

Programs Create Serious Problems for Native Students ...

(Continued from Page 1)
cial, Economic and Government Research at the University of Alaska in Fairbanks.

Dr. Judith Kleinfeld, associate professor of educational psychology, is the study's principal investigator, with assistance from Dr. Joseph Bloom, an Anchorage psychiatrist.

Dr. Kleinfeld's findings are a stark confirmation of conditions that educators and social service officials in Alaska have been decrying for years.

"In all of these programs," she reports, "the majority of village children were developing serious social and emotional problems as a result of their high school experiences. Our follow-up study of graduates from these school programs suggested that in many cases, the school experience had left these students with a set of self-defeating ways for dealing with the world."

Research methods consisted of studying the effects of three representative types of high school programs on the 105 village freshmen who entered the programs over their freshmen and sophomore high school years and a follow-up study of 175 students. The high school programs studied were: The rural boarding home program in Bethel; the boarding school program in Nome; the urban boarding home program in Anchorage, from 1971-73.

Of the students studied, the report says the high school experience led to school-related social and emotional problems in:

- 76 per cent (17 out of 23) of the students in the rural boarding home program in Beth-

- el; - 74 per cent (31 out of 42) of its students in the boarding school in Nome;

- 58 per cent (23 out of 40) of the students in the Anchorage boarding home program.

The majority of the students studied either dropped out of school and received no further education, or else transferred from school to school in a nomadic pattern.

The high school programs created other severe problems, the report says, such as:

- Identity confusion, which contributed to the problems many students had in meeting the demands of adult life;

- Development of self-defeating styles of behavior and attitudes;

- Grief of village parents, not only at their children's leaving home, but also at their children's personal disintegration away from home.

The academic benefits, to the school children were few, the report indicates.

"High school programs away from home, failed for the most part to prepare village students for adult life, whether or not the students entered college, occupational training programs, or employment. The only exception to such program failures took place in the urban boarding home program in those few instances where academically inclined village students chanced to be placed with excellent boarding home parents."

In studying the Bethel Regional High School, Kleinfeld concluded that many problems of village high school students resulted not as much from the school itself, but from their con-

tact with the group of "disturbed young men in town."

"These young men supplied students with liquor and, in some cases, with drugs. The rate of village high school students using drugs was higher in Bethel (about one student in six) than in any other school studied."

A counselor described the working of these processes on one female student in the group:

"Her first cousin was heavily involved in drugs and they fell in love. She got into marijuana, but he was on hard stuff. There was nothing you could do with her. She dropped out and came back three times. Every time I'd face her with something she had to do, she'd make a vague suicide threat like, 'How do you know I'll be around in five

Contracts ...

(Continued from Page 1)

sioner; Clarence Antioquia, Alaska's acting area director of Juneau; and Acting Superintendent of the Fairbanks region, Del Newhart.

It is not known yet if the meetings will be open to the public. Similar meetings are planned around the state with other Native corporations, Thompson, Antioquia and their local BIA officials.

Japan Charged ...

(Continued from Page 1)

servation needs.

"The Japanese delegation to the INPFC studied the matter for about two hours, then rejected what would seem to be a very basic conservation principle," Hammond said.

The U.S. representatives at the meeting rightly expressed dismay that the Japanese would thus display to the world that they are not interested in the conservation of fishery resources, the Alaska advisors said.

The Department of Fish and Game has predicted a Bristol Bay red salmon run of only about five million in 1974, and with escapement needs set at 9.5 million sockeye, virtually no harvest is anticipated in this fishery.

Jensen and Emberg called the Japanese position "irresponsible and reprehensible."

"We are also very concerned about the halibut stocks in the Bering Sea and we proposed that the Japanese refrain from trawling in critical areas of the Bering Sea from December to March to give the halibut a chance to recover," Jensen said.

"The Japanese flatly refused to accept this proposal which would have been effective in reversing the downward trend of the halibut stocks there," Jensen said.

He added that "even if the U.S. fishermen stop fishing for halibut in the Bering Sea, the Japanese will continue fishing until the stocks are wiped out."

"This refusal to consider conservation measures on Bering Sea halibut demonstrates the Japanese policy of harvesting a resource until it is near extinction and no longer economical to fish," Jensen said.

U.S. fishermen also are concerned that when the Bering Sea halibut and groundfish resources are depleted, the Japanese fleet will move into the Gulf of Alaska to the further detriment of the fishery resources there," Jensen said.

"The Japanese said that they must keep their fishing fleets busy and for that reason could not consider taking them out of the Bering Sea. As we see it, these economic considerations are no reason to wipe out a fish-

years?"

The problems of rural secondary education cannot be blamed on particular individuals or on particular inadequacies such as irrelevant curriculum or insufficient staff, Kleinfeld says.

Thompson Orders

(Continued from Page 1)

"These Exhibit A's are required to support the budget justification. They should be submitted no later than Wednesday afternoon, Jan. 9, to Division of Program Development and Execution."

The projected 1,388 position cuts do not include between 135 and 150 positions that are to be eliminated in the BIA Central Office staff which, according to the data sheet, are supposed to occur before the end of June of this year. The Central Office rollback would leave 715 employees on the payroll for the fiscal year beginning July 1.

John P. Sykes, acting deputy director of the BIA's Financial Management Services, stated that the Thompson order itself and the reduction figures for each BIA area are "not hard and fast" but rather the order should be considered as an "assumption

"... The problems of rural secondary education are caused by the structure of the educational system as a whole," she concludes.

"Certainly, some improvement

(Continued on Page 9)

paper." According to Sykes, the Area Directors were asked to submit information on how they would absorb the "estimated" personnel cuts "if" they had to.

Other BIA sources indicated, however, that the reduced personnel ceilings will be included in the budget for the new fiscal year which will be submitted to Congress by President Richard M. Nixon at the end of January. But, said these same sources, if an Area Director found that he could not get the tribes to contract to provide a service, the new personnel ceilings would be raised in that specific instance in order that the service could continue to be provided to the tribe or tribes.

According to William Youpee, executive director of the National Tribal Chairmen's Association (NTCA), many NTCA members were concerned about the proposed or actual personnel ceiling reductions "because some tribes do not want to contract" for services.

One of the primary problems in tribal contracting to provide BIA and Indian Health Service (IHS) services has been the factor of overhead costs. According to Sykes, if the personnel cuts finally go through, extra money will be included in the new fiscal year budget to meet overhead costs, in order to make contracting more appealing to tribes.

Another problem with contracting has been the rigid laws under which the contracts must be let. New legislation is presently pending in Congress which would give the BIA and IHS more flexibility in contracting with tribes.

If the proposed cutback in BIA field personnel goes through, it will of course mean a reduction in force among area and agency employees. Not a few Indian BIA employees could be caught in the reduction.

Ernest L. Stevens, former high-ranking official in the BIA under former Indian Commissioner Louis R. Bruce and now First Vice President of the National Congress of American Indians (NCAI), favored the idea of the BIA personnel reduction in order to force the BIA Area Offices to promote contracting, but he said, the manner in which it is to be carried out under Commissioner Thompson's order could easily be gotten around by Area Directors.

"All the Area Directors would have to do," said Stevens, "is with a little subtlety cut positions which are very crucial or where the Area Director knows the tribes are not interested in contracting, and then the Director can report to the bureau that he needs a higher ceiling because the service cannot be performed otherwise."

The new Thompson directive came as a surprise to most BIA field officials and tribal officials. Some raised the oft-heard complaint of "lack of consultation" on the part of the Nixon administration with Indian people on major policy moves.

Some of the program areas which will be affected by the projected personnel reduction would include education, social services, employment assistance, law enforcement, housing, industrial development and the like.

Native American Women ...

(Continued from Page 1)

a stereotype, although some few do try. Most of us fall into one - or more - categories in a range from Sage to Silly: Sage being my mother and yours; Silly being Miss Indian America and the American Indian Movement (AIM) groupies.

There can be little doubt that our forebears were a tough and magnificent people. We are after all the children of those who survived the winnowing out process put to them by way of bullet, Bible, and bureaucrat. But the mantle of that legacy must be worn, not hidden beneath.

The image and performance of the Indian woman today is played out against the currents of a swift-changing non-Indian society, an increasingly introspective Indian society which is at cross-purpose with itself, and a personal vision quest which when achieved, will make sense of the constant variances and conflicts assaulting her spiritual identity.

The singlemost badge of honor and dignity, care of the child, is no longer with Indian women. Boarding schools partly eroded that badge. Non-Indian society's pressures took a toll also. Neo-Indian mores which included a hit-and-run bedding tactic left many women to raise their sons without fathers. Without the comfort of the clan, the tribe, the nation, many women have suffered lives of tortured ambivalence. Indeed, the badge of womanhood has often shrunk to a sequin worn on a tank-top which glisters more than shines.

This in itself is not, however, a cause for alarm or disgust. It must be remembered that it was not easy to chip away at that badge. And more importantly, not every badge has been

chipped. Rather than charting our history in terms of zeniths and nadirs, let us look at and use the remarkable suppleness and fluidity of the culture which has gone through many metamorphoses and will continue to do so, now more in the hands of itself than at any time since the coming of you-know-who.

The question now is how to keep the pieces of our lives together. To say that we owe it to our people to have children is so much cheap glue. What we own is of our own people. I myself am of a family which is of a clan which is of a nation which is of a confederacy which is ally to all Native peoples in this land. This is so for many Indian women. It is not so for many others. Some have no ties whatsoever. Like leaves from the same tree, some flourish, some sicken, some never get enough light. And, like us, what the leaves own is of the tree.

Back to the question of leaving it together: the answer is there is no answer. We do not hie to the newest New Indian or rehash Indian philosophy and clutch it to our bosoms. We do not wear so much beadwork that if we fell into a creek we would sink like a stone.

We work. We work from the inside out - to find the vision - to give it substance within ourselves - to give it to others, as has always been the real, fundamental nature of an Indian woman. For some the vision will be of a different spirit than that of the tribal heritage. For most of us, tribal pride is send us to reinforce and enhance our own people's progress.

Let us join the others who are working. Let us begin.

(NEXT: Tlingit Educator Elaine Ramos)