempting to establish a new mathematics course for next year. The course was to be centered about the utilization of surveying instruments in order to make the abstract concepts a more concrete phenomenon. I was warned by the mathematics department that previous efforts had been made to arrange a similar course, and they had been advised by the administrative manager for his advice. After a minimum of inquiry, hereferred me to an individual in the shops department who apparently possessed all the necessary instruments: They were collecting dust in a remote corner, yet he refused to let the mathematics department handle them because they belonged to his department and he would have been obliged to transfer their titles to another branch of the school. When asked if he would be considering "loaning" them out several times per week, he replied that "...just because those math teachers got college diplomas, it don't mean they got common sense. These are precision instruments and got to be handled by someone who knows the mechanics." I assured him that simply because a math teacher had a college diploma, it does not exclude the possibility that he harbors a certain element of common sense. Finally I contacted the principal, who assured the mathematics department that the instruments would be available for their use.).

Another aspect of the educational process which is harmful to the students is the frequent group testing. The tests (Metropolitan tests, California tests, etc.) are biased due to the white cultural orientation. Even the scope of the aptitude tests, as opposed to achievement tests, are limiting factors. The scores are reported on the student's records and testify against them permanently. Also, though

a minor point, the tests interrupt the continuity of course schedules, and the amount of time lost through testing and make-up is astounding. A similar problem is that of frequent exousions on exchange programs and trips. Collectively, a great deal of time is lost; this would not hinder progress if the opportunities were evenly distributed. However, far too often the same small nucleus of students is invited to take part (dormitory councils, inter-dormitory council, student's council, etc.) As we understand it, this is misuse of 89-10 funds. The promotion of culturally broadening experiences does not always take every individual's application into consideration. In general, the students are not aware of the opportunities which the 89-10 funds afford them, and they, as individuals, are not encouraged to take advantage of them. While financial aid granted for such programs as recreation and orientation is beneficial, the distribution of 89-10 funds is often inappropriate and results in waste.

In contrast with an average public high school education, the relative quality of the Chemawa educational experience is substandard; while grammar schools have drastically retarded the educational development of Indian pupils, Chemawa, in itself, fails miserably to realize its objective of raising "the level of academic achievement from the present two to four years below the national average to near or beyond the national average...". Out of last year's graduating class of 260 students, only 22 were accepted by a college. Eleven of these attended; seven survived their first year at college. The students are not only unprepared educationally, but also emotionally, for higher education. There is virtually no self-discipline in relation to studies. Recognizing the students' complete dependency upon the BIA, counselors still advise the vast majority of students to continue their education under the auspices of the Advanced Vocational Training program. If this situation prevails, a two-track system (college & vocational) should be offered, at least temporarily.

These opinions are corroborated by the results of a recent survey which indicates that students wish faculty:

"Would give us a good education like in public schools..."

"Would listen to students on their ideas of how to change things..."

"Wouldn't just talk TO the class but let students talk among themselves..."

"Would be more understanding of our problems..."

"Were more up-to-date...were better educated..."

"Would be more serious about teaching..."

"Wouldn't fight with each other..."

"Worked for the benefit of the students..."

"Were not prejudiced...wouldn't treat us like a bunch of dumb Indians..."

"Would treat us as individuals...Would let the students think for themselves...would give students more responsibility..."

-STUDENT-GUIDANCE RELATIONSHIP-

With the influx of Northwestern students in particular, the large majority of the students are socially maladjusted. They are emotionally deprived due to undesirable living circumstances and maintain poor relationships with adults. They exercise little discretion or internal control, seeking only acceptance among their peers. Obviously, this makes it difficult for the students to function in a boarding school society where cooperation of others is essential. The present staff and guidance structure is so complex that it makes the treatment of the student on a truly individual basis a remote possibility; counselors are seemingly more concerned with enforcing the established rules and adhering to the often inflexible code of punishment rather than acknowledging the student as an individual and concentrating on his personal reform, according to his psychological make-up and past experience. This would require highly qualified personnel involved in every aspect of dormitory life.

This highly personalized contact would spawn a staff-student rapport which is essential for faith in the disciplinary system. As long as the guidance personnel cannot (and should not) command the respect of the students, no cooperation can be expected. Few staff members condescend to a confrontation with the students on a truly human plane; they are regarded as symbols of imminent repression. The position of guidance supervisor is presently maintained by a man who indirectly discourages communication. We sincerely doubt that he has any insight into the reality which dictates student attitudes and actions. Simply on a physical level, this isolation is evident.

At the present time, if a matron ("aide in guidance") observes some difficulty concerning a student's conduct, she is obliged to report the incident to the building head, who in turn contacts the building manager. The work is then relayed through the "supervisory teacher-counselor (dormitory management)", to the guidance supervisor, and on to the superintendent, who will undoubtedly contact the "dormitory teacher-counselor", whose office is across the hall from the matron. The concept of such an authoritarian structure is resented by the students, (one faculty member noted that to an Indian, a leader because he is followed.). There is also an unfortunate display of force utilized in the hopes of precipitating submission (Four policemen and two paddy wagons were summoned to a Saturday night dance to discourage drinking; another incident involved a staff member striking a student who refused to comply with his orders to leave a dance because he was wearing pants which resembled bluejeans.). According to statements made by several students, the guidance staff, anticipating difficulty with reputedly rebellious Northwestern students, greeted them with an overbearing, domineering attitude in order to "show us who's boss."

In confronting Indians in particular, who pride themselves in physical prowess and to whom no challenge may honorably be defied, the use of force is ineffective if not damaging. It precipitates a reaction which is contrary to, indeed the opposite of, the desired effect. In many cases, the ensuing disciplinary action is inappropriate, either too lenient or too severe. Either the student is not brought to realize the gravity of the offense and the justification of the rule, or he is sacrificed as an example for his peer group.

A certain element of progress has been made. In one dormitory, a student committee (appointed by the staff) reviews all questions pertaining to disciplinary action. While more effective since the student is censured by his equals,

the system still affords no adequate means of punishment and allows the guidance staff to dismiss a student without consulting the committee or faculty. The staff's fear tactics are impotent due to the prevailing student apathy. Many still cannot comprehend the relevance of an education, and/or are not accustomed to a life-style whose focus is upon the future.

Here at Chemawa, reputedly the most progressive BIA school, student life is splintered--there is no continuum of life-style. They awake to a bell, dress to a bell, eat to a bell, work to fixed schedules, walk within the confines of designated boundaries, adjust their appearance to an incomprehensible image, and go to bed by a bell. Just as the classes are inadequate in instructing the students how to think for themselves, their life is so structured as to deprive them of all responsibility (This had psychologically crippled many students, who have become entirely dependent upon the BIA: "They don't prepare us for the world. They tell us what to do and what not to do. Next year they ain't gonna be anyone to tell us..."). Certainly this defeats the purpose of education, which might encounter. The school policy, i.e. the given excuse, is that a certain element of conformity to white standards is a necessity in preparing them to function in white society, yet no allowance for self-discipline is made, and no individual can function in a society when deprived of this internal control. The BIA school attempts to whitewash Indians for their own protection," yet not even a reasonable facimile can be produced. All one has accomplished in this maldistribution of discipline is the stripping of a race of its own culture, by subtly indicating that they are inferior, without replacing it so that they will not be lost in the dominant culture. As long as the school continues to impose on them this "superior" image, the school ultimately will be a failure ("....Baldwin...hated and feared white people....:"This did not mean that I loved black people; on the contrary, I despised them possibly because they failed to produce Rembrandt."...)--Eldridge Cleaver, Soul On Ice).

A man without a culture, without roots is lost in the frustration of emasculation. The Indian Eunuch is of no value to either race, nor to himself as an entity, for he has inherited nothing more than a poor self-image ("I hate being and Indian," said one student; "I really don't know that I want," said another.). There are no socially accepted outlets for such depression and total frustration (while registering for courses for next year, one student simply wrote: "I don't think I'll be coming back, or should I say I don't think I'll make it here."). The suicidal drive is a manifestation of this castration; they drink excessively, and this is a vehicle for violence rather than pleasure. Finally a desperate protest. Fighting is a justification of the self's existence; it is being.

-NECESSITY OF CHANGE-

We believe that we have demonstrated the domineering political concerns of the school and their detrimental consequences. To remedy the situation, we propose that the Indian educational system be as far removed from the government as possible without severing the financial responsibilities. The education of Indian youth should be implemented by Indians rather than the Great White Father. Perhaps this goal could be realized most effectively through an Indian Foundation, funded by individual tribes according to their respective prosperity in conjunction with the department of Health, Education, and Welfare acting as no more than a center for the distribution of allocated government funds. This foundation would maintain the status of an independent social service program granted federal aid.

The realization of current plans for a modernized campus would present a unique opportunity. An environmental and structural change would facilitate the implementation of the educational approach which we have elaborated upon. At present, the campus layout places limitations upon the free movement of students and faculty (The railroad tracks are a psychological as well as physical barrier between student living quarters, the school hierarchy, and the academic branches. The network of fences, though superficial, is a source of constant irritation for many students. Also there is no student union which enables the students to socialize or to gather informally. The library here is a farce, a tragedy. The large quantity of students housed in each dormitory also introduces many difficulties, among which are the impersonal living conditions and the total lack of privacy.)

We understand that the proposals for the new campus include smaller living units of students which would enable closer contact with the staff. In order to establish a rapport with school personnel, a certain element of informality must exist (We conducted an experiment in education with our French course. It consisted of a free-form class: no required attendance, flexible hours, permission to smoke, mobility, etc.. This created the relaxed atmosphere essential to learning. No one was pressured. Those who attended each evening were present of their own free will. They learned at their own pace on an entirely conversational basis; silence was also acceptable. All that we demanded was respect for the other students' right to learn. The course was so popular that the size of the class threatened the high degree of individual attention, and those students who desired to familiarize themselves with the French language were successful. Such casual student-faculty relationships are conducive to a reciprocity in the educational experience, and this mutual exchange, this sharing, is essential in that it acknowledges the student as a source as well as a recipient of knowledge.). This concept of small units is not only ideal educationally but also totally in tune with the Indian subculture's concept of communal living.

Coinciding with this idea of experiential learning is the theory of educational modes expressed by A.S. Neill in Summerhill: A Radical Approach to Child-Rearing. He advocates a system in which children are allowed to develop and learn without discipline, in terms of their own readiness. This concept of an educational continuum is not to be ignored, for the average Indian student would be more receptive to experiential learning than to canned knowledge. Experience is always necessary for a student to truly assimilate what he has learned, and this reality introduces the exercise of thought processes more vital than the memorization of data. Obviously, there are certain disciplinary qualifications implied which preserve the rights of each individual; these

limitations would, of necessity, be imposed here, considering that the students in question would be in the later stages of development when accepted for enrollment.

At the present time, however, discipline is poorly distributed and in the process student rights are blatantly violated. The use of force in any public school would result in a law suit. The Supreme Court has ruled that the Bill of Rights and the Fourteenth Amendment applied to minors as well as adults. The National Association of Secondary School Principals has reiterated this message in its pamphlet "The Reasonable Exercise of Authority". Among these student rights is "the right to choose their own hair and dress style", a right which is overtly ignored by the administration. Another right concerns the sanctity of private property; staff members have been known to violate an individual's privacy by searching assigned rooms indiscriminately. Moreover, the staff insists on searching packages which a student intends to send home---even his luggage---indirect violation of federal law.

While students are guaranteed by the Constitution the right to non-violent dissent and free expression, they are often not aware that their rights have been violated. Under normal circumstances, they display little concern when rights are denied other students. They have yet to realize that in the protection of others, they protect themselves. We urge the administration to make known to the students exactly what their rights consist of and to promote some form of participatory democracy. We believe that a student senate should be established having jurisdiction over the disciplinary action to be taken against any student whose offense does not incur a question of dismissal. For any case concerning prospective expulsion, that senate would make recommendations to a staff-faculty assembly which ultimately would pass judgement. The senate would also propose amendment to and changes in the established school code. The student council, as it presently functions, is ignored by both staff and administration and lacks student support due to its impotence. Thus, far, the administration had denied faculty a voice in the operation of the school (They refused to permit a faculty survey.). One can infer from this their attitude towards student awareness and participation.

-INTERPRETATION OF PRESENCE-

Our relationship with the school authorities has been unique in that we have been afforded the inside of two distinct parties. The administration declined to define our status, maintaining the option to treat us as staff when convenient and students when necessary. Our appearance, while entirely independent of our role, assumed a revolutionary symbolism in the eyes of the staff, and many staff members regarded our mere presence as threat to their security (A matron assured us that this was the case.). We were an alien influence which suggested change, an undesirable commodity for one who is hibernating at the peak of an delicate structure or in the peak's shadow. Suspicion was not uncommon in the lower rungs of authority; were we "spies from Washington?" We were pre-judged through such absurd criteria as subversive influences, and this generated friction.

Both administration and staff avoided any confrontation. The administration would approve any reasonable proposals in our presence, yet sabotage them in our absence. Sources other than ourselves have labeled this tactic a common practice. The staff refused to approach us upon observing some action which they considered an infraction of the rules; rather, they circulated a memo whose message would relate to us perhaps a week following the incident. In fact, no complaints were registered against us directly until the superintendent appointed an advisor for us, through whom a variety of memos were funneled regularly thereafter. More often than not, it was a question of an outrageously fallacious report, exaggerated beyond recognition, or of a simple misunderstanding. We were singled out for special consideration, because our race must set the superior example (This was explained quite bluntly. Likewise, we sensed bigotry behind the discouragement of our close relationships with Indian girls.).

Ironically, we felt that our example, while diametrically opposed to the polished, white firmness which the administration wished to display, was far more valuable to the students in that we exemplified independence of thought and confidence in that individuality. We feel that we have contributed to the dismantling of the white stereotype which the BIA has institutionalized here at Chemawa for ninety years. (One Eskimo student referred to our room as his "home" here, where he could be open; a Northwestern student expressed the same opinion, that it meant a great deal to have someone interested in what he had to say. Several others mentioned that personal contact with white youth was both a rarity and a necessity.). Our existence was our only involvement with change, outside of this report which is our only opportunity to justify our presence and to manifest our convictions (We might add that this report has been a vehicle for the suppressed faculty opinion.). We did not feel that it was our place to reform--only to observe and make these suggestions. Change must originate from within.

In fact, we were advised strongly by the advisor to the student council not to participate: "If I were you, I would not get involved." This warning we interpreted as a consequence of his fear of our potential influence and the ensuing change. At any rate, this seems to be the accepted Philosophy of Reform.

-CONCLUSION-

If the Bureau of Indian Affairs continues to endorse the current school policies, psychological and emotional genocide is a distinct possibility. The Indian can never be white, yet he may cease to be an Indian if the subtle subversion of his culture continues. An intoxicated student confessed, "My father died drunk. My older brother died drunk. I ain't gonna die drunk...I hate being an Eskimo because they're backward. They're always drunken. Like me now...".

A race stripped of its pride will either dissolve or revolt. The immediate necessity of change is evident. Change is initiated from either within or without the system. Thus far, the administration has failed to respond to student anxieties voiced through the established channels. This denial leaves no alternative other than force, a mode of reform frequently exercised by the school authorities themselves. When the students become aware of the wall at their back, they will react in desperation.

This is not a threat--this is a prophecy.

Respectfully submitted,

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Ann's De Grasse

329 CI.

conflict which could escalate into a third Wounded Knee.

On Sunday, April 21, the mutilated bodies of Herman Benally, 34, and John Harvey, 39, were found eight miles north of Farmington in a deserted, dusty foothill region frequented by local teenagers for parking, drinking and partying. The two men were believed to have been killed early the same day.

A week later the mutilated body of Davis Ignacio, 52, was discovered. It is believed he had died several weeks before the other victims.

Three Farmington teenagers have reportedly confessed to the murders. Howard Bender, 16, and Matthew Clark, 15, have been charged with three counts of murder. Delray Ballinger, 16, has been charged with participation in the murder of Ignacio.

The men were all tortured and murdered while in a state of near unconscious drunkenness. Their clothing had been set afire, burning sticks pressed to their bodies and melted plastic from burning cups dripped on their flesh. Their bodies had been mashed by huge rocks.

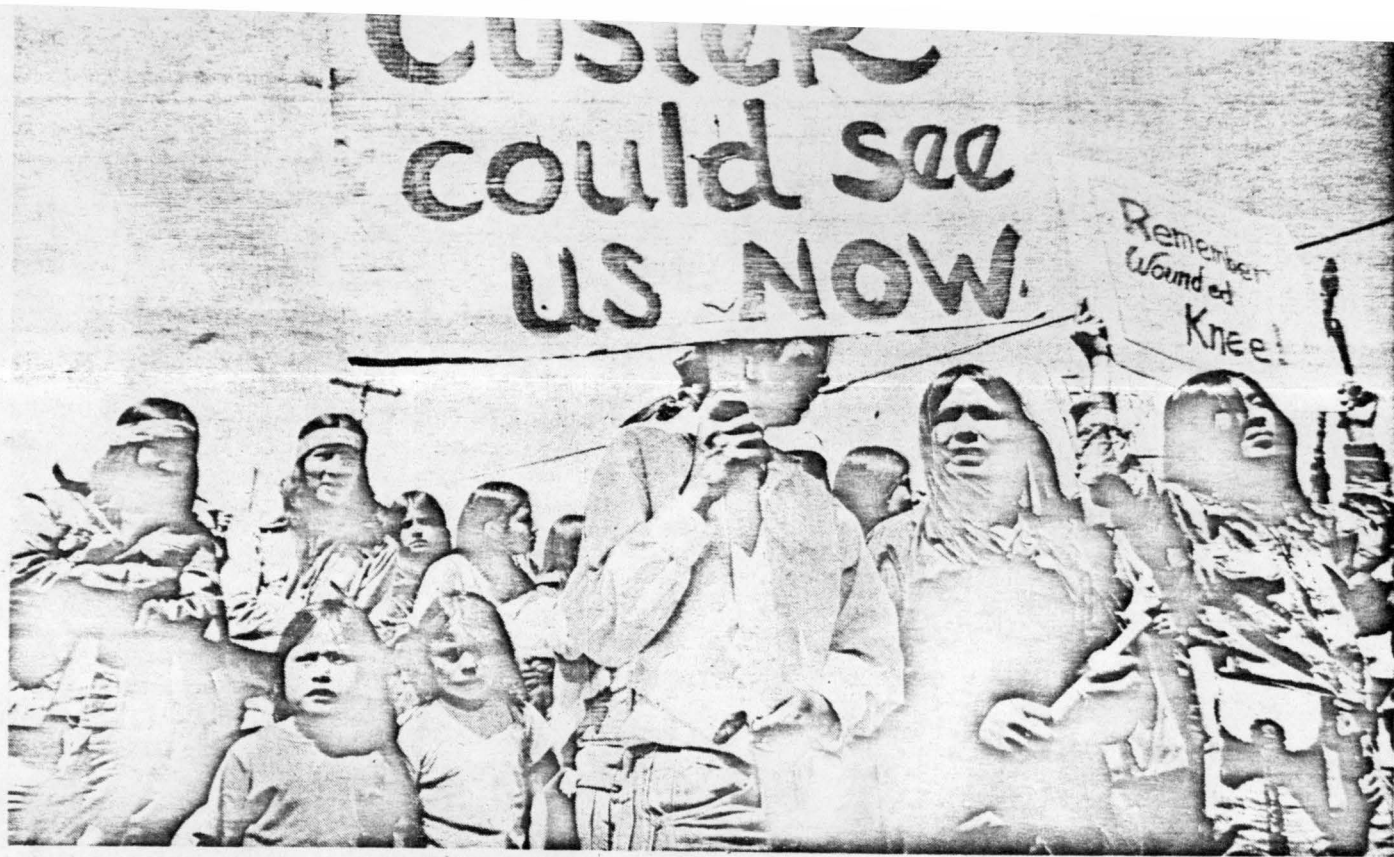
The murder site of Benally and Harvey is a natural rock amphitheater. In the center of the arena a single scorched tree trunk suggested the source of the fire that ignited the men's clothing and the attackers' burning sticks. Strips of clothing, handfuls of blood-caked dust, smashed and burned bushes were scattered over a 200-yard area.

The surreal scene suggested a wild midnight chase with two drunken Navajo men crawling, running, scrambling to smother the fire on their bodies and their attackers.

Faint impressions on a discarded Polaroid tear sheet found at the scene identified the place where Herman Barnally was finally killed. The latent negative image showed a naked man, face down in the dust, body and legs uncomfortably twisted, head positioned beside a huge rock which was probably one of the mutilation / murder weapons.

Farmington's mayor, Marlo Webb, expressed "shock" at the incidents and

Bob Fitch is a free lance writer and photographer based in Oakland, Calif.



Marches have clogged the main streets of Farmington every Saturday since April 11.

Bob Fitch

downplayed any possible race conflict. "Farmington and its citizens over the years have enjoyed an especially close relationship and friendship with the members of the Navajo Nation."

Wilbur Tsosie, spokesman for the Farmington Intertribal Indian Organization (FIIO), disagrees. In a letter to the mayor, he called the killings "the height of racism, in Farmington . . . and not isolated incidents."

Demonstration marches, numbering from 1,500 to 3,000 people, have clogged Farmington's main streets every Saturday since May 11. In addition, FIIO has confronted the city council with a list of demands including:

—Open meetings with the council to air all grievances.

—Action by the mayor and council

requesting U.S. Civil Rights Commission hearings on discrimination / exploitation of Indians in the area.

—A law enforcement review committee with strong minority membership.

—Integration of Navajo people into all levels of civil service.

—Placement of an Indian center under the jurisdiction of Indians.

—Creation of an alcoholic rehabilitation program with a predominantly Indian staff.

Mayor Webb says the demands lack "specifics." The demonstrations, he charges, are caused by "outside militants," who want to advance their own cause. "They want us to react, and we are not going to react."

The mayor and his city council may have to react FIIO has announced additional demonstrations with intent to close bars,

interrupt business and carry grievances to Gov. Bruce King in Santa Fe.

Mayor Webb's enthusiastic characterization of the Anglo / Indian relationship as "close" is not borne out by the city's history. Farmington, in fact, is a white island (30,000 people, 93.2 per cent Caucasian) resting on the edge of the largest Indian reservation on the North American continent (130,000 Navajos alone, plus Zuni, Hopi and Utes).

One-half of surrounding San Juan County is Navajo Reservation. The total reservation covers the entire "Four Corners" junction of New Mexico, Arizona, Utah and Colorado, an area roughly the size of West Virginia.

Farmington was founded in the late 19th century by whites who appropriated To Tah ("place among the waters"), the fertile river

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American Report: 6-10/74 vol. 10 - #16
"The Sociology of Murder: White vs. Navajos in N.M."

at top: Farmington, N.M. - The torture / murder of 3 Nav. men here has precipitated a series of Navajo demonstrations + a tense Anglo / Navajo Indian

Farmington, N. Mex.: Covert Racism Is the Context for Murder

(Continued from Page 1)

basin at the junction of the San Juan, Animas and La Plata rivers. While Indians languished on the arid plateaus and desert lands, the new Farmington town blossomed into a major producer of fruit and livestock.

The agricultural tradition continued until the discovery in the San Juan basin of large gas, oil and low-sulfur coal deposits and their post-World War II development. The area now claims to have the world's largest strip mine, and the \$300 million-plus complex of power plants and transmission lines that constitute the infamous pollution monster called the Four Corners Power Plant.

Most of these energy resources are on Indian land. Yet, Farmington bloomed and threatened to become the "energy capital of the world" while life on the reservation deteriorated.

A 1977 U.S. Commission on Civil Rights hearing in Window Rock, Ariz., revealed some grim, but not surprising, facts about reservation life. Annual per capita income is less than \$1,000. One-half of the families (averaging five persons) live in rented one and two-room houses, 60 per cent of the houses have no electricity and 80 per cent have no running water. Median education is 5.3 years (national average is 12.1), and there is no bi-lingual education. Eighty per cent of reservation stores are held by non-Indian absentee owners. Only 8 per cent of the Four Corners construction force was Navajo, while few of the Four Corners companies complied with job training promises.

Underlying Racism

Why does the potential wealth of the Indian reservation end up as the real wealth of white Farmington?

On any Saturday a visitor to Farmington

unexplained gap. Sheriff Dan Sullivan proudly told this reporter that "the murders occurred on Sunday, and we had them solved by Wednesday." But on Thursday, a day after the murders were "solved," Sheriff Sullivan announced he would pay a \$500 reward for information leading to capture and arrest of the murderers.

Prosecution of the two teenagers who reportedly confessed to the crime also has a certain contradictory quality.

In an interview, Assistant District Attorney Caton told *American Report* there had been very few instances of teenagers rolling drunken Indians in Farmington. Most of these cases, he said, involved vagrants and small-time hoods. The guilty, in most cases, had been caught and prosecuted, Caton said.

Members of the Human Rights Commission tell a different story. Under questioning by the commission, the co-prosecutor in the case, Assistant District Attorney Tom Hynes, said his office has known for years that kids have been rolling drunk Navajos, and that "rolling" leads to beating which leads to murder.

(Within the past year, three similar murders involving Navajos have been reported in nearby Gallup. In May, 1973 two middle-aged men were found beaten, knifed and sexually mutilated. In February, 1974 a Navajo man in his 20s was found similarly tortured to death. There have been no arrests in those cases.)

Caton, in the interview, appeared to have already made up his mind about the case, and indicated that aggressive prosecution, leading to indictment of the young suspects under adult criminal codes, is improbable.

The boys will probably be charged with "being delinquent," Caton said, prosecuted under the juvenile code, and if found guilty of the crimes, face either probation, custody or treatment. "Two of them," he



Bob Fitch

Underlying Racism

Why does the potential wealth of the Indian reservation end up as the real wealth of white Farmington?

On any Saturday a visitor to Farmington can see it happen. Navajos pack the clothing shops, supermarkets and taverns—even the huge Smoke Chevrolet display rooms owned by Mayor Webb. "There's no other place to spend all the money earned at Four Corners," explains John Redhouse, a Navajo raised in Farmington.

Events surrounding the three deaths are bringing to the surface contemporary white attitudes toward Navajos. Mayor Webb, addressing a rally of Navajo marchers, made a clumsy effort to equalize the racial factor in the alleged murders while putting in a plug for Farmington-style justice. Citing an instance where a drunk Navajo boy ran over two whites with his car while being chased by police, Webb reminded the audience, "that boy is now out on probation."

"Not premeditated, not mutilation," the crowd shouted, underscoring the obvious distinction between involuntary manslaughter and first degree murder.

On another occasion the mayor unwittingly reinforced an underlying racism when he replied to a Navajo request for police protection at an open meeting with the city council. "We're the ones who need protection," he half-jokingly responded.

"Navajos are murdered and they want protection," was the angry retort of Larry Anderson, national treasurer of the American Indian Movement.

Reporting by the local newspaper is another problem facing the Navajos. The *Farmington Daily Times*, for example, gave front-page coverage, with photographs, to an April 20 Democratic party rally that attracted 300 people. A march by some 3,000 Navajos down the two main streets of Farmington on the same day rated the back page with no photos.

"The newspaper handling of these events has been overwhelmingly against the Indian movement," Fr. Henry Bird, pastor of the San Juan Episcopal Mission and member of the Human Rights Commission, told *American Report*.

An official chronology of the investigation has at least one conflict and

under adult criminal codes, is improbable.

The boys will probably be charged with "being delinquent," Caton said, prosecuted under the juvenile code, and, if found guilty of the crimes, face either probation, custody or treatment. "Two of them," he has concluded, "are really psychotic."

Other interviews suggest there may be some grounds for that conclusion. Howard Bender, who is believed to be the trio's leader, is reported by fellow students to be a consummate liar and braggart. Described as having "terrible acne" and dressing "awful," he has been the recipient of ridicule and ostracism by other students.

Matthew Clark has been receiving private psychiatric treatment since February. Clark and his twin brother live with an older brother and his wife. Both parents are dead. Clark is described by fellow students and a relative as "emotionally cold," an "outsider," a "follower."

A Normal Kid

Delray Ballinger, unlike Bender and Clark, is characterized by friends as a normal kid. Neighbors describe his working-class parents as "salt of the earth," "real nice people." He was, however, Howard Bender's close friend, and one student told me that "you never see Howard without Delray."

Supposing that the confessions stand up, however, and that the boys are found to be emotionally or mentally disturbed, the "psychotic" label doesn't explain the murders away. Why would anyone torture, kill and mutilate defenseless, totally vulnerable Navajos?

A Chicano oil rigger who has lived in Farmington all his life offers an insight:

"The adults drive down the streets with their kids. They see Navajos walking on the sidewalk and they say, 'Goddamn winos, they ought to be put away.' The kid gets to thinking about it, gets loaded some night, spots a drunk Navajo, and says to himself, 'Damn him, let's put him away.'"

It's not exactly like that for all of Farmington's young people, but it's the simple and relevant truth that historically Farmington's whites have viewed Navajo people as the objects of exploitation and oppression. Establishment whites, including the media, don't take Navajo issues



Bob Fitch

Mayor Marlo Webb speaking to a rally of Navajo marchers.

**Mayor Webb to the City Council:
"We're (the white community) the
ones who need protection."**

**"Navajos are murdered and they
want protection," Larry Anderson,
national treasurer of AIM, angrily
retorts.**

seriously or permit them much visibility. White workers—bartenders, oil field laborers, motel owner—speak of Navajos as "the walking dead," believe "they got the morals of a mink, can't be trusted." "A stiff Navajo cock," it's said, "has no conscience."

Despite their potential significance, the Farmington murders have attracted little attention outside the area so far. Future events may change that.

Police Chief Kerr said he is not afraid that Navajos will be violent, but "I am afraid that some whites may get violent."

On May 19, six young white males, armed with machetes, are reported to have chased a Navajo man. He escaped by defending

himself with barbed wire and fleeing to an Indian home.

On May 23, three white boys opened fire on a Navajo hogan in nearby Bloomfield. The father of the endangered family ran the attackers off with an exchange of gunfire.

More aggressive Navajo demonstrations are planned for the summer. The future of Farmington, it is clear, rests on the prosecution of the alleged murderers.

"If those boys get off," says Wilbur Tsosie, "there is going to be some kind of reaction and it's not going to be calm. I won't say what the reaction will be . . . it's not planned . . . but AIM is ready to come in in full force, and we may have a third Wounded Knee."

demonstrations and a tense Anglo-Indian confrontation which could escalate into a third Wounded Knee.

On Sunday, April 21, the mutilated bodies of Herman Benally, 34, and John Harvey, 39, were found eight miles north of Farmington in a deserted, dusty foothill region frequented by local teenagers for parking, drinking and partying. The two men were believed to have been killed early the same day.

A week later the mutilated body of Davis Ignacio, 52, was discovered. It is believed he had died several weeks before the other victims.

Three Farmington teenagers have reportedly confessed to the murders. Howard Bender, 16, and Matthew Clark, 15, have been charged with three counts of murder. Delray Ballinger, 16, has been charged with participation in the murder of Ignacio.

The men were all tortured and murdered while in a state of near unconscious drunkenness. Their clothing had been set afire, burning sticks pressed to their bodies and melted plastic from burning cups dripped on their flesh. Their bodies had been mashed by huge rocks.

The murder site of Benally and Harvey is a natural rock amphitheater. In the center of the arena a single scorched tree trunk suggested the source of the fire that ignited the men's clothing and the attackers' burning sticks. Strips of clothing, handfuls of blood-caked dust, smashed and burned bushes were scattered over a 200-yard area.

The surreal scene suggested a wild midnight chase with two drunken Navajo men crawling, running, scrambling to smother the fire on their bodies and their attackers.

Faint impressions on a discarded Polaroid tear sheet found at the scene identified the place where Herman Barnally was finally killed. The latent negative image showed a naked man, face down in the dust, body and legs uncomfortably twisted, head positioned beside a huge rock which was probably one of the mutilation/murder weapons.

Farmington's mayor, Marlo Webb, expressed "shock" at the incidents and

Bob Fitch is a free lance writer and photographer based in Oakland, Calif.



Marches have clogged the main streets of Farmington every Saturday since April 11.

Bob Fitch

downplayed any possible race conflict. "Farmington and its citizens over the years have enjoyed an especially close relationship and friendship with the members of the Navajo Nation."

Wilbur Tsosie, spokesman for the Farmington Intertribal Indian Organization (FIIO), disagrees. In a letter to the mayor, he called the killings "the height of racism, in Farmington . . . and not isolated incidents."

Demonstration marches, numbering from 1,500 to 3,000 people, have clogged Farmington's main streets every Saturday since May 11. In addition, FIIO has confronted the city council with a list of demands including:

- Open meetings with the council to air all grievances.
- Action by the mayor and council

requesting U.S. Civil Rights Commission hearings on discrimination/exploitation of Indians in the area.

—A law enforcement review committee with strong minority membership.

—Integration of Navajo people into all levels of civil service.

—Placement of an Indian center under the jurisdiction of Indians.

—Creation of an alcoholic rehabilitation program with a predominantly Indian staff.

Mayor Webb says the demands lack "specifics." The demonstrations, he charges, are caused by "outside militants," who want to advance their own cause. "They want us to react, and we are not going to react."

The mayor and his city council may have to react. FIIO has announced additional demonstrations with intent to close bars,

interrupt business and carry grievances to Gov. Bruce King in Santa Fe.

Mayor Webb's enthusiastic characterization of the Anglo-Indian relationship as "close" is not borne out by the city's history. Farmington, in fact, is a white island (30,000 people, 93.2 per cent Caucasian) resting on the edge of the largest Indian reservation on the North American continent (130,000 Navajos alone, plus Zuni, Hopi and Utes).

One-half of surrounding San Juan County is Navajo Reservation. The total reservation covers the entire "Four Corners" junction of New Mexico, Arizona, Utah and Colorado, an area roughly the size of West Virginia.

Farmington was founded in the late 19th century by whites who appropriated To Tah ("place among the waters"), the tertile river

(Continued Page 7)

July 10, 1972

Edward Shelton
Director, Office for Equal Employment Opportunity
Department of the Interior
Washington, D.C.

Dear Sir:

On April 3 of this year I wrote your office asking for copies of documents concerning the discrimination complaint and decisions at Sanostee Boarding School near Shiprock, New Mexico. After writing this letter and reviewing my files I discovered an earlier request written almost two years ago to the Bureau of Indian Affairs. As that request had never been acknowledged I again contacted the BIA personnel office. After a delay of several weeks the BIA office replied saying they would not send the documents for your office had already mailed the material. However, it has now been three months since my initial letter of inquiry and I have yet to receive a reply or any documents from you.

I understand that all such documents should be released to me on request. Please send all pertinent information and materials to the above address as soon as possible. Thank you.

Sincerely,

Jean S. Wood

P.S. The volumes specifically requested were those of testimony, the investigator reports, and subsequent reports of administrative action, and meetings.

April 3, 1972

Edward Shelton
Director, Office for Equal Employment Opportunity
Department of the Interior
Washington, D. C.

Dear Sir:

It is my understanding that your office has copies of the volumes of testimony and subsequent investigator reports related to the Formal Equal Employment Opportunity Complaint filed against the Bureau of Indian Affairs and the Sanostee Boarding School, Sanostee, New Mexico by certain staff members of the school, members of the Community School Board, elected officials from the community, and parents. The complaint was first filed on April 23, 1970, with the investigation and subsequent reports continuing at least through the calendar year 1970.

I would appreciate receiving from you information on the contents of these volumes and the possibility of receiving copies of the transcripts as soon as possible. Thank you.

Sincerely,

Jean Stockard Wood
NIMH Fellow



United States Department of the Interior

BUREAU OF INDIAN AFFAIRS
WASHINGTON, D.C. 20242

IN REPLY REFER TO:

Personnel Management

MAY 15 1972

Mr. and Mrs. Walter Wood
Route 1, Box 99-P
Harrisburg, Oregon 97446

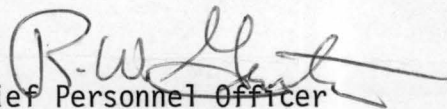
Dear Mr. and Mrs. Wood:

We received your letter of April 18 concerning the discrimination complaint and the decisions rendered at the Sanostee Boarding School near Shiprock, New Mexico.

The organization representing the complainants was Dinebeina Nabilna Be Agaditahe, with offices located at Window Rock, Arizona. Mr. Peter D' Errico represented the organization and was provided copies of all relevant documents including the final decision. The information should be requested from the organization representing you.

The Director, Office for Equal Opportunity, has informed us that he has received the same request from you and has forwarded the pertinent information and documents. Therefore, we do not feel it would be necessary to duplicate their effort.

Sincerely yours,


Chief Personnel Officer

maybe insert p. 39
p. 240

disguising identities

Dave: raised "social" ... Robert F. ...
to (Spring, 1961, pp. ...)

Here is another revision of my paper. This is really a "cut and paste" job. After reading it again there seem to be several topics that are only very briefly covered and could be added:

emotional forces contributing to - affecting - the process of compl. - ways of facing op. - attempt to maintain dign respect - also - sub. - attempt work of people pl. of wh. their def. sub. sections

- 1) A fuller description of dissensions among the Native American employees; the "Uncle Tom" -- those who felt we shouldn't complain.
- 2) The place of the enthusiasts of employees and community members in keeping the movement going despite the harassment. subversive
- 3) The ~~extreme subversive~~ tactics we used to combat or get around the harassment of the administrators. This is likely the only place where the teachers actively worked against the administrators (likely because they wouldn't get caught.)
- 4) Personal opinions on the place of whites in the movement.

to p. 39

Also there needs to be more division into sections and maybe more conceptual clarity with the theoretical terms and interpretations and continuity of the theoretical theme throughout the paper. What do you think?
Thanks a lot.

only thing missing notes

Jean

III. d) event after filing
- temp. d. of compl.
- renewed op. + harassment

e) the investigation

p. 46 - move comment on teachers to earlier in middle -

f) resp. of the gov. to the inv

g) emot. cond - event after initial response

h) final result - need more thea. work - cleaning up

I. Theor. basis (the p. 6)
1 - th.
2 - wnt the raw.

II. The eq.
a) structure of the bur.
b) the locale + sit. there - the people
c) control mechanisms
d) school programs + policies
e) control directed tow. the community p. 17
f) treatment of the children.

maybe need this to front - g) the Bureau as a controlling mechanism in all sectors of N. life

III Attempts to protest + the resistance of the authorities

a) our attempts
b) joining w. the com.

need 20-37-40 c) Emotional forces - subj. aspects cont. to process of the complaint - (as out. above) - film of it.

Bibliography

Robert Blauner. "Internal Colonialism and Ghetto Revolts," Social Problems
16 (Spring, 1969), pp.

Indian Education

June 12, 1972

MINI JOB JEMS

INDIANA UNIVERSITY, Bloomington, Indiana 47401. Position opening in the midwest Center, Satellite Pupil Personnel Project, funded by the U.S. Office of Education and seeking a Black person interested in providing leadership in the development and implementation of evaluation designs in the area of Pupil Personnel Services. A two year commitment is required. Other information posted.

Write or call DeWayne J. Kurpius or Clifton L. Smith, Dept of Counseling and Guidance, School of Education.

TO: Graduate Students

FROM: Don Van Houten

\$ Summer \$
\$

Quite unexpectedly the department finds it has more money available for summer GTFs than originally announced. We took applications some time ago, but if you would now like to apply, please do so...and post haste! The positions would require at least 6 hours of service (possibly 12 hours if you are willing and we are financially able) and would carry a minimum stipend of \$350 (or \$700 if we required 12 hours of service.)

If you are interested, get in touch with Connie or me immediately.

UNIVERSITY POST DOCTORAL FELLOWSHIP IN SOCIOLOGY, University of Canterbury, Christchurch 1, New Zealand.

NZ \$5500 per annum

Should possess a Ph.D. or equivalent degree, preferably followed by some research experience.

May do some limited teaching in addition to contributing to the current research programme in your particular field.

Tenable normally for one year, but with possibility of extension.

Grant toward return fares will be allowed up to NZ \$1000.

APPLICATION DEADLINE July 1, 1972

"Applications for this fellowship are invited from holders of the Ph.D. degree who consider themselves qualified to devote a year's effort to deliberate and scholarly revision of the underlying paradigm of sociology. Qualifications should include not only a strong interest in and knowledge of sociological theory, but acquaintance also with modern biological sciences."

Other information posted on grad board.

Bibl. -

Robert Blauner, "Internal Colonialism & Ethnic Revolts,"
Social Problems 16 (Spring, 1969), pp.

Ind. Ed.

Albert Memmi. The Colonizer & the Colonized
(Orion Press: N.Y., 1965).

Joan Moore, "Colonialism: The Case of the Mexican -
American," Social Problems 17 (Spring, 1970),

Phillip Selznick.

break into sections

place of com. +
Navajo employees
in keeping momentum
& enthusiasm going.

personal opin. on
place of Whites.

① not incl. too much
discussions among empl -
the "Uncle Tom's"
those who that shouldn't
complain -

② the devious ways of getting
around the structural
blocks - the subversion
by the complainers

F. Norms & Values.

Control of soc. sit - down - trad. norms + values
only allowing those of wh. cult -

eg. of not alt. trad. items
language
dress
rel.
G.S.

IV. Result of this process -

A. As supposedly intended by the govt -
(maybe quote from complaint)

B. What happens to ind.

C. What happens on social, cultural level

To determine the impact of the daughter's educational experience upon her parents' attitudes it would be important to re-test the parents at preferably the end of the 2nd & 4th school years of the daughter's educational exp after the first interview. All parents, including those whose daughter had left the University, should be re-interviewed, for as mentioned in the lay proposal ~~will~~ ^{only as} a complete survey of parents & daughters, as possible can ^{help} explain differentials in career, educational, & familial activities & plans.

The proposed analysis will center primarily on the research objectives outlined above relating the attitudes of the parents about their daughter's plans, their aspirations for her, their own role relationships & ideas, & the experiences of siblings to the plans, aspirations, & actions of the girl.

In line with the purposes of the larger study this research is seen as ~~potentially~~ contributing to the knowledge of parental influence in developing sex-role ^{related} attitudes & behavior & the relation of these ~~parental attitudes~~ ~~attitudes~~ to influence & changes in these attitudes, all a necessary step to the understanding ~~roots~~ of various societal patterns -

Research Objectives:

- 1) To examine the relative influence of the mother & father upon the socialization process as gauged by reports of both parents & the child.
- 2) To examine the relation of parental aspirations for a daughter's ^{College and} career & ^{parents' & daughter's} educational & familial future & ^{parental} their attitudes about the daughter's ^{present} plans to the ^{actual} fate of those plans.
 (note that the ^{aspirations} parental aspirations are seen as not necessarily coinciding w/ the daughter's actual plans.)
- 3) To examine the relation of a feminist oriented educational input & its outcome to the attitudes of the parents & any changes over time in these attitudes.

Research Design

At the beginning of the girls' freshman year at the U. of O., the girls' parents will be contacted & asked to participate in the study. At that time interviews (w/ each parent) will be conducted separately ^{covering} their account of the woman's childhood & school years, their ~~views~~ ^{views} & aspirations for the future & family activities, & their feelings about the total family context including educational, & family information on the present plans. Finally, ^{available} power differential, work & educational role definitions, & information on siblings in the family of the parents will be gathered.

III. Seeing Indian ed as social control

Will show w/in each of the classical ideal. sectors as well as w/in the overriding area of norms & value that system of ind. ed. as perpetuated by the BIA - & to a lesser extent by local school systems - serves to control the Indian children, their parents & the com.

A. Family

Boarding schools
- grad. of 10 home leaves
P.B. - destroying the fam.

In res. + non-res. schools
ridic. the parents
not treating w/ respect
day so in front of ch.

B. Religion

Ind. -
ridic. ed.
e.g. of 2nd y. t. - telling kids that
med. men were bad.

Broader level
w/ h.s. off-res. schools
persecuting student who
were ~~members~~ members of N.A.C.

C. Economic

Ed. only for certain low-level dead-end jobs
both in moral training & in
acad. work for see so far beh. can't get along in school

D. Political

no self-govt. or part. by kids -
none all. by parents or community

E. Education

dead-end - low qual. - so must stay in ind. sch -
can't advance or get beyond.

Methods III, Spring 1971
Faich

Assignment 4: Rosenberg, The Logic of Survey Analysis, Chapters 5-7, pp. 105-196, and Appendices A and B, pp. 251-271.

Exercise 3:

Select any table from The American Almanac and calculate the mode, median and mean of the distribution for the variable represented in the table. Discuss the relative advantages and disadvantages of using each measure of central tendency to represent the "typical value" of the distribution. Similarly, calculate the range, variance, standard deviation, average deviation, mean deviation, and coefficient of variability for the distribution. Discuss the relative advantages and disadvantages of each as a measure of the distribution's dispersion.

would
cover
these

on a little
leaving on
evaluating
the discussion
tho I could do it
if you were terribly
needed.

Indian Education as Racial Control -

I. Racial Control -

A. Broader theoretical context

B. Concept of racial control

- def.

- how may be done
agents

II. Indian Education

A. Other broad critiques or exam. of

1. their theoretical basis
2. their conclusions
3. critique of their method, theories & conclusions

Methods III, Spring 1971
Faich

Assignment 5: Rosenberg, The Logic of Survey Analysis, Chapters 8-9,
pp. 197-250.

Exercise 4: Using the same table in The American Almanac which you used for Exercise 3, calculate the third and fourth moments about the mean, and then compute the measures for the skewness and kurtosis of the distribution. Next, compute z scores for six (6) representative values of the distribution, three (3) above the mean and three (3) below the mean. Finally, on the basis of the various descriptive statistics which you have calculated for this distribution in Exercises 3-4, discuss the extent to which it is, or ~~is~~ not, a normal distribution.

could probably correct these calculations

Next meeting: Monday, May 3rd 1:30 pm 72 PLC

Dick Gale and Steve Deutsch on Comparative Research Methodology

$$\text{Skewness} = \frac{3(\bar{X} - Md)}{S}$$

$$\text{coefficient of variability} = \frac{S}{\bar{X}}$$

1.00 - Fri. - com. meeting 2-25-

Dave Wellman

2 hrs. credit - next term -

write up stuff

possibilities -

Journalistic report

theoretical analysis - colonialism -

grassroots movements -

} also a
comparative
study of the
Self-Movements

III. Obviously activities are illegal
also fairly well-known (govt. publications)

- A. ways may change (weber)
1. from top -have power but vested interests in between knock out good
 2. from bottom -- often lack power and if go through channels (required by cs law) hit b.

- B. examples of attempts to change through bottom
1. Roslyn -- tell story
pluses: community support
persistence
minuses: no publicity
no legal help
harassment
economic dependence on system
had to complain; ask for relief from
from oppressors

(note in all cases there usually exists lack of proficiency in English, knowledge of regulations, laws, intense isolation)

2. Dennehotse -- attempted community org. w/ sch.
foiled by principal

- pluses
community and employee motivation
- minuses
extreme isolation
lack of good com. channels between schools and com
no legal aid
harassment
no publicity
economic dependence

3. Many Farms -- teachers
plus: outside support, publicity
minuses: harrassment
compl. to oppressors, vested interest people
isolation
economic dependence

Note: failure of these attempts only strengthens the status quo and makes the oppressed more se-

also showing ^{me} with at ch.

Evelyn Bailey

I. Intro

- A. Grass roots movements-emphasized by Rich and Silber.
object to idea of ease in accomplishing
- B. Will discuss gr movements, why some fail and why some succeed. Why:
1. not a well-publicized topic
 2. illustrate way use tools of sec. inquiry in everyday life
- C. Will not explicitly refer to readings but
1. am building on basis of E. and S.
 2. and using basic theme of Demhoff of the importance of power
- D. Will
1. give basic background information
 2. egs. of failures and then
 3. eg of a partially successful case
- All egs are from same Ind. reservation in SW because
1. a territorially oppressed area
 2. also extremely isolated where such movements are rare and face essentially the same antecedent conditions
 3. area with which am familiar -- last year

II. Description of reservation

- A. physically
- size
illness, health
unemployment, literacy
- B. Culture, traditional life strong
- C. political, lack of self-determination,
explicit attitude to destroy culture for years
children in boarding schools, parents little say
BIA main governing force
large complicated bureaucratic structure, top-heavy
little funds at bottom (no books, paper, pencils)
Harassment and treatment of people
discrimination in hiring, promotions, training
refusing to take kids to hospital
sexual abuse of employees
beating, abusing children
ignoring, downgrading culture traditional life
- Basic problem related to lack of self-determination
(note can go into questions on this later if interested)

IV. Sanostee -- joint com. school action agnst administrator protesting discrimination, lack of school board authority
pluses: bad administrative practices
prime movers: no econ dependence (or didn't care)
aware, or determined change should occur
legal aid, close to Shiprock
close contact between ~~school~~ employees and school
slight publicity
encouragement of off-reservation people w/suc.
going over BIA's head to D. of I

minuses

harassment, extreme threats
economic dependence of many
no consistent ~~publicity~~ publicity

Note need to keep momentum moving

Major advantage was appealing to EEOP laws on natl level -- note sympathy there, but threw buck back to local level and were again harassed.

1. promises of removing upon harrasment while suit filed -- not carried out ^{wasn't} ~~carried~~
2. when investigation completed and declared guilty (misuse of funds, falsifying payroll and records, abusing employees and students, discrimination, . . .) ~~wasn't~~
 1. L. promoted
 2. people pressured to drop case
 3. one complainant fired

*could only be made
or local level (note context:
to earlier
move)*

Again had to prevail upon people on national level and some type of compromise reached

1. baddies transferred (note not removed tho N. was)
2. Navajo principal
3. school board given more power

Review -- main points factors needed for successful gr move.

1. knowledge of laws -- legal aid
2. communication -- publicity
3. lack of economic dependence
4. separation of receivers of complaint and oppressors
5. continued momentum - pressure - support

6. unified front - union of employees + com. people

fourth copy

V. The complaint is filed for relief in school, administrators still continuing harassing until apparently get work from on high that something has happened.

A. context of complaint where it went

A. meetings with peter, school board, Dan all school personnel to explain what has happened.

B. Wk. hop at sch.

B. Employees -- still some divisions, worry still high. Note that now all the regulations regarding their immunity to prosecution have been read to them but they are still fearful -- still do not trust the government.

1. lawyer - comp meeting

C. Administrators- threats are now not as open -- now more veiled -- e.g. through Chuck N. about shooting

2. Adm.

D. Place of white teachers -- note their many possibilities for complaints e.g. Evelyn Bailey, Julie incident about rock throwing -- their almost complete refusal to submit evidence, their anxiety about their jobs their reluctance to be seen with those associated with the complaint, (we were only anglos so asso. with it)

3. Wk. teacher

note solidification of stance - more desperate

VI. The investigation

there is long running account to document at close range - local level - back off

A. Request that administrators be removed during the investigation had been assented to by Washington in verbal conversation with Peter earlier. but when investigator came this request was denied after repeated attempts. Note threats had not ceased -- were no longer made in public but were made like to secretaries (e.g. asking if we going to meeting and then saying "You like your job don't you and you know if you go you won't have it long?" --) Despite these instances refused to remove administrators (note could be result of handslapping the commissioner for earlier work.

B. Logistic problems of investigation -- needed to be in two languages need for interpreter -- latter part wanted everyone to write their testimony but this was very difficult for some Consequently feel much testimony was not written down, only gathered orally. Also the investigator did not talk to everyone but left the final gathering up to Dan who was loaded down with all the other DNA stuff

C. Gathering of evidence -- same problems of fear, reluctance continued many talked orally but refused to put anything in writing-- especially anglo teachers -- administrators tended to present a solid front-- continuation of fear and tension-- note investigator had immense problem of distrust of people to overcome

D. Evidence gathered taken to Wn. and suggestions made by investigator to Dept. of Interior. Note that don't agree with all suggestions and decisions feel some evidence was overlooked and other was never properly gathered -- also administrators outright lied in their reports some of which the investigator caught -- People declared guilty of things like cheating on payroll, abusing employees, not providing trainight, . . .

The results:

VII. The bureaucratic process at work. *- the institutional oppression is made manifest.*

A. Refusal to handle problems at top level shuttled to area office at Gallup -- remember P.B.'s assessment of Grant Holmes, as bad as rest --

B. ~~Attempts to buy~~ Principals resignes, guidance super. (the real baddie) promoted to acting ~~sup~~ prin. -- Gallup tries to talk complainants out of suit -- into dropping it.

C. All suspicions earlier held were confirmed-- the government was indeed lying-- they weren't protected -- they were all going to loose their jobs (one man, H. Kelleywood, did)-- distrust, fears were again heightened and at this point only four people had the courage (or perhaps the touch of insanity necessary) to continue the fight. (Note changes in legal personnel had occurred-

UNIVERSITY OF OREGON

Graduate School

February 3, 1972

MEMORANDUM

To: Deans and Department Heads

From: C. W. Risk

Subject: Salary increases for GTF's

I have received several inquiries recently concerning salary increases for the Graduate Teaching Fellows. As you are aware, the GTF's were denied the normal pay increase last fall due to the President's wage-price freeze. When the wage-price freeze was lifted there was some doubt as to the effective date the increase could be applied. The Budget Office then began processing increases using an effective date of November 16 which was the best information they had at that time. During the early part of December information was received which indicated the increase might be backed down to September 16. Because of this ambiguity, further processing of GTF's pay increases stopped. On January 18, a final decision was made that GTF pay increases would be effective at the beginning of Fall term.

The Budget Office is in the process of completing the necessary payroll changes. There was not enough time to submit the necessary payroll changes to the Business Office to have the increases included in the February 1 check. Every effort is being expended to have the increases in the March 1 check.

CWR:rh

Peter had left, and we had gone, being assured by the investigator that the men were guilty and would be removed.)

D. Repeated meetings with the Gallup personnel, the legal aid help, and the community people and school employees were held until finally Lockhart was transferred and a Navajo principal was moved in. Three other main respondents at the school were still there and it was not until the end of the next summer that they were transferred. The acting school super, an anglo, was placed at asst. and James Tom Chee, a Navajo was moved into the super spot. Note that no one was fierd despite the fact that there was enough evidence and suggestions by the investigator to get rid of them.-- Only shifted bad apples around.

[pressure at top] too - impossible to determine what helped most

VIII. General themes -- conclusions

Objective elements of protest movements--

- need legal help -- competent and trusted by people
- need communication and trust between community and school employees
- at least some people within the movement need economic independence of the institution which they are fighting
- must realize the extent of what are fighting, i.e. the extent of the beauraucracy and hit it at the highest possible level.
- if possible, extensive publicity should be given -- note this was at a minimum at our school, perhaps because of the isolation and also because of the pervailing political climate.

last opp - not ch - momentarily allow - at one sch - no lasting ch in soc. inst. mode

Subjective elements

Fear and distrust built by years and many instances of betrayal will almost certainly be present. Thus this must be recognized and attempts to deal with it by patient listening, understanding, and ready availability of proper documents must be made -- However, many will still not wish to participate and the resulting fears, distrust, dissensions are perhaps inevitable.

also - give resp. - to one opp - perhaps better chance for the children
Speak w. faked tongue - lies of govt - 2 faced - thru out - all level

The administration will also reaction with fear and in defense will respond with threats both explicit and veiled. These threats can be very real and have been carried out before. These threats should be expected and though they will undoubtedly cause extensive psychic and socio-emotional trauma should be tried to be dealt with rationally (perhaps not directly with the administrators as this is usually impossible at that point, but among the group of protestors.)

The parties on the outside, in this case the anglo teachers, will also likely react with at least some fear, some because they fear that if the administrators go, they will be next, and others because they are afraid that if they try to help they too will lose their jobs.

Fear, distrust, dissension are the basic subjective reactions

Gen. theme - Do one thing on paper - or let agency meet - or in word - do just the op. on local level -
Reaction of fear - threats - attack on ind. - adm - attempting to divide further weaken oppressed - those w. most to lose - least likely to part - come whole heartedly resp -

Sociology Colloquium

FRAN POZZUTO

talking on

Alienation and the Housewife

72 PLC

3:30 PM

FRIDAY

Feb. 11

I.

Grass-roots movements: Some failures & a success.
(use general outline from class lecture)

~~why~~

this could be more of a descriptive piece w/
the analysis centering on the reasons
for failure or success.

II. An analytical piece - theoretical -
using internal colonialism stuff

III. Perhaps a work - just more descriptive than anything
else on the ups & downs of getting a movement
going - the tensions - drawbacks - why

prepare outlines of at least I + III

+ maybe list imp. ideas should consider in II.

give to Dave w. by 2-3 weeks -

write
~~copy stat assignment~~
read timone

Wed.

~~read Hayfinkel in Soc. Forces - + maybe ~~do~~ in Ethnology~~

read timone or night

outline paper for sex roles

see Joan - ab. idea for umbrella proj. of rel. between univ. - st. & mothers -

also g. of just sen. for freshmen women extra attention -

read critical pp. of mid. att. wo. feminist input? ← maybe find in univ. paper

type cards + check -

Quant
read blalock

Maths Models
find cards -
maybe graph theory next

Adopt - proj.

decision or open ended q's

chart for outcome variables

finish coding of ref. q. - + type -
(all but do to, each ref. data)
then try to sort out. - ref. +
give score -

The Anatomy of Protest: The ups and downs in developing a group civil rights suit.

Intentional Oppression

*social ascent to claims -
but no action -
or action is contradictory*

*but - with oppression
regards day to day
good intentions*

*he filtered
reinf. by her -
Accomp. - some of factors
fear - distrust
affect - do not*

I. Introduction -- what paper will discuss

A. briefly describe (just one or two sentences) how paper will discuss process of developing a legal protest suit against an oppressive institution from the viewpoint of the oppressed. -- a processual account meant or designed to illustrate the tensions, dynamics, pitfalls encountered throughout the time period involved.

*Wh. - oppression
oppressed
way these factors
manifested
is directly
rel. to
soc. in
social
structure*

B. Review the themes that will

II. Background -- time zero conditions

A. The locale -- and the people -- emphasize isolation, illiteracy, traditional ways, two languages, proud beautiful people (at least or especially the older ones), tribal government, chapter house CAC

B. The government, the BIA -- schools, administrators, language, employees attitude toward children (e.g. quote from subcommittee report) treatment of children, parents, employees.

C. Relation of people and BIA representatives, esp. the school officials. daily interaction of parents and officials, attitudes of administrators

D. Earlier ~~inquiries~~ attempts to file suit, bring amends for wrong doing and results.

*A. Structure of
background
III*

The impetus, the beginning of our case

BA. Background events -- say Sept. or Aug. to Dec., Jan.

especially talk with Mrs. Lope when entire extent of problem was made more clear (include here threats, general fear of people, actions and attitudes of administrators) Trip to agency, hassling in office, Diana and Eddie - CAC firming of plans -- emotional feelings of employees; contrast Anglos and Navajos, new employees and those with school

*B. Start of
complaint
in school of Nav.
C. Reactions of
adm. - & wh.
teachers
D. React. of com.*

C. Reaction of administration -- meetings, threats, individual conferences.

D. Review general themes present up to this point :

Employees, those pressing the suit, anxious to try vs. those afraid elements of fear, resignation, leading in some cases to rationalization accompanying elements of gossip, exaggeration By administration (note all way to top, Agnes' call from Tucker) same reaction of fear than threats, cajoling, hidden innuendos same accompanying elements of gossip exaggeration attacking reputations, . . .

IV. The middle weeks during which the case was more completely formulated, legal people worked on putting it together.

*A. What happened
why delay*

Gathering of material took a great deal of time -- same problem of fear, anxiety, division continued among employees and administrators continued pattern of hassling, threats, innuendos.

*B. F. reacts. of
com.
emph.
Anglos-adm.
date to gov. in law.*

B. The community -- school board -- note their lack of fear in comparison with the employees, likely because had less to lose -- series of meetings, many community people came -- only few employees came - again a fear and a separation of community from school with exception of only a few people.

*C. Relation of com. to school empl. - & to adm.
relation of the factors to the case + its course.*

Grass Root Movements: Some Failures and a
Partial Success (An outline)

I. Introduction and rationale

- A. Why failures should be discussed.
1. Is not well-publicized or well-known. *- but are likely more numerous than*
 2. May help more successes come about.
 3. Some sociological understandings about the nature of groups and of such movements may emerge from such a study.
- B. What will be covered in the paper.
1. Basic background information
 2. Analysis of possible ways to change.
 3. Three examples of failures; positive and negative aspects regarding their attempts.
 4. An analysis of a partial success
 5. Summary statement of factors contributing to failures and successes.

II. The background conditions are discussed.

- A. All examples are taken from an Indian reservation in the Southwest United States.
- B. Political and economic conditions on the reservation. Also cultural conditions.
1. The social structural conditions (e.g. unemployment, illness, literacy, bureaucracy)
 2. The existential conditions (e.g. attitudes of oppressors, their actions throughout many years)
- C. Attempts to change these conditions
1. From the top by governmental decree
 - a) may not be sincere attempts to change for good
 - b) vested interests in bur. knock out good before gets to local level.
 2. From the top by community action, by efforts of the oppressed.
 - a) Historical problems with this method by virtue of lack of money, education, legal channels
 - b) With legal channels as set up by civil service law must go through the bureaucracy and thus must complain to oppressors.

III. Three attempts are discussed.

- A. Roselyn
1. Her story -- attempted rape, to principal with mother or uncle; had to face Lockhart; to agency; thrown back to local level; community backing, large meeting; Lockhart threatening all with firing -- Note: witnesses were available, channels were followed, higher officials were aware of the problem, community support
 2. Pluses: community support, persistence
 3. Minuses: No publicity, no legal help, harrassment by employers, economic dependence on system; required to ask for relief from oppressors--all attempts to apply outside pressure or get relief from higher in the bureaucracy were denied.

(Note: in all cases involving the Indians there usually exists a lack of proficiency in English, of monetary backing, of knowledge of regulations, and intense isolation from urban centers with legal or emotional support.) → B.

B. Dennehotso

1. Community members and school employees attempted to band together to protest school practices (like forbidding speaking Navajo on school grounds, corporal punishment, etc.) -- Attempts foiled by Principal
2. Pluses: community and employee motivation
3. Minuses: extreme isolation, lack of good communication channels between school personnel and community (note were controlled in many instances by the administration, the oppressors), no legal aid, harassment, no publicity, economic dependence on oppressors, seeking relief from oppressors

G. Many Farms

1. Teachers failed complaint with agency with support of a teacher's union protesting the conditions under which they taught, the treatment of the children, the inadequate supplies, the violation of numerous regulations-- After six weeks agency claimed had never received
2. Pluses: Outside support, publicity a formal complaint
3. Minuses: harassment by oppressors
complaining to oppressors, economic dependence on system
isolation
apparently little communication, support from the
community, not a joint effort

D. Mrs. Carnal and the rock

1. Teacher saw Mrs. Carnal, principal's wife, throw a rock at a kid; wrote to then Secretary of the Interior. The Secretary sent the letter on down through channels to eventually the teacher's immediate supervisor (bypassing the principal) The ~~principal's~~ immediate supervisor then called the teacher into a meeting with the principal and asked him to restate his accusation, and instead of any investigation being handled, or conducted, the matter died right there.
2. Pluses: Original complaint not sent through channels, i.e. not to oppressors, attempt was made to bypass the bureaucracy
3. Minuses: No group effort, complaint was brought down through channels to immediate oppressors, no legal help, economic dependence on system---

E. Evelyn Bailey

IV. A partial success

A. Structure of the movement

- 1. A joint community, school board, employee action against administration protesting discrimination, violation of laws, bad administration, cruelty to children. Complaint filed directly with Dept. of Interior under EEOC laws, not civil service laws, Legal Aid Lawyers with previous experience in off-reservation cases helped.
- 2. Pluses: Several prime movers either did not have economic dependence on system or were totally prepared to relinquish it; legal aid relatively close (about one hr. away), better contact between community and employees than at Demehotso (one school employee on CAC committee) Slight publicity, off-reservation Navajos with successes gave encouragement, complaint did not go directly through channels (note that a preliminary attempt tried this route and failed completely)
- 3. Minuses: Harrassment, threats, previous failures at school
Economic dependence of many people on system
No consistent publicity
Reluctance of high level officials to handle the situation

B. Implications of the reluctance of the high level officials

- 1. Verbal sympathy of high level officials, but disastrous ^{contradictory} actions
 - a) refusal to remove administrators despite harassment and threats during the investigations contrary to earlier promise
 - b) No handling of conclusion of case on the national level - referred to local level, the oppressors-
What happened: Lockhart promoted, complainants pressured to drop case, one complainant fired
 - c) Only after repeated hassling of higher and lower level officials was some type of compromise reached: baddies transferred, Navajo principal, school board allowed more power

V. Summary -- factors seemingly needed for some degree of success (at least in temporary relief)

- A. Knowledge of regulations, laws, legal aid
- B. Communication; publicity
- C. Lack of economic dependence (for at least some complainants) upon the oppressors
- D. Unified front -- in this case union of employees and parents or community people
- E. Separation of receivers of complaint and the oppressors
- F. Continued momentum, pressure, support (preferably from a well organized group that has had success in a similar endeavor)

III A.D. III are in report + investigator summons

Where we were what we did -

The reservation
size, location,

people - where live - land - houses - grazing -
health, employment - social ~~peaks~~ (drinking, etc.)

↓ B. - week.
kids - schools - boarding sit -

sterile nature -
large school - fence around
cultural conflicts faced by kids

alienation
suicide - drinking
↓ ↓
Bury + Ferguson

Language
cultural habits
rejuvenation - large ^{unimproved} school atmosphere -
low quality of school - low expectations of teachers -
teachers wld. rather not teach

→ larger situation

BIA - its bus-structure -

how Anglo control lives of people -
note ~~the~~ level of Indians + Anglos -

fight of people for self - determination
briefly on San -

what happened there -

Why system is so insensitive -

What will happen -

give comparison of Cheyenne + Navajo -
and w/ question - if will they follow the same route

Sun Dance - Sioux - Battle of Wounded Knee - Dee Brown's book 'North American
Indians'
also Christopher Davis

Shoshone - Nativist Moments Bernard Baker

ASR (Oct. 1941) 663-9

over -

Nativistic movement (cont.)

H. G. Barnett - Indian Shakers

W.W. Hill - "Navajo & Shoshone Dance" ... "

see Leach, Wm. A. & Vogt, Evan J. Reader in Comparative Religion (1958)

Linton, R. "Nativistic Movements," Q. Q. (in Leach & Vogt)

James Mooney - Shoshone Religion & Story Outline
of 1890 - Annual Report of the U.S. Bureau of Ethnology Vol. XIV. 1892-1893.

Eggan, Fred. Social Origins of N. A. Tribes (1955)
see Philip Nash on Rev. among the Klamath

Anthony Wallace - "Revitalization Movements,"
Q. Q. 58 (1958) pp. 264-281

Don't Christianism
call to make sure
for 4th & 5th per.

un- 72 ~~10:30~~ 10:50

10:50

Reading 507 2 hr. credit W. Wellman Spring, 1972

Analysis of grass-roots movements -- oppression in a Native-American Community

I. Papers

- 2 from outlines made earlier
- 1 of a more theoretical type

II. Read theory relating to minority-group oppression

III. Sit in on Soc ~~xxx~~ 445 ~~xxx~~ if permissible and where applicable

1. Theory should read
2. Outline submit.

Louis J.
Ed Knowles +
Kenneth Prewitz
Just. Racism in
America

[Cultural
Racism
~~xxx~~

White Racism - notes

doc section
then write

ASSOCIATION
BOOKSTORE

The Anatomy of Protest: The Ups and Downs in the Development of a Community Protest

Maybe theme that
 but - racism
 + more dangerous interest
 form but - racism
 enter into the
 process described

I. Introduction -- what will discuss and general themes to watch for

A. Paper will be a processual account of the development of a protest against an oppressive institution by the people within that institution, (the oppressed within that institution)

B. Major themes that will emerge

Is the problem
 racism or bureaucracy?
 causality issue

1. Oppression within the institution is institutionalized, heightened and reinforced by the bureaucratic structure
2. This bureaucratic structure, with its numerous members with vested interests immediately negates any good originally intended in various directives
3. Thus though the officials ^{may} give verbal or original assent to a claim their later actions and words ^{are usually} were contradictory.
4. The process of the development of the protest and the actions of various people within the social structure cannot be separated from an understanding of their subjective reactions also. These reactions were usually some variant of fear and distrust, ^{crucial to the direction the movement may take} have

II. Background conditions

Reservation - people - ed. health, culture - inst (exp w/ schools)

A. The locale, the people, culture, economic and political condition, tribal government

BIA

B. The government, the schools, their history of treating the people-- the objective conditions; their attitudes toward the people, the employees, the parents -- the subjective conditions

Local gov. - rel to BIA

C. Earlier attempts of people to complain about wrongs

then were spec.

Schools - who control

Facilities - adequate - personnel

III. The impetus, the beginning of our case

A. The local bureaucracy structure and history

Attempts to ch. how want to now forced

B. Background events (to about Dec., Jan.)

1. The extent of the problem -- gradual realization of this
2. Attitudes of the oppressed -- their fear, distrust of the govt., fear of supervisors
3. Attitudes of the administration -- defensive ~~for~~ -- tight controls, continuing threats attempts to keep subordinates in line (maybe gives e.g.'s)
4. Attitudes of the Anglo teachers -- admittance of problem, but withdrawal, choosing to ignore -- those that don't reach this way (perhaps an e.g. here, too)

C. The beginning of the final complaint ("the last straw")

note 1st step to agency + attempted redress

1. Actual events
2. Immediate reactions of N. employees
 - a) support (e.g. Diana, Mrs. Bowman, Peter Blackhorse)
 - b) fear, yet tacit support (Lopes, Mrs. Bowman)
 - c) fear, choosing to ignore, some siding with oppressors (Frankl'???)

D. The reactions of the resident Anglos

1. Administrators -- threats, hassling (give e.g.'s)
2. Teachers -- 2 ways of reacting -- shock, fear

- E. Reaction of the community, the parents -- largely supportive, note less immediate fear (lack of economic dependence)
- IV. The Middle weeks: from the decision to pursue the case to the filing of the suit
- A. The necessary delays -- why happened
- B. The relations at the school during this period - *A crucial period*
1. Period of intense groping for position -- threats by administration (give eg's of meetings), problem of losing momentum, depression .
 2. Community became more solidified (note contrast to those working in school) - *but prob. in delay of keeping momentum - (expected im. action)*
 3. Help of legal advice in providing laws and regulations for employees, which they had not been allowed to see
Also place of Amerind people, those off reservation who had had partial success in a suit
- V. The complaint is filed
- A. Contents of complaint, where went, news filters to local level of bureau
- B. Positions at the school; a solidification of stances
1. Complainants-- relieved, but tension high-- threats still present
note though have been advised of rights still do not believe govt. will tell truth -- complete distrust pervades some
 2. Administrators -- advised to cool it -- threats now become less open, more veiled (e.g. pass through teachers, or quiet comments to secretaries)
 3. White teachers -- Note possibilities for complaint and support are numerous -- few take advantage of it -- anxiety about jobs (quote from Bailey)
- C. The community -- Note that community's support of suit, esp. the school board's was essential -- Also the communication and hard work fostered by Navajos working at school and in community -- Also legal people were greatly trusted by the community (*maybe to TB*)
- VI. The Investigation
- A. Initial part of investigation -- Wn. breaking promise of removing administrators -- Investigator claiming under Gallup's instructions (note was a lie)
Effect of confirming again the Employees' fears of reprisal - govt. lying
- B. Problems hampering the investigations
1. Distrust of investigator
likely overcome for some people, not for others
fear high still
 2. Logistic problems
2 languages -- had witnesses write reports but this was difficult for some -- thus much was not gathered-- Investigator left gathering to DNA they were hampered by lack of staff.
Thus much ^{with} evidence was likely not gathered.

3. Threats, harrassment of administration continued

- D. Evidence taken to Wh. Investigator declared respondents guilty of things like cheating on payroll, abusing employees, disobeying EEOC laws -- Note several people on Agency staff were also implicated and declared guilty of negligence or wrong doing.

VII. The Beaucratic process at work: the institutional oppression is made manifest

- A. National level refused to handle problems and shuttled them back to the area office (Note P.B.'S assessment of Grant Holmes)
1. Elderly principal and wife retire, Lockhart promoted
 2. Gallup office tries to force complainants to drop case
 3. Navajo is fired on trumped up charges
- B. All suspicions held of govt. earlier were confirmed. Distrust, fear again intense to point that only four N. employees left who could argue in open with oppressors
- C. Pressure again put on top and from senate (from here and from DNA) and those on local level kept fighting- Finally --
1. Lockhart transferred
 2. Navajo principal and superintendent brought it
 3. By end of summer all of administrators had been transferred
 4. Navajo school board given greater authority
- D. Note that no basic structural changes were made over all; The men were not fired, though legally they should have been, and a Navajo was; only temporary, band-aid type patches were made in one area-- only a temporary victory

VII. Review of general themes - Summary

BA. (Use D from above)

AB. Major themes -- use as in I,B but given e.g.'s to support each

- C. Note that battle has really only begun. The quality of education on the reservation is still pitifully low and as long as people administrators such as those discussed here remain and as long as the government is as unresponsive to the people as this one remains, such problems can only get worse
- note that oppression is the*

- 1) individual racism
- 2) institutional racism
- 3) bureaucratic racism
- 4) bureaucratic racism

4 - more covered than 1+2
see p 7 for e.g. of 1+2

P.O. Box 184
Harrisburg, Oregon 97446
Oct. 22, 1970

James S. Hena
Asst. to the Commissioner
Bureau of Indian Affairs
EEOP
P.O. Box 2026
Albuquerque, New Mexico 87103

Dear Mr. Hena:

Thank you for your letter of October 13. We are most interested and concerned with the problems at Sanostee Boarding School and hope that a fair and equitable settlement may be made. We understand that copies of all meetings concerning the complaint and decisions on the settlement are available to concerned parties. We would appreciate receiving papers on all meetings and decisions since Oct. 1 as soon as they are available. Thank you.

Sincerely,

Walt and Jean Wood

Rt. 1 Box 99-P
Harrisburg, Oregon 97146
April 18, 1972

James S. Hena
Asst. to the Commissioner
Bureau of Indian Affairs
EEOP
P.O. Box 2026
Albuquerque, New Mexico 87103

Dear Mr. Hena:

in
Shiprock
P.M.

In reviewing our files we noted that in a letter to you dated October, 1970, we requested copies of minutes of all meetings concerning the EEOP complaint and decisions ~~at~~ at Sanostee Boarding School. We also understand that copies of the testimony and the investigator reports are available to all concerned parties. As of this date we have not ~~yet~~ received these minutes. We would appreciate receiving ^{copies of all these} papers ~~on all these meetings and decisions~~ as soon as possible.

Sincerely,

33000
A
101130000

210000000

as soon as possible.
Subsequent receiving orders on all these meetings and decisions
as of this date we have not yet received these minutes. We would
and the investigation reports are available to all concerned parties.
Boarding school. We also understand that copies of the testimony
concerning the EEOC complaint and decisions are at San Jose
October, 1980. We requested copies of minutes of all meetings
in relationship our files we noted that in a letter to you dated

Dear Mr. Hunt:

Albuquerque, New Mexico 87102
P.O. Box 5050
EEOC
Bureau of Indian Affairs
Dept. of the Commissioner
James S. Hunt

Wash DC 20543
Harrisburg, Oregon 97101
Rt. 1 Box 88-B

ASSOCIATION
B
A
33000



United States Department of the Interior

OFFICE OF THE SECRETARY
WASHINGTON, D.C. 20240

July 19, 1972

Miss Jean S. Wood
University of Oregon
Department of Sociology
College of Liberal Arts
Eugene, Oregon 97403

Dear Miss Wood:

Please excuse the delay in sending you the requested material. We are sending you the volumes on the hearing as you requested. If we can be of further assistance let us know.

Sincerely yours,

Albert Brown
EEO Specialist

Enclosure

adopting innovations that already have had far-reaching effect, not just across Navajoland's 16 million acres but on other Indian reservations as well:

—Here English is considered a foreign language. It is introduced in gradual stages until it becomes the language of instruction at what in a traditional school would be the end of third grade, when children have a better sense of who they are.

—Only 3% of the 2,500 teachers on the reservation are Navajo, but 59% of Rough Rock's 27 teachers are Navajos and only four are non-Indian. (Non-Navajos are required to attend weekly classes in Navajo, a language so difficult that it proved unbreakable as a code when Navajo Marines used it during World War II to send secret messages throughout the Pacific theater.)

—All 401 students (276 in elementary school, 125 in grades six through 11) are understood to belong to the family, not to the school. Therefore they are free to go home whenever parents want them, not only at vacation time or on weekends.

—Elementary school children are entertained and educated by parents from the community who, on a rotating basis, are employed to tell stories, teach weaving, and add to pupils' sense of security.

—Other community members run the day care center, operate the kitchen, drive school buses, plow and grade the dirt roads, and comfort younger students in the dorms at night. (Even though most students are drawn from a 10-mile radius of the school, about a third of them reside in dormitories because of inadequate roads in the area.)

—Navajo adults study for high school equivalency exams, earn college credits from the University of New Mexico in a variety of academic subjects, and learn subjects as traditional as silversmithing or as modern as electronics (taught in both Navajo and English).

—In contrast to the usual teacher-parent relationship (a 1963 study at Arizona State University's Indian Education Center found that only 15 of 100 reservation teachers had ever visited an Indian home), Rough Rock teachers are required to visit each student's home, preferably at least twice a year.

—And the approximately 1,500 Navajos living in the Rough Rock area are welcomed at any time to eat at the school cafeteria, buy at the food co-op, visit classrooms and dorms, buy or sell at the arts and crafts co-op.

Epitomizing Community Control

In short, Rough Rock school epitomizes community control, it is the Dine Biolta ("Navajo's school") envisioned by its founders. "The Rough Rock school is the most important experiment in the field of Indian education in the 1960s," noted the Senate Subcommittee on Indian Education four years

Rough Rock's 'Right to Be Wrong'

By EDWIN McDOWELL

ROUGH ROCK, Arizona — To appreciate what some educational innovators are doing here in a remote part of the Navajo Reservation, miles from the nearest paved road and more than 100 miles from the nearest sizeable community, it is instructive to look at the experience of another Indian tribe.

In 1821, the illiterate silversmith Sequoyah presented Cherokee tribal officials with an alphabet he invented himself—the only time in history one person is known to have conceived and perfected something as complicated as a syllabary.

Within only a few years the previously illiterate Cherokees were publishing their own bilingual newspaper. They established schools and academies and sent many graduates to Eastern colleges.

The Cherokee population was almost 100% literate in its native language, and Oklahoma Cherokees had a higher English literacy level than the white populations of either Texas or Arkansas.

In 1903 the federal government appointed a superintendent to direct Cherokee education. When Oklahoma became a state four years later the entire Cherokee educational system was abolished.

By 1969, when a U.S. Senate subcommittee got around to compiling statistics, it found that 40% of Cherokee adults were functionally illiterate. The Cherokee public school dropout rate reached as high as 75%. The median number of school years completed by the adult Cherokee population was only 5.5. The level of Cherokee education was well below the state average, and below the Oklahoma average for rural residents and nonwhites.

Is it any wonder, then, the Navajos are determined to control their own educational destinies?

A Colossal Failure

"Education for Indians has been a colossal failure because it never related to the Indian people," says Dillon Platero, director of the Navajo-run Rough Rock Demonstration School at the base of Black Mesa mountain in the heart of the reservation. "It failed because we were told to concentrate on what others thought would be best for us and to neglect what we knew instinctively to be of value."

But in several schools scattered across this vast expanse, an area some 475 miles wide and 215 miles deep, Navajos are increasingly controlling their own schools and writing their own educational guidelines, from kindergarten through community college.

Navajos may not have lost faith in the white-run educational system to the extent the Cherokees did. But they appear to be moving steadily in that direction, especially since, in the opinion of Mr. Platero and others, that system simply avoided a deep commitment and responsiveness to the individual Indian and the local Indian community.

That's where Rough Rock Demonstration School comes in.

When it opened in 1966, in a modern Bu-

In view of the performance record of Indian education, experimentation could almost be considered a last resort.

In 1869, a hopeful Miss Charity Gaston faithfully took up her duties as the first BIA teacher on this reservation. More than a century of government education since has produced exactly one Navajo lawyer, one Navajo doctor, several engineers (including Tribal Chairman Peter MacDonald), and four Ph.D.s (one fourth of the entire Indian total).

Navajo youngsters continue to graduate with a high school diploma and little more than a ninth grade education. The Navajo college dropout rate, although better than the overall Indian rate of 97%, still hovers above 90%. Of some 3,050 Navajos assisted by the tribal educational fund through 1968 (tribal scholarships are now reserved for graduate students), only 339 received four-year degrees.

Teachers and officials here say that Indian youngsters, taken from their families as early as age six and sent to face an alien language and culture, are overwhelmed by fright and confusion. Subjected to conflicting values they suffer emotional disorders and alienation. Younger, more militant Indians describe this process as "educational genocide."

The word "genocide" is inappropriate, since it refers to the deliberate physical destruction of racial or cultural groups. But even well-intentioned attempts to assimilate Indians into Middle America through the Anglo educational system clearly have not worked.

The usual pattern is for inadequately prepared Indian graduates to be turned out of school into an urban marketplace where they are unable to compete. After repeated discouragement they return home, only to find their partial vocational and academic skills similarly out of place in the pastoral and agricultural economy of the reservation. Torn between conflicting cultures, often they become psychological misfits in two worlds.

Rough Rock attempts to cushion the impact of this clash of conflicting cultures by instilling a positive sense of identity, by inculcating pride in students' Indian heritage.

Rough Rock does not lack for detractors. BIA officials point out that several of their schools featured bilingual and bicultural education even in the 1930s, but both programs were handicapped by lack of funds. Others insist that most BIA teachers, as dedicated, motivated, and competent as any others, have always tried to instill pride and Indian values in students.

Still others insist that the oft-criticized BIA boarding school system (about 20,000 of the 35,000 Indian pupils in boarding school dormitories are Navajo) was and still is a necessary evil on a reservation that even today has few all-weather roads.

Finally, they say that although just before his death in 1893 the Navajo warrior Manuelito counseled his grandson about the value of formal education, it wasn't until the last decade or so that parents willingly turned their children over to a system they regarded as harmful to Navajo aspirations and beliefs.

Actually, a growing number of BIA schools do offer bilingual and bicultural education. They are increasingly experimental and less insistent upon divesting Indians of their heritage.

Indeed, this very point was underscored several years ago by investigators from the University of Chicago who criticized Rough Rock, and in turn were promptly denounced by Indian and Anglo educators for failing to understand and appreciate the concept of community control.

However that may be, several Indian college students who are practice-teaching here question whether Rough Rock graduates, products of ungraded classes and a less pressurized approach to learning, will be able to compete successfully in college once they leave here.

Tradition and Performance

Rough Rock officials say they are not worried, particularly in view of the failure of traditional Navajo education over the past 100 years. Furthermore, they say studies show that Indians who are most bound by tradition perform better academically than acculturated Indians.

Coincidentally, in the same year Rough Rock school opened its doors, the Coleman Report found that Indian 12th graders have the poorest self-concept of all minority groups tested. If informal conversations count for anything, there is little hint of that here. In often startling contrast to students at other Indian schools, many Rough Rock youngsters are animated, voluble the playful.

"Rough Rock's greatest success is its ability to remove the feeling of discomfort," explained Steve Wallace, an Anglo who with his Navajo wife has taught here since the school began. "The kids have a sense of identity, they read and write both languages and communicate in those languages without fear of ridicule. They're less afraid of outsiders. And it's fear—fear of ridicule, fear of being rejected—that partly accounts for Wounded Knee."

He might have added that fear—fear of continuing educational failure—also accounts for the existence of Rough Rock, a school that cares about academic achievement but for now is more interested in turning out youngsters who will be able to cope with the outside world after graduation.

Mr. McDowell is a member of the Journal's editorial page staff.

IV. Sanostee -- joint com. school action agnst administrator protesting discrimination, lack of school board authority
pluses: bad administrative practices
prime movers: no econ dependence (or didn't care)
aware, or determined change should occur
legal aid, close to Shiprock
close contact between ~~school~~ employees and school
slight publicity
encouragement of off-reservation people w/suc.
going over BIA's head to D. of I

minuses

harassment, extreme threats
economic dependence of many
no consistent ~~favorable~~ publicity

Note need to keep momentum moving

Major advantage was appealing to EEO laws on
natl level -- note sympathy there, but threw
buck back to local level and were again harassed.

1. promises of removing upon harrasment while suit filed -- not carried out *because* ~~damned~~
2. when investigation completed and declared guilty (misuse of funds, falsifying payroll and records, abusing employees and students, discrimination, . . .) ~~XXXXXXXXXXXX~~
 1. L. promoted
 2. people pressured to drop case
 3. one complainant fired

*could only be made
or local level - (note context:
to earlier
move)*

Again had to prevail upon people on national level
and some type of compromise reached

1. baddies transferred (note not removed tho N. was)
2. Navajo principal
3. school board given more power

Review -- main points factors needed for successful gr move.

1. knowledge of laws -- legal aid
2. communication -- publicity
3. lack of economic dependence
4. separation of receivers of complaint and oppressors
5. continued momentum - pressure - support -

*6. unified ~~front~~ front - union of employees +
com. people.*