

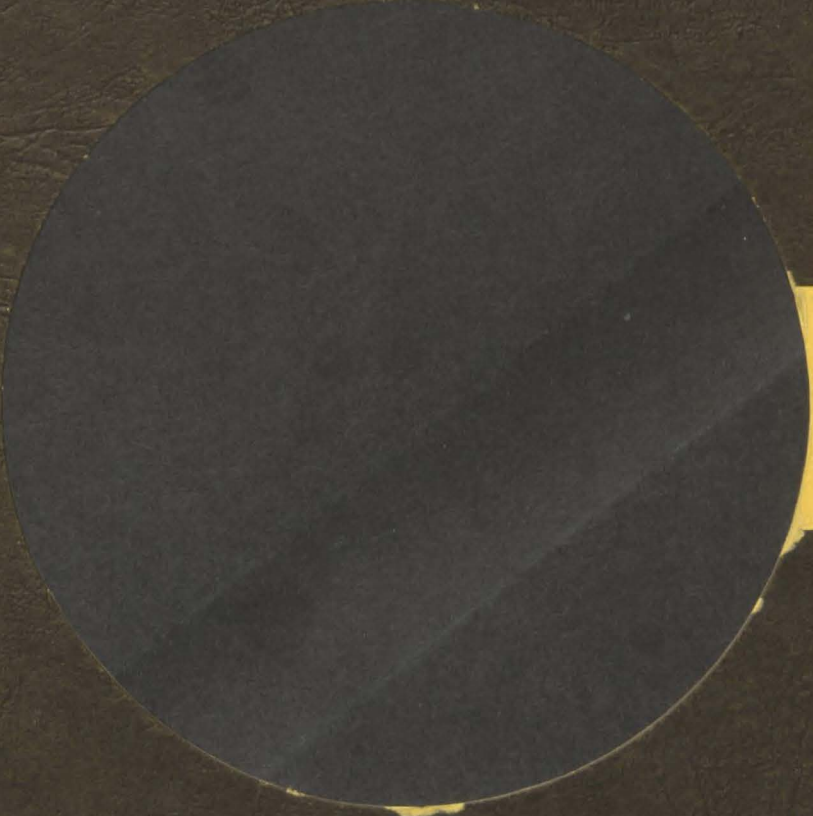
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**TRAINING CENTER for Community Programs**

in coordination with the Office of Community Programs,  
Center for Urban and Regional Affairs



**University of Minnesota**

AN EXPERIMENTAL UNIVERSITY  
TELEVISION COURSE ON NATIVE  
AMERICANS: 1970-1971

AN EXPERIMENTAL UNIVERSITY TELEVISION COURSE  
ON NATIVE AMERICANS: 1970-1971

by

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Training Center for Community Programs  
in coordination with  
Office of Community Programs  
Center for Urban and Regional Affairs

University of Minnesota  
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THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

AN EXPERIMENTAL UNIVERSITY TELEVISION COURSE  
ON NATIVE AMERICANS: 1970-1971

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### Introduction

In the spring of 1970, G. William Craig and Arthur M. Harkins of the University of Minnesota, Minneapolis conferred with a number of University General Extension Division personnel about a persistent and growing problem: the demand for off-campus credit courses concerned with the education of American Indian children.

At the time such requests for General Extension Division off-campus courses began to rapidly increase, Craig and Harkins were already engaged in two off-campus courses (one concerned with urban Indians and one concerned with Indian Education), that together consumed a great deal of their professional time. During discussions with the officials from the General Extension Division, it was found that as many as half a dozen more school districts and human relations groups were actually interested in credit courses beyond those already provided or still under way. Several discussions led to a tentative conclusion on the part of those concerned that broadcast educational television courses might serve the needs that were being expressed by community groups and school systems, in such a way as to preserve the time of Craig and Harkins for on-campus courses and for continuing relationships with research and development programs.

It was therefore tentatively decided in the spring of 1970 that the University of Minnesota's General Extension Division, in cooperation with the General College (of which Mr. Craig is a faculty member), and the College of Education (of which Professor Harkins is a member), would combine their resources to produce and telecast in the fall and winter quarters of the 1971-72 academic year two courses on American Indian education. At the time, exploratory discussions were also held concerning the possibility of a third quarter should the first two prove adequate. During all planning discussions it was explicitly understood by Craig, Harkins and other interested persons that the involvement of a maximum number of Indian advisors and other resource persons would be an integral part of the course planning, development, and critique.

Problems With Indian Resource Development

It became apparent almost immediately after the decision to plan, develop and telecast the credit courses on American Indians and their education that problems were developing with intended assistance from Indian individuals and groups who might be concerned with the project. Indeed, so complex and frustrating were some aspects of the initial course planning process that Craig and Harkins, in consultation with officials of the General Extension Division, the College of Education, and the University Central Administration, began to consider abandoning the entire idea of a televised sequence of credit courses on American Indians and their education. Several weeks after the initial decision to go ahead with the project was made, and after initial doubts had begun to arise concerning the feasibility of the project, Craig and Harkins decided in fact to abandon the project and communicated their decision to interested persons in the University offices referred to above.

Several more weeks passed after the decision to abandon the project had been made, and other potential uses for the allotted television time were being evaluated. Speaking on an informal basis with Indian persons interested in the brief history of the project, and themselves concerned with the provision of adequate in-service credit courses on the subject for teachers, Craig and Harkins began to reconsider the implications of their decision to abandon the television course. Several Indian persons involved in graduate work at the University of Minnesota were concerned that planning had been abandoned in the face of essentially "normal flak" from the "Indian community"; that those who proposed the project were running the danger of eliminating, perhaps for many years, a needed service to teachers; and that, perhaps more importantly, the curtailment of the course plans after negative involvement by certain Indians could be interpreted as a portent of the University's future reaction to negative ethnic pressures.

After these and other points of view had been heard, Mr. Craig and Professor Harkins determined again to pick some acceptable range and level of Indian resource involvement in the planning, development and critique of the proposed two-quarter course. As it turned out, the level of positive Indian involvement after the decision to go ahead had again been made was little more inspiring than several weeks before, when the planning of the course was initially begun. Specifically, an apparent unwillingness to become involved in the development of the course in any manner that would actually result in a "broadcast ready" series of programs by late September, 1970 came from some most unlikely quarters: the Minnesota State Department of Education, the University of Minnesota's Department of American Indian Studies, and several on-campus federally-funded Indian education programs focused upon Indian young people in pre-collegiate educational institutions. Despite resistance from these quarters, and despite rumored behind-the-scene attempts to discredit the "Indianness" of Mr. Craig (a Mohawk), and the "credibility" of Professor Harkins (a non-Indian), support was received from the significant and respected Minnesota Indian Affairs Commission and from other important Indian individuals.

Armed with this gratifying support from the Indian Affairs Commission and other sources, Craig and Harkins undertook the actual development of the television tapes and other materials (see selected appendices) during the late spring of 1970. Taping of the hour-long programs, preparation of slides and filmstrips, coordination with museums and other field locations, and on-sight remote taping operations were conducted during the entire summer of 1970. Central to these activities were, besides Mr. Craig and Professor Harkins, Mr. David Beaulieu (Chippewa) and Miss Teri Byrne. Mr. Paul Swenson was the producer for the entire series, which eventually extended to a full nine months (or three quarters) of sequenced credit courses. Mr. Swenson supervised all technical matters concerned with the development of the thirty-three hour-long programs, and suffered through many agonizing hours of delays caused by the amateur proclivities of the two instructors.



As the taping and broadcasting of "The Indian Americans" progressed into the middle and late fall of 1970, a general "thaw" took place among many Indian persons and groups who were initially reluctant to become involved with the courses. Despite this general thaw, there was a continuing and essentially unmodified reluctance to cooperate in any manner on the parts of the Minnesota State Department of Education and the University of Minnesota Department of American Indian Studies. Indian Upward Bound, Project Stairs and other Indian programs and individuals throughout the Twin Cities metropolitan area and other parts of the state showed a high level of interest in the programs after some initial reluctance, and contributed greatly to the quality of virtually all telecasts after the initial few were aired.

#### Responses

In the winter of 1971, after the fall quarter segment of the three-quarter Indian Education series was complete, the General Extension Division, with the cooperation of the course instructors, mailed a questionnaire to all students who had been enrollees of "The Indian Americans" during the fall quarter, 1970. The results of this survey are related in full detail in the Appendices to this report. Briefly, the following generalizations seem appropriate after an examination of data obtained through the questionnaire format:

1. Those who took the course did so primarily because of its relationship to jobs and to degree programs.
2. Of those who enrolled in the course, about one-fourth were at the pre-baccalaureate level; about one-fourth were at the post-baccalaureate level; and the remainder were at the baccalaureate level.
3. Of the enrollees most were teachers.
4. Most enrollees who did not take the winter quarter course (about 125 out of the initial enrollment figure in the fall quarter of 300) were satisfied with the course itself.

5. The subject matter of the fall quarter course was "right" for the majority of the enrollees, as was the level of difficulty of the material.
6. Most enrollees felt the material was well organized.
7. Most enrollees felt the course was presented from an "Indian point of view".
8. The majority of the enrollees felt that the subject matter of "The Indian Americans" related to other areas of knowledge.
9. The majority of the respondents stated that they understood the purpose of the course.
10. About one half of the fall quarter student respondents indicated that they would have liked their earned credits to be applied at the post-baccalaureate level.
11. Forty-three percent of the responding students enjoyed the course without expressed criticism, while thirty-nine percent had both likes and dislikes about the course.
12. The reading material of "The Indian American" was most valuable to approximately thirty-seven percent of the respondent students, and fifty percent of the respondents found that both the television and reading inputs were most valuable.
13. About three quarters of the respondents found the role of Professor Harkins a useful one in some fashion.
14. About fifty-one percent of the responding students found the televised maps used in "The Indian Americans" easy to read.
15. In regard to the other T.V. visuals, about sixty-five percent found them easy to view.
16. Most respondents found that the one hour per week format of "The Indian Americans" was an acceptable television exposure time.
17. The majority of the responding students found the several on-campus meetings held during the course of the fall quarter difficult to attend for some reason.

The careful reader will note, after examining the student comments in the Appendices that there were problems with both the "hardware" and "software" aspects of the fall quarter course. Specifically, there were difficulties with television transmission and reception in areas of Minnesota, some problems with interpretation of the first quarter final examination, and some very useful critiques of television techniques employed in the taping of the programs. All in all, it is felt that the general response to "The Indian Americans" by fall quarter students who responded to the questionnaire was positive. Assisted by thoughtful criticisms of several teachers of the course, Craig, Markins and others went on to develop and telecast two additional quarters of "The Indian Americans", and were making plans in March of 1971 for certain modifications of the course which would allow for possible graduate credit to enrollees during the fall and winter quarters of 1971-72. As of this writing, it appears very likely that "The Indian Americans" will be available by television for both undergraduate or graduate credit within a few months. If this actually should come to pass, it would mark the first step by the University of Minnesota to graduate course telecasting.

This report constitutes a first of two examinations of the decisions and resources required to plan, develop and critique a televised course of this type at the University of Minnesota. In the spring of 1972, a second report will be issued on the results of the second developmental year of "The Indian Americans", a television course designed primarily to serve the professional needs of in-service teachers in the state of Minnesota.

APPENDIX I

SPECIAL TELEVISION COURSE ANNOUNCEMENT

**KTCA**Twin Cities  
Channel 2**WDSE**Duluth  
Channel 8**KWCM**Appleton  
Channel 10**KFME** Fargo  
Channel 13

## Attention Teachers!

### Special Television Course Announcement

#### **Intercultural Education: Indian Americans**

A University of Minnesota sequence of three television courses especially designed to improve teachers' background knowledge of American Indians, and their skills in teaching about American Indians in the classroom. A College of Education course offered through the General Extension Division, Tuesdays, 9:00 to 10:00 p.m., KTCA, Channel 2, beginning September 29. The program will also be broadcast at the same time on the following stations: WDSE, Channel 8, Duluth; KWCM, Channel 10, Appleton; and KFME, Channel 13, Fargo.

HEd 5-200, Intercultural Education: American Indians - An introduction to Indian history and culture with emphasis upon formal and informal Indian education processes; the literature of American Indian education history; schools established by white colonists for Indians. Fall Quarter, September 28 - December 19, 3 degree credits.

HEd 5-201, concentrates upon contemporary research on the relationship between modern Indian cultures and the formal schooling processes of American society. Prereq: HEd 5-200. Winter Quarter, January 4 - March 20, 3 degree credits.

HEd 5-202, involves the application of the previous two quarters to classroom experiences and needs of individual teachers; curriculum development and instructional units. Prereq: HEd 5-201. Spring Quarter, March 29 - June 12, 3 degree credits.

In addition to viewing the television broadcasts, registrants will be expected to read from selected materials, and submit a written report and final examination. HEd 5-200 and HEd 5-201 will not require registrants to come to campus. Written material and texts will be supplied to registrants. The courses are offered at the post-baccalaureate level for teachers in service, and may also be used for undergraduate credit. They may not be taken for graduate credit. Cost for each course, including special materials: \$50.

#### **Ecology: The Final Crisis Seen On KTCA Channel 2 Only**

The course will focus on the timely topic of the relationship between organisms and their environments. Aspects of the ecological crisis, its crucial implications for man's future existence, will be discussed throughout the course. Participants may take the course entirely over television. Students will be required to submit appraisals of books and a final examination. Special term: September 28 - December 21. Wednesdays and Fridays, 9-9:45 p.m., KTCA-TV, Channel 2. Cost: \$42 plus books, which may be obtained by mail. Professor Alan Brook.

For registration information, call (612) 373-3195, or write: Department of Evening and Special Classes, 57 Nicholson Hall, University of Minnesota, Minneapolis, Minnesota 55455.



APPENDIX II

PROGRAM TITLES FOR THE INDIAN AMERICANS

PROGRAM TITLES FOR THE INDIAN AMERICANS

FALL QUARTER

| <u>Air Date</u> | <u>Title</u>                        |
|-----------------|-------------------------------------|
| Sept. 29        | Men Out of Asia                     |
| Oct. 6          | Europe on the Eve of Columbus       |
| Oct. 13         | South of the Rio Grande             |
| Oct. 20         | North of the Rio Grande             |
| Oct. 27         | North American Cultural Areas       |
| Nov. 3          | France and Britain in the New World |
| Nov. 10         | The American Experience             |
| Nov. 17         | Minnesota Frontier                  |
| Nov. 24         | Retrospect                          |
| Dec. 1          | End of the Trail                    |
| Dec. 8          | Indian American 1970                |

WINTER QUARTER

|         |   |
|---------|---|
| Jan. 5  | 1900-1934 The Long Night                |
| Jan. 12 | Indian History and the Textbook         |
| Jan. 19 | Indian Student 1971                     |
| Jan. 26 | Meet the Indian Affairs Commission      |
| Feb. 2  | New Horizons in Indian Education Part 1 |
| Feb. 9  | New Horizons in Indian Education Part 2 |
| Feb. 16 | Your New Neighbor....The Indian         |

Feb. 23                   The Indian Woman....a New Independence  
Mar. 2                     Federal Government and the Indian  
Mar. 9                     Looking Back

SPRING QUARTER

Mar. 30                   The Era of Change  
Apr. 6                     The Myth Makers  
Apr. 13                    The First Our Last  
Apr. 20                    Agencies and the Citizen  
Apr. 27                    Discrimination  
May 4                      The Asphalt Reservation  
May 11                     Police Community Relations  
May 18                     View from Washington  
May 25                     Confrontation  
June 1                     (Repeat of Asphalt Reservation)

APPENDIX III

GENERAL COMMENTS RELATED TO THE CLASS, INCLUDING  
REACTIONS TO THE TEXTBOOK AND BOOKS READ FOR REVIEW

Would appreciate receiving information on the second course.  
Will it have anything to do with the actual teaching of  
Indians, Indian dropouts, etc.?

\* \* \*

I have enjoyed taking this course immensely. I'm sure I  
will be able to project to my students a truer and better  
understanding of the American Indian and their contribu-  
tions to our society. I'm sure they will also have a  
better understanding of the Indian situation today and  
the future outlook of the Indians in our American culture.

\* \* \*

I just had to tell you that this is one of the most inter-  
esting, informative courses I have taken for a long time.  
The information in this course is of such importance I feel  
all teachers should be required to take it at some time.

\* \* \*

I am a business teacher and do have some students who are  
Indians. But even if a teacher has only one Indian student,  
it is important that she understand him.

\* \* \*

This course has been enlightening and fascinating. I have  
resolved to teach a unit on the American Indian so my fifth  
grade students will know the heritage they have given us.  
I have discovered the names of many Indian contributors to  
American culture.



The TV presentations were interesting and I enjoyed reading Farb.

\* \* \*

I have enjoyed this course on the American Indian. I plan to take the next one, too. Please send the materials necessary to enroll. Thank you.

\* \* \*

I know it is bad form to begin any piece of work by apologizing for it, so I won't do that, but I do feel it necessary to preface this response to your examination with a couple of comments.

First I fully realize that my responses to certain of your questions would never lead one to discover what the question was. My problem was, I had trouble discovering what some of the questions were.

Secondly I did view all of the telecasts, read all of the material assigned, and read other books in addition to the two I did book reviews for. Armed with the information I gained from those sources, I had a considerable amount of trouble putting together answers to your questions as you asked them. So I just put down my thoughts in the general area. If this is not acceptable, I will have to seek information from other sources in order to re-do the examination.

\* \* \*

I have enjoyed the course very much. It was very interesting and so many new things have been brought to our attention. I would have liked very much to have taken this course in a classroom because there were so many questions I would have asked. I would appreciate comments on my papers, because I know I may be far from the answers to these questions.

\* \* \*

This course is new to me and honestly feel that the time and money I put into it was well spent as well as a challenge to me.

\* \* \*

I was disappointed in not getting my book until seven TV classes were over. I found it hard to read and absorb so much material in such a short time but feel I have really gotten a lot from your course. You had several TV classes that were exceptionally interesting to me. You were both so intent it was very stimulating (Nov. 10 and Nov. 24 programs).

\* \* \*

It was my privilege to have been able to view all the programs which I thoroughly enjoyed. I am looking forward to the next two courses.

\* \* \*

I've greatly enjoyed the TV lectures. Varied, but all informative. A good background for an Indian-culture-illiterate like me. Because of other class work I will audit the next quarter. When possible I will watch the next two quarters.

\* \* \*

Please note my address. The mailing service had copied it incorrectly and I did not receive my material until after I had made several calls for each package. The second syllabus arrived December 5th which gave me little time to do the assigned work. I enjoyed the sessions very much.

\* \* \*

I registered today for the second in the series, H.Ed. 5-201, as I am enjoying the course very much and find the information very useful on the job. Thank you so much for making this course available.

\* \* \*

I liked this class. I've been interested in this problem and have lived next to a reservation. But above all I would like to help more the children of Indian parentage. This is needed. How I would do it I'm not too certain, but I intend to take the three classes.

\* \* \*

I wish to enroll in the second part of this course, and even though my fee may arrive late, I will be participating by viewing and reading. It has been a very interesting course. I have been able to use some of the information gleaned from it in my project at Clinton School (Clinton Cassette). It started me off to a new unit on minority history with a better degree of understanding. I am using "live" children on the tapes, and find it a delightful experience.

Thank you once again for exposing us to new depths of understanding in your course in Indian History.

\* \* \*

I wish to comment that I have enjoyed this first TV class very much. I have deep interest in this area and hope we in Bloomington can find a way to lend a hand in some small part to aid a serious situation.

I do not intend to register for the next division but will view and read along with you. You are stirring interest -- slow but necessary to achieve a change.

\* \* \*

Just a note to tell you how much I have enjoyed the course. I believe the course to be well organized, informative, and it certainly has opened my eyes to the plight of the Indian, how the Indian has been exploited in the past, and also present day conditions. I am anxiously awaiting the continuation of the series.

\* \* \*

I feel like I've been to a mass-funeral and I can't compare the experience to anything I have ever known. I feel ashamed, confused, etc. over the doings of Whites with and to Indians. My hope is that I can learn to understand the Indian as a person (Wax's article was so sensitive to the Indian personality). I also hope I can communicate compassion to those I meet when I try to interpret the Indian and I hope I can have the privilege of knowing some Indians some day.

\* \* \*

I thoroughly enjoy your on-campus discussions and have increased my awareness of the Indian dilemma to a very great extent. Happy New Year to you and your staff. My congratulations on a very fine course.

For centuries most Americans have shielded their eyes from the status of the American Indian in our society. Perhaps to really look at the plight of the first Americans has been too painful in terms of feeling the pangs of guilt, which if faced truthfully, would result in having to make fundamental and sweeping changes in centuries old control that has robbed Indians of their human rights, their dignity, their property, their health, and even life itself. Typically, Americans have chosen to keep from public concern that which is quiet and under control, even though "the stones cry out" for social and economic justice for thousands of proud Americans.

...the non-Indian audience to whom the book is addressed has no course of action except to wait for and work through Indian leadership.

The editors seem to reflect that bias of many professional anthropologists who undertake the study of Indian culture as an end in itself, but remain distant enough to be unable to hear the Indian speak about his real feelings, and so come away having studied the Indian without knowing or understanding him. A case in point is the editor's preface on the paper by Robert J. Havighurst...

The inference is that if the Indian is to progress educationally in white schools he must adopt more of the white man's culture, which is a repetition of the centuries old educational objective to "civilize" the Indian and make him white.

...the authors seem to "talk down" to the Indian, and after studying him thoroughly, are either content to leave him where he is -- isolated culturally -- or to induce him to "join the white race" if he is to survive in modern society.

\* \* \*

I have never been able to understand how the white bigots can decide everyone that differs from them has to be uncivilized, stupid, and unfortunate. Seemingly, with minimal amount of American history, one would hesitate to call anyone savage, pagan, or heathen, if they were descendants of the Europeans. Not only have whites slaughtered millions of others unlike them, they have fed white humans to lions, burned their own at the stake, enslaved their children, and attempted to exterminate the entire Jewish population in Germany. These historical facts constitute a savage in my mind. On the other hand, perhaps it's because the bigots are fully aware of their past and make every endeavor to distract from it by ridiculing all others.

I doubt seriously if the control group in white society (as it exists) will ever see fit to respect any ethnic views other than their own. They will continue to hire more whites (like themselves) who will administer the same techniques that have always failed, and probably, this is exactly what they intend them to do.

Now, 70 years later, the Indian still resists white culture, and the government still forces it upon them. I can't understand why the government would not assist the Indians by a guaranteed minimum income, and leave them alone. They could form the type of educational system that they desire.

\* \* \*

Because White society has conveniently seen fit to undereducate and isolate the Indian, the New Indians' Red Power movement seems incredibly unsophisticated. Many of the Indians quoted in the book have very simplistic notions about the political system and about the government, if they are concerned with White politics at all. If the Indians ever hope to move the government, this situation must be changed and yet this raises a paradox for the Indians. The moment an Indian seeks to become sophisticated enough to deal with the complex machinery of white society and government, which many Indians now must do if they wish to preserve the old culture, they really cease to be a part of that which they wish to preserve. To protect their "Indianness" the Indian must become White to a certain extent.

...They waste time and effort that could be better spent in formulating specific goals and in improving political sophistication to get the goals implemented. This, of course, will not come about until Indian education improves, which will not come about until more and better legislation is passed. It is a vicious circle.

...the outlook is not very good because if the Indian is to survive as an Indian, which the book indicates he wants to, massive action must be taken now. There really is not time for the movement to grow and mature.

I cannot recommend House Made of Dawn strongly enough as a means of conveying to the rest of society the phenomenon of alienation and despair experienced by so many Indians. A non-Indian is treated to a wealth of exquisite description of aspects of the world view of a particular group of Indians. The beauty and power of this view are very appealing and non-Indians can perhaps get a glimpse of what "the old ways," changed though they may be, still hold for the Indian.



Thus they can perhaps begin to better understand the pain and confusion the Indian faces in trying to find his place. The real tragedy for the American Indian as it emerges from this book, is not the physical poverty per se, but the loss of psychological and spiritual underpinnings when the old ways have changed so that reservation life is not wholly satisfactory and when contemporary White society is so disturbing.

\* \* \*

Joseph's study of the patriot chiefs explores a point of view that must be unfamiliar to those of us who have basked in the stereotype of the noble savage who occasionally resisted the onslaught of the whites but finally yielded to their better judgment and shuffled off to the reservation to be cared for by the Great White Father.

\* \* \*

Perhaps I have been quoting too much for a book review, but everything I quoted and more besides that I didn't quote seems to me to be a good illustration of something we could learn from the native Americans that would give us a happier and more tranquil style of life.

\* \* \*

Our treatment of the American Indian should leave us with our heads hanging -- but this story so forcefully told can help us realize that humanity belongs to all men -- not just to those exactly like ourselves.

I'm left with new regard for a people who bear so much American history on their shoulders.

\* \* \*

Now I feel the Indians had used very good psychology in this method of teaching. We know the early years of infancy and preschool is when the child learned the fastest...Perhaps more Indian young people could go into teaching. I do feel we need more teachers for smaller groups, especially in lower grades...why not let them help with the teaching of other Indian children. Maybe we would have less dropouts then as they would feel socially one of their own group.

The Indian parent didn't punish the small child at all. Maybe the child was far more secure than many of our white children are in their growing up years. Also, Indian parents were more consistent when they did punish children.

The Indian is very sensitive. A young man being criticized by a mature man may even commit suicide...so how can Indian children understand if they get scolded before classmates in a public school?

\* \* \*

Since I am a second grade teacher, I was interested in reading a book for children about the Indian to see how it was handled and how effective it would be for children. I plan on screening many of these types of books in the future so that I can acquaint my class better with the history and culture of the Indian. I think this understanding and information concerning them would be a good learning experience.

\* \* \*

White American responsibility for the plight of the Indian American becomes very personal as one reflects upon this story, almost a matter of conscience. And yet, what possible recourse or retribution is there? No real way of righting the wrongs appears to be possible. The wrong has been carried too long, too far. It is not reversible. The Indian can never "go home again."

Yet, the hostility of the Navajos of that time toward Americans and the American system is certainly evident in the story, and for this reader, it seems to have anticipated and epitomized current circumstances.

Reflecting upon what has transpired in our television classes and upon the various readings for this course, one experiences a full spectrum of emotions, with frustration and a sense of having been cheated ranking high. I feel cheated because I feel that my previous instruction in American history was less than honest and the previous knowledge I had had was extremely and pathetically inadequate. I feel frustrated because I feel that I am helpless to remedy what is wrong, but also because I must seriously challenge beliefs I had formerly held.

At the time of this writing (November) the question of how the present dichotomy can be remedied has not yet been answered in our television classes or in any reading I have done. I am looking for answers, and I am hopeful that future programs in this quarter and those following will bring enlightenment. Answers must be found.

\* \* \*

There is no choice but to know that the Wasichus (white man) is indeed the culprit in a long history of methodical destruction of a proud people's civilization on this continent.

It is often difficult for an individual ignorant of another's ways to try to understand some phase of the other's behavior. So is the case with many of us as we try, from an uninformed layman's point of view (with excellent hindsight) to diagnose the plight of the American Indian. Black Elk Speaks makes it plain that perhaps even our hindsight isn't so dependable. As the stories of early boyhood, the bison hunts, the visions and ceremonies experienced by Black Elk, and the many desperate battles with the Wasichus unfold, it can be seen why the Indian's viewpoints are not the same as those of most white men.

\* \* \*

Mrs. Sandoz helps you understand that the Indian parents and community were "permitters" of their children to learn experientially as compared with the "forbidder" aspect of white bringing up.

\* \* \*

This is a book which is available for us in our elementary school for the students' study of Indians. Since reviewing the book, I have recommended its removal from the shelves because of many negative positions taken by the author. There is little to praise in this accounting and much to be critical of.

\* \* \*

To suggest that this reviewer who is a white middle-aged, middle-class social worker is gifted enough to attempt a description of the narrative, is folly. However, just because of who I am and the position I hold in an inner-city elementary school with a goodly foundation of Indian children charges me to respond to the message of the story. We, white Americans, are claiming ignorance or blaming our education from the fact that we know we were not told the truth about the native Americans who were here from at least 5 to 6,000 years B.C. and who were the "savages" our forefathers encountered. This excuse is no longer valid, if it ever was. By opening ourselves to the deplorable conditions of most present day Indians and becoming part of the movement (at least a start has been made in education circles) to re-examine ourselves as well as our grandparents to see if we are still perpetuating the policy of extermination and degradation. We must get to know the Indian person more in Minneapolis and study what he was before the coming of the white settlers. Anthropologists, sociologists,

historians, and novelists have much to teach us that the Indian had a whole culture of religion, art, laws, family under which he had lived for centuries. This was an evolving culture and as the white man came the Indian successfully took what was useful and adapted himself into the new economics. But he already had a reliable culture.

\* \* \*

In conclusion, instead of being humane, considerate as Vaughan states the Puritans were, I would say they were scheming and crafty people who often justified their wrongdoing by saying it was God's will.

In the short time of 70 years or less they managed to deplete the beaver trade, grab hundreds of acres of Indian lands for a few trinkets or wampum, change the Indian's way of living so that he was no longer economically independent, and finally push him into a reservation. The roots of many present-day evils in dealing with the Indians can be traced back to this Puritan era of the seventeenth century.

With textbooks like this one that I borrowed from our school library, there is not much chance to change the attitude of the white student. They will grow up with the same false ideas about Indians their parents had been taught. It is time these young people get material to read that treats history as it actually was. I also feel that teachers should be required to take a course such as this one you are teaching. To me, education seems to be the primary requisite to remedy Indian injustices. I wish that the experts, such as you two, in the field of Indian history would write books for students of all ages, putting them in the classrooms and the school libraries where they will do some good.

\* \* \*

The Cheyenne society (he reports) deals with each "law breaker" in a flexible manner, carefully analyzing the effects of the punishment for the society and for the rehabilitation of the individual. Our present law system should do as well. Also, the Cheyenne society, among other things, seemed much more successful than that of present day America in caring for its unfortunate members.

\* \* \*

...he mentions the BIA and how the previous mentioned myths became popular "during a time when corruption in the BIA had led to wide-scale cheating of the Indians by the whites."  
(Has it ever stopped?)

After reading this book, I am especially aware that the white man's concepts, in many ways, directly oppose the concepts of the Indians. I feel that I have added empathy with the Indian movement of today. I could also relate these writings to our text and lectures as in most cases the author was in agreement.

(The book) left me with sadness in my heart which I am sure the author intended.

As I read this book, I was dismayed at the way the Indians were shortchanged so to speak. They traded beautiful "buffalo robes" and "furs and other goods" to the whites for little in exchange. It seemed throughout, that the Indians had to pay exorbitant prices. Time and time again, they were shorted in the treaties.

Our instructor mentioned that some of the Government soldiers were really quite bad. Now I realize why he didn't elaborate. Several of the many massacres were described and it was really sickening and shameful.

This camp of friendly Indians was surprised at daybreak by having their men, women and children butchered in cold blood. Is it any wonder that the Indian has little faith in the honor and humanity of the whites?

The Indians have shown good character, power, endurance and courage. Most of them have practiced the intended pattern of Christianity more than the actual white so-called-Christians. All in all, I could relate everything in this book to our Indian American course. The author accomplished her goal of making an impact on the consciences of the American people.

\* \* \*

Much of the frustration of the Indians is suggested in this book.

\* \* \*

A total program for the Indian is needed when the majority of students are Indian. The home life is apparently the big stimulus and educating the parent is most difficult. If the parents can see the student wanting to go to school and coming home happy, they might change their attitude of indifference. Motivation in the home could also be achieved by scheduled visits of teachers and counselors to the home. Usually the truant officer is the only school personnel visiting the home. The number one goal is motivation.

It might be a small item, but you can't learn much on an empty stomach -- a good free hot lunch program may improve attendance and attitudes. To keep the Indian from sitting in back of the room and quietly wishing he weren't there, some curriculum work might be necessary. The community will generally object to change but, adding a new unit to the existing courses on Indian history and culture would certainly increase the motivation to learn. The creative art and industrial arts classes surely could add units where the Indian's art or industrial art skills were very good. Other students would better understand the Indian and better accept and understand why he behaves as he does. He is behaving according to his culture.

Indian parents must take pride and have faith that the school is for them and their children. A working P.T.A. that becomes a two-way communicator of ideas would be an excellent start, to get the children to school it takes "parental push!" Motivation is the key word. Children and parents can learn this from each other. The teacher is between the two cementing together ideas from both. A P.T.A. night could be business, educational and social. Video tape recorders are becoming quite common in education. If certain lectures and discussions were taped in school and shown at P.T.A. night, the parents would remember how it was done or that it's the same as it was in the past. They might even voice opposition and constructively offer suggestions to improve the tape.

\* \* \*

Mr. Wellman's closing statement that the Indian does not face race prejudice should be pointed out to elementary children using the book.

From this distance in time, it is relatively easy to recognize the humiliation of the Indian in the past, but this book shows there were men like Lt. Gen. Harney bucking the Establishment of the 1800's just as hard and with as little satisfaction returned as there are today.

Was the conquest of the West necessary to the original inhabitants? One wonders if the sympathy is really for human beings whose proud possession of freedom and life was being taken from them, or if that sympathy is really a lament that a few white men botched the job of conquering the West. Perhaps it could have been done more neatly.

\* \* \*

To me, who has a rather Puritannical view of the subject, [sex] this seemed to be too much. Yet, I know this is getting to be more and more the accepted thing. So why not a society in which sex is treated as essentially as food, clothing, and shelter. It is an important part of life. Still I can't see why Ford considered the details of Charley's sex life so important unless this is the way of all Kwakiutl men which I didn't deduct, as Charley was teased about this at times.

Again, here is conflict. Why should white men impose their rules on others? The Kwakiutl seemed to have no problems or is the author leaving out information, e.g., what is the incidence of venereal disease in such a loose sex life?

[Editor's note: venereal disease was introduced to America by white men.]

\* \* \*

The book confirms what we have been studying, that the buffalo hunters of the 1830's and '40's were considered romantic until the discovery of gold in the Great Plains; and by the end of the Civil War, the public was ready to exterminate all Indians. In reading this story, one absorbs the feeling of futility for the dying Indian culture; the doom descending upon all Indians with each wagon or trainload of white men pushing further into Indian territory.

The reader can't help but be sympathetic with the Cheyennes because he is projected into the very lives of the Indians.

It is only in recent years that most of us have begun to question whether it really is better to be "civilized."

\* \* \*

It is essential that the teacher inform his classes of some of the important characteristics of the Red Man. This should start with the feeling of spiritual reverence for Manitou, the Great Spirit, whom almost all Indians worshipped.

Some other great characteristics of these peoples were their methods of sharing the good things and the good life with each other. Their way of dealing with time (far better than the "rat race" mankind today finds itself in), their respect for courage, their respect for their elders, and their unwavering worship of nature. Anyone who truly understands the Indian would pay tribute to his love of color and sound and rhythm, and of dancing, and of purposeful ceremonies performed by young and old alike and all-encompassed by the wisdom of the old chiefs.

\* \* \*

Mexico's beautiful Chapultepec Park, a veritable forest of cypress, is kept up as magnificently today as formerly, because the government has given jobs to the poor to give them something to do.

For instance, say an Eskimo child was in the same classroom as a child raised in the United States. If the Eskimo child decided to do what he or she felt like doing, wouldn't the teacher become very defensive in trying to maintain her authority in the class? We would have a similar problem as we presently have with the Indian children. The teacher, and society involved with Eskimo families would be somewhat ignorant of the customs of the Eskimos. Instead of trying to understand, it seems likely, a simple act of condemning the family would be done first.

\* \* \*

It is hard to understand how one group of men can do such shame to another as has been done by Whites to the Indians, and yet this is the story of man's dealing with man throughout history. It is an aspect of American history too long kept silent or distorted to the White man's advantage.

History, as presented in textbooks has not told the story from the viewpoint of a people whose homes were taken, whose livelihood was destroyed, who were victims of untold numbers of broken treaties. Nor have the leaders and heroes of the Indian people been identified for history students.

\* \* \*

The "noble savage" struggling to hold onto his last foothold in his homeland...But just as the cowboy and Indian shows Saturday afternoon end, the victorious cavalry rides off into the sunset and what is left of the fallen tribe is held under complete submission.

Any Indian reading this book would definitely be disappointed if not disgusted.

This book can not be recommended as a learning experience, nor does it reinforce any previous knowledge one might have acquired.

The reader upon finishing the book will have a better understanding of how the Indians raise their children. Indian children were taught to bear their pain and control their anger. Many of the Indian attributes arose out of necessity. If the Indian was to live through the long, cold winter he must learn endurance.



After three hundred years of trying to educate the Indian, we should take a break, and educate the white Americans on the Indians' beginnings, destruction, and present dilemma. After the break, let us tackle the problem together with the Indian people, because two forces pulling together can do so much more than each using their energies to fight each other.

\* \* \*

Because of the woeful lack of information, or biased and prejudiced information on the proper historical, spiritual, and cultural backgrounds of the original inhabitants of this country, the American Indian, that has been all too evident in the textbooks used in our American public school systems, I feel that a unit in the study of the American Indian in the field of high school Speech could serve a purpose in at least partially making up for this lack or bias.

During the last few years, teachers and librarians with the necessary contributions of the writers and publishers of the life of the American Indian, both past and present, are finally able to supply authentic, and in many cases, unbiased materials for the speech student to research.

With proper leadership from the teacher, a lot of authentic history and understanding of the ways of the Indians could be accomplished in today's classrooms.

\* \* \*

The memoir offers a unique lesson in the "old" background and life style of the Arapaho -- his family, religion, art, governmental structure, battles and hunts -- all of which, in the reader's opinion, should have been allowed to remain unchanged.

One can experience the pressures placed on a people who had only one alternative in life -- to change or to die. Though the white man's brutality is understated one cannot escape complete empathy, sympathy, and understanding for these people upon finishing the book. I plan to use this book in conjunction with the Indian Literature Unit for seventh graders in that I believe it would create a sensitivity within the student for the Indian situation in our society both past and present.

I would recommend for the Literature Unit [this book] in that I would want the student to see the white trader's relationship to the Indian, the contrived economic dependency of the Indian for the white man and the white government control of the Indian.

\* \* \*

The book, in spite of its age, makes a relevant commentary about American society today...For, the fact is that the United States government's treatment of the Indians was a "pacification" program similar in many ways to the program in which the United States is involved in Viet Nam. In both cases, white Americans entered a land which they did not own and proceeded to take it over politically and economically, tacitly acknowledging "right of occupancy," but not even respecting that. The white settlers, especially those on the frontier, felt that "the only good Indian is a dead Indian." Similarly, many GI's return with like sentiments about the Vietnamese. Just as Indians were recruited in attempts to pacify their more hostile brothers, Americans today recruit Vietnamese peasants to help pacify the Viet Cong. Finally, American involvement in Viet Nam has been overwhelmingly concerned with combatting the "threat of communism" so that it has paid little attention to cultural and ideological differences among the elements of the Vietnamese population. In the same way, early Americans were unable to see the great cultural differences between Indian peoples. Apparently, the United States has not learned much in the last one hundred years.

\* \* \*

It is time someone gave the young people of today a new group of patriots and heroes. And Alvin Josephy's choice of subjects -- Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph -- could hardly have been better chosen to appeal to today's young people who are concerned not only with the deeds, just and unjust, of their parents, but also with the deeds of their ancestors and the people with whom they interacted.

\* \* \*

I found some of the hygienic description unpleasant and distasteful. Such as the eating crusts from their bodies after winter of no baths -- the uses of urine -- the killing of girls babies to maintain balance of hunters, food supply and work load -- all qualified reasons in their estimation and their culture.

\* \* \*

...In Apache Warrior he succeeds in doing this, for the reader has a better understanding and even sympathy for the Apache Indians, even though they were killing white men. This is in contrast to the movies and television shows young people see continually about the early pioneer days where the cowboy wins the sympathy of the viewer. This has been a steady diet for today's youth and this type of story is a welcome relief.

As a teacher, I have always had to try to explain to my students that the Indians were not always to blame for their actions -- that they were forced to fight for their rights and even their lives -- that the white men were mistreating them and taking their land away from them -- and they were cheated and tricked by the white man. I had no books or resources to back this up, because the textbooks and novels were written from the white man's point of view, telling how terrible the Indians were, etc.

\* \* \*

Hopefully, the idea that the Iroquois was a producer, provider and proud people will in some way help today's society understand the problems of today's Indians.

\* \* \*

I like the author's attitude, illustrated by another quotation, "...The white man, in spite of his golden rule was the aggressor and the thief. His cruelties are not to be condoned; and yet -- Suppose we -- you and I -- had just found this continent today, rich and untouched what would we do about it? Sail away and leave the Indians in peace? We would not! We'd take it away from them."

\* \* \*

It is only natural to want to run from a superior force that is intent upon harming you. This is the reason anyone of Indian descent should feel nothing but enormous pride for his Indian ancestors such as Crazy Horse and his warriors. They were confronted with a superior force -- the army -- that could harm them. They knew they were outnumbered and knew in the end they could not win. Yet, they did not do what is natural, turn and run, but took a stand and determined to fight. They were a brave people who chose to fight and to die rather than forfeit their values. Of their way of life, only the material part, the way of making a living part was lost. The value part has been passed down and the Indians should know these values that these men died for. The Indians survived all the hardships, enemies, the environment, and the changing way of making a living!

In order for an Indian to understand fully what makes him what he is right now, he has to understand what has happened in the Indian world long before he was born.

The greatest thing, I believe, a person or people can leave to their descendents are good ideas that contribute to human happiness. The great Indian world of the past left so many good ideas that have lived for hundreds of years and have contributed to human happiness.

Over the years Indians learned to work for the group and not only for themselves...

\* \* \*

As a new student of Indians, I noted with appreciation frequent reference to an Indian's viewpoint, or thought, which directed his behavior.

The reader perceives the tragedy himself, needs no maudlin analogies.

My change to the fourth grade classroom caused me to take steps to educate myself. It also caused me to reflect on the good fortune that I had not previously had a student of Indian background. Following study, I would now welcome the opportunity and the challenge.

Their social relations, attitude toward and acceptance of children, aspirations and mysticism are explained in such a way that one can compare with other cultures and often find other cultures wanting.

Particularly of interest is the observation that most Indian children seem to succeed reasonably well until secondary school level. Certainly the problem of busing must be held in large part responsible for the all too evident lack of participation in the socially expanding extra-curricular activities that seem typical of high school Indian students. It might be well also to study further which other social reinforcements are found in the self-contained classroom of our lower grades. A revision of the structure of secondary schools to enable their incorporation might be possible.

...An otherwise well thought-out handbook seems here to suggest the effort to apply bailing wire and makeshift repairs to worn-out machinery. Revision of the objectives, organization, mechanics and goals of our secondary schools seems more appropriate. Yes, a new machine!

\* \* \*

It would be encouraging to believe that "Indians are like the weather" and will once again produce people like Crazy Horse.

\* \* \*

Her explanations of human sacrifice was not as "bad" because she keeps you thinking about the Indians' reason for doing it.

\* \* \*

The Feast of the Dead of the Huron Indians was an interesting account given in this book. The ceremony must have been quite elaborate in order to gather all of the dead of a period of eight, ten, or twelve years and prepare them for a mass burial. I wondered about the actual feelings of the living relatives when they saw the bodies and had to prepare them again for burial. The author stated the mourners and relatives lovingly removed the remaining flesh from the bones. I doubt that this statement could be true, knowing how I would feel in their place.

All in all, to have the culture of the Indian destroyed by the advance of the white man, seems to be such a waste, especially when that civilization lasted 13,000 years. It is time that we start to think more about the Indian and let him have his own culture again.

\* \* \*

...The almost unbelievably inhumane treatment of the Indian by the Whites.

Indians on the Warpath is an exciting adventure story in which the roles of "savage" and "civilized" have been reversed. It is also a record of the way in which the white man forced the Indian into his role as a "warrior."

With gentle force he makes the reader understand just what is included in "cultural loss."

\* \* \*

It helped me to understand more fully Indian-white relations with a clearer picture of their development through the years.

I certainly did not come away from the reading thinking of even the early Indian as a savage.

\* \* \*

The author is able to evoke more understanding of customs perhaps thought "heathen" by explaining in detail for example, the Sun Dance.

One feels great empathy for this Sioux warrior and disgust for the White man.

\* \* \*

It was certainly a truth for the Indian cause in my opinion, and well portrayed the plunder and exploitation of the Indian by the white man in an objective presentation.

I find this an over-optimistic view for the Indian as he exists today certainly is evidence enough of a not too compassionate "White Father" in my opinion nor has he been living a peaceful co-existence of "sharing" in a land that is originally his own!

\* \* \*

I think the reader would have gained insight into the Iroquois' life, their problems and how they were solved.

\* \* \*

This author appears to be a sensitive, objective person who does a very effective job of taking a white reader with many of the "typical" white misunderstandings and fears and prejudices of Indians and helping this reader identify well with Mary -- who had these same fears and misunderstandings of Indians...the reader begins to understand the Indian more as he sees him through Mary's eyes and experiences. The reader begins to appreciate and respect the Indian, as does Mary. ...I, as the reader, was relieved and pleased to find that Mary chose to stay with the Indians as an adopted member of their tribe, where she was so well accepted, rather than attempt to re-enter white society where it is possible the acceptance may not have been the same.

I wonder if white society would do the same if the situation were the reverse. It is quite obvious in 1970 that white society is not accepting the Indian in this same way. This is an excellent example of the Indianization process.

As the reader finishes this book he has much food for thought and a much better understanding of the Indian viewpoints and problems as the white man come to "take over" his lands for their own.

\* \* \*

The book certainly proved enlightening to me as a student of Indian-American studies. The road the Indian has trod has certainly not been an easy one. For real influence of American Indian life in the contemporary United States we must study and appreciate the beginnings.

Even today the Indians continue to see disregard of treaties and seizure of lands, both by illegal methods and those that have the doubtful blessing of the courts. Little wonder that the Indians today wonder why the United States can send officials on good will trips all over the world and send aid to countries less fortunate financially than we, yet refuse to allow this continent's own Indians to live in the manner of their choice.

\* \* \*

In reading this book you are bound to get involved emotionally. I felt frustration, guilt, helplessness, and downright shame. I became even more concerned with the Indians' plight today. The Indian must be given a fairer and more meaningful opportunity in society. They need our help to make this better America.

\* \* \*

Naturally our way of life and living was just as revolting to them as their ways seem to us.

How often have we first sent preachers, then traders, then men with guns and explosives? Do we always know what is right or wrong just because we say so?

\* \* \*

In noting the very creative nature of the Indian people in my reading, I feel strongly that great unhappiness must be theirs in this day and age when they have so little opportunity to create. Perhaps allowing them to think and make choices for themselves will enable them to find a better place in society.

After reading this book, my desire to be an archaeologist has not increased but I have a deeper appreciation of the great skills the Indian people possessed in managing homes and in family life. I can appreciate much more the gifts they have given the world.

I can understand the comments of Rosalie Wax and Robert K. Thomas in regard to our misunderstanding the conduct or response of the Indian to our aggressiveness.

How hard it would seem today for the Indian to find a basis for his religious feelings and beliefs in the environment he lives in now.

I feel that far too little credit is given the Indians in managing and governing their own groups.

I can believe without a doubt, the author's statement that "the Indians are a patient and a clannish people; their love for one another is stronger than that of any civilized people I know." Surely this was true or how else could an Indian lad have such a wholesome and "beautiful" interpretation of his own boyhood in the face of what his elders and tribesmen endured.

\* \* \*

Dr. Underhill regards the Indians as I'm sure they would want to be regarded -- as a people with a completely different culture from ours. Their ideas of death and supernatural beings are strange to us, but our ideas are totally strange to them also.

I believe she is writing for all of us who have believed that the Indians were "savages" who only wanted to kill the white men.

\* \* \*

Stark realism and romanticism, truths and untruths have found their way into our education about the First American.

\* \* \*

Indians and non-Indians could read this book, identify with it, and be proud of the accomplishments of the first Americans.

Anyone reading this book couldn't help sympathizing with the American Indian of today. The life the American Indian lived, prior to the invasion of the white man, was modest and unadorned.

\* \* \*

For so long, non-Indians have been telling the public about Indians and what they need and want.

Whites have done too much harm to Indians because they feel so sorry for them. This feeling of pity probably arises from such pictures of Indians as helpless in the confrontation with government...if the public can be made aware of the fact that Indians are capable of managing their tribes, then pity for them will not be incorporated into national policy.

We are able to see the very subtle introduction of rationalization for the official policy of cheating Indians out of their land.

Indians were always treated as if white society were the only society worth emulating.



Sometimes, the exposition of white wrongs to Indians backfires, and programs for Indians are based on pity and attempts at restitution for past wrongs. Indians need to be considered by themselves, without constant reference to white ideas.

\* \* \*

One incident after another reminds us that Albert is one of today's unfortunate Indians.

There is a need for the Indian to be proud of being Indian, but this book does for the Indian what Little Black Sambo did for the Black.

What the white thought was illegal was often a way of life for the Indian.

[The book] is well written and gives the child a better understanding of why the Indian and the white man behaved the way they did.

\* \* \*

It seems that the Ojibwa-Santee relationship was not much different from the Arab-Israeli situation today!

\* \* \*

I gained much in the reading of this book in the understanding and appreciation of the Cheyenne Indians. Their dignity, courage, chastity and their structured organization have made their tribe outstanding.

\* \* \*

If I recall correctly I remember in one of our TV classes that it was discussed that the Indians did not welcome their soldiers home but ridiculed them for fighting with the white man and were considered outcasts. So the soldiers found it hard to readjust to his people's way of life again or had to leave and try to live in a society of the white man that would not accept him.

He does not mention how the Indians resisted these changes in every way they could until they were so whipped by the white man that they had to live as he decided or to be all massacred by the white soldiers.

This...was brought out often in our classes, how our history books inadequately refer to the American Indians. I hope that some day we will all see some changes made there.

From what I read you would not be able to see any real difference in any tribe and to me each tribe is an individual in itself and should stand out among each other instead of being run together as all of one kind as Baldwin writes.

As we know, our history books are a big farce as far as telling why the Indians objected to the White Man's taking of their land and why they objected to the White Man's way of life.

\* \* \*

They are the poorest people in our U.S. Their trapping and good hunting is gone. White man has even taken away what little money they made on wild rice. In my opinion this is one of the final blows to the Indian.

As a teacher in an Indian area we have quite a few Indians in school. Some of these are adapting to the white man's ways but very few. Most of them cling to the old traditions. I feel that I need to know more about these people in order to help educate them. These people around here lost a great deal when white man was allowed to rice and now even to cultivate rice. I believe this should have been left entirely to the Indians. We aren't helping them in any way. There have been two or three houses built on the reservation under the supervision of Sam Yankee but that is about all and for the number around here it makes but a tiny dent.

We know that the American has always pushed the Indian around and taught them what he wanted them to know.

\* \* \*

But I do not believe all whites treat Indians as themselves yet.

Surely they could have developed a civilization just as fine as the European.

Maybe I'm like my student in grade two, who sat next to an Indian boy in my room. One day as we were reading about Indians, he raised his hand and asked, "Do Indians still kill?" Quickly the Indian boy, with a grin reached over and said, "Sure, Ronnie! I'm going to scalp you!" He had sat next to the Indian and never realized he was any different. Maybe this is the way it should be. I don't know!

\* \* \*

It is understandable to me, after looking at the illustrations in the book, why there is such a high opinion of the Northwest coast art. The items pictured were of such fine form and simple beauty that I find it impossible to comprehend how some people can possibly refer to these artists as "savages."

One cannot help but marvel at, and envy the resourcefulness and creativity of these people, in the practical areas of their lives and in the arts.

I did not feel that [the author] was trying to "sell" me on the greatness of the Indian cultures. He did not have to, for they are in fact demanding of great respect and interest. They are of interest to those who can appreciate beautiful art, the values of resourcefulness, ingenuity, creativity, and wisdom, and in general anyone who finds all human beings fascinating and possessing the right to choose their own way of life regardless of one's own choices.

It [the book] would help the white person understand and appreciate the Indian more...

\* \* \*

As a history teacher, I have a number of his [the author's] books on my reading lists.

Finally, I must admit to a lack of knowledge about the Indian tribes of the Southeastern United States. For this reason I also chose to read this book.

(They probably more than any other tribe have an ax to grind.)  
[student was referring to the Cherokee]

High school students who are becoming increasingly aware of the Red Power movement should realize that the Indians have just as legitimate complaints against white society as do other minority groups.

Inherently, the Indian is distrustful of the white.

It surely filled a gap in my knowledge of modern Indian thinking and it was enjoyable reading.

\* \* \*

...book that deals honestly and objectively with one of the ugly incidents in the white man's treatment of the Indians. As a teacher of sixth grade children, I could almost cry at the lack of books of this quality. Among the stacks of trivial books for the children that glorify only Indians who "helped the whites," such as Squanto, Pocahontas, et al.; among the stacks of books that deal with the "quaint" Indian customs; among the stacks of books for children that glorify the brave pioneers and Indian fighters, such as Daniel Boone and "Auntie" Custer; among all these books written for children, this book...is a singularly magnificent achievement in bringing a ray of truth to the children. Oh, if only books of this honesty and quality could be multiplied a thousand fold.

\* \* \*

...we must take seriously the historically important side of the equation of 20th century religious influences confronting the native Indian when the older Indian life-pursuits and the white man's world were beginning to clash badly.

\* \* \*

I do think she presented a "rosier" picture than what I have learned in this course about boarding schools.

For example, the author states that they didn't take children that didn't want to go because there were enough children that did want to go. This is false. Another example, the author gave the impression that school dormitories were good, that each girl had her own bed, four girls to a room, own dresser, closet, baths down the hall, laundry, etc. At this time, this was not true, rather there were long rows of cots, sometimes two in a cot, children did hard work for no pay, etc.

\* \* \*

The fate of the surviving Nez Perce is a disgrace to anyone's sense of justice. Promises were made to the Indians by people who were not in a position to keep them. As Chief Joseph put it, "White men have too many chiefs."

\* \* \*

I have not gotten the impression thus far that the Indian was enjoying a satisfactory status in society fifteen or twenty years ago. Baity feels the main reason for the defeat of the Indian after 1492 was his inflexibility; he was not able to put aside local gods, local interests, and local prejudices which would have freed him to join in alliances with his neighbors and defeat the invaders. Since this destruction of the pre-white Indian civilization, she seems to feel one solution may be a blending of the cultures involved.

I am sure there are many people, Indian and non-Indian, who will not agree that the solution to the Indian's problem is so simple!

\* \* \*

One can almost hear today's member of the American Indian Movement express these words written in 1929: "She would make herself an influence for preserving all native ways; she would use any power in combatting Christianity..."

...view of a group of Indians who led utilitarian lives, but combined with every chore and ritual a way of making music.

\* \* \*

Being acquainted mainly with Plains Indian culture, it would be a break from the stereotyped "Indian," the public has a right to know about other strains of culture.

\* \* \*

He had empathy for the Indian people but saw the whole Removal Act in a larger perspective as not just getting rid of the Indians but as a sickness of our nation that prevails today.

\* \* \*

It helps one to identify with the Nez Perce and catch the rightness of a culture that is based on economic collectivism and a tribal government where individuals have an equal right and responsibility in decision making.

Surely Joseph's plea for Indians should be our plea for all minority groups within our land.

\* \* \*

I believe that no one, living now or yet to be born, should ever forget what was done to the thousands of Indians in this most shameful episode in American History. Longstreet in his accounts made it clear to me that the Indian was willing to fight hard and long to preserve his own way of life. This book has had a tremendous impact upon me, and I would be sure that all those who do read it would respond in quite the same way. The author has tried to bring to our attention that as the average person would refer to the Indian as "savage" from the very beginning, the truth is that it was only in his own defense that he acted in this manner. It is safe to assume that you and I would both respond in this manner if someone was trying to take away everything we owned.

I happen to believe that it is every human being's responsibility to try to understand the position of the Indian in this period of history and to place himself in the same position and ask "what would I have done."

\* \* \*

Eleanor Reindollar Wilson left her readers feeling that there was much about the whites that in many ways was not as civilized as the Shawnee Indians she wrote about.

\* \* \*

...will find it very useful for the curriculum's study of the American Indians and their way of life.

Unfortunately Silverberg also states that the Red Man is adapting to the world of the White Man, which is encouraging. While it is encouraging, earlier he pointed out that the Indians were individuals with a culture of their own and yet he fails to stress the importance of the Red Man retaining his cultural heritage as well as embracing some of today's world for the improvement of his living conditions.

\* \* \*

This is an informative book for any person wanting to learn about the American Indians and to try to understand these people and why they have reacted to the white man the way they have. It certainly gives one a different viewpoint of the Indian and makes one really want to help this minority group in any way which would be of benefit to them.

...in an objective way, of giving the reader a very basic understanding of the Iroquois culture.

\* \* \*

I think the white women in the past were quite artistic in making quilts, clothing, rugs, etc. They were as busy as the Indian women -- canning and preserving food for the winter.

She explains their religion and some of the strange things they did to help make sick people well because they did not know any different.

The Chippewas should be given a great deal of help from the Federal Government and taught ways in which they can make use of the skills they possess. They need better homes, more schools, more hospitals and jobs so they can earn money and support themselves. They should be permitted to live wherever they desire and not be restricted to just certain areas.

I think almost everyone in North America believes that the Indian was treated shamefully and unfairly but they are not aware of just how bad it was. Until one begins reading books on the Indian and taking courses such as this, one does not realize just how awful it must have been for the Indian and why they retaliated as they did. Barrett reminds us that the Indian was an unwilling sacrifice to progress but we all may be too. I think his book also contains a warning to all of us what may be coming to us in the future.

\* \* \*

I was very shocked and angered by the time I completed this book. Why have all of these injustices been hidden for so long? I was amazed at the countless stories reported by dozens of citizens' advocate center researchers.

Why has the B.I.A. been given so much power as to control his life?

It seems to me that even when exercised illegally, the B.I.A. power is virtually unchallengeable. Undoubtedly a white American can do anything...

Do you suppose some states simply ignore the special needs of Indians while using the Indian funds to subsidize the total school system?

I don't think the Indians need any more white man's plans for their betterment.

I feel that the Indians should be allowed to participate in developing their own programs, with help and guidance as needed and requested. In a new program of problem-solving process which places all initiative in the Indian hands and which broadens the opportunity for continuous participation by Indians in shaping their own destinies.

The Indian's way of life could not stand up against the ever-pushing hundreds of white men with their (so called) advanced way of life. The white man took what he wanted. When he discovered good land with Indians on it he drove them off or confined the Indians on reservations.

It was sad to read about the Eastern woodlands who were forced to sell their land,...

I don't profess to have the answers but, I will attempt to list a few that I feel could be a start.

1. The Federal Government should allocate much more monies to the Indian programs. (Unlimited)
2. Try to change the attitude of most white people toward the Indian race.
3. Many Indians tend to have poor self-image. Try to remove this by education. The Indians have been taught to be ashamed.
4. Only the Indians have a persistent interest in their own improvement. Let's put the initiative in the hands of the Indians. The Indians do not need more white man's plans for their betterment, but Indian control seems to be the answer.

\* \* \*

I doubt that anyone can read this work and still remain apathetic to what has happened and continues to happen between the two cultures.

\* \* \*

The inexorable tale goes on! The Iroquois were used as pawns, decimating and dividing their Confederacy.

By the time I had read of the liquidation of the Plains Indian with the killing off of the buffalo herds and the massacres accompanying the suppression of the Ghost Dance, I was ready to erase from my mind all thought of my "courageous" ancestors who came in covered wagons to homestead on the Minnesota plains. They too, told of the gentle Indians who came to their doors, but I am sure they never for a moment thought there was not room for all. Had they not come to the Land of Plenty?

\* \* \*

For this reviewer, the author is less successful in supporting the above view than in arousing an emotional reaction of abhorrence at the white man's treatment of the Indian in both Americas.

\* \* \*

This may be an unbiased book, but as I read it, I am in sympathy with the Indian. The White Man came in and took the Indians' land and killed his buffalo.

The only thing I disliked about this book was the gory details of tortures, scalplings and massacres.

"Sioux" means "cut-throat," "Si" for "cut" and "oux" for "throat." Perhaps the white man should have been labelled "Sioux" instead of the Indian.

\* \* \*



I got a sense of what-might-have-been; Indians and non-Indians learning from each other, living side by side. There was a lot of land and it seems to me that the Indians conceded in a way, that the white men were there to stay and they backed up, so to speak, moved from the whites and then said, "Not one more foot of land." If in our times history books will honestly record what really happened from the Indian point of view as this book has done, we will have a better understanding of what Indian-Americans are today.

\* \* \*

Without his writing, we would probably continue to think only (as many of us have thought far too long) of the terrible, ruthless massacre of the white men, women and children at Denver when the Indians came to avenge the battle of Sand Creek. We'd still be saying, "How could the Indians do such awful things!" However, when we realize that white men attacked the Indians first, after signing a treaty of peace, after carrying out the same gruesome deeds first, after putting the Indians at ease so they were completely unprepared -- we can certainly understand the thinking of the Red Men and only feel shame. One feels this way, especially when we realize that so called "civilized whites" were so easily swayed as to follow, like sheep, one man who was determined to win political gain and glory for himself.

After reading this book, one can only feel complete empathy for the Indians' revenge at Denver -- although none of the many battles that followed need ever have taken place but for the mixed mind of one man and apathy of some others.

[the book] faithfully relates history as it was made before the dust of time could obscure the truth in "dime" novels or Hollywood cavalry charges.

\* \* \*

This isn't telling the truth; instead some children in boarding schools are homesick, unhappy and uneager to remain.

Allotment of reservation lands led to further disorganization and impoverishment. This book depicts life on the reservation as all "sunshine."

[The white man] is the model, the teacher, the one who knows all. The Indian and his identity is forgotten; his culture is there, but not worth recognizing, appreciating and retaining.

\* \* \*

No doubt this cultural group is more than tired of just being statistics. Hopefully something more forward moving and positive will take place. A revision of the BIA is long overdue.

It would seem the best would be Indians developing and administering their own programs. In that way they could emphasize their own values and cultures.

I would like to add that it is my intention to try and purchase this study to help extend and reinforce my knowledge of Indian problems. It was certainly well done.

\* \* \*

He uses countless stories and excerpts from journals and letters to show both the trader and the Indian as very human and real.

Some of the incidents report bad things that an Indian did...

The reader is left with a feeling that the Eskimo has certainly been exploited in many ways.

\* \* \*

She never once mentions all the things that were lost by the fall of the Aztecs.

I think everything in it explains the Indian in a way that a student comes away appreciating the Indian as he is. They come away having a respect and a knowledge for the Indian that perhaps they didn't have before.

She acknowledges the differences in the Indian and the white and tries to explain why the Indian has his belief and why we have ours and each is very acceptable in its own context.

\* \* \*

The sad part is that both the Cherokee and the Apache ended up the same. Both lost their land and dignity in the name of progress.

\* \* \*

It might be pointed out that after all these years of missionary teaching most Indians still cling to their past beliefs and reject white religions. The missionaries also had a pacification effect upon the Indian. They told them to be Christian-like and not fight with the white man. While they were telling them this the white Christians they were supposed to emulate were stealing their lands and driving the Indian into poverty.

I agree he did take care of nature a lot better than we do but I think some of the reason for the Indian not wasting anything was that he could not collect a surplus.

\* \* \*

For if it is a tribute to the Indians' physical and mental stamina to survive then and now -- what does this say of us?

\* \* \*

He builds evidence to put the reader on to a more realistic approach to what has been left to indicate that the Indians have been misunderstood, and who is now struggling to keep his rightful heritage alive. As more and more Indians make a place for themselves in the modern world, they will realize how much their ancestors have given America.

\* \* \*

I was especially interested in this book because the people and places described are local and I am part Chippewa myself.

It not only gives a better understanding of the Chippewa, but also the missionaries, whom I am sure were dedicated; even if the results of their work was not always beneficial to the Indian.

\* \* \*

Mr. Hassrick is so adept at describing the full beautiful life of the Sioux at their peak that I was shattered when I read of the last few chapters of the fall of the Sioux after the massacre at Wounded Knee. He clearly portrays these once proud and wise people being reduced to abject poverty and broken health.

\* \* \*

Too often we stereotype the Indian, as with the aforementioned war bonnets, ponies, etc. But the book gives interesting insights into family life, such as courtship, marriage, birth, death, burial, etc.

The usual farce of a treaty document was drawn up in 1835.

A greater understanding of the government's point of view is gained -- and more important, the reader should gain a greater understanding of and empathy with the Indian himself.

\* \* \*

Many Indians do the dances but it is for show and for the money they get from tourists.

Last summer we took our summer school pupils on a trip to the Mille Lacs Indian Museum that you had on TV. Many articles were identified as we walked through. One girl asked the Indian lady, in charge, if she made her own shoes. They were beaded mocassins and it would have been authentic if she had made them as long as she was working there. We do have some Indian children that dance with their Grandfather in some of the dances Indians have for public celebrations.

\* \* \*

It is interesting to note that many whites either taken prisoner, kidnapped, or voluntarily accepting life with the Indians invariably refused to return to the White society. Many of them became figures of importance in the Indian society as the life of White Falcon shows. However, the opposite was true of the Indians who lived with Whites.

\* \* \*

My analysis of the book is that the author feels as if the Indians will subsist indefinitely as "cultural islands," despite any attempt to swallow them up in the general population. From my brief venture into this course I cannot agree on his above theory. Our entire society is presently so geared to the idea of Americanization of the Indian, whatever that may be, I feel they have contributed greatly to our society and the white man's contributions to a lesser degree.

\* \* \*

I gleaned the idea that when the veterans returned from service it is what made them try to right the wrongs. I have about one fifth of my class Indians...Our school has a variety of Indian books that I used, but sorry to say many were never used.

I would like to teach in a reservation school. But I think the best solution would be to have an Indian teacher, there is a barrier I have felt. I do recommend all teachers to study this book. Surprisingly it followed your lectures in some areas... They want guidance, but to look to the future, yet retaining traditions and ancient knowledge.

\* \* \*

This was one of the most valuable sections of the book for me, explaining why it is so easy for misunderstandings to arise, and how difficult it is to assess if both races are even talking about the same thing or agreeing to the same terms.

...was written for the Natural History Library to be read by people such as me, who have long known something is wrong with our treatment of the Indian but had not realized the extent and continual harrassment by our government and society nor the responsibility we have had in creating this disenfranchised and impoverished people from a proud, happy and self-sufficient race. The book asks a lot of questions that need answering if we are to meet our big responsibilities for acknowledging and rectifying past mistakes and injustices.

\* \* \*

My knowledge of the tribe had been very limited before and for sure she broadened my knowledge of their past history.

\* \* \*

No matter how much this anger may be justified because of misdeeds and atrocities of the past and present, it caused the author to confuse me as to the real issues and the direction he wishes today's Indians to take.

If it is to give the layman some idea of how he can help today's Indian find the place he wants for himself, he has failed. I wound up after having read the book realizing that there is a problem to be solved, that the accepted establishment is wholly the cause of the problem. But, that is why I chose this particular book in the first place.

\* \* \*

Well, if Miss Marriott is a friend of the Indian and it is her purpose "to set the offensive portrait of the American Indian straight," no wonder the Indian has been in and is in trouble.

\* \* \*

I will explain those reasons before discussing the content of the book itself. My primary reason was that I knew so little about Indians themselves and their history: who, what, when, where and why. This brings me to my second reason. Being a teacher, I hoped this historical background would help put history into a better perspective for me thereby helping my teaching...History makes more sense to children if they can know about specific people that "really lived."

Before reading this book, I knew that the situation concerning Indians was a mess; however, little did I realize how complex, intricate and all-encompassing the system was as it surrounds the average Indian in his daily life.

I found myself asking the question: Can this all be true? and then, How can all this be true: It was almost beyond my comprehension that these facts were really facts. Yet every source had been documented.

It shows what Indians have to face here and now "now that the buffalo's gone."

\* \* \*

Both are recommended supplementary reading for social studies classes in my district; I wanted to evaluate books used in our program where most teachers are really trying to foster attitudes of understanding and empathy among their students. I wanted to see if these books might do for young people what a college-level course such as the Indian American has done for me -- that is, made me aware!

He shows us how we are still acting along the same lines and creating in other peoples today, the same hostility, fear and revulsion as we did then. The book predated our occupation of Vietnam but the story it records is being told in that country again, where we now kill people in order to "democratize" them as we killed the Indians to Christianize them.

\* \* \*

Since Uncle Tom's Cabin and later Ramona (which have the common intent of revealing the White Christian's role and appealing for justice for minority peoples) were so very popular and so widely read, why have such books had no real or lasting effect on the condition they sought to change? Consider Vietnam -- our role there is the same as that of 200 years ago.

The American reading public is very small; undoubtedly, many of the readers of Ramona were very moved and perhaps even asked then, What can I do? But most Whites don't read books -- and most cannot accept the idea that all men are brothers, that all are equal. Christians who admit to the evil deeds of earlier Christians would feel disloyal to their faith, just as Americans who dissent or criticize are considered disloyal to the country (probably by the same "loyal" Christians)... It is far simpler to say that the story is an exaggeration or that only a "small minority" behaved cruelly to a few Indians than to question the foundations of one's philosophies...Perhaps

the guilt is too much to bear, and so they justify the evil. When I read the description of the eviction of the Indians, the killing of the women and children, I could only think of My Lai -- and believe all of it. It seems, however, that no matter how unbelievably awful the actions of the Whites (missionaries, soldiers, et al.), hordes of the righteous will spring to their defense and in the end, the Whites will emerge as heroes; if soldiers, they will be promoted and be-medaled.

\* \* \*

People must understand and realize the plight of the Indian.

\* \* \*

The author with the above statement should have been able to see that the complete dominance and overthrow of one culture by another is not the answer. There should have been an assimilation and welding together of the two as both had a lot to learn and share with each other. But instead he says that civilization and Christianity have made the Anglo-Saxon race the dominant one of the world while human races endure.

I think all we have to look at in the foregoing statement to explain their decay is that civilization drove the Indians, it drove them from their lands, it drove them from their culture and way of making a living.

It's true they scorned white man's labor just as some of our own do. But who can accept anything when it is forced upon you. They gave up land for a pittance, but what choice did they really have...I feel in many cases they were in effect accepting the lesser of two evils. One have the land taken from them anyway, or receiving some small token payment.

The white traders offered the Indian something of value in return for the hides and also the white man killed off the buffalo as a means of forcing the Indian to submit to them.

...they only took from the Indian and gave him virtually nothing. Most of the monies were not given to him but used for schools to break down his cultural heritages. And these schools were more like prisons since students were shut off from their own people and finally turned into individuals who could live in neither culture.

\* \* \*

There's no ending it, the way we look to one another through the filters of our prejudice.

\* \* \*

One has to admire the love, devotion, and care of the family.

Not only was the military guilty of misunderstanding the Indians, but many missionaries were also guilty of this. It was the role of the missionaries to force white man's way of life upon the Indians and while doing so instruct the Nez Perce that they were an inferior people who must be ashamed of their "Indianness" and turn their backs on their old ways.

There is no doubt left in the reader's mind of the misunderstanding and treatment that was dealt upon the Indians.

\* \* \*

The author evidently didn't fully understand the way of an Indian.

I felt it was most interesting on the way he thinks the Indian should adapt (this is the year of 1901) because the same opinion still seems to be existing among many of us.

...yet I must say in all fairness that I have learned much regarding the American Indian's early struggle in the society created by the European Americans.

\* \* \*

I did not enjoy this book, but I am very happy that I found it. ...Mr. McKenney is the perfect embodiment of the ethnocentric white referred to time and again in the course. His attitude towards the Indians he observed was deplorable. In his self-righteousness he misinterpreted things which he saw. He did not give the Indian culture credit for any of the beautiful things that it was.

How could our country possibly have been so insensitive that a man like this was made head of Indian Affairs?

This very upsetting book...

I would certainly recommend this book for anyone wishing to get an all-too-clear picture of prevalent attitudes of white administrators towards the Indian during this period of the white man's push west.

Resistance to the massive and constant attempt by the white man to destroy his people and his culture must have been and must still remain strong. Ingenuity, intelligence, wit and persistence have been necessary tools in the Indian survival kit.



Indian youth of today seem more militant and organization-minded, many disgusted with what they see as complacency in the old.

Nevertheless, I did enjoy the book very much because of its humorous overtones, its fast-flowing pace, and especially its stress on the determination of the Indian people.

\* \* \*

One can...grieve in the end when the docile loyalty of the people, which had originally "welded the empire together," serves to help propel it to its destruction when invaded by the Spaniards. One of the purposes of McKown is to compare the utopian-like civilization of these creative, talented Indians with what the reader comes to feel are the cruel barbarians -- the so-called "civilized" adventurers from Europe.

\* \* \*

When a social studies classroom teacher approaches any new topic for inclusion into the present curriculum, it becomes necessary to locate not only acceptable background reading material for the teacher, but also appropriate reading material for the students. It is with this goal in mind that this writer approaches the following two book reviews.

It wasn't until the white man utilized the tendency to be ethnocentric and gauge everything on his own terms, that there began the paving of the paths to destruction of the American Indian cultures.

He opens his reader's eyes to the injustices that have occurred and to the misunderstandings that do result when two cultural backgrounds converge. This approach becomes very relevant in looking at white society's outlook on the contemporary Indian culture.

...in that it could be used in conjunction with pictorial matter and paintings, perhaps backed by a sound track of music and verbal documentation -- what a challenge to student and teacher creativity.

\* \* \*

For those who have an interest in the "Indian Problem" today The Indian in America's Past is a must. People can't understand why the Indian is the way he is today. This book will help them understand. An excellent book!

\* \* \*

Many chapters describing the total demoralization and final use-  
less struggling of most of the cultures leaves one with a feeling  
of total disgust at the ignorance of our earlier governments and  
leaders and also the passive population, then and now.

The book also makes one aware of the fine cultures that many  
of the tribes had and how much the white people have adopted.  
So much was destroyed in the name of goodness and religion that  
it makes one wonder...After reading the book, one is very pain-  
fully aware of the tragic situations and would not hesitate to  
speak up should the opportunity arise...Maybe people will stop  
pushing the Indian so he has to fight back, and give him instead  
the opportunity to create his own destiny.

\* \* \*

His [the author's] sometimes condescending attitude is somewhat  
disgusteful to the person who is sensitive to the indignities  
and injustices suffered by this first group of Americans.

\* \* \*

I was virtually ignorant about these people...I, like many  
people, thought Indians were all the same: savage warriors who  
lived in wigwams and smoked peace-pipes in between scalping the  
"White men" and killing off all the available game. This seems  
to be the typical knowledge most seemingly educated Americans  
have about the Indian. As I began to read Baldwin piece by  
piece destroyed many, if not most, of my previous misconceptions.  
I find the class lectures doing this as well. The books and the  
lectures together reinforced each other and established the true,  
newly existing conceptions I carry with me now.

Throughout the book, Baldwin does this, making me see the  
strength and beauty in a culture very different than my own.

I felt this book was invaluable to me as an introductory piece,  
full of new and vital facts, important to me both as a prospec-  
tive teacher and as a human being interested in the beginnings  
of other peoples. Through this commentary and analysis, I have  
justified why I feel this way.

I, a middle class suburbanite, have had no contact whatsoever  
with any type of Indian culture, except the misconceptions I  
have gathered in most books and on television.

...an efficient school system can not be run like this. I was  
amazed at the personal torment the children get and take from  
each other. How can situations like this be allowed to exist?  
The shame that many children feel about their clothing is un-  
necessary. Wouldn't a federally paid-for uniform, or even one

the parents buy or make, serve this purpose and end these bitter moments between the children? I feel it is feasible and will work. It will be a small cost compared to the personal anguish felt by the youngsters. It also might help keep some of these children in school longer. Many other pertinent points concerning the system were made, but as a prospective teacher, these stick out most in my mind. Without good relations among the working parts of a system, any system at all, business, recreation or mechanical can't run efficiently, if at all. I also have at times considered teaching in such a foreign situation to me. I realize now, how very little I know about what teaching in a federally run school system would be like...I am now able to judge a bit more realistically.

I can just imagine how the Indian people feel -- they need job training.

...as today, Indians are being taught about such "heroes" as Kenton and Ramsey who killed and cheated Indians. We are destroying the Indian culture. Indians are not able to learn about their own people at all. History must be revamped. Only the Whites come out on top in our history books. Indian viewpoints are left out completely. It is only democratic to teach the correct Indian culture to Indians so they can be rightfully proud of their history. This will also keep them in school and as an active part of the American society.

\* \* \*

I realize the Indians had their own tribal gods as did all other non-white groups, and whites have never considered these religions to be equal with theirs. So consequently, the missionaries in all groups have set out to convert others to their way of religion. This of course could entail an endless theological debate, and that is not the purpose of a book review. Still, as a minority, I feel all people that are truly religious want to share the joy they feel with others, not from a superior platform, but as a fellow Christian, Muslim, Buddhist or Jew.

I find it puzzling that present day missionaries travel far to preach Christianity when America is so desperately in need of guidance where mankind is concerned. On the other hand, it's likely that present day missionaries find attitudes in America so hardened in racism they are unable to reach their own.

If the whites had become as compassionate as the Indians through missionary work, the bloody wars and massacres would not have occurred then or now. I really enjoyed reading the book.

\* \* \*

...explosion of the myth that Indians were all horse-riding, feather-headed, tepee-dwelling and buffalo-eating savages.

...would encourage the reader to see relationships between culture and beliefs or culture and the historic situation of the Indian.

\* \* \*

Through this Arnold succeeds in leading the reader to an intense realization that these "noble savages" are rather noble men with personalities, feelings, and responses similar to our own. Indians no longer are envisioned as painted warriors but as children and adults like ourselves.

He recalls simply and without detail how the cavalry disrupted the Kiowa's final attempt at conducting a Sun Dance. It could be assumed that this was a barbaric and unjustified act but the author does not force the reader to this conclusion.

...comes away with a feeling of reverence.

\* \* \*

The work was fascinating reading and very gratifying to a loyal American to know that his government, though it has failed in some instances, has made some progress with the Indian situation.

\* \* \*

...presents an unfortunate, but truthful, account of American history not often found in our American history textbooks.

The reading of Mr. Hagan's book produces feelings of uneasiness, guilt, and regret on the part of the reader as various chapters of American history unfold in an unfamiliar manner.

That the Indian might be but briefly mentioned in American history at all is a rare exception. That the significant and undeniable role that the Indian played in our history be given considerable attention in a text about American history is a tremendous achievement to be credited to Mr. Hagan.

Although I was vaguely aware of the injustices of the white man toward the Indian throughout the history of America, I feel much more informed and have a clearer and more specific knowledge of those injustices as a result of reading this particular book.

That assimilation is the inevitable fate of the Indian American is very unfortunate. To deny an individual or any group of people the right to live in a particular way is alien to the constitution upon which this country was established. It seems to me that we have, and still are, forcing people of various and differing cultures to become "American." What a great loss it has been for us as a result and what a great deal more is to be lost if we continue our present course!

\* \* \*

...a sad but valuable commentary on a collision of worlds which tainted Indian life and custom, and which to this day threatens the very survival of the Native Americans.

It is the story of remembered glory, ugly betrayal, and stubborn will to survive.

\* \* \*

Much of what was done in the past for the growth of the United States was not done in the true spirit of our government policy. Are we going to repeat past history in our dealings with other minority groups today? What stand are we going to take to preserve America for all? Is compromise the answer? Time is the answer. Have we learned from the past?

On the other side of the spectrum sits the Indian in judgment of past American history. Today's Indian, like the Indian in the past, still asks the same question: Is life really going to get better? And the answer comes very quickly to the Indian when he reflects his life into the mirror of time.

If the reader of this book doesn't come away with some additional concern for the Indian in his one-sided relationship with the white man, then the reader must be of the same mentality as a few of our outstanding American leaders of the past. Zero! The Indian has proven himself to the white man to be a mighty, indestructible being. The Indian has survived the conflict of the past that sought at one point to eliminate him from the face of the earth. Both parties have awakened to the fact that America is big enough for all to remain happy. The Indian is on the move to maintain his past and present position in America. He is both Indian and American. This is really not any change for the Indian because this has always been the case. Now, the white man accepts this concept.

\* \* \*

I am one of those who believe we have done such great injustice to the Indian, that I take my hat off to Catlin who closed his volume with the conviction that we carry the sins committed against the American Indian. It is gratifying that Catlin realized and admitted white man's guilt while so many educated hypocritical whites were still pretending to be their "friends."

The Indians fought long and hard to defend their lives, their land and their heritage, but of course they had to surrender to the greedy whites.

Two faces of Christianity particularly appealed to the Flat-heads -- the sign of the cross and baptism -- but they emphasized neither to enter the kingdom of God, but to them, both were signs of victory and a way to conquer enemies.

\* \* \*

He makes one understand and respect both sides through the Minnesota Massacre -- no one is the villain or hero. He sees through the eyes of many people who were there and shows us their humanity. In history I feel that things happen when people, ideas, and inventions are brought together at the right or wrong time and place. Mr. Andrist makes me feel that somehow the Indian was in the wrong place at the wrong time.

\* \* \*

It always has seemed to me that the white man caused the problem and should show more compassion in trying to solve it. I'm happy to have viewed the programs as it made me stronger in my convictions. Our attitudes and understandings of the Indian must change if there are to be favorable results. The Indian educational student is deplorably poor considering the fact that education was offered and is offered in a language foreign to them, most of the effort was devoted to instruction in English and the general school routine of an alien. Most of this can also be applied to other minority groups.

...our ideas about Indians are usually associated with the stereotyped Indian of American folklore because of the popularity of Western movies.

...the coming of the white man and the introduction of their way of life forced on them changed their life completely. The sad part of the change was the breaking of their power and dispersing them.

With their spirit broken by false promises, many of them as yet have not found a firm foundation to construct a new way of life upon which would be satisfying and prosperous to them. Of course, the Indian doesn't seem to help himself as much as most people feel he should, but again that reverts to his past. I suppose this accounts for his characteristic of never being on time.

I'm convinced the root of their problem today stems back to the past and we are too ignorant and unconcerned about their plight to be of help to them. Too many of us live in sheltered areas away from the minority groups and too involved in our own way of life to be concerned.

In a sense we're much like our ancestors and seem to forget too easily what a great help they were to us and what an important role they played in the survival of our forefathers.

Maybe it's because we are too proud to admit the values received from them that we don't try to understand their plight today more fully. I'm thinking of a particular case in the school I'm teaching in today. Prior to my return, they had an Indian family in the district with several boys. Not once have I heard anything complimentary about the children. The only remarks were as to what discipline problems they were, how happy they were when the boys were grown up and out of school. Of course, the whites with the same problems weren't condemned. Maybe if the adults and teachers had had a little compassion for the family and had done some probing into background and obtained a better insight they could have dealt with these children in a more fair manner. We must try to understand their modifications due to living among white people and should try to reverse the situation and imagine what our feelings would be.

During some of my travels through the states I visited reservations and was appalled at what I saw. I think the most horrifying living conditions I ever encountered were on that bleak, hot desert in Arizona. True, many of them didn't care enough about helping themselves, but many of them that left the reservations to assimilate into the white society were not accepted in the surrounding communities. Also true -- many of them took advantage of tourists by selling worthless trinkets, etc. which again shows what the whites taught them. With proper education and guidance I'm sure they could be made to realize how valuable their artifacts and culture is and could be used to their advantage.

...I pondered whether more Indians couldn't have been trained and used to run the reservations thus restoring the pride in their own culture rather than the majority of whites who had

no real understanding of the Indians as a whole. Also, do many of the Indian problems today stem from the early life that was forced on them when they were compelled to live in isolation on the reservations? I feel the answer to most of the problems lies in education for Indians and whites as well, especially adults who are very ignorant of their problems. Our understandings must change for the survival of the Indians as well as other minority groups and their heritage...as most authors on the Indians I've read, don't actually understand the problem themselves or suggest any ideas of dealing with them but deal mostly with just historical background but no application of it. Seems the minority way of life amounts to a daily violation of their best concepts of themselves.

\* \* \*

...and having read it could not help but admire the accomplishments of the Aztecs of so long ago -- with, of course, my reaction to their practice of human sacrifice in their religious ceremonies.

I am involved in Project Social Studies in the sixth grade, which has chosen the Aztecs as a representative group of Indians who were among the civilized ones at the coming of the white man to the New World. In my teaching preparation I have read various sources...which is the main reason why I chose to read Soustelle's book pertaining to the Aztec culture -- and I might add the reason I have chosen to take the courses offered on TV pertaining to the Indian American at large.

He [the author] would like, I am sure, to eradicate the false impressions and prejudices a great many people have relative to the Indian because of lack of knowledge. Does he accomplish his objectives? I would say, "Yes, he does." One can't help but admire the efficient organization of the League of Five Nations...

Before we became involved with Minnesota Project Social Studies I knew quite a bit of information about the Minnesota Indians and some information about the Indians of the Southwest and highly civilized tribes of Mexico, Central, and South America; but I had no conception of how highly organized and how much progress had been made by the Iroquois and their allies in the League.

\* \* \*



It is annoying to the reader and must have been exasperating to the Indian how the white man would interpret treaties, constitutional wordings always to his benefit. Even the "Indian right of occupancy" was either ignored, by-passed and definitely not honored. Somehow, the government of the United States felt treaties entered into with the various Indian nations could either be broken or circumvented at the government's convenience.

It is especially sad to see how the various tribes and their chiefs, who placed great emphasis on the sacredness of agreements were so tragically disillusioned by the white man's repeated betrayals. Anyone reading this narrative can readily understand why the Indian has become so seemingly indifferent to various government policies enacted in the recent past. It is not surprising that the Indian has allowed himself to degenerate to his present state. The story of one tribe is the story of all, varied only by differences in time and place. It can, in truth, be said the white man showed no partiality in his mistreatment of Indians. All tribes and nations met with the same results. The Indian first lost his dignity and nobility. Then his trust was destroyed. And lastly, after being debilitated physically, the white man removed all vestiges of hope for any future.

\* \* \*

Insecurity, anxiety, resignation, indecision, lack of definite purpose and poverty describe the effects of white man's civilization on the Dakotas.

...an imperative need for a complete revamping of existing programs and policies, it is sad indeed that very nearly the same conditions still exist today. Shouldn't more specific suggestions and programs come out of these studies that could be implemented into positive action? There is no question that the problem exists and the studies indicate that the Indian withdraws and often simply refuses to change the more he is criticized and coerced, thus enforcing or imposing a continuance of the bad situation. After these children were educated they neither were happy at home or able to make a living or adjustment to the alien, critical culture off the reservation.

These kind of feelings certainly suggest that kind, understanding and honest treatment by the white people could easily have learned to live with the Indians and each borrowed from the other's culture those things they desired.

Not all these anxieties are a result of White aggression, for many are part of their own culture; but we question whether our culture has alleviated any but rather increased them. Since their traditions are very vital to them or they wouldn't have managed to cling to as many as they have, let us hope our society will give them an opportunity to keep that which they feel is necessary.

\* \* \*

The author presents the awful plight of the Indians with great realism.

...and provides a great insight into an Indian society in the process of adjusting to American pressures.

\* \* \*

...reader feel the horrors these Indians suffered as they were driven from their homes to a strange land under the worst conditions any human race has had to endure.

Surely, high school history classes could use this book if the class was studying how minority groups have had to struggle to keep their identity in "the great melting pot" that makes up the American society.

I would say the author accomplished his objectives because I was made to feel guilty for having so much and enjoying the privilege of being born a white American. I was made to feel that so much has to be done to help the Indians that are left before they are lost in the mix-up that is called American culture.

America has so many problems to solve. We, as citizens, have so much we can do if we are aware of the situations that exist. Van Every surely gave me a picture of the Indian situation. So far, I have been able to relate some of the things I have been reading to my fellow workers to make them aware of the Indian problems too.

\* \* \*

The Indian way of life has changed some more quickly than others. The Indians, in comparison to the whites, are poor on a per capita comparison. We have borrowed skills, names, arts and food from the Indian yet have given little in return.

\* \* \*

...and the shame of the minority before the mainstream of culture.

It also takes the sensible view that the problems of Indian education includes all of difficulties inherent in any group plus the added one presented by the fact that the tribal Indian had virtually no written language as part of his culture.

The conclusion leaves the reader with a pang of emotion in the face of the total desperation left to the proud peoples of the Plains.

\* \* \*

America has much to learn in the way of making this a better world for all mankind. The book, Ishi, in romanticizing the life style of the Yahi gives no real insight into the reality of the Indian world today.

The recommendations as stated are valuable and worthwhile but have not been instigated by the people. Therefore it appears the country knows what should and can be done and does little.

The recommendations of the Committee are set out in a forthright manner. If they were to be followed and carried out by the United States government, its voters, and its lawmakers, the Indian would be able to live the kind of life they want, progress to their desired aims, and fully enjoy those fruits of democracy that they wished to accept.

\* \* \*

The fur traders of old told those who sailed with them that the curious beings they would encounter on their voyages were insensitive, uncivilized savages. One wonders exactly who were insensitive and uncivilized.

Now it needs to be read to gain a new perspective of a proud people.

\* \* \*

I would consider this book a very worthwhile guide to a better understanding of the role of the Tlinget Indians in developing one of the highest and most remarkable individualistic of all American Indian cultures.

They thoroughly enjoyed it and seemed to arouse a different feeling amongst them in their attitudes toward Indians. They (fourth graders) brought me clippings they had found in magazines about anything relating to American Indians.

\* \* \*

When white people ask, "What did the Indians ever accomplish" one good answer would be that the beautiful and imaginative artwork of the Adena and Hopewell mounds in the Ohio Valley was the first art academy in the United States founded more than 2,000 years ago.

...clearly ranks the Indian of that period as capable in the field of art as any other people in any other land.

Characteristically, the United States wanted this land, and as usual broke all treaties with the Indians regarding it.

Such a valiant and independent people are not likely to be defeated in the end.

\* \* \*

I think a youngster should be given an accurate, and I mean accurate, account of the white-Indian relationship but under tutelage of a knowledgeable teacher.

...at least I found it so, rather depressing. The way the Indian is treated on his own reservation, his poverty, the outright prejudice, etc.

\* \* \*

It is perhaps a rude awakening to some of us that intelligent people in our midst were almost oblivious to our presence except as obstacles to their daily way of life.

\* \* \*

This book helped me understand the Peter Farb textbook better. There are some facts and items that William Brandon treats in greater detail and depth than Farb, though the Farb book is more readable. In view of the facts we have had presented to us in many ways throughout this course, I find the William Brandon book reliable and accurate.

\* \* \*

The Indian, suffers from poor health, tolerates inadequate education, exists on low income, and is subjected to cultural ridicule. His lands are exploited or taken away from him by the government or other grasping individuals for "his own good." Indian rights and viewpoints are ignored by government officials.

This is a book which should be read by everyone to be made aware of the plight of the Indian which is indeed real and heartbreaking. Yes, the author was extremely critical of

the white man's treatment of the Indian, but I think the material brought out in this book justifies his feelings.

\* \* \*

I did learn many things about the Dahcotah that I had not thought about before -- also many of their customs.

\* \* \*

The author wants to impart to a child as young as First Grade the way of life of the Indian and the danger of the white man's ways on this Indian culture.

\* \* \*

Forbes' accounts are basically true and sad.

\* \* \*

It seems reasonable to me that Geronimo and his people could not change their ways overnight, nor by force. The deceit on the part of the government promoted his dedication to his way of living.

I read several books before I decided to review Two Leggings and Geronimo. Now I wonder why, a pacifist as I profess to be, should enjoy these two books about warriors.

\* \* \*

APPENDIX IV

QUESTION ONE: WHY DID YOU ENROLL IN THE COURSE?



APPENDIX V

QUESTION TWO: MY COMPLETED EDUCATION LEVEL IS:



QUESTION TWO: MY COMPLETED EDUCATION LEVEL IS:

| <u>Response</u>       | <u>No Sex<br/>Indicated</u> | <u>Males</u> | <u>Females</u> | <u>Total</u> |
|-----------------------|-----------------------------|--------------|----------------|--------------|
| Less than high school |                             | 11 3%        |                | 1 0.5%       |
| High School           |                             | 1 3%         | 2 2%           | 3 1.7%       |
| College - 1 year      | 1 2%                        |              | 3 3%           | 4 2%         |
| College - 2 years     |                             | 1 3%         | 5 5%           | 6 3.4%       |
| College - 3 years     | 3 6%                        | 1 3%         | 21 21%         | 25 14.5%     |
| College - 4 years     | 1 2%                        | 2 6.8%       | 1 1%           | 4 2%         |
| BA degree             | 23 53%                      | 14 48%       | 47 47%         | 84 48.8%     |
| BA degree + credits   | 3 6%                        | 1 3%         | 10 10%         | 14 8%        |
| MA degree             | 5 11.6%                     | 3 9%         | 6 6%           | 14 8%        |
| Beyond                | 6 13.7%                     | 6 20%        |                | 12 6.9%      |
| College - 5 years     | 1 2%                        |              |                | 1 0.5%       |
| NO DATA               |                             |              |                |              |
| College - 1/2 year    |                             |              | 1 1%           | 1 0.5%       |

OCCUPATION

| <u>Response</u>                | <u>No Sex<br/>Indicated</u> | <u>Males</u> | <u>Females</u> | <u>Total</u> |
|--------------------------------|-----------------------------|--------------|----------------|--------------|
| Teacher                        |                             | 24 82.7%     | 78 78%         | 102 59%      |
| Teacher's Aide                 |                             |              |                |              |
| Librarian                      |                             |              | 2 2%           | 2 1%         |
| School Social Work Aide        |                             | 1 3%         |                | 1 0.5%       |
| Junior High Resources Aide     |                             |              | 1 1%           | 1 0.5%       |
| Draftsman                      |                             | 1 3%         |                | 1 0.5%       |
| Insurance Sales                |                             | 1 3%         |                | 1 0.5%       |
| Assistant Traffic Manager      |                             | 1 3%         |                | 1 0.5%       |
| Bank Teller (taught school)    |                             |              | 1 1%           | 1 0.5%       |
| Registered Nurse               |                             |              | 1 1%           | 1 0.5%       |
| Secretary                      |                             |              | 1 1%           | 1 0.5%       |
| Former teacher (now housewife) |                             |              | 3 3%           | 3 1.7%       |
| Student                        |                             |              | 4 4%           | 4 2%         |
| Unemployed                     |                             | 1 3%         |                | 1 0.5%       |
| Waitress                       |                             |              | 1 1%           | 1 0.5%       |
| TA in Communications           |                             |              | 1 1%           | 1 0.5%       |
| Secretary (lost certification) |                             |              | 1 1%           | 1 0.5%       |
| Housewife                      |                             |              | 2 2%           | 2 1%         |

APPENDIX VI

QUESTION THREE: IF YOU DID NOT ENROLL FOR THE WINTER QUARTER  
INDIAN AMERICAN COURSE, PLEASE EXPLAIN WHY

QUESTION THREE: IF YOU DID NOT ENROLL FOR THE WINTER QUARTER  
INDIAN AMERICAN COURSE, PLEASE EXPLAIN WHY

Number and % of Students Who Did Not Enroll Winter Quarter

|  | <u>No Sex<br/>Indicated</u> | <u>Males</u> | <u>Females</u> | <u>Total</u> |
|--|-----------------------------|--------------|----------------|--------------|
|  | 20 46.5%                    | 9 30.7%      | 42 42%         | 71 41%       |

Reasons for Non-Enrollment

|   | <u>No Sex<br/>Indicated</u> | <u>Males</u> | <u>Females</u> | <u>Total</u> |
|---|-----------------------------|--------------|----------------|--------------|
| Aspects of the course itself                                | 6 13.7%                     | 3 10%        | 5 5%           | 14 8%        |
| Matters relating to credit and<br>distribution requirements | 6 13.7%                     |              | 12 12%         | 18 10%       |
| Conflicts with other courses                                | 2 4.6%                      |              | 3 3%           | 5 2.9%       |
| Financial reasons   | 1 2%                        | 2 6.8%       | 3 3%           | 6 3.4%       |
| Other commitments   | 5 11.6%                     | 3 10%        | 16 16%         | 24 13.9%     |
| Other reasons   | 1 2%                        | 2 6.8%       | 2 2%           | 5 2.9%       |

Breakdown of Reasons for Non-Enrollment

I. Reasons for non-enrollment related to the course itself

A. No Sex Indicated (6 responses - 13.7%)

I didn't feel I was gaining that much from the course.

It didn't feel it would fulfill my needs - "Indians today."

The course was not geared to elementary teachers.

I felt the reading was good, but was not that excited about the TV course.

It was too boring.

The work was too time consuming.

B. Males (3 responses - 10%)

Too much written work.

I seem to have lost my desire to study. It took me six weeks to do the final. Also I found the questions on the final excessively vague and intolerably broad.

Found it didn't help me in my present position.

C. Females (5 responses - 5%)

The course didn't come up to my expectations

I wanted to take another type of class.

The subject matter was not presented in an interesting enough manner. After a long day, need more excitement to keep me awake.

I found the course uninteresting and of not much value.

The fall quarter was too much for me. Too much of the course was in the reading and not enough in the lectures.

II. Reasons Relating to credit and distribution requirements

A. No Sex Indicated (6 responses - 13.7%)

I got the required credits for the fifth year. I don't believe I would have taken another class because of what was required for three undergraduate credits.

I wanted to reserve the next two courses for credit on graduate programs.

I did not need the credits to renew my certificate.

Busy moving, if the course has been for graduate credit, I would have found the time to take it.

I took it with student teaching so I would have fifteen credits.

I only needed fifteen credits for a lane change and I'm too busy this quarter.

- B. Males (0 responses)
- C. Females (12 responses - 12%)

I didn't need the credit.

Didn't need any more credit.

I didn't need the credit. It's cheaper to audit, I accumulated many paperbacks on Indians and I needed time to read them. I knew I'd have to miss a few Tuesdays.

Wasn't my major and needed other more pertinent subjects.

I wanted to earn graduate credits to apply on my fifth year.

I could earn only three credits in this field.

It's an education course and I cannot use it toward my degree.

I need graduate credit and can use only a certain number of undergraduate credits though I do watch the program to broaden my knowledge.

I wouldn't get credit from my supervisor for two Indian courses.

Because it was not offered for graduate credit. I am taking the social studies seminar at Rochester besides planning to register for spring quarter.

I did but had to drop because I have too many credits in education classes.

My education requirement is filled, I need lower division social science, my materials arrived after date of final exam.

### III. Conflicts with other courses

- A. No Sex Indicated (2 responses - 4.6%)

Taking another course.

I am taking a course on drugs.

- B. Males (0 responses)

C. Females (3 responses - 3%)

I had a conflict with a class here on U of M Morris Campus. I am taking a Tu/Th evening class. I would have liked to take this one.

Had conflict with another course.

I am taking other courses, time and preparation will not allow another course.

IV. Financial Reasons

A. No Sex Indicated (1 response - 2%)

Lack of funds.

B. Males (2 responses - 6.8%)

I couldn't come up with the \$50. Then I got a break and I wanted to enroll a week late. "Little Caesar" insisted that I had to pay an extra \$10 late fee. I said the Heck with that noise (I have a daughter in private college and my wife is not employed outside the home, my idea.)

Money.

C. Females (3 responses - 3%)

Financial reasons.

Lack of funds.

Too expensive.

V. Other commitments

A. No Sex Indicated (5 responses - 11.6%)

Other commitments (2)

Had other commitments from school to do.

A. No Sex Indicated (cont.)

Family pressures.

Family affairs with eight of us, plus symphonies and chorus and re-decorating home, full time employment, etc.

B. Males (3 responses - 10%)

Interfered with other commitments.

I would not be able to view the telecast due to previous commitments.

New job interfered with continuing studies.

C. Females (16 responses - 16%)

I carried six hours of work Fall quarter in addition to teaching and needed a quarter's rest.

I decided that the time was not available.

I wanted to spend more time on my work, lesson planning.

I could not complete Fall Quarter due to personal crisis that occurred. My roommate's mother died, had to find new residence and my teaching duty preparation had number one priority.

Not enough time to devote to readings, etc. I continue to view the program.

I was carrying too heavy a load and felt I could not do it justice.

Tuesday evening was not always free, too many meetings.

I haven't time to meet requirements (due to illness in my family) but I do watch the TV program.

Too busy this quarter with other commitments.

Lack of time, carrying on inservice. I am auditing some Tuesday evening program plus continuing to do readings from the bibliography.

I had so much regular school work to do during Fall Quarter, I found it difficult to do justice to both. This is why I did not continue. I have watched most of the lessons winter quarter.



C. Females (cont.)

I went back to school on a full time basis. This fall I was only attending one night class.

I am a housewife with four children and a full time job. I took a course at Robbinsdale and the American Indian course. I did not complete fall quarter. I would never try to take two courses at once again.

Personal matters did not allow time. I most definitely would have enrolled otherwise.

Our son became very ill, plus added school activities prevented me from getting the exam and book reports finished for your first course.

I am the chairman and have so many committee meetings and other responsibilities and felt wouldn't have time to study. If you offer it next year, I will take it.

VI. Other Reasons

A. No Sex Indicated (1 response - 2%)

I forgot to watch the first two telecasts.

B. Males (2 responses - 6.8%)

I went to school throughout 1970 and decided to have more personal time in 1971.

On sabbatical and didn't return to Minneapolis in time.

C. Females (2 responses - 2%)

Expecting a baby.

I live thirty miles northwest of Hibbing and we don't get Channel 8 (Duluth Ed. TV) well in our area. I had to drive to our school to view the program.

APPENDIX VII

QUESTION FOUR: LEVEL OF DIFFICULTY OF SUBJECT MATTER

QUESTION FIVE: HOW EASY WAS IT TO TAKE LECTURE NOTES?

QUESTION FOUR: LEVEL OF DIFFICULTY OF SUBJECT MATTER

| <u>Response</u>                     | <u>No Sex Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|-------------------------------------|-------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Too difficult                       | 2                       | 4.6%  |              |       | 3              | 3%  | 5            | 2.9%  |
| Too easy                            | 5                       | 11.6% | 2            | 6.8%  | 5              | 5%  | 12           | 6.9%  |
| About right                         | 35                      | 81%   | 26           | 89.6% | 88             | 88% | 149          | 86.6% |
| Test too difficult                  |                         |       | 1            | 3%    |                |     | 1            | 0.5%  |
| TV too easy, readings too difficult | 1                       | 2%    |              |       |                |     | 1            | 0.5%  |
| TV too easy, readings about right   |                         |       |              |       | 3              | 3%  | 3            | 1.7%  |

QUESTION FIVE: HOW EASY WAS IT TO TAKE LECTURE NOTES?

| <u>Response</u>   | <u>No Sex Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|-------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Very easy   | 21                      | 48.8% | 19           | 65.5% | 70             | 70% | 110          | 64.5% |
| Information came too fast   | 6                       | 13.7% | 4            | 12.7% | 11             | 11% | 21           | 12%   |
| Information was generally unclear   | 13                      | 27.9% | 4            | 12.7% | 4              | 4%  | 21           | 12%   |
| <u>Other Responses</u>  |                         |       |              |       |                |     |              |       |
| Very easy and information generally unclear, jumped to unrelated subjects |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Hit or miss   |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| TV reception not clear  |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Didn't take notes - recorded lectures                                     |                         |       |              |       | 3              | 3%  | 3            | 1.7%  |
| Didn't take notes   | 1                       | 2%    |              |       | 3              | 3%  | 4            | 2%    |
| There was no information  | 1                       | 2%    |              |       | 1              | 1%  | 2            | 1%    |
| None - material was too difficult   |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Information too repetitive  |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Information was organized but not for note taking                         |                         |       | 1            | 3%    |                |     | 1            | 0.5%  |

APPENDIX VIII

QUESTION SIX: WHAT ABOUT THE SUBJECT CONTINUITY FROM ONE LESSON TO THE NEXT?

QUESTION SEVEN: DID THE COURSE MEET YOUR EXPECTATIONS IN THE SUBJECT MATTER  
IT CONTAINED?

QUESTION SIX: WHAT ABOUT THE SUBJECT CONTINUITY FROM  
ONE LESSON TO THE NEXT?

| <u>Response</u>                                 | <u>No Sex<br/>Indicated</u> |     | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|-----------------------------|-----|--------------|-------|----------------|-----|--------------|-------|
| Frequently confusing and un-<br>related         | 4                           | 9%  | 3            | 10%   | 5              | 5%  | 12           | 6.9%  |
| Occasional difficulties in<br>relating material | 23                          | 53% | 15           | 51.7% | 31             | 31% | 69           | 40%   |
| Continuity just about right                     | 17                          | 37% | 12           | 41%   |                |     | 29           | 16.8% |
| Excellent or Fabulous                           |                             |     |              |       | 2              | 2%  | 2            | 1%    |

QUESTION SEVEN: DID THE COURSE MEET YOUR EXPECTATIONS  
IN THE SUBJECT MATTER IT CONTAINED?

| <u>Response</u>   | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|-----------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Yes, the subject matter was about<br>what I expected.               | 29                          | 67%   | 9            | 30.7% | 65             | 65% | 103          | 59.8% |
| No, it was different from what I<br>expected, but I like it anyway. | 7                           | 16%   | 19           | 65.5% | 27             | 27% | 53           | 30.3% |
| No, I did not like the subject<br>matter and would have preferred*  | 5                           | 11.6% | 1            | 3%    | 6              | 6%  | 12           | 6%    |
| Other responses*  | 2                           | 4.6%  |              |       | 1              | 1%  | 3            | 1.7%  |

\*BREAKDOWN OF INDIVIDUAL RESPONSES TO QUESTION SEVEN

I. Responses by Students Who did not Check an Answer

A. No Sex Indicated (2 responses - 4.6%)

It seemed biased, it discussed early Indians more than today. Why not show more Indian life as it is now.

Being a history minor I enjoyed reading the text and early lecture materials.

B. Males (0 responses)

C. Females (1 response - 1%)

I really didn't know what to expect. I was especially interested in the background materials concerning the origins of Indian people. I liked Fort Snelling and the museum.

II. Responses by Students Who Answered: No, I did not like the subject matter and would have preferred -

A. No Sex Indicated (5 responses - 11.6%)

I would have preferred more difficult challenging content, including much more reading of books.

I thought there would be more practical methods I could put to use in Indian Education.

Readings were interesting but not well related to lectures or final. I would like to have seen the course discuss Man's Rise to Civilization.

More information presented in organized lectures.

Ideas for Indian students in the classroom.

B. Males (1 response - 3%)

History presented in more of a layman's language.

C. Females (6 responses - 6%)

I would have preferred to get into the subject matter sooner, it could have been deeper; I would have liked more historical data in the discussions.

Stick to the subject and make it relevant instead of getting off on tangents.

I would have preferred to have TV lectures more related to Farb which I consider an excellent text. Winter quarter was more thoughtfully prepared.

C. Females (cont.)

The beginning was a rehash. I would like to have more specific information on individual tribes and what they were like before the White man.

The lesson had excellent background material. I would like to see units of work on Indian crafts (authentic) on the primary level.

The subject matter was Ok for the first half, but after that not clearly organized in historical perspective for people completely unfamiliar with BIA and Indian Education.

III. Responses by Students who Responded: No, it was different from what I expected, but I liked it anyway.

A. No Sex Indicated (1 response - 2%)

Lectures didn't always explain or elaborate course objectives, i.e., I did not feel that strong emphasis was placed on formal and informal Indian education processes as seen in various Indian tribes. I do not feel the various Indian schools were "covered in detail."<sup>ii</sup>

B. Males (2 responses - 6.8%)

More relating specifically to Indians of Minnesota.

I would have preferred more work on Indian history and culture, with the problems of education restricted to the last two quarters.

C. Females (8 responses - 8%)

The material was excellent.

The lectures emphasized the White man's treatment of and attitudes toward Indians not an anthropological study of the Indian cultures and understanding and appreciation of it.

Sometimes I felt the class was a private discussion and not directed toward a TV audience or class.

C. Females (cont.)

It was geared too much to teachers and to education. I expected the fall quarter to pertain more fully to culture.

More about the culture (physical), crafts and religious beliefs.

I liked it very much.

Hearing about Indians, not hearing about what has not been done for them -- every lesson.

The reading did, the lecture I expected to be more on current Indian affairs.

IV. Responses by Students who Responded: Yes, the subject matter was about what I expected

A. No Sex Indicated (0 responses)

B. Males (3 responses - 10%)

Excellent!

I would like more history.

But would prefer more information about American Indian attitudes about race and socio-religious reactions, alcoholism, etc. in response to an alien society also position and conditions of mixed bloods.

C. Females (6 responses - 6%)

I enjoyed the format.

It was more interesting than I expected.

I like the change involving people this quarter.

I felt the test was difficult and didn't exactly know what was expected.

In the beginning I expected more ground to be covered.

Perhaps more local (Minneapolis and suburban Indians): now and early tribe activities in our area.



APPENDIX IX

QUESTION EIGHT: LIST IN ORDER OF PREFERENCE THE HOURS OF THE DAY YOU COULD MOST  
CONVENIENTLY TAKE A TELEVISION COURSE

QUESTION EIGHT: LIST IN ORDER OF PREFERENCE THE HOURS OF THE DAY  
YOU COULD MOST CONVENIENTLY TAKE A TELEVISION COURSE

Mornings

| <u>First Choice</u>  | <u>No Sex<br/>Indicated</u> | <u>Males</u> |    | <u>Females</u> |      | <u>Total</u> |      |      |      |
|----------------------|-----------------------------|--------------|----|----------------|------|--------------|------|------|------|
| 6:00                 |                             | 1            | 3% | 3              | 3%   | 4            | 2%   |      |      |
| 7:00                 |                             | 1            | 3% | 3              | 3%   | 4            | 2%   |      |      |
| 8:00                 |                             |              |    | 1              | 1%   | 1            | 0.5% |      |      |
| 9:00                 | 1                           | 2%           | 1  | 3%             | 4    | 4%           | 6    | 3.4% |      |
| 9:30                 |                             |              |    | 2              | 2%   | 2            | 1%   |      |      |
| 10:00                |                             |              |    | 4              | 4%   | 4            | 2%   |      |      |
| <u>Second Choice</u> |                             |              |    |                |      |              |      |      |      |
| 7:00                 |                             |              |    | 1              | 3%   | 1            | 0.5% |      |      |
| 8:00                 |                             |              |    | 1              | 3%   | 1            | 1%   | 2    | 1%   |
| 9:00                 |                             |              |    |                |      | 1            | 1%   | 1    | 0.5% |
| 10:00                |                             |              |    | 1              | 3%   | 3            | 3%   | 4    | 2%   |
| 11:00                |                             |              |    |                |      | 1            | 1%   | 1    | 0.5% |
| 12:00                |                             |              |    |                |      | 1            | 1%   | 1    | 0.5% |
| <u>Third Choice</u>  |                             |              |    |                |      |              |      |      |      |
| 8:00                 |                             |              |    | 1              | 3%   |              |      | 1    | 0.5% |
| 9:00                 |                             |              |    |                |      | 1            | 1%   | 1    | 0.5% |
| 11:00                |                             |              |    | 1              | 3%   | 1            | 1%   | 2    | 1%   |
| 12:00                |                             |              |    | 1              | 3%   |              |      | 1    | 0.5% |
| <u>Fourth Choice</u> |                             |              |    |                |      |              |      |      |      |
| 8:00                 |                             |              |    |                |      | 1            | 1%   | 1    | 0.5% |
| 9:00                 |                             |              |    | 1              | 3%   |              |      | 1    | 0.5% |
| 11:00                |                             |              |    | 1              | 3%   |              |      | 1    | 0.5% |
| <u>Fifth Choice</u>  |                             |              |    |                |      |              |      |      |      |
| 10:00                |                             |              |    | 2              | 6.8% |              |      | 2    | 1%   |

Afternoons

| <u>First Choice</u>  | <u>No Sex Indicated</u> |    | <u>Males</u> |      | <u>Females</u> |    | <u>Total</u> |      |
|----------------------|-------------------------|----|--------------|------|----------------|----|--------------|------|
| 12:00                |                         |    |              |      | 1              | 1% | 1            | 0.5% |
| 1:00                 | 1                       | 2% | 1            | 3%   | 4              | 4% | 6            | 3.4% |
| 2:00                 |                         |    |              |      | 3              | 3% | 3            | 1.7% |
| 3:00                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| 3:30                 |                         |    |              |      | 1              | 1% | 1            | 0.5% |
| 4:00                 | 1                       | 2% | 3            | 10%  | 1              | 1% | 5            | 2.9% |
| 4:30                 | 3                       | 6% |              |      | 1              | 1% | 4            | 2%   |
| 5:00                 |                         |    | 1            | 3%   | 2              | 2% | 3            | 1.7% |
| <u>Second Choice</u> |                         |    |              |      |                |    |              |      |
| 2:00                 | 1                       | 2% |              |      | 3              | 3% | 4            | 2%   |
| 3:00                 |                         |    |              |      | 4              | 4% | 4            | 2%   |
| 4:00                 |                         |    | 2            | 6.8% | 2              | 2% | 4            | 2%   |
| 4:30                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| 5:00                 | 3                       | 5% | 3            | 10%  |                |    | 6            | 3.4% |
| 5:30                 |                         |    |              |      | 1              | 1% | 1            | 0.5% |
| <u>Third Choice</u>  |                         |    |              |      |                |    |              |      |
| 2:00                 |                         |    |              |      | 1              | 1% | 1            | 0.5% |
| 4:00                 |                         |    | 1            | 3%   | 2              | 2% | 3            | 1.7% |
| 5:00                 |                         |    | 2            | 6.8% | 2              | 2% | 4            | 2%   |
| <u>Fourth Choice</u> |                         |    |              |      |                |    |              |      |
| 1:00                 |                         |    |              |      | 1              | 1% | 1            | 0.5% |
| 2:00                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| 3:00                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| <u>Fifth Choice</u>  |                         |    |              |      |                |    |              |      |
| 1:00                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| 2:00                 |                         |    | 1            | 3%   |                |    | 1            | 0.5% |
| 3:00                 | 1                       | 2% |              |      |                |    | 1            | 0.5% |

Evenings

| <u>First Choice</u> | <u>No Sex Indicated</u> |     | <u>Males</u> |     | <u>Females</u> |     | <u>Total</u> |       |
|---------------------|-------------------------|-----|--------------|-----|----------------|-----|--------------|-------|
| 5:00                |                         |     |              |     | 2              | 2%  | 3            | 1.7%  |
| 6:00                | 3                       | 6%  | 3            | 10% | 3              | 3%  | 9            | 5%    |
| 6:30                | 3                       | 6%  | 1            | 3%  | 3              | 3%  | 7            | 4%    |
| 7:00                | 8                       | 18% | 6            | 20% | 12             | 12% | 26           | 15%   |
| 8:00                | 7                       | 16% | 3            | 10% | 27             | 27% | 44           | 25.5% |
| 8:30                | 1                       | 2%  |              |     | 1              | 1%  | 2            | 1%    |
| 9:00                | 17                      | 37% | 12           | 41% | 31             | 31% | 89           | 51.7% |

Second Choice

|       |    |       |    |       |    |     |    |       |
|-------|----|-------|----|-------|----|-----|----|-------|
| 5:00  | 1  | 2%    |    |       |    |     | 1  | 0.5%  |
| 6:00  | 2  | 4.6%  | 1  | 3%    | 3  | 3%  | 6  | 3.4%  |
| 6:30  |    |       |    |       | 2  | 2%  | 2  | 1%    |
| 7:00  | 3  | 6%    | 4  | 12.7% | 11 | 11% | 18 | 10%   |
| 7:30  | 2  | 4.6%  | 1  | 3%    | 3  | 3%  | 6  | 3.4%  |
| 8:00  | 16 | 34.8% | 15 | 51.7% | 25 | 25% | 56 | 32.5% |
| 8:30  | 1  | 2%    |    |       | 1  | 1%  | 2  | 1%    |
| 9:00  | 7  | 16%   | 3  | 10%   | 18 | 18% | 28 | 16%   |
| 10:00 | 3  | 6%    |    |       | 5  | 5%  | 8  | 4.6%  |

Third Choice

|       |   |       |    |     |    |     |    |       |
|-------|---|-------|----|-----|----|-----|----|-------|
| 6:00  | 1 | 2%    | 1  | 3%  | 6  | 6%  | 8  | 4.6%  |
| 7:00  | 9 | 19%   | 10 | 34% | 17 | 17% | 36 | 20.9% |
| 7:30  | 1 | 2%    | 1  | 3%  | 1  | 1%  | 3  | 1.7%  |
| 8:00  | 5 | 11.6% | 3  | 10% | 7  | 7%  | 15 | 8.7%  |
| 8:30  | 2 | 4.6%  |    |     | 1  | 1%  | 3  | 1.7%  |
| 9:00  | 7 | 16%   | 3  | 10% | 12 | 12% | 22 | 12.7% |
| 9:30  |   |       |    |     | 2  | 2%  | 2  | 1%    |
| 10:00 | 2 | 4.6%  | 1  | 3%  | 1  | 1%  | 4  | 2%    |

Evenings (cont.)

| <u>Fourth Choice</u>     | <u>No Sex<br/>Indicated</u> |      | <u>Males</u> |      | <u>Females</u> |     | <u>Total</u> |      |
|--------------------------|-----------------------------|------|--------------|------|----------------|-----|--------------|------|
| 5:00                     |                             |      |              |      | 3              | 3%  | 3            | 1.7% |
| 6:00                     | 2                           | 4.6% | 6            | 20%  | 3              | 3%  | 11           | 6%   |
| 6:30                     |                             |      | 1            | 3%   |                |     | 1            | 0.5% |
| 7:00                     | 1                           | 2%   |              |      | 1              | 1%  | 2            | 1%   |
| 7:30                     |                             |      |              |      | 1              | 1%  | 1            | 0.5% |
| 8:00                     | 2                           | 4.6% | 1            | 3%   | 1              | 1%  | 4            | 2%   |
| 8:30                     |                             |      | 1            | 3%   | 2              | 2%  | 3            | 1.7% |
| 9:00                     | 4                           | 9%   | 3            | 10%  | 5              | 5%  | 12           | 6.9% |
| 10:00                    |                             |      | 1            | 3%   | 1              | 1%  | 2            | 1%   |
| <u>Fifth Choice</u>      |                             |      |              |      |                |     |              |      |
| 5:00                     | 1                           | 2%   | 2            | 6.8% | 1              | 1%  | 4            | 2%   |
| 5:30                     |                             |      | 1            | 3%   | 1              | 1%  | 2            | 1%   |
| 6:00                     |                             |      |              |      | 2              | 2%  | 2            | 1%   |
| 8:00                     |                             |      | 1            | 3%   |                |     | 1            | 0.5% |
| 8:30                     |                             |      | 1            | 3%   | 1              | 1%  | 2            | 1%   |
| 9:00                     |                             |      |              |      | 1              | 1%  | 1            | 0.5% |
| 9:30                     |                             |      |              |      | 1              | 1%  | 1            | 0.5% |
| 10:00                    | 1                           | 2%   | 3            | 10%  | 1              | 1%  | 5            | 2.9% |
| 10:30                    |                             |      | 1            | 3%   |                |     | 1            | 0.5% |
| 11:00                    |                             |      | 1            | 3%   |                |     | 1            | 0.5% |
| <u>Other Responses</u>   |                             |      |              |      |                |     |              |      |
| Under evenings: any time | 1                           | 2%   | 2            | 6.8% | 4              | 4%  | 7            | 4%   |
| Evenings                 |                             |      |              |      | 11             | 11% | 11           | 6%   |

APPENDIX X

QUESTION NINE: LIST IN ORDER OF PREFERENCE THE DAYS OF THE WEEK YOU COULD MOST  
CONVENIENTLY TAKE A TV COURSE

QUESTION NINE: LIST IN ORDER OF PREFERENCE THE DAYS OF THE WEEK  
YOU COULD MOST CONVENIENTLY TAKE A TV COURSE

| <u>First Choice</u>      | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|--------------------------|-----------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Monday                   | 23                          | 53%   | 8            | 27.5% | 30             | 30% | 61           | 35%   |
| Tuesday                  | 14                          | 30%   | 12           | 41%   | 46             | 46% | 72           | 41.8% |
| Wednesday                | 2                           | 4.6%  | 4            | 12.7% | 10             | 10% | 16           | 9%    |
| Thursday                 | 1                           | 2%    | 1            | 3%    | 3              | 3%  | 5            | 2.9%  |
| Saturday                 |                             |       |              |       | 3              | 3%  | 3            | 1.7%  |
| Sunday                   |                             |       |              |       | 1              | 1%  | 1            | 0.5%  |
| No response              | 2                           | 4.6%  | 2            | 6.8%  | 3              | 3%  | 7            | 4%    |
| <br><u>Second Choice</u> |                             |       |              |       |                |     |              |       |
| Monday                   | 6                           | 13.7% | 2            | 6.8%  | 12             | 12% | 20           | 11.6% |
| Tuesday                  | 15                          | 32%   | 9            | 30.7% | 21             | 21% | 45           | 26%   |
| Wednesday                | 13                          | 27.9% | 6            | 20%   | 25             | 25% | 44           | 25.5% |
| Thursday                 | 5                           | 11.6% | 7            | 24%   | 22             | 22% | 34           | 19%   |
| Friday                   |                             |       |              |       | 2              | 2%  | 2            | 1%    |
| Saturday                 |                             |       |              |       | 1              | 1%  | 1            | 0.5%  |
| No response              | 3                           | 6%    | 4            | 12.7% | 13             | 13% | 20           | 11.6% |
| <br><u>Third Choice</u>  |                             |       |              |       |                |     |              |       |
| Monday                   | 5                           | 11.6% | 5            | 17%   | 7              | 7%  | 17           | 9.8%  |
| Tuesday                  | 3                           | 6%    | 4            | 12.7% | 8              | 8%  | 15           | 8.7%  |
| Wednesday                | 14                          | 30%   | 10           | 34%   | 21             | 21% | 45           | 26%   |
| Thursday                 | 8                           | 18%   | 4            | 12.7% | 29             | 29% | 41           | 23.8% |
| Friday                   | 2                           | 4.6%  |              |       | 6              | 6%  | 8            | 4.6%  |
| No response              | 10                          | 20.9% | 6            | 20%   | 23             | 23% | 39           | 22.6% |

| <u>Fourth Choice</u> | <u>No Sex</u>    |       | <u>Males</u> |      | <u>Females</u> |     | <u>Total</u> |       |
|----------------------|------------------|-------|--------------|------|----------------|-----|--------------|-------|
|                      | <u>Indicated</u> |       |              |      |                |     |              |       |
| Monday               | 2                | 4.6%  | 5            | 17%  | 14             | 14% | 21           | 12%   |
| Tuesday              | 2                | 4.6%  | 2            | 6.8% | 8              | 8%  | 12           | 6%    |
| Wednesday            |                  |       | 2            | 6.8% | 7              | 7%  | 9            | 5%    |
| Thursday             | 13               | 27.9% | 5            | 17%  | 13             | 13% | 31           | 18%   |
| Friday               | 1                | 2%    | 3            | 10%  | 9              | 9%  | 13           | 7.5%  |
| Sunday               |                  |       | 1            | 3%   |                |     | 1            | 0.5%  |
| No response          | 24               | 55.8% | 10           | 34%  | 43             | 43% | 77           | 44.7% |

| <u>Fifth Choice</u> |    |       |    |       |    |     |     |       |
|---------------------|----|-------|----|-------|----|-----|-----|-------|
| Monday              |    |       | 1  | 3%    | 7  | 7%  | 8   | 4.6%  |
| Tuesday             |    |       |    |       | 1  | 1%  | 1   | 0.5%  |
| Wednesday           |    |       |    |       | 4  | 4%  | 4   | 2%    |
| Thursday            |    |       | 1  | 3%    | 1  | 1%  | 2   | 1%    |
| Friday              | 10 | 20.9% | 2  | 6.8%  | 22 | 22% | 34  | 19%   |
| Saturday            | 1  | 2%    | 2  | 6.8%  | 1  | 1%  | 4   | 2%    |
| Sunday              |    |       |    |       | 1  | 1%  | 1   | 0.5%  |
| No response         | 31 | 72%   | 13 | 44.8% | 59 | 59% | 103 | 59.8% |

| <u>Other Responses</u> |   |    |   |    |   |    |   |      |
|------------------------|---|----|---|----|---|----|---|------|
| No preference          | 1 | 2% | 1 | 3% | 3 | 3% | 5 | 2.9% |
| Any day but Friday     |   |    |   |    | 1 | 1% | 1 | 0.5% |



APPENDIX XI

QUESTION TEN: WAS THE COURSE PRESENTED FROM AN INDIAN POINT OF VIEW?

QUESTION ELEVEN: HOW WELL WAS THE MATERIAL OF THE COURSE ORGANIZED?

QUESTION TEN: WAS THE COURSE PRESENTED FROM AN INDIAN POINT OF VIEW?

| <u>Television Presentation</u> | <u>No Sex Indicated</u> |      | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|--------------------------------|-------------------------|------|--------------|-------|----------------|-----|--------------|-------|
| Yes                            | 39                      | 90%  | 26           | 89.6% | 95             | 95% | 160          | 93%   |
| No                             | 2                       | 4.6% |              |       |                |     | 2            | 1%    |
| ?                              | 1                       | 2%   | 2            | 6.8%  | 3              | 3%  | 6            | 3.4%  |
| Yes and no                     |                         |      | 1            | 3%    | 1              | 1%  | 2            | 1%    |
| <br>                           |                         |      |              |       |                |     |              |       |
| <u>Reading Materials</u>       |                         |      |              |       |                |     |              |       |
| Yes                            | 36                      | 83%  | 24           | 82.7% | 82             | 82% | 142          | 82.5% |
| No                             | 3                       | 6%   | 2            | 6.8%  | 9              | 9%  | 14           | 8%    |
| ?                              | 1                       | 2%   | 2            | 6.8%  | 2              | 2%  | 5            | 2.9%  |
| Yes and no                     | 1                       | 2%   |              |       |                |     | 1            | 0.5%  |
| Not exactly                    |                         |      |              |       | 1              | 1%  | 1            | 0.5%  |

BREAKDOWN OF INDIVIDUAL RESPONSES TO QUESTION TEN  
(Television Presentation)

I. Additional Comments on Yes Responses

A. No Sex Indicated (1 response)

I thought so, but an Indian friend disagreed with me.

B. Males (2 responses)

I would like to see more participation by parents and teenage Indian children not making it in the schools.

But some of the references were not from an Indian point of view.

C. Females (10 responses)

It was presented as much as could be from an Indian point of view in the same sense that it was a white man presenting materials.

C. Females (cont.)

However, I can't see it as an Indian might.

Yes, but apparently all Indians do not have the same point of view.

Perhaps have the Indians participate in the program.

Yes. Historically it would be very difficult to present the Indians' view because they are not written, although I came to appreciate what his views must have been. Much more has been written about Indians than by Indians. However, I had the feeling that you were trying to present the Indians' view.

Yes, especially the more recent writings.

Yes, almost too much.

Yes, it seemed very factual, bills passed, committees formed or what has or has not been accomplished for the Native American.

Yes and why not.

Yes, especially on TV Bill Craig did.

II. Additional Comments on No Responses

(none)

III. Additional Comments on ? Responses

A. Females (1 response)

Can't decide.

IV. Additional Comments on Yes and No Responses

A. Males (1 response)

It was presented fairly and not in a prejudiced way. I think the "right" was exemplified.

BREAKDOWN OF INDIVIDUAL RESPONSES TO QUESTION TEN  
(Readings)

I. Additional Comments on No Responses

A. No Sex Indicated (1 response)

Basic book first quarter was good.

B. Males (2 responses)

Not enough Indian authors.

No. Most reading materials are from varied white views as if instead of a White problem, it's an Indian problem. More equal directions of understanding with Indians. I have no use for solutions governed by whites only changes in their attitudes.

C. Females (2 responses)

No. Could have been more things written by Indians although the readings were excellently balanced as far as fairness.

All in first quarter were still only White views of Indian feelings, second quarter got much better.

II. Additional Comments on Not Exactly Responses

A. Females (1 response)

Not exactly, I thought the reading material was excellent.

III. Additional Comments on ? Responses

A. Males (1 response)

Not necessarily, readings were from an objective point of view.

B. Females (1 response)

Packets yes, bibliographic readings, no.

IV. Additional Comments on Yes and No Responses

A. No Sex Indicated (1 response)

Farb sounded like an objective anthropologist, more than a subjective Indian.

BREAKDOWN OF INDIVIDUAL RESPONSES TO QUESTION TEN  
(Television Presentations and Readings)

I. Additional Comments on No Responses

A. No Sex Indicated (1 response)

White's view of Indian problems, yet a sympathetic view.

B. Females (4 responses)

I think both Indian and white views were presented, no bias shown as far as I am concerned.

I think it was presented from the point of view any fair minded person should have.

Emphatically, yes, however, just how do you (we) and define an "Indian point of view." As stated it is a very general and nebulous phrase. Are (we) to assume (your/our) emphatic but "White" expression of this term is truly that of most Indians? Where are all these Indians whose points of view (you) are presenting?

Emphatically.

II. Additional Comments on ? Responses

A. Males (1 response)

It's difficult to answer, Mr. Craig and Harkins speak with concern for the Indian, but I don't know what Indians think of their views.

III. Additional Comments on Readings?/TV No Responses

A. No Sex Indicated (1 response)

Different views than the Sioux and Chippewa I know have expressed.

IV. Comments Given Where No Check Mark was Indicated for Either TV or Readings

A. Females (3 responses)

Which Indian point of view?

I would say it was mostly presented in an unbiased way view saying what is and was as far as Indians were concerned.

I dropped after the fourth week, as I thought it was a waste of time.

QUESTION ELEVEN: HOW WELL WAS THE MATERIAL OF THE COURSE ORGANIZED?

| <u>Response</u>                       | <u>No Sex Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---------------------------------------|-------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| No apparent organization              | 2                       | 4.6%  |              |       | 2              | 2%  | 4            | 2%    |
| Less organized than would be apparent | 8                       | 18%   | 3            | 10%   | 5              | 5%  | 16           | 9%    |
| Fairly well organized                 | 22                      | 51%   | 14           | 48%   | 34             | 34% | 70           | 40.6% |
| Well organized                        | 10                      | 20.9% | 11           | 37.9% | 46             | 46% | 67           | 38.9% |
| Extremely well organized              |                         |       | 1            | 3%    | 12             | 12% | 13           | 7.5%  |
| Adequately                            |                         |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Reading - extremely well              |                         |       |              |       |                |     |              |       |
| TV - less than would be apparent      | 1                       | 2%    |              |       |                |     | 1            | 0.5%  |

APPENDIX XII

QUESTION TWELVE: DID THE INSTRUCTOR RELATE THE MATERIAL OF THIS COURSE TO  
OTHER AREAS OF KNOWLEDGE?

QUESTION THIRTEEN: HOW WELL DID YOU UNDERSTAND THE PURPOSES OF THIS COURSE?

QUESTION FOURTEEN: WOULD YOU HAVE PREFERRED THAT CREDIT APPLY TOWARD A  
DEGREE BEYOND THE BACHELOR'S?

QUESTION TWELVE: DID THE INSTRUCTOR RELATE THE MATERIAL OF THIS COURSE  
TO OTHER AREAS OF KNOWLEDGE?

| <u>Response</u> | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |      |
|-----------------|-----------------------------|-------|--------------|-------|----------------|-----|--------------|------|
| Never           |                             |       |              |       |                |     |              |      |
| Only rarely     | 5                           | 11.6% | 2            | 6.8%  | 6              | 6%  | 13           | 7.5% |
| Sometimes       | 21                          | 48.8% | 5            | 17%   | 31             | 31% | 57           | 33%  |
| Usually         | 16                          | 34.8% | 22           | 75.8% | 54             | 54% | 92           | 53%  |
| Always          | 1                           | 2%    |              |       | 7              | 7%  | 8            | 4.6% |

QUESTION THIRTEEN: HOW WELL DID YOU UNDERSTAND THE PURPOSES OF THIS COURSE?

| <u>Response</u>                                 | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|-----------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Purposes never made clear                       |                             |       |              |       | 3              | 3%  | 3            | 1.7%  |
| Indirect reference to purposes                  | 3                           | 6%    | 1            | 3%    |                |     | 4            | 2%    |
| Purposes are somewhat clear                     | 10                          | 20.9% | 4            | 12.7% | 6              | 6%  | 20           | 11.6% |
| Purposes became reasonably clear                | 11                          | 23%   | 12           | 41%   | 38             | 38% | 61           | 35%   |
| Purposes clearly outlined from<br>the beginning | 19                          | 44%   | 11           | 37.9% | 54             | 54% | 84           | 48.8% |
| Reasonably clear and very clear                 |                             |       | 1            | 3%    |                |     | 1            | 0.5%  |

QUESTION FOURTEEN: WOULD YOU HAVE PREFERRED THAT CREDIT APPLY  
TOWARD A DEGREE BEYOND THE BACHELOR'S?

| <u>Response</u>     | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---------------------|-----------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Yes                 | 21                          | 48.8% | 15           | 51.7% | 47             | 47% | 83           | 48%   |
| No                  | 2                           | 4.6%  | 1            | 2%    | 11             | 11% | 14           | 8%    |
| Makes no difference | 19                          | 44%   | 13           | 44.8% | 43             | 43% | 75           | 43.6% |



APPENDIX XIII

QUESTION FIFTEEN: LIKED AND DISLIKED ASPECTS OF THE COURSE

QUESTION SIXTEEN: WHAT WAS OF MORE VALUE TO YOU?

QUESTION FIFTEEN: LIKED AND DISLIKED ASPECTS OF THE COURSE

| <u>Response</u>            | <u>No Sex</u> |                  | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|----------------------------|---------------|------------------|--------------|-------|----------------|-----|--------------|-------|
|                            |               | <u>Indicated</u> |              |       |                |     |              |       |
| Liked aspects              | 13            | 27.9%            | 12           | 41%   | 49             | 49% | 74           | 43%   |
| Disliked aspects           | 4             | 9%               | 2            | 6.8%  | 6              | 6%  | 12           | 6.9%  |
| Liked and disliked aspects | 18            | 41.8%            | 8            | 27.5% | 41             | 41% | 67           | 38.9% |
| No response                | 8             | 18%              | 4            | 12.7% | 5              | 5%  | 17           | 9.8%  |

BREAKDOWN OF INDIVIDUAL RESPONSES TO QUESTION FIFTEEN

I. Aspects of Course Liked

A. Females

Guest speakers, visits to museums, artifacts.

The book was very good and the supplementary material had a wealth of information for me and for later in my teaching.

Very informative about Indian people with a lot of proof and reasoning power behind it. Pictures of Indian life before helped.

Especially choosing my own outside reading, also the slide show by Indian students.

I liked the comprehensive scope and logical sequence.

The tele lectures including non-University people and their views.

You didn't expect us to meet perfect standards. Recent publications were very hard to find on Indians. I spent much time looking and calling.

The on-campus meetings.

Conversational approach between Craig and Harkins made the program more relaxed and informal than direct lectures. Craig is easy to listen to and interesting. You feel he enjoys what he's doing and believes what he says. Good use of illustrations, slides, artifacts. Mille Lacs trip was especially informative and interesting.

A. Females (cont.)

Discussions between Craig and Harkins -- these were interesting and valuable.

The fact that you had several resource people involved.

Field trip to museum -- actual Indian people discussing.

Having a chance to understand an interesting culture by TV

New insight into Indian culture.

I liked the Mille Lacs Lake exhibit, Old Fort Snelling and some of the Indian scenes.

I liked your discussion technique. The dialogue was easy to absorb and raising many questions clarified many points. I liked your use of several locations. I wish you had visited some reservations. Have you ever visited the Bad River or Red Cliff Reservations?

Visit to Mille Lacs Museum and the St. Paul Museum -- seeing the actual artifacts and the slide presentation of Hiawatha.

I liked the meetings we had first quarter and the reading.

I liked the new slant I received on Indians.

Taking the class to the scene, having Indians on the program, having two men to converse instead of one to lecture.

I liked the conversation type discussions between Harkins and Craig.

It gave me a new appreciation of the Indian problems and of Indian contributions.

Hearing the history and information from the Indian point of view.

References to other books, conversations with Art Harkins, field trips.

The guests, fine groups of people which I'd never have a chance to see otherwise.

Taking it at home, reading at my pace.

I liked the historical background leading up to current issues.

I enjoyed the course very much, it stimulated me to do a lot of reading and I feel I learned a great deal.

Freedom of outside reading.

I received a better understanding of Indian problems.

Mille Lacs Museum, use of young Indians on the program, we definitely need more of this [referred to second course here].

TV presentations of Indian students and those working directly with Indians.

Historical aspect for background -- would like to have delved deeper for better foundation of what present "culture" sits on.

The discussion meetings.

Text was interesting and informative.

I am grateful to have had the opportunity to learn about this facet of our society. My background was extremely meager.

Whole course could be taken at home.

To me this course was very valuable. This course changed my concept of the American Indian. It made me understand the Indian culture better. I do not understand how anyone can teach Indian children effectively without this kind of background knowledge. The reading was excellent.

I think the historical point of view presented with the Indian American in mind made me change many former opinions.

The discussion meetings.

Freedom in choice of books for book reviews.

The informal yet knowledgeable way the lessons were presented.

The reading materials were especially interesting, I seem to get a lot more out of them than the TV lectures.

I was thrilled with the knowledge it gave me.

Professor Craig did an excellent job of sharing his vast amount of knowledge concerning the American Indian and related subjects.

I especially liked the presentation (the avoidance of straight lectures) and the use of slides and frequent guests made excellent utilization of the medium of TV.

Sessions at Mille Lacs and Fort Snelling.

The field trips to Fort Snelling and Mille Lacs for their historical perspective and also opening up new places for my family to visit and learn more about.

Bringing people on, e.g., Indians and especially Dr. Berkhoffer.

Enjoyed the visits to Mille Lacs and other museums.

Being available strictly by television and US mail.

Thoroughly explained background of the Indians, personnel from outside.

Book lists -- a few of the papers, the opportunity to take a class from an Indian.

I never had so many wrong ideas about Indian people. I never saw their side of the picture until these courses were offered.

Interviews with Indians from various organizations, especially the young students, the tour of the Chippewa Museum.

Gave us a better understanding of U.S. history and the injustice and the reasons for some current problems.

I appreciate bringing in different people to add variety and different viewpoints. I believe it would help everyone to become more aware of the condition of the Indian people in Minnesota.

It gave me a new slant on certain areas -- information that I never heard or read before. I knew the Indians had been mistreated, but I didn't realize that it is as bad as it is today and has been in the past.

Discussions.

I enjoyed Farb's book.

I had never taken any Indian courses so I feel I will be able to teach Indians better, as we have a few in our school.

Sincerity and graciousness on the part of Craig and Harkins.

In the TV presentation I like visiting the museum, Fort Snelling, etc. Also the different personalities we met.

The beginning of Indians and how they lived, very interesting.

I liked the variety in the first quarter. The second quarter was satisfactory but too much in the line of "panels." I would have liked to see some of the panel experts at work in their projects -- or showing examples of what their students do. I liked the student group.

Bringing in resource people.

I like Mr. Harkins and his friend to be on the panels together. A few more trains of thought were occasionally brought out, it seemed more like a relaxed learning situation.

The "conversation" method used for presentation of material -- the "on the spot locals" (Ft. Snelling, Mille Lacs).

Enjoyed each different program.

The ease with which it was presented and the feeling of not being pressured by the course.

The lecture notes I could take on TV. I had for a long time wanted to take an Indian American course. I am glad that I had a chance to study and learn about American Indians.

The instructors did an excellent job in achieving their goal; namely making teachers aware of the Indian history as it really is, problems facing these people; you made us realize that we must work toward justice and equality for these people through education.

Variety in settings i.e. Fort Snelling, Mille Lacs, Science Museum. Also "outside" speakers which brought in their points of view.

I liked the conversation type program. It was informal and thus did away with the straight formal lecture course. I appreciate the convenience of taking such a course. It had great informative value.

The packet material -- was worth taking the course for that alone.

Resource speakers, but I believe that came in the second quarter.

The fact that you did bring this timely information through the mass media. I'm so curious as to how many were enrolled.

Showing places of interest relating to the course.

Informal, free expression, question-answer format.

I enjoyed the programs where Indian villages were visited. The text was interesting and easy to read.

It was a new subject to me so I was terribly enthused about it. It was worth going to the on-campus meeting to discover that Mr. Craig is an Indian. It makes the course much more dynamic to know this. I also like Mr. Craig's forthright, actually humorous attitude at times. He has a natural style. I like Dr. Harkin's role also. The interaction between them was great, especially in the TV program where just the two of them had a dialogue and got some feelings out. It didn't seem like the usually dull, factual course. Also it helped to see contemporary Indians. I liked the variety of approaches to the presentation of materials.

Attitudes of the teachers.

A variety of discussions, lecture slides, etc., good.

I liked taking the course at home, after working all day, it's nice to be able to view the course without going out again after getting home. Please have Spring Quarter course in some form with test taken at home.

The text was excellent! I liked the different places from which the telecasts originated.

Lecture plus ZV material.

Learning! It's an area in which I am vitally interested.

That I could stay at home and get a college course.

B. Males

I enjoy any courses related to Indians.

Outside personnel.

Dr. Craig's thoroughness and knowledge and ability to relate to actual history (historical fact).

Theme song and the instructors.

The background in Indian history.

To me the course was an eye opener. It has been useful to me in many ways. I felt the instructors did a fine job. I wish there could be a continuation of the course beyond present plans.

Mr. Craig's down to earth frankness and the Fort Snelling and Mille Lacs visits.

The slide presentation with text presented by the Indian University student.

It was enjoyable to observe Mr. Craig and Harkins commentaries, including their differences of opinion. Excellent presentation on Indians of Central America.

I enjoyed the history most.

Materials presented from the Indian point of view.

The packet text was outstanding, the mailed material was good and the variety of TV locals were good also.

I think it presented a vision of the Indian that didn't base itself on putting down the white man. The criticisms of white culture and its injustices was very well done -- so that a non-Indian could be ashamed of his past history in Indian-white relations without feeling cursed beyond redemption.

Display of cultural effects.

Enjoy the panels on television and the informal discussion.

The two outside readings.

I usually enjoyed the TV shows. Reading were well chosen, but I had trouble bringing all the materials together.



Final/book selection freedom.

Trips to historical sites -- Fort Snelling and museum.

Campus meetings.

Wild rice harvest.

Attitudes of instructors and their involvement was easy to relate to.

The presentation of the Indian girl was most eloquent and made quite an impression, also the song by the male singer told its own story, let's hear it again! The great lecture by Dr. Berkhoffer and visits with Indian men and women.

C. No Sex Indicated

That it was offered. I hope additional classes will follow.

Novels I read and text.

Visits to various places.

Using people on TV and presentations that might be available to a school.

Indian perspective on history and Indian culture.

Casual way it was presented, tours of museums.

Excellent, gained much insight.

The plight of the Indian told as matter of fact.

Textbook.

It used the past well to emphasize a problem and point toward its solution.

Made me more aware of the Indian's background.

I like the subject matter, but especially the convenience of being able to stay at home and take the course.

It awakened in me a desire to help Indians.

Text.

The informal discussions especially between Mr. Harkins and Mr. Craig.

It wasn't just a lecture, it gave good variety.

Visual aids/Field trips.

Readings about present problems and history of Indians.

I was interested in the reading and learned a lot from it.

It fills a much ignored void. Sometimes teachers are asked to examine their relationship with the poor or blacks -- but no one seriously considers that Indians have a culture of their own.

I gained a good insight into the Indian's philosophy which enabled me to better understand his ways.

Display of art.

Gave me some ideas that I had not been aware of before.

Good selection of reading material.

Professor Harkins.

Reading -- references were interesting.

Reading materials were very readable, easy to read, yet informative.

I liked to get this viewpoint.

On campus meeting with Professor Craig.

Reading materials.

## II. Aspects of Course Disliked

### A. Females

I was very handicapped and feel I could have gotten even more out of the course if I had received my materials before the last month.

I would have liked to see many of the slides in color, they were hard to appreciate and see in black and white.

I experienced confusion in interpreting the examination -- the stated questions were broad and vague -- there was overlapping in queries.

Nothing was tied together in what I saw.

Pictures were not clear -- hard to pick out important things.

Professor Harkins.

Repetitious at times and definitely biased toward Indians.

Some lectures made one point in the beginning and rambled on with an unclear direction for the remainder of time.

How about a nice big smile for M from Mr. Craig!

Beginning two or three programs were unnecessary.

The test, I thought was extremely difficult.

Would have liked a longer look at some of the slides shown in the first program.

I felt the final exam was ambiguous.

Professor Craig's lecture by himself, he was far more interesting with A. Harkins.

Repetition of points, unnecessary.

Voluminous pages of charts and statistics.

Repetitiousness of facts and theories in both lectures and packet material -- also a general attitude of "scurrying" over the basics in order to get to the obvious interest area of instructors -- theories and problems relating to contemporary Indian American Education.

The lectures seemed to be speaking out to an audience of uninformed people who had little or no background about Indians. I suspect this wasn't so.

The bulletin indicates three parts to the entire series. It seemed that all were covered to some degree in the fall quarter. The test included topics which to my thinking would have come during the spring quarter. I devoted a great deal of time acquiring a background for understanding.

The TV lectures of the first course seemed to ramble too much.

Never once during the last quarter or this one has anyone ever said that some teachers are trying to understand the Indian American and to help them. Always you downgrade teachers! You try to tell us that there is a difference among the different Indian Americans. There are some differences in public school teachers!

I thought the first test was very difficult -- it's so difficult for me to answer the question from the Indian viewpoint about education because I felt these areas the questions were on was not covered too well - or I didn't understand it

Late arrival of materials presented difficulties.

Too many questions on the final. It was term paper length.

Trying to decipher some of the test questions.

Would have liked more specifics in TV lecture, less generalizing and ramblings.

Books arrived quite a while after course had started.

I would have preferred the text and reading packets arriving at announced times.

Parts that showed picture they did not show well in black and white.

Early Indian history in Minnesota.

A B grade when I worked so hard.

The late arrival by mail of reading materials.

I had trouble getting my materials sent to me.

I was very disappointed. Not really.

Reading seemed lengthy for me, I'm pretty busy teaching.

Tests. It was difficult, working was double negative and lots of same.

The lectures were dull and always on the same subject.

The length of the written test and doing two book reviews.

The past two weeks of television viewing; about STAIRS and IUB.

Perhaps the maps and charts that were to be shown could have been copied and sent out as part of the material of the course.

Not being able to get an instant replay.

It was hard to follow the fast moving map work. The picture was dull.

I'm sorry I can't finish the next two quarters this year.

I thought the text difficult, plus writing two critiques and a detailed test, plus typewritten material just too much. This is just too much for those of us teaching school and taking additional courses.

We worked very hard for these credits. I loved the challenge, but would have liked graduate credit.

Xerox.

The test had little to do with the lectures. The test was very time consuming -- from materials other than TV or reading material.

The questions in the first test were hard to understand what the instructor really wanted.

The lectures were not specific enough. The first few were OK but still not enough dates and specific areas -- last half repetitive and not specific enough, e.g., What was Dawes Act and several other references not explained? I looked them up but the explanations should have been included for clarity. Indian history should have been carried in more detail, more time oriented, and related to other events in US history. The final exam was ambiguous and unclear. A great deal of hunting in books and mimeo sheets was necessary to find answers.

The text book is also a poor choice. I bought it as a book of the month club selection a couple of years ago and just after that bad reviews appeared in the Saturday Review, the Minneapolis

paper, Time Magazine, etc. The consensus as I remembered is that it was poorly researched and Farb draws too many conclusions on too little evidence and doesn't distinguish between his opinions and results of research. The Indian Heritage of America by Josephy seems to be a more scholarly work and there may be a lot of others. The American Heritage Books are good and may be available in paper-bound. I suggest you check Book Review Digest for the reviews of Farb's book before using it further.

B. Males

The lessons could be more outlined -- follow a central idea using a more logical sequence.

Dr. Craig has a pronounced "Ah-h-h" habit. At times this was very noticeable and detracted somewhat. He could learn to practice pauses and break the habit. He has too much on the ball to continue the habit!

Instructors took too long to come to contemporary situation.

I felt much was repeated that probably wouldn't have to be, but perhaps it was valuable to some.

Not enough education history presented.

Final was much too long and confusing for undergraduate work.

I felt the quality of discussion helpers with Dr. Craig was poor. They offered nothing and often interrupted.

I thought that some of the exam questions were ambiguous.

An overly great amount of reading material the information could have been condensed.

Maybe the amount of reading materials.

Time earlier.

The generally dry humorless lecturing and incessant smoking -- the first final was impossible, even difficult to read the questions.

C. No Sex Indicated

Closer relation of readings to TV presentation.

Final -- too long and unrelated to what had been discussed. I felt it was unfair to expect students to answer problems unanswered by "experts."

TV presentations were uninteresting and very biased.

Rambling dialogue -- difficult to maintain interest/weak on content.

Overwhelming reading and writing on the exam.

Lectures dragged at times and were "meatless" at times or went off the subject -- book burning and condemnation of "liberals" in such a pious self-righteous manner -- HEAVY!

Mr. Craig and Mr. Harkins conversations were ended abruptly because of time element. One didn't always hear the outcome of their discussions.

Lessons I and II were complete, the rest just rambled on.

I wish the TV course dealt more with specific Indian tribes and history.

I thought test was very difficult for a three credit course.

First two questions on test were ambiguous.

The fact that the lecture and reading materials were pointed toward Indian American history and the final emphasized Education which was not emphasized in the lectures and readings.

Straight lecture (often got into theoretical areas I knew nothing about).

Some telecasts with speakers were very boring.

The amount of information which could be presented is so vast; initially it seemed that too little was presented. This improved as the quarter progressed.

Instructor smoked and rambled on and on.

Not enough coverage (in reading and lecture) of Indian history and culture -- too generalized.

Exam seemed quite a shock after discussion lessons. However, it was related to readings -- seemed to be a gap there.

Professor Craig was difficult to follow at times (got better toward the end).

Too much unnecessary printed material and wasted paper. The boring presentations.

The constant repetition, getting off on tangents about what a raw deal the Indian got.

The TV shows were boring and repetitious at times -- they did not use good AV techniques, in fact many students did not watch them.

QUESTION SIXTEEN: WHAT WAS OF MORE VALUE TO YOU?

| <u>Response</u>   | <u>No Sex</u>    |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|------------------|-------|--------------|-------|----------------|-----|--------------|-------|
|   | <u>Indicated</u> |       |              |       |                |     |              |       |
| Reading material  | 23               | 53%   | 12           | 41%   | 28             | 28% | 63           | 36.5% |
| TV presentation   | 5                | 11.6% | 3            | 10%   | 9              | 9%  | 17           | 9.8%  |
| Both were about of equal value                                | 15               | 32%   | 13           | 44.8% | 59             | 59% | 87           | 50.5% |
| Time will tell  |                  |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Both equally plus Friday sessions                             |                  |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Reading for help in exams, TV for personal interest           |                  |       | 1            | 3%    |                |     | 1            | 0.5%  |
| Reading and TV (much of the TV material was unfamiliar to me) |                  |       | 1            | 3%    |                |     | 1            | 0.5%  |



APPENDIX XIV

QUESTION SEVENTEEN: HOW DID YOU RELATE TO THE ROLE PLAYED BY ART HARKINS IN  
THE TV LESSONS?

QUESTION SEVENTEEN: HOW DID YOU RELATE TO THE ROLE PLAYED BY  
ART HARKINS IN THE TV LESSONS?

| <u>Response</u>   | <u>No Sex</u><br><u>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|-----------------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| He helped my understanding of the materials                       | 6                                 | 13.7% | 4            | 12.7% | 19             | 19% | 29           | 16.8% |
| He stood in the way of my understanding the materials             |                                   |       |              |       |                |     |              |       |
| He made the lessons more interesting                              | 10                                | 20.9% | 6            | 20%   | 12             | 12% | 28           | 16%   |
| He made the lessons less interesting                              |                                   |       |              |       |                |     |              |       |
| He made no significant difference in the lessons                  | 9                                 | 19%   | 2            | 6.8%  | 3              | 3%  | 14           | 8%    |
| I would have preferred Professor Craig alone                      | 5                                 | 12.6% | 1            | 3%    |                |     | 6            | 3.4%  |
| Other   |                                   |       | 3            | 10%   | 7              | 7%  | 10           | 5.8%  |
| Helped understanding/more interesting                             | 7                                 | 16%   | 7            | 24%   | 35             | 35% | 49           | 28%   |
| No difference/prefer Craig alone                                  | 1                                 | 2%    |              |       | 2              | 2%  | 3            | 1.7%  |
| In way of understanding/ less interesting/ prefer Craig alone     |                                   |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Less interesting/prefer Craig alone/ other                        |                                   |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Less interesting/other  |                                   |       | 1            | 3%    |                |     | 1            | 0.5%  |
| Helped understanding/less interesting                             |                                   |       |              |       | 1              | 1%  | 1            | 0.5%  |
| Helped understanding/in the way of understanding/more interesting |                                   |       |              |       | 1              | 1%  | 1            | 0.5%  |
| No difference/other   | 1                                 | 2%    | 1            | 3%    |                |     | 2            | 1%    |
| Helped my understanding/other                                     |                                   |       |              |       | 3              | 3%  | 3            | 1.7%  |
| More interesting/other  | 3                                 | 6%    | 1            | 3%    | 5              | 5%  | 9            | 5%    |
| Helped my understanding/more interesting/other                    |                                   |       | 2            | 6.8%  | 7              | 7%  | 9            | 5%    |

APPENDIX XV

QUESTION EIGHTEEN: HOW EASILY COULD YOU READ THE ILLUSTRATION MATERIAL?

QUESTION NINETEEN: WOULD YOU HAVE PREFERRED MORE THAN ONE HOUR A WEEK OF TV?

QUESTION EIGHTEEN: HOW EASILY COULD YOU READ THE ILLUSTRATION MATERIAL?

| <u>Maps</u>            | <u>No Sex<br/>Indicated</u> |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|------------------------|-----------------------------|-------|--------------|-------|----------------|-----|--------------|-------|
| Good                   | 17                          | 37%   | 16           | 55%   | 54             | 54% | 87           | 50.5% |
| Poor                   | 25                          | 58%   | 11           | 37.9% | 33             | 33% | 69           | 40%   |
| Fair                   |                             |       |              |       | 3              | 3%  | 3            | 1.7%  |
| OK                     |                             |       |              |       | 1              | 1%  | 1            | 0.5%  |
| What maps?             |                             |       |              |       | 1              | 1%  | 1            | 0.5%  |
| ??                     |                             |       | 1            | 3%    |                |     | 1            | 0.5%  |
| <u>Other materials</u> |                             |       |              |       |                |     |              |       |
| Good                   | 23                          | 53%   | 18           | 62%   | 69             | 69% | 110          | 64.5% |
| Poor                   | 13                          | 27.9% | 6            | 20%   | 17             | 17% | 36           | 20.9% |
| Fair                   | 2                           | 4.6%  | 1            | 3%    | 4              | 4%  | 7            | 4%    |
| ??                     |                             |       | 1            | 3%    |                |     | 1            | 0.5%  |
| Fair to good           | 1                           | 2%    |              |       |                |     | 1            | 0.5%  |
| Varied                 | 1                           | 2%    |              |       |                |     | 1            | 0.5%  |

QUESTION NINETEEN: WOULD YOU HAVE PREFERRED MORE THAN ONE HOUR  
A WEEK OF TV?

| <u>Response</u>                      | <u>No Sex<br/>Indicated</u> |      | <u>Males</u> |     | <u>Females</u> |     | <u>Total</u> |      |
|--------------------------------------|-----------------------------|------|--------------|-----|----------------|-----|--------------|------|
| No                                   | 39                          | 90%  | 23           | 79% | 83             | 83% | 145          | 84%  |
| Yes                                  | 4                           | 9%   | 6            | 20% | 16             | 16% | 26           | 15%  |
| 1 1/2 hours                          | 2                           | 4.6% |              |     | 4              | 4%  | 8            | 4.6% |
| 2 hours                              | 1                           | 2%   | 5            | 17% | 10             | 10% | 16           | 9%   |
| 3 hours                              | 1                           | 2%   | 1            | 3%  |                |     | 2            | 1%   |
| Two half hours                       |                             |      |              |     | 1              | 1%  | 1            | 0.5% |
| 2 or 3 hours, 2 or 3 times<br>a week |                             |      |              |     | 1              | 1%  | 1            | 0.5% |
| No preference                        |                             |      |              |     | 1              | 1%  | 1            | 0.5% |

APPENDIX XVI

QUESTION TWENTY: IF THIS COURSE HAD BEEN ANNOUNCED EARLIER, WOULD IT HAVE BEEN MORE HELPFUL TO YOU IN PLANNING A LONG-RANGE ACADEMIC PROGRAM?

QUESTION TWENTY--ONE: DID YOU ATTEND ON CAMPUS SESSIONS?

QUESTION TWENTY: IF THIS COURSE HAD BEEN ANNOUNCED EARLIER, WOULD IT HAVE BEEN MORE HELPFUL TO YOU IN PLANNING A LONG-RANGE ACADEMIC PROGRAM?

| <u>Response</u>   | <u>No Sex</u>    |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|-------------------|------------------|-------|--------------|-------|----------------|-----|--------------|-------|
|                   | <u>Indicated</u> |       |              |       |                |     |              |       |
| No                | 36               | 83%   | 18           | 62%   | 71             | 71% | 125          | 72.6% |
| Yes               | 6                | 13.7% | 9            | 30.7% | 22             | 22% | 37           | 21.5% |
| 3 months earlier  | 3                | 6%    | 6            | 20%   | 12             | 12% | 21           | 12%   |
| 6 months earlier  | 2                | 4.6%  |              |       | 4              | 4%  | 6            | 3.4%  |
| 1 year earlier    |                  |       | 1            | 3%    | 3              | 3%  | 4            | 2%    |
| Other             |                  |       | 1            | 3%    |                |     | 1            | 0.5%  |
| Several years ago |                  |       | 1            | 3%    |                |     | 1            | 0.5%  |

QUESTION TWENTY-ONE: DID YOU ATTEND ON CAMPUS SESSIONS?

| <u>Response</u>                               | <u>No Sex</u>    |       | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |       |
|---|------------------|-------|--------------|-------|----------------|-----|--------------|-------|
|   | <u>Indicated</u> |       |              |       |                |     |              |       |
| Yes   | 9                | 19%   | 8            | 27.5% | 26             | 26% | 43           | 25%   |
| Frequency: 1 time                             | 5                | 11.6% | 5            | 17%   | 14             | 14% | 24           | 13.9% |
| 2 times                                       | 4                | 9%    | 1            | 3%    | 9              | 9%  | 14           | 8%    |
| 3 times                                       |                  |       | 2            | 6.8%  | 3              | 3%  | 5            | 2.9%  |
| Reasons for attending:                        |                  |       |              |       |                |     |              |       |
| Meet instructors                              | 1                | 2%    | 1            | 3%    | 3              | 3%  | 4            | 2%    |
| Meet others taking the course                 |                  |       |              |       |                |     |              |       |
| Ask questions not answered on TV              | 3                | 6%    |              |       | 2              | 2%  | 5            | 2.9%  |
| Other   |                  |       | 1            | 3%    | 1              | 1%  | 2            | 1%    |
| Meet instructor/ask questions                 | 4                | 9%    | 1            | 3%    | 8              | 8%  | 13           | 7.5%  |
| Meet instructor and others                    |                  |       | 1            | 3%    | 1              | 1%  | 2            | 1%    |
| Meet instructors/ Other                       | 1                | 2%    |              |       |                |     | 1            | 0.5%  |
| Meet instructors and others/<br>Other         |                  |       | 1            | 3%    | 1              | 1%  | 2            | 1%    |
| Meet instructors and others/<br>ask questions |                  |       | 2            | 6.8%  | 1              | 1%  | 3            | 1.7%  |

QUESTION TWENTY-ONE (cont.)

| <u>Response</u>                                   | <u>No Sex Indicated</u> |     | <u>Males</u> |       | <u>Females</u> |     | <u>Total</u> |      |
|---|-------------------------|-----|--------------|-------|----------------|-----|--------------|------|
| Reasons for attending (cont.)                     |                         |     |              |       |                |     |              |      |
| Meet instructors/ask questions/<br>Other          |                         |     | 1            | 3%    | 2              | 2%  | 3            | 1.7% |
| Ask questions/Other                               |                         |     |              |       | 2              | 2%  | 2            | 1%   |
| Meet instructor and others/ask<br>questions/Other |                         |     |              |       | 6              | 6%  | 6            | 3.4% |
| No  | 34                      | 81% | 21           | 72.5% | 72             | 72% | 127          | 73%  |
| Offered reasons for not<br>attending              | 3                       | 6%  | 3            | 10%   | 25             | 25% | 31           | 18%  |

"OTHER" REASONS FOR ATTENDING ON CAMPUS SESSIONS

I. No Sex Indicated (1 response - 2%)

To get more information on Indian education materials.

II. Males (3 responses - 10%)

Listen to discussion.

For dialogue with Professor Craig.

To be briefed on the final.

III. Females (14 responses - 14%)

Learn additional material.

Would prefer another night, conflicts.

Not possible to attend more because of teaching duties.

Curiosity.

To become better oriented to what I was doing.

I just wanted to learn lots and do a good job.

I wish at the third meeting we could have met the Indians present and involved them in a discussion. I missed the first meeting, I didn't have enough advance notice.

Open sessions were the best thing about the class.

To get the feel of the course and feel part of it.

To get additional information.

I thought it was nice of Mr. Craig to bother.

To acquaint a friend with this aspect of human rights.

To obtain supplementary information from the teacher in answering others questions.

To acquire all possible information.

#### REASONS FOR NOT ATTENDING ON CAMPUS SESSIONS

##### I. No Sex Indicated (3 responses)

I would like to have, please schedule more during TV time, if possible.

I tried but couldn't find a parking place.

I never received notification until after the meetings had occurred.

##### II. Males (3 responses - 10%)

Distance too far for us to be there by the set time.

Not aware of them.

Conflicts.



III. Females (25 responses - 25%)

Distance.

Too far away.

Distance made it impossible to attend.

Too far away.

Too far away, would suggest meeting in other areas.

Distance too far, can't leave early because of teaching duties.

Too far away.

I live too far, I would have enjoyed them.

I live 125 miles from campus.

Work schedule.

Other activities.

Friday is a very poor day for people to meet.

Unable to.

Blizzard.

Unable to.

Friday is a very poor day for people to meet.

Couldn't get away.

Distance and other obligations.

Unable to.

Would have been stimulating if I had.

Couldn't arrange.

It was inconvenient.

I would have liked to get to know Craig and Harkins and the younger research worker.

I would have enjoyed them.

Could have if held earlier in the evening.

APPENDIX XVII

ADDITIONAL COMMENTS BY TV STUDENTS

## ADDITIONAL COMMENTS BY TV STUDENTS

### I. No Sex Indicated

I feel it is unfortunate that courses such as this one is not applicable to a graduate program. Actually I obtained more from this course that I could apply in to my relations with Indian people than I have by attending some classes in regular day school classes. It was well done and well presented.

I don't feel method of presentation TV or class makes so much difference. It's the application later that really makes the difference. The on campus sessions were very good.

This course has given me a new look at the American Indian and has created a desire to do more reading and listening. It has made me aware of the problem of the Indian today. God bless them!

I think it would be helpful to have the exam questions earlier in the course to give our reading more direction.

This course was very interest impressive. I'm glad I don't teach history this way.

### II. Males

One of the questions on the final was very misleading and easy to confuse relating to Eng, Spanish and French and their motives.

I would think that actual taping at some of the Indian reservations, schools, and inner city Indian life would have been very beneficial.

Excellent presentation, course very helpful. I have a new understanding of Indian problems. I sincerely hope there can be more programs of this type and of this caliber. Would be helpful if credits would apply on a graduate level.

I WOULD HAVE LIKED TO DO A LOT OF READING IN ADVANCE OF THE COURSE, had I known it was going to be offered. I have had Indians in vocational courses since the thirty's. Although not all of them were outstanding students many of them are now quite successful. I have always found that you can "break the ice" with the younger Indian students by talking hunting, fishing, camping, guns, etc. as an opener and then slip in to the school subject.

Several of my students are watching the Tuesday evening program. Some had suggestions a film on Pipestone, demonstrations of basket weaving, beadwork and other crafts. I am taking the Wednesday evening class at Franklin in American Indian Art and find it very interesting. We need more courses like this and the Tuesday TV class.

I wish to thank Professor Craig and his wife for taking the time to talk with my wife and me in Mankato. You answered questions raised during the TV presentation and convinced me to enroll in the spring quarter session. I have a "fear" of doing poorly on the book reviews as I seldom see where the author "stands" in view of Indians. Those reading my paper might know something about the author that I don't and therefore have a different "feeling" toward him.

SOME COMMENTS ON THE TV COURSE:

You often speak of authors and their writings, but as I've never heard of many of them it would help to have names and titles flooded on the screen. Also when you have guests the name and title of them their position are often difficult to see with the various backgrounds and should remain on the screen a little longer.

Last comment, thanks for putting this program on the air. Not all interested people are able to drive to the University or a college in order to take a class. This program is putting my TV to good use, thanks again.

I personally think that some television time should be devoted regularly to the references to readings associated with the program content. Presently there is relatively little correspondence between viewing and reading.

I would be interested in a similar course on Black history.

### III. Females

I would have liked attending the discussions but I couldn't because of transportation. I wish the materials and the book assignments had been given earlier so there would have not have been so much pressure at the end. I like the no-failure system of grading. The course seemed to be aimed at really teaching the student rather than following some old format. In that it was philosophically innovative.

I would like to stress the need for some of us to have an opportunity to earn graduate credits. Perhaps by doing an extra project

this requirement could be fulfilled. If this could be offered in the Spring I would be most glad to register for the course, since, the "Indian American" is very close to my interests.

I will not be able to register for HED 5-202 because I'm too heavily scheduled with required time consuming language requirements. However, I plan to continue the TV portion of the class.

I took two courses last fall on TV. I must say the ecology course had a well prepared outline. This I know helped me very much. So naturally I did a better job. I was well prepared to know just what was coming each week. Your course I was thankful for the reading material prepared. I must say, this helped a lot. It must have been a big job setting it all up.

I feel the tests for both fall and winter quarter were poor tests. I think the purpose of the test is to test our understanding of the material of the course through its subjective approach. My problems with the test are that I can't understand the intent of the questions. Last fall I had to call for an explanation of a question but still ended up answering it without seeing its real intent. For this reason I will not take the spring class. I still plan to listen to the classes because I teach a unit on Minnesota Indians and I feel what I have learned is very valuable for my students and myself. I am not the only one in my school district who feel this way about the tests. They have already dropped the class!

I'm well pleased with the course and would like to see more TV classes offered for credit. Perhaps there have been others but I was unaware of them.

I've really enjoyed this course and its informal approach. I think more at home TV courses should be offered for teachers. We are very tired at the end of a teaching day and to drive to the U makes us tired in the classroom the next day. I feel I can relax at home and surely enjoy each lesson. This topic is of great interest and easily, the materials I view can be taken back into the classroom. I hope more outstanding TV efforts are available to us next year! Thanks!

I am not able to take the course spring quarter as I am attending day school at the U on sabbatical leave. This course has greatly increased my knowledge of Indian problems.

Will there be one program presenting something on a reservation? I'd like to see slides, etc. of one of the Minnesota reservations. Do Indians on the reservation own their own homes? Do the various business men on the reservation like storekeepers own their own stores or are they under the BIA? I don't think these have been covered have they?

The courses have been very helpful in our understanding of the Indian. At times I felt the American society as a whole was dealt with very harshly. What is past is gone, but now we must work for the present and future.

One comment I do have, I feel that I do not understand, what does the Indian want in their school? We were told they do not want what they now have, but what do they want as curriculum?

Dear Sir: There are so many education methods classes which are required for a college degree in elementary ed. The American Indian culture classes would have been extremely valuable to me if offered as a lower division social science class. I would eagerly have taken the entire sequence of nine credits. In fact Provost Imholte of the UM Morris Campus advised me to take the fall quarter class on the premise that it would be considered a lower division Social Science class. Therefore I am now extremely disappointed, in spite of the fact that I did enjoy the class.

Joyce Whitebird called me about the course yesterday (I called Professor Craig and asked for special permission for her to register for HEd 5-201 without having the prerequisite HEd 5-200). After last night's (FEB 16) lecture I think you would be interested to know that Whitebird is a para-professional in the Title I program at Ellis School, Ashland, Sec of the Odanah Ed Committee (Bad River Res) and was one of the persons who worked on the development of the Wisconsin Indian Teacher Corps Program.

I wish I could enroll in the final quarter, but because of family matters I can't at this time. I hope you repeat it -- it seems just what it should be --- an action course where we could work off a little of this "what can I do to help the situation" feeling that one gets from taking the first two courses.

I appreciate the opportunity I have had taken this course. Not having had any association with Indian children, I really had not given a thought to the position of an Indian child using our current textbooks. Now I have become aware of many references that prove your contention that Indians are constantly being "put down." I think a course like this should be required for all teachers. It has been good for me, as a person, as well as a teacher. Thank you!

I would have liked to attend the discussion meetings for all three reasons. The course was just wonderful for me since it was possible to take it at home and it did much to increase my awareness of Indian problems. I'm sure I'll be a better teacher for having taken the course. I'd even like to thank you for making it available.

I think I need the stimulation of an actual classroom -- professor -- I don't think I would try TV again. The book arrived quite a while after the course had started. My failure to complete fall quarter and to enroll for winter quarter had nothing to do with the course itself. I undertook too much for the quarter with family, job, CHRISTMAS and TWO courses. I am taking courses FOR FUN, and when the Indian American at Christmas time seemed like more WORK than Fun, I just gave it up. I completed my course in American Studies and got a B. I think I prefer the stimulation of actually attending classes and knowing the professor and classmates -- in other words, TV instruction or correspondence instruction is not what I want for enjoyment.

As a whole I did not enjoy the TV lectures and felt I did not learn much from them. One reason is I was tired after busy day even though its a most convenient time for me to watch TV and secondly Mr. Craig's style of presentation seemed rather pompous to me.

Please be more specific about what you define as brief for book reviews and the exam questions.

I would be interested in the course this spring but would like to know more about it before registration time. Also whether it would be possible to work on the project early in the term as the end is a busy time for teachers.

I wish you would have discussed the books to be read. Two people on the TV panel always added to my interest. Would there be a place where good wearable clothing could be brought for the poor who need it? Is it possible to get a list of the items and sizes needed. Do you know of a particular school with a large Indian enrollment in the Twin Cities that might be interested in visits to other schools? These are token gestures but we must start somewhere. Maybe by getting the younger generation involved and interested in each other, our common goals of "faith in humanity and love thy brother" will slowly progress.

I think Professor Craig did an outstanding series of lessons, and would have done so even without other individuals appearing with him: however, the informal question and answer and comments exchanged between him and Dr. Harkins added a dimension on to the program that appealed to me. Though I'm not enrolled in the class this quarter I still listen and am continuing to learn more that will help me in my classroom. It was with deep regret that many of us teaching in Columbia Heights learned that we were being denied the opportunity this winter to write curriculums on the American Indian and with Dr. Harkins and Craig on the project.

The course has been of interest to me in learning more of my country and the first Americans most particularly from the Indian point of view. I feel very ignorant in not knowing anything about the Indian of the past or his problems today that he faces. The course was also taken to help provide my answer whether I wished to go into teaching and what field.

I feel it has changed my way of thinking towards Indians and I've tried to relate these feelings in my classroom.

I would wish for much more summary points at the close of each TV lesson for each night. Could some of the material of the on campus sessions be put on TV as material for the students that have not the opportunity of attending the on campus sessions?

I was not pleased with the book, Man's Rise to Civilization. The TV presentation could be a highlight to your program by bringing more Indian personnel to your programs. They can add to the material of their needs in what could be their program.

I have a major in History as well as in Business. This course ranks at the top of the many I have taken in interest. It is probably one of the most important as the understanding of the Indians' past and present problems will help teachers understand the needs of their Indian students, work for courses and workshops that relate to the Indians, and encourage them so that they will finish school and be an asset to their people. This course should be a requirement for all people who want to teach.

I have enjoyed taking this course and intend to register for spring quarter. It surely has made me (and my family) more aware of the flow of Indian families. We live in North St. Paul and will be watchful for Indian families moving here. Also we intend to be as helpful and useful as we can if there are Indian children entering our schools. Are there any Indian organizations in this area?



I have been enjoying this course very much. Although I have been closely associated with Indians, I have developed a new attitude as a result of these two courses. Sam Yankee, a local Indian is a very close friend of mine. He was recently appointed by President Nixon to serve as a board which serves the Indians. I would like to see him on one of your panel discussions. Best wishes for a continued successful program.

My chief complaint was the lack of communication. It killed incentive. I should have liked an outline ahead of the course as was done for the second quarter. I would have liked to have known paper and test dates at the beginning so I could gear myself accordingly. Also late materials impaired my initial desire to "keep up." Perhaps I am just lecture oriented, but I would have felt more teacher-student rapport had you more directly lectured. I felt I was an outsider listening to two people conversing. Overall I am glad I took the course and found the reading excellent. I would have liked to have known my separated test grades so as to know my areas in need of improvement.

I would prefer to write a term paper or work up a unit for Indian study in my Social Studies class, rather than take a final test. I would still write the two book reports, is this possible? Excuse writing, I'm in a hurry as we always are. I enjoyed this course very much.

I would like to know whether there are scholarships available to students of the Indian American at the University of Minnesota. It would be a fine opportunity for a few promising young people of the Indian blood to study their field or for white students interested in becoming a worker in the field.

There is a bill before the Wisc. Assembly to require as a fundamental course a History of the American Indian in every public elementary and high school. I think this is a good idea and am sure a course of the nature of this TV course would be beneficial to all educators.

I am enjoying the winter quarter TV due to the speakers you are having. Very good! Like your comfortable informal manner. It should not be necessary to require two book reviews for only undergraduate credit. I got a B in fall quarter and worked and read more than I do for graduate credit, however, I did learn and acquire much knowledge.

I was disappointed in receiving no grade until January 30; when, in reply to my questioning, I was told that my book reviews had not been received, and my grade then, an I. This was puzzling inasmuch as I had typed them on onionskin paper and included them in the same envelope as the final exam. Re-typing was a seemingly unnecessary burden.

Would it be possible to take the spring quarter course without going to the Minneapolis campus. Some of us live over 100 miles away and it's impossible to travel so far for the on-campus sessions.

RE GRAD CREDIT...We worked very hard for these credits. I loved the challenge but would have liked graduate credit. Grad credit is more significant than early notification of the class and it's worth pushing. I liked the variety of approaches to the presentation of materials.

I thoroughly enjoyed the course and would really have liked to take the following ones. I feel it is very applicable for anyone teaching grades in Minnesota. I learned a great deal about Indian background and history. In fact -- I was hoping it could count as a history but because it was lettered HE it didn't. Couldn't this come under history, too? If it does please let me know. I really enjoyed it! Thank you.

Would you call this a human relations course?

I have enjoyed the two courses. I am sure it has given me a better understanding of the Indians of the past and present day ones.

A. From the beginning, I have felt that the lessons of good, contemporary educational principles were ignored. In using audio-visual materials, I have learned how we compete with commercial radio/TV. I have also found that adults are no different from children in their reactions -- that good devices work for both. First, your TV presentations were unnecessary; none of the examination questions involved any TV program exclusively. I could have missed them all, done the reading and emerged just as educated. The TV could not be called "the fun part" since it required much effort to stay alert and attentive and really, was NOT fun. I suggest the following techniques be used:

1. Furnish guides to students for each telecast, with a series of pertinent questions (worded SIMPLY; not gobbledegook!), giving the audience points to watch for. These could be quizzes to be mailed in. All the answers would be found by carefully watching and listening to the segments.

2. Relate the TV segments to the reading material. Assign smaller or shorter readings (to go with each week's program or as a supplement thereto) and furnish a test (as in correspondent courses) for each reading so that the entire quarter's grade is not based on one test and reviews. This takes a bit more work; it would make the course much more meaningful.

3. The final exam was worded ambiguously and seemed to be entirely repetitious. There is nothing to gain by obscuring your intended meaning by "educator's" language -- meaning five syllable words -- when one or two will serve as well, teachers, college grads and the "average" reader. Essay tests have a place but the questions should not discourage the student (I am not writing out of sour grapes; I received an "A" and learned much from the reading but resented it most of the way). I think Vine De Loria wrote a better book (more readable) for our purposes than Peter Farb and covered about the same ground.

4. Professor Craig is not a professional telecaster but he is a professor and could improve his lecturing considerably. He chain smokes which I found distracting and irritating -- he was always wreathed in smoke and the picture quality was bad enough without it; besides, my children watched (until they got bored) and I prefer they see a non-smoking TV image! Again, he interspersed his lectures with "You know" so that I found myself counting the number of "you-knows" in each portion of his dialogue, forgetting what he was saying!

5. We need more action, less talk. Perhaps some old-time films or parts of films, showing the old treatment of the Indian. Perhaps some plays by or with Indians to break up the week-after-week discussion. And a little humor! Maybe interviews or polls (man-on-the-street) to find current attitudes of Minnesotans (or other whites) about Indians. One hour is too long to listen to a conversation or panel; even Meet the Press wouldn't dare!

6. Have an "INDIAN TEST" with each TV lecture (copied after the National Driving Test, etc.) where the viewer answers questions and then you flash (or say) the correct answer. (10 minutes or so)

7. Have students write in a feed-back to each week's or each quarter's course and read some of these. Try to involve the TV audience more. Talk to us!

8. Improve the quality of the telecast. Not enough blacks and whites -- too much gray; too little contrast.

B. The way the course has been designed, the busy adult student is under no compulsion to get down to the reading and there is every opportunity to procrastinate until the last moment -- the week of the exam. Weekly assignments would eliminate this "crush" and get ideas across at the time of the telecast so that reading would reinforce the TV and TV would reinforce the reading.

C. Would also appreciate your evaluation of the students' examinations -- what they revealed -- new ideas expressed, etc.  
DON'T JUST FORGET ABOUT ALL OUR HARD WORK!

APPENDIX XVIII

SUGGESTED CHANGES IN THE COURSE PROPOSAL FOR H. ED. 111

Suggested Changes in the Course Proposal for H.Ed. 111

A. Departmental Designation and Course Number

H.Ed. 111A, H.Ed. 111B, H.Ed. 111C.

B. Course Title

Intercultural Education: Indian Americans (three quarter sequence).

C. General Description (for Bulletin)

Application of Indian historical material, contemporary research findings, and planned programs in educational change to the development of an integrated approach to college and public school curriculum redesigns in Indian history and culture. The sequence will provide for one-to-one in-service cooperative work between H.Ed. 111A-C students beginning in the Winter Quarter, 1971 and extending through the end of Spring Quarter, 1971. The object of the sequence is to train on-campus students for consultative work with in-service teachers in the development of Indian materials for metropolitan classrooms.

D. Number of Credits

Three in each of three sequential 1970-71 quarters.

E. Name of Instructor

Arthur M. Harkins

F. Objectives of the Course

- 1) H.Ed. 111A -- Intercultural Education: Indian Americans  
(Historical and cultural backgrounds from an educational perspective)

The Fall Quarter, 1970 will stress an introduction to Indian history and culture with strong emphasis upon formal and informal Indian education processes occurring in such diverse groups as the Aztecs, the Mound Cultures, and the Woodland Chippewa. The literature of American Indian education history will be covered, commencing with the beginnings of European contact in the New World. Schools established by white colonists for Indians will be covered, with particular emphasis upon the work of religionists in the establishment of

mission schools. Institutional histories of these enterprises and such paramilitary agencies as the Haskell Indian School, the Carlisle School, and Dartmouth College will be covered in detail. Earlier examples of educational research, such as the Merriam Report, will be reviewed as preludes to a careful overview of contemporary Indian education research. Much attention will be given during the first quarter to a general backgrounding in the cultures of American Indian people as they have developed over the past thirty-five thousand years. Near the end of the quarter, emphasis will shift to contemporary American Indian cultures, particularly those in urban areas, as a preparation for H.Ed. 111B.

- ii) H.Ed. 111B -- Intercultural Education: Indian Americans  
(Contemporary educational research findings, implications, and recommendations)

The second quarter in the sequence will concentrate upon contemporary research on the relationship between modern Indian cultures and the formal schooling processes of American society. The basic theoretical and practical foci for the course would be as follows (from Wax, Wax & Dumont):

- a) Indian adults are isolated from the schools which their children attend. They visit the schools seldom, are ignorant of the curricular work in progress, are troubled by the relationship of their children to the school. Most have little influence on the conduct of the school, and they do not attempt to exercise much influence.
- b) Educators are ignorant of the cultural peculiarities and domestic existence of their village Indian pupils, and interpret their behavior from within their own cultural framework, thus regarding their pupils as "culturally deprived." Many posit qualities to the Indian population that seem difficult to "explain" why the task of educating children is difficult.
- c) Village Indian pupils form strong peer societies, distinct from the control of their Indian elders or white educators, and coalesce about values and practices which are indifferent to those of the schooling process.

d) The perspective of Indian adults toward the national society and the role of education therein differs from that of the urban middle class and reflects the particular values and ethos of their own existence. The Indian values toward education come closer to those of lower- or lower-middle-class national society.

e) Indian adults, including most of those who are members of school boards, have little knowledge of the bureaucratic, intellectual, and economic functions of the school, and so act primarily as local legitimating committees for school authorities.

Four important themes to characterize much of the inter-relationship between Indian people and white people on reservations and in urban communities. These themes are probably basic interaction phenomena that characterize interaction problems where many minority-white contacts are concerned. The four themes are (from Harkins):

- a) White and Indian racism;
- b) Deficient communication structures;
- c) Uninformed and ineffectual school personnel and Indian leadership;
- d) The absence of what might be called a functional cosmopolitanism.

H.Ed. 111B will attempt to deal with the five theoretical positions and the four problem areas outlined above through the application of five social science perspectives. They are (from Wax, Wax & Dumont):

- a) The folk-urban continuum of cultural characteristics and social structure;
- b) The notions of community as a socio-cultural system and the school as a socio-cultural system (or institution);
- c) The structural-functional approach to the comparative analysis of community and educational institutions;
- d) The problems of relationships with minorities in the light of the national society and its educational goals;



e) The folk society and its internal characteristics, as related to contact with technocratic societies, especially when this contact appears to lead to the development of a modern-day peasant-type social and cultural structure.

H.Ed. 111B will employ basic educational anthropology materials, including detailed ethnographic reports on American Indian education, to flesh out the latticework of the theoretical and practical approaches we have outlined. Prominent among the theorists contributing to this background will be George and Louise Spinder, Murray and Rosalie Wax, George Foster, Fred Gearing, Jules Henry, Donald Erickson and others. Ethnographic sources will be drawn from contemporary studies of Indian American education in as wide a variety of settings as possible. Canadian and United States films with relevance to American Indian education will be employed in H.Ed. 111B, as will the use of specialists drawn from the Indian community. These specialists are already tentatively identified as two professional staff members of the University of Minnesota's Indian Upward Bound project.

At some point near the mid-quarter of H.Ed. 111B, enrolled students would begin to make contact with identified in-service teachers interested in developing Indian curriculum materials for their classrooms. These teachers would be invited to attend H.Ed. 111B and it would be encouraged to begin one-to-one communications with their on-campus student counterparts. The second half of the winter quarter would be partially devoted to a clarification of interests by in-service teachers so that optimum matching could be made with on-campus students.

- iii) H.Ed. 111C -- Intercultural Education: Indian Americans  
(Educational change programs and field experience)

The third quarter course in the Indian education sequence will concern itself with three operations:

- a) An overview of current research and demonstration programs in American Indian education, both reservation and urban;
- b) Direct field work by H.Ed. 111C students with their identified counterparts in the field;

c) Critique reports by these students of their successes and problems while acting in a consultative capacity to in-service teachers.

(In-service teacher requirements under an independent study H.Ed. number in the General Extension Division will not be outlined in detail here. Suffice to say that their requirements will generally emphasize the development of skills in utilizing the student-consultants who are available to them, and in identifying and utilizing further curriculum consultants in their development of Indian history and culture curriculum materials.)

Proper consultative assistance for the development of a fruitful working relationship between in-service teachers and the participants in the campus-based H.Ed. 111C will be sought from the State Department of Education, the Minneapolis Public Schools, and from various education professionals with experience in curriculum modification and development. On-campus students will bring to the attention of in-service teachers such resources as reading lists, films, video tapes, annotated bibliographies, resource personnel, site visit possibilities, previous curriculum developments in the teacher's interest area, slides, tapes, maps, etc. Since the primary interest of these in-service teachers is likely to lie in the development of Minnesota Indian history and culture materials, the recent work of Dean Crawford of the University of Minnesota at Duluth will be made available. Professor Crawford has already produced A Handbook for Teachers of Minnesota Chippewa Children which is useful in broader ways for in-service teachers. In addition, guides for curriculum development by non-Indian teachers have been written by faculty members of the University of Montana, Brigham Young University, the University of California at Berkeley, and elsewhere.

Content areas in which in-service teachers could be assisted in developing history and culture curriculum materials are the following:

- Indian origins and prehistory;
- culture areas;
- language areas;
- subsistence patterns;

horticulture;

aspects of life related to subsistence --

    hunting,

    fishing,

    wild plant foods,

    nutrition,

    social and religious aspects;

narcotics and stimulants;

housing and architecture;

clothing;

crafts;

art;

music and dance;

exchange and trade;

marriage and the family;

kin groups and kinship terminology;

property and inheritance;

government and social controls;

violence, feuds, raids, and war;

rank and social classes;

secondary groups and their ceremonies;

life-cycles;

education --

    discipline,

    praise and ridicule,

    free imitation and directed learning,

the markers of maturity,  
personal names,  
vision quest and spirit helpers;  
education among specific groups of Indians;  
religion, magic, and medicine;  
personality and culture;  
Indian-white relations in the United States;  
Indian culture change in the United States;  
Indian achievements and contributions  
to the national culture.

G. Entrance to the Course Sequence

H.Ed. 111A would be open to College of Education seniors and graduate students, and perhaps to students from other areas under very special circumstances. There would be no other admissions requirements to H.Ed. 111A.

H.Ed. 111B would require successful completion of H.Ed. 111A, a course in Indian history and culture, or permission of the instructor.

H.Ed. 111C would definitely require previous successful participation in H.Ed. 111B.

H. Detailed Syllabus

The following bibliographies would be used as primary resources for H.Ed. 111A and H.Ed. 111B. Additional bibliographic work is being undertaken at this time -- and will be intensified in the summer -- in the location of materials and methodological approaches for Indian history and culture curriculum development at the secondary and primary levels.

Appendices available upon request  
but not included:

APPENDIX I

GENERAL URBAN INDIAN BIBLIOGRAPHY  
(Hodge, 1968)

APPENDIX II

GENERAL MINNESOTA BIBLIOGRAPHY  
(Harkins, 1963)

APPENDIX III

GENERAL INDIAN EDUCATION BIBLIOGRAPHY  
(Berry, 1968)

APPENDIX XIX

PROPOSAL FOR DEVELOPMENT OF A THREE-QUARTER  
UNDERGRADUATE TELEVISION COURSE ON  
AMERICAN INDIANS AND THEIR EDUCATION

April 15, 1971

TO: Curriculum Committee, College of Education

FROM: Arthur M. Harkins

SUBJECT: Changes in H. Ed. 111 for 1970-1971: Development of a  
Television Broadcast Course Sequence on Indian Education

Following the initial instructions of H. Ed. 111 (Intercultural Education: Indian American Populations) over the past two years, I request that the committee approve for one year the changes in course content, titling, and credit delineated in the following paragraphs and in the attached course description. These changes are keyed to the H. Ed. 111 course proposal approved two years ago by the committee.

This course proposal is part of an attempt to develop integrated approaches to college and public school curriculum redesign and in-service training. It is requesting approval of a prototypic nine-credit, three-quarter College of Education sequence to be offered during the 1970-71 academic year. The sequence will test the feasibility of a modular approach to Indian education extending from three to perhaps fifteen credits. Should the nine-credit pilot sequence for 1970-71 prove successful, plans could then be made to test a fully modularized, "multilinear" Indian education sequence during 1971-72.

A basic part of the entire development is the provision of one-to-one in-service cooperative work between on-campus students enrolled in the 1970-71 sequence and their teaching counterparts in the field. An evaluation would be made of the sequence itself and the feasibility of using on-campus students as in-service consultants in Indian curriculum development at the secondary and primary levels. Teachers in the field would receive one quarter (possibly two) of H.Ed. credit through a one-shot GED independent study number. The period of the anticipated project is July 1, 1970 through June 30, 1971.

I request that a one-year, three-quarter sequence in Indian education be approved by the College of Education Curriculum Committee for 1970-71. The courses will be as follows:

H.Ed. 111A -- Intercultural Education: Indian Americans  
(Historical and cultural backgrounds from an  
educational perspective);

H.Ed. 111B -- Intercultural Education: Indian Americans  
(Contemporary educational research findings,  
implications, and recommendations);

H.Ed. 111C -- Intercultural Education: Indian Americans  
(Educational change programs and field  
experience).

During the summer of 1970, a graduate student would assist Professor Harkins in structuring a three-course, nine-credit sequence in Indian education designed to test (1) the feasibility of employing on-campus students (both graduate and undergraduate) in field work that is (2) designed to provide assistance to in-service personnel in the development of Indian curriculum units. In-service teachers would become "students" to pre-service teachers and the responsible faculty member; they would become consumers of educational services provided in part by pre-professional and graduate students of non-faculty status. As the middle of the 1971 winter quarter approached, on-campus students would be matched on a one-to-one basis with in-service teachers who would have expressed a desire to develop Indian curriculum units, and to earn simultaneous credits from the General Extension Division. At the conclusion of the 1971 spring quarter, all curriculum units and all course plans would be made available to teachers in the state of Minnesota with a similar interest in Indian materials. The pre-service students would not only assist in-service personnel in the development of these units, but would also write evaluations of the entire one-to-one assistance approach for inclusion in an evaluation monograph. The evaluation monograph would be made available to other colleges and universities interested not only in developing in-service and pre-service Indian curriculum units, but in finding effective new ways to serve professional teachers in the field.

Funds have been secured to pay the salary of a full-time graduate assistant and to defray other project costs.



APPENDIX XX

COURSE ABSTRACTS FOR

H. Ed. 5-200/201/202

Intercultural Education: Indian Americans  
(Historical and Cultural Backgrounds  
From an Educational Perspective)

The first quarter of the course, Intercultural Education: Indian Americans stresses an introduction to Indian history and culture, with strong emphasis upon formal and informal Indian education processes occurring in such diverse groups as the Aztecs, the Mound cultures, and the Woodland Chippewa. The literature of American Indian educational history is covered, commencing with the beginnings of European contact in the New World. Schools established by white colonists for Indians are covered, with particular emphasis upon the work of religionists in the establishment of mission schools. Institutional histories of these enterprises and such educational agencies as the Haskell Indian school, the Carlisle school, and Dartmouth College are covered in detail.

Earlier examples of educational research, such as the Meriam Report, are reviewed as preludes to a careful overview of contemporary Indian education research. Much attention is given during the first quarter of the sequence to a general backgrounding of students in the cultures of American Indian people as these have developed over the past thirty-five thousand years. Near the end of the first quarter, emphasis shifts to contemporary Indian cultures, particularly those in urban areas, as a preparation for H.Ed. 5-201.

During the fall quarter of 1970 H.Ed. 5-200 was taught on campus and through the means of regional educational television. About fifteen students enrolled in the on-campus section of H.Ed. 5-200, and approximately 300 enrolled in the television course.

5-201

Intercultural Education: Indian Americans  
(Contemporary Educational Research Findings,  
Implications, and Recommendations)

The second quarter of the course, Intercultural Education: Indian Americans stresses contemporary research on the relationship between modern Indian cultures and the formal schooling processes of American society. There are several basic theoretical and applied social science foci for the course dealing with Indian isolation from the schools, educator ignorance of Indian culture, the strength of Indian peer societies, the Indian position in the national social class system, etc. Students are also introduced to four important themes which seem to characterize much of the intercultural relationships between Indian and white people, both on reservations and within urban communities. These themes are probably basic interaction phenomena that characterize many minority-Anglo contacts. The four themes brought to the attention of students are: white and Indian racism, deficient communication structures within and between Indian and white groups, uninformed and ineffectual school personnel and Indian leadership structures, and the absence of what might be called a "functional" cosmopolitanism.

Students of H.Ed. 5-201 also deal with five general social science perspectives that help to explicate the intercultural phenomena noted above. Essentially, these perspectives come from the work of Weber, Redfield, Toennies, Radcliffe-Brown, Malinowski, and others.

H. Ed. 5-201 is being taught in the winter quarter of 1971 both on campus and over regional television. About 10 students enrolled in the continuation of H.Ed. 5-201; about 175 enrolled in the television version of the course.

5-202

Intercultural Education: Indian  
Americans (Educational Change  
Programs and Field Experience)

The third quarter of the course, Intercultural Education: Indian Americans is concerned with three approaches to modern Indian education: An overview of current research and demonstration programs in Indian-American education, both on reservations, and in urban areas; direct field work by enrolled students with Indian and non-Indian people; written critiques by enrolled students of their successes and problems while acting in various capacities with Indians and non-Indians in the field.

A primary goal of H.Ed. 5-202 is the development of students' skills in utilizing their previous two quarters in the course while working with non-students. In addition, enrolled students have the option of developing materials for classroom use in the content of their own professional development, with the understanding that many of these materials are to be passed along to other teachers. In this regard, one of the major roles of H.Ed. 5-202 students is to bring off-campus and in-service persons and groups such resources as reading lists, films, video-tapes, annotated bibliographies, resource personnel suggestions, site visit possibilities, previous curriculum developments, maps, tapes, etc., these resources brought to off-campus groups and in-service personnel vastly expand the impact of H.Ed.5-202 on Minnesota and surrounding states in the area of Indian education. The assistance of various groups, both professional and ethnic, is essential to the full development of H.Ed. 5-202 and has generally been forthcoming.

H.Ed. 5-202 will be taught during the spring quarter of 1971 both on-campus and over regional television. H.Ed. 5-202 has not been taught before.

APPENDIX XXI

CLOSING CREDITS FOR THE INDIAN AMERICAN

Closing Credits for the Indian American

The Indian American originates through the cooperation of:

|   |  |
|---|--|
| The College of Education  | The Training Center for Community Programs |
| The General Extension Division,<br>Department of Radio and Television | The Minnesota State Historical Society     |
| The General College   | The Bureau of Indian Affairs               |
| The Center for Urban and Regional Affairs                             | The St. Paul Arts and Sciences Center      |
| The Minn. State Indian Affairs Commission                             | The Mille Lacs Indian Museum               |
|   | Discount Records, Inc.                     |

Research materials and other assistance from participating universities in the three year National Study of American Indian Education, funded by the United States Office of Education (1968-1971):

|                                |                                 |
|--------------------------------|---------------------------------|
| University of Arizona          | University of Minnesota         |
| University of Chicago          | North Carolina State University |
| University of Colorado         | Oklahoma State University       |
| San Francisco State University |                                 |

APPENDIX XXII

CHANGES IN DELIVERY OF H. ED. INDIAN EDUCATION SERIES FOR 1971-72

April 15, 1971

TO: Curriculum Committee, College of Education

FROM: Arthur M. Harkins

SUBJECT: Changes in Delivery of H. ED. Indian Education Series  
for 1971-72

Following the successful delivery of H. Ed. 5-200/201/202 on-campus (UG-G) and by broadcast television (UG only) during 1970-71, it is requested that 5-200/201 only be offered during the 1971-72 academic year. The television medium alone would be employed, and credit would be both G & UG. Dean Boddy of the Graduate School, Professor Beck of H. Ed., Mr. Campbell of G.E.D. and the instructor have met and unanimously supported this plan. (All concerned agreed that G credit would not constitute evidence for graduate admission.) Broadcast would occur in the Twin Cities, and possibly in Duluth, and provisions would be made for a central point (two, in case the course is broadcast in Duluth) for term paper resources, as well as 3-4 on-campus meetings with the instructor during each quarter.

Brief statements concerning the mechanics of H. Ed. 5-200/201/202 are contained in the Appendix. The telecast of H. Ed. 5-200/201 will apparently mark the beginning of over-the-air graduate work for the University. We will be pleased to have the continued involvement of G. William Craig in this project.

AMH:ao



Suggested Changes in the Course Description for H.Ed. 5-200 through - 202

A. Departmental Designation and Course Number

To: H.Ed. 5-200/201 (From: H.Ed. 5-200/201/202).

B. Course Title

Intercultural Education: Indian Americans.

To: Two-Quarter sequence (From: Three-Quarter sequence).

C. General Description (for Bulletin)

Change to: Two-Quarter

Application of Indian historical material, contemporary research findings, and planned programs in educational change to the development of an integrated approach to college and public school curriculum and related redesigns.

D. Number of Credits

Change to: Three in each of Two sequential 1971-72 quarters.

E. Name of Instructor

Arthur M. Harkins

F. Objectives of the Course

- i) H.Ed. 5-200 -- Intercultural Education: Indian Americans (Historical and cultural backgrounds from an educational perspective)

The Fall Quarter k971 will stress an introduction to Indian History and culture with strong emphasis upon formal and informal Indian education processes occurring in such diverse groups as the Aztecs, the Mound Cultures, and the Woodland Chippewa. The literature of American Indian education history will be covered, commencing with the beginnings of European contact in the New World. Schools established by white colonists for Indians will be covered, with particular emphasis upon the work of religionists in the establishment of mission schools. Institutional histories of these enterprises and such paramilitary agencies as the Haskell Indian School, the Carlisle School, and Dartmouth College will be covered in detail. Earlier examples of educational research such as the Merriam Report, will be reviewed as preludes to a careful overview of contemporary Indian education research. Much attention will be given during the first quarter to a general backgrounding in the cultures of American Indian people as they have developed over the past thirty-five thousand years. Near the end of the quarter emphasis will shift to contemporary American Indian cultures, particularly those in urban areas, as a preparation for H.Ed. 5-201.

- ii) H.Ed. 5-201 -- Intercultural Education: Indian Americans (Contemporary educational research findings, implications, and recommendations)

The second quarter in the sequence will concentrate upon contemporary research on the relation hip between modern Indian cultures and the formal schooling processes of American society. The basic theoretical and practical foci for the course would be as follows (Taken from Wax, Wax & Dumont).

a) Indian adults are isolated from the schools which their children attend. They visit the schools seldom, are ignorant of the curricular work in progress, are troubled by the relationship of their children to the school. Most have little influence on the conduct of the school, and they do not attempt to exercise much influence.

b) Educators are ignorant of the cultural peculiarities and domestic existence of their village Indian pupils, and interpret their behavior from within their own cultural framework, thus regarding their pupils as "culturally deprived". Many posit qualities to the Indian population that seem to "explain" why the task of educating children is difficult.

c) Village Indian pupils from strong peer societies, distinct from the control of their Indian elders of white educators, and coalesce about values and practices which are indifferent to those of the schooling process.

d) The perspective of Indian adults toward the national society and the role of education therein differs from that of the urban middle class and reflects the particular values and ethos of their own existence. The Indian values toward education come closer to those of lower - or lower-middle-class national society.

e) Indian adults, including most of those who are members of school boards, have little knowledge of the bureaucratic, intellectual, and economic functions of the school, and so act primarily as local legitimating committees for school authorities.

Four important themes to characterize much of the inter-relationship between Indian people and white people on reservations and in urban communities. These themes are probably basic interaction phenomena that characterize interaction problems where many minority-white contacts are concerned. The four themes (taken from Harkins) are:

- a) White and Indian racism;
- b) Deficient communication structures;
- c) Uninformed and ineffectual school personnel and Indian leadership;
- d) The absence of what might be called a functional cosmopolitanism.

H.Ed. 5-201 will attempt to deal with the five theoretical positions and the four problem areas outlined above through the application of five social science perspectives. They are (from Wax, Wax & Dumont):

- a) The folk-urban continuum of cultural characteristics and social structure;
- b) The notions of community as a socio-cultural system and the school as a socio-cultural system (or institution);
- c) The structural-functional approach to the comparative analysis of community and educational institutions;
- d) The problems of relationships with minorities in the light of the national society and its educational goals;
- e) The folk society and its internal characteristics, as related to contact with technocratic societies, especially when this contact appears to lead to the development of a modern-day peasant-type social and cultural structure.

H.Ed. 5-201 will employ basic educational anthropology materials, including detailed ethnographic reports on American Indian education, to flesh out the latticework of the theoretical and practical approaches we have outlined. Prominent among the theorists contributing to this background will be George and Louise Spinder, Murray and Rosalie Wax, George Foster, Fred Gearing, Jules Henry, Donald Erickson and others. Ethnographic sources will be drawn from contemporary studies of Indian American education in as wide a variety of settings as possible.

APPENDIX XXIII

MATERIALS PACKET FOR STUDENTS OF "THE INDIAN AMERICAN"

H. Ed. 5-200 (1)  
MATERIALS PACKET FOR  
STUDENTS OF "THE  
INDIAN AMERICAN"  
H. Ed. 5-200 (1)

H. Ed. 5-200 (1)  
MATERIALS PACKET  
FOR STUDENTS OF  
"THE INDIAN AMERICAN"  
H. Ed. 5-200 (1)

Compiled by:

Arthur M. Harkins  
Course Coordinator

G. William Craig  
Instructor

College of Education  
University of Minnesota  
Minneapolis, Minnesota

August, 1970

THIS IS PACKET NUMBER ONE  
FOR H.Ed. 5-200. IT COVERS  
TELEVISION PROGRAMS ONE  
THROUGH SEVEN (1-7). A SECOND  
PACKET WILL BE MAILED TO YOU  
IN ADVANCE OF THE PROGRAM  
EIGHT TELECAST. IT WILL  
PROVIDE DETAILS ON THE FINAL  
EXAMINATION

NOTE THE FOUR BIBLIOGRAPHIES IN THIS PACKET. YOU ARE NOT LIMITED TO THESE LISTS IN THE CHOICE OF YOUR REVIEW BOOKS, BUT THE BIBLIOGRAPHIES ARE CURRENT AND, WE FEEL, VERY USEFUL FOR ALL THREE QUARTERS OF "THE INDIAN AMERICAN."



NOTICE

- A. The television schedule for H.Ed. 5-200 commences September 29, 1970 and runs consecutively for eleven (11) weeks. Telecast time is 9 P. M. You may wish to consider audio taping the telecasts for future reference.
- B. The textbook for H.Ed. 5-200 is Peter Farb's Man's Rise to Civilization As Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State. It is published by E.P. Dutton and Co., and should have arrived with this packet. (If it did not arrive, hold your inquiry for one week to allow for possible late delivery from the publisher.)

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Attachments:

Wax, Murray. American Indian Education as a Cultural Transaction. (Reprint)

Driver, Harold E. Education. (Reprint)

Johnson, Lyndon. The American Indian. Message from the President of the United States.

Special Subcommittee on Indian Education. Part I: A National Tragedy: Subcommittee Findings, 1969. Report of the Committee on Labor and Public Welfare, U.S. Senate.

Bibliographies:

Hodge, 1968. General Urban Indian Bibliography.

Harkins, 1968. General Minnesota Indian Bibliography.

Berry, 1968. General Indian Education Bibliography.

Indians in Literature. A Selected Annotated Bibliography.

Description of 5-200

The fall quarter, 1970 course will stress an introduction to 1) Indian history and culture and 2) helpful theoretical perspectives drawn from the literature of elementary anthropology. Strong emphasis will be placed on formal and informal Indian education processes occurring in such diverse groups as the Aztecs, the Mound cultures, and the Woodlands Chippewa. The literature of American Indian educational history will be covered, commencing with the beginnings of European contact in the New World. Schools established by white colonists for Indians will be covered, with particular emphasis on the work of religionists in the establishment of mission schools. Institutional histories of these enterprises and such paramilitary agencies as the Haskell Indian school, the Carlisle school, and Dartmouth College will be covered in detail. Earlier examples of educational research, such as the Meriam Report, will be reviewed as preludes to a careful overview of contemporary Indian education research. Much attention will be given during the first quarter course to a general backgrounding in the cultures of American Indian people as they have developed over the past thirty-five thousand years. Near the end of the quarter, emphasis will shift to more contemporary American Indian cultures, particularly those in urban areas, as a preparation for H.Ed. 5-201. Despite this shift in the latter part of the course, it is intended that all other lectures and television presentations in H.Ed. 5-200 will pay careful attention to the relationship of past events to current Indian affairs.

Coordinator's NOTE

H.Ed. 5-200 is a new course, but its topic is not.

The course will attempt to show that current problems in the formal education of Indian Americans are not unrelated to the conditions of the past - before and after the coming of Europeans to the New World. We will take pains to show that these problems, related as they are to history, do not provide an airtight rationale for the blanket condemnation of any New World group or culture, --whether originally from Asia, Europe, or elsewhere.

Our basic interest in this course is the future of children--Indian and non-Indian. They deserve the very best that the New World of the 1970's and beyond has to offer.

Welcome to H.Ed. 5-200. As you know, this course on Indian education is offered in three quarters through the following means:

1. By textbook
2. By television
3. Through the materials packets.

Telecasting will follow the scheduling of the quarter system of the University of Minnesota, Minneapolis. Our first telecast is on Tuesday, September 29, 1970; other telecasts for this quarter will run in sequence until the quarter's end. You will be notified (should you enroll for the second quarter) when telecasting will begin after the New Year.

Some of you may still be wondering why this course on Indian education is being offered by the University of Minnesota through the General Extension Division. There are several reasons why we think such a course is justified:

1. There is a general absence of teacher knowledge about past and contemporary American Indian people;
2. There is a general absence of classroom knowledge on the part of pupils about past and contemporary Indian Americans;
3. There is a general absence of useable curriculum materials on Indian Americans from Kindergarten all the way through the twelfth grade.

After noting these problems, we hope that this course will help in some way to alleviate them.

You may be assured that the above list of problems is not exhaustive. It is, however, our intention to attempt to meet and deal with at least these three problems in useful ways.

No doubt you are wondering about examinations and other course mechanics. Now that you are enrolled, you know that all three courses carry only undergraduate credit at the University of Minnesota. You have already paid

your fee, which provided for your tuition, the materials packets, and the Farb textbook. There will be one examination in H.Ed. 5-200 and 5-201 at the end of each quarter. We are not certain at this time what the format of these examinations will be (Multiple choice, Essay, etc.), but we will let you know comfortably in advance of the end of each quarter. In addition to a final examination in 5-200 and 5-201, you will be asked to write two book reviews for each of the two courses. Your book reviews will be due at the time your examinations are mailed to us.

If you have any questions about these course mechanics and requirements, you should write to:

Professor A. M. Harkins  
College of Education  
Burton Hall  
University of Minnesota  
Minneapolis, Minnesota 55455

If you have any questions about enrollment, fees, or matters of this sort, please address your inquiries to the General Extension Division at the University of Minnesota.

Please don't hesitate to inquire on any matter concerning the course -- we would be delighted to help you.

You may be wondering about the integration of the T.V. material with the textbook and the contents of the materials packets. To a considerable extent, the integration of these materials will be done by the coordinator and instructor attached to the course, but to some extent this integration must be done by you as a student. Actually, it is part of the intellectual fun of the course, and it will help you as you make attempts to employ parts of the course content in your own teaching and related activities. In the pages that follow, you will note that reading assignments are linked fairly closely to television presentations. Where this link-up is not ideal, don't be alarmed--

you have the entire quarter to get the loose ends together to your satisfaction.

As you know, the text chosen for the course is Peter Farb's Man's Rise to Civilization..... You may choose for your book review projects any book-length works which have something to do with Indian history and culture. We do desire these book reviews to be oriented to pre-twentieth century matters in the case of H.Ed. 5-200; you may use modern works for H.Ed. 5-201.

Virtually all the terminology which you will require for the television series is reasonably non-technical. However, there are a few basic notions with which you should become familiar right away. We will list these now so that their importance is not overlooked.

**ANTHROPOLOGY DEFINED.** The word anthropology is derived from the combination of the Greek words anthropos (man) and logia (study). Most anthropologists prefer to define anthropology as "the science of man." Because the subject of man is so vast, the study of man gradually has been separated into a number of specialized fields.

**THE FIELDS OF ANTHROPOLOGY.** The two major fields of anthropology are physical anthropology and cultural anthropology.

**PHYSICAL ANTHROPOLOGY.** The physical anthropologist is concerned with the origin and development of man as a physical and biological organism. He is interested in what man has been in the past, what he is today and how he got that way, and what he shall be in the future. Physical anthropology recently has changed rapidly in emphasis, methodology, training and specializations within physical anthropology.

**CULTURAL ANTHROPOLOGY.** The cultural anthropologist is concerned with the non-biological aspects of man, sometimes called the superorganic, and more commonly called culture. Culture consists of tools and material objects, ideas, organizations and all the material and non-material aspects of man's existence that he uses to cope with his physical, biological and social environment. The cultural anthropologist deals with culture in all its aspects. It is obviously impossible to study culture without observing man carrying out the details of his culture. However, for the objective and scientific study of culture, it is necessary to consider biological and individual man as a constant, and concentrate on culture as a thing in itself. For this reason many anthropologists prefer the term culturology ("the science of culture") to cultural anthropology. As knowledge about culture has accumulated,

culturology has broken up into four major divisions and each division into various specializations. Most cultural anthropologists or culturologists not only concentrate on one of the major divisions below but on certain aspects of culture, such as technology, kinship or economics, and also on a particular geographical area, usually where they have done fieldwork.

**APPLIED ANTHROPOLOGY.** This is the name given to the activities of both physical and cultural anthropologists who lend their knowledge to the solution of practical problems. Physical anthropologists have helped to design clothing for the armed forces, explorers and astronauts. They have helped design seats to fit the bottoms of theatergoers. Cultural anthropologists have brought new kinds of domesticated plants and agricultural techniques to Indians on Peruvian haciendas, resettled communities of people threatened by various natural and social disasters and helped administer peoples of non-Western cultures on mandated Pacific Islands. Applied anthropology has had both successes and failures but with more and more experience it has become a rapidly expanding field of anthropology.

**MAN IS A MEMBER OF THE ANIMAL KINGDOM.** The weight of scientific evidence for placing man in the animal kingdom far outweighs the claims for species immutability and anthropocentric ideas.

**A DEFINITION OF EVOLUTION.** Evolution means change in form and function over time. Biological evolution means change in hereditary endowment from one generation to another. In the process of biological evolution, changes in the genetic inheritance of plants and animals over time have resulted in changes in the physiological and morphological characters which distinguish a particular species; each living species at a particular time having evolved from a pre-existing species.

**THE SOCIOLOGIST'S DEFINITION OF RACE.** A race consists of a group of human beings who have distinctive characteristics in common.

**THE PROBLEM OF RACE TO THE SOCIOLOGIST OR SPECIALIST IN RACE RELATIONS.** The sociologist is not interested in debating the question of whether or not there are physical characteristics which set apart groups of men. He knows that differences in culture, personality, nationality, language and intelligence are not based on physical characteristics. When logic is used, anyone will realize that members of the so-called white, black and yellow races can all be intelligent. Members of all these groups can be Peruvian or any other nationality. They can be dour or sparkling in personality and there is nothing that prevents a member of any group from learning any language.

Unfortunately, human beings often are not logical about race. They convince themselves that Jews are unscrupulous businessmen, that Negroes are happy-go-lucky and that Scots are tight-fisted. They convince themselves that these characteristics are based on physical differences when the real differences are cultural and the physical differences actually meaningless. Especially when there are no real cultural differences between two groups, physical differences are



blamed for any antagonism between the groups. The trouble almost always turns out to be economic and race is used as an excuse. This is the race problem of the sociologist, a problem wide-spread in the world today. The sociologist seeks to find the real reasons for antagonism between racial groups, knowing that the problem is not based on physical differences. A meaningful race problem based on physical differences does not exist. Race is a false concept in men's minds.

THE PROBLEM OF RACE TO THE PHYSICAL ANTHROPOLOGIST. Traditionally, the physical anthropologist has set out to define and delineate the unique physical characteristics which are supposedly the exclusive property of each racial group. Time and time again he has failed to do this on a scientific basis although he has learned a great deal about man in the process. Except indirectly through the dictates of this conscience, the physical anthropologist is not interested in the problem of race relations. The professional interest of the physical anthropologist is the study of the basis for human variation Human variation is a much more accurate and unloaded term for physical differences than race. How the physical anthropologist has fared in the investigation of human variation is the subject of this chapter.

EDWARD B. TYLOR'S DEFINITION OF CULTURE. Tylor defined culture as that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.

OTHER CULTURAL DIVISIONS. Another way of dividing up culture was introduced by Ralph Linton with his universals, alternatives and specialties.

1. UNIVERSALS. Universals are elements or patterns that apply to everybody in a society.
2. ALTERNATIVES. Alternatives are the choices one can make in a particular society; for example, hunting deer with a 30-30 rifle or a bow and arrow in contemporary American society; driving a sports car or a standard Chevrolet or wearing a pin-stripe or a tweed suit.
3. SPECIALTIES. Specialties are the particular traits of one or another subgroup of a society. There are many specialties. Some are secret and the anthropologist can never know them all. The secret group of the fraternity brother, the hairdo and sandals of the beatnik and the hillbilly's job of moonshine are all specialties. The more universals in a society, the greater its cohesion; the more specialties, the less cohesion.

THE CULTURE AREA. When a number of societies have enough cultural traits in common to set them apart from other societies, they are often spoken of as a culture area. The hundreds of American Indian societies existing during the period of early European contact are usually divided up into a number of culture areas because of

common traits: Plains Indian culture area, Eastern Woodlands culture area, the Great Basin culture area and others. Each contained a number of societies; the Crow, Blackfeet, Dakotas and Arapaho societies all belonging to the Plains culture area, for example. The culture area concept was first developed by an American anthropologist named Clark Wissler in an attempt to make sense out of innumerable Indian cultures.

THE SUBCULTURE. When some parts of a society have a number of traits not shared by the whole society but belong in general to the same culture, that part of the society is called a subculture. Not all members of a large society usually possess the same cultural traits, so subcultures are most likely to be found in large societies. The point where part of a society can be called a subculture is indeed hazy. There can be regional subcultures like Western, Southern, Midwestern and Eastern in the United States. There can be subcultures based on the rural-urban dichotomy and on economic and social class distinctions among others. As in so many other classifications, where the classifier draws his line of demarcation depends on whether he is a lumpner who looks for similarities or a splitter who looks for differences.

SUMMARY. Culture includes a wide range of phenomena. Culture is a complex whole; it is learned or acquired from society; it is based on the ability to manipulate symbols; it is integrated, functional and cumulative. Culture changes constantly and the rate of change has gradually accelerated throughout human history. There are universals of culture and unique cultures. The parts of culture are fitted together and patterned in various ways that give each culture a unique style. A culture is the way of life of a society. Culture traits and complexes pass from one society to another but must conform to the values of the culture they enter. The same culture traits or complexes may have different values in different cultures.\*\*

As new terms become useful to us we will make note of them, but these are sufficient for now. Farb introduces several notions that may be new to you (especially those concerning levels of social complexity), and you will hear and quickly come to understand slightly different usages of old words - as well as some new ones - on the television programs. Do not be alarmed if you do not understand a new word at first; it will be used enough so that you will become familiar with it in context.

\*\* John F. Plummer, Monarch Notes College Level Anthropology, Monarch Press, Inc. (New York: 1965), pp. 5, 6, 7, 11, 16, 25, 34, 38, 39.

Assignment One

Your first assignment for Hed 5-200 is to read Chapters 1, 12, 13 & 11 in Farb, and to read the following reprints:

- 1) Driver;
- 2) Wax;
- 3) Indian Education Subcommittee materials;
- 4) President Johnson's message.

President Johnson's message will help you to understand why we are interested in Indian education in the first place - because it is so deeply related to other social events - and why we will stress again and again through all the materials of the course something which we feel is of the utmost importance: the relationships between Indian educational and social conditions of today and certain events of the past.

These chapters in Farb and the additional readings related to programs one, two, and three (1, 2 & 3) in the television series.

Assignment Two

Your NEXT assignment is to read Chapters two, eight and nine (2, 8 & 9) in Farb.

The above assignment relates to program number four (4) in the television series.

Assignment Three

Your NEXT assignment is to read Chapters three, six and ten (3, 6 & 10) in Farb.

The above assignment relates to program numbers five and six (5 & 6) in the television series.

Assignment Four

Your NEXT assignment is to read Chapters four, five, seven, fourteen and fifteen (4, 5, 7, 14 & 15) in Farb.

The above assignment relates to program number seven (7) in the television series.

Some Final Mechanics

Please note that we have not included programs eight through eleven (8-11) and related materials in this packet. You will receive a second H.Ed. 5-200 packet in advance of the program eight (8) telecast. It will provide complete information on the nature of the final examination.

TWO FINAL MECHANICAL NOTES: 1) Book reviews may be done according to many acceptable formats. We hope that you will choose any style which suits you. Please remember that a book review is not a book report; the former offers evaluative commentary and analysis while the latter is simply a summary. Use your growing knowledge of Indians and Indian-related matters in the book review assignments. (We do not, of course, expect you to become perfect 90-day "experts!") 2) Grading standards to be employed in 5-200 are based on MINIMUM ACCEPTABLE PERFORMANCES. This means that any person making less than a "C" overall grade will be asked to a) re-write the final

examination; b) re-do one or both of the book reviews; or c) recomplete both of these requirements in order that "C"- level (or above) performance be achieved. Minimum performance requirements allow one to achieve without punishment should there be initial academic problems. No prejudice is associated with re-completion of any course requirement. Finally, persons achieving below the "C" threshold may request that their below - "C" grade be recorded without further ado. Once this is done, the privileges of re-completion and re-submission of tests and reviews is terminated.

An Experimental University  
Television Course on Native  
Americans: 1970-1971.  
Harkins, Craig, Sherarts, Woods.

Copy 2 INDIAN AMERICANS

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INDIAN AMERICANS