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## Drop-out study, Chemawa Indian School

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DROP-OUT STUDY  
CHEMAWA INDIAN SCHOOL

by

TERRY FARROW and GORDON OATS

A Practicum submitted in partial fulfillment of the  
requirements for the degree of

MASTER OF  
SOCIAL WORK

Portland State University  
1975

APPROVED:



Emma R. ~~Gross~~



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i had learned many english words and could recite part of the ten commandments. i knew how to sleep on a bed, pray to jesus, comb my hair, eat with a knife and fork, and use a toilet . . . i had also learned that a person thinks with his head instead of his heart.

Sun Chief

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## CHAPTER I

### INTRODUCTION

Repeated inquiries and statements are made about the number of American Indian students who drop out or are pushed out of school. The Waxses noted that while drop-out rates are difficult to calculate because of a shifting population and absence of centralized, accurate records, current figures indicate that about one-half of those who enter the primary grades drop out before entering high school. Furthermore, only about a third of those entering school actually graduate.<sup>1</sup> A study of Pima and Papago schools revealed much the same trends. Seven percent of the children ages six to eighteen are not enrolled in any school. The researchers estimated a drop-out rate of twenty percent for the teenage group. This was compared to a three and one-half percent drop-out rate for high schools in the surrounding areas. It was also noted that those Indian children who were in school were very likely to be behind their grade placement.<sup>2</sup>

From the Indian point of view, the educational experience in Anglo-dominated schools centered around Anglo middle-class institutions is one of chronic frustration. The game is not his, the referees are not his, but the

<sup>1</sup> Joan Ablon, Ann H. Rosenthal, and Dorothy H. Miller, "An Overview of the Mental Health Problems of Indian Children" (Social Psychiatry Research Associates, Under Contract to Joint Commission on Mental Health for Children, n.p. 1967), p. 30.

<sup>2</sup> *ibid.*



laws of the dominant society force him to play. The resulting frustration leaves its mark on the Indian performance records which educators view with increasing alarm.<sup>3</sup>

When the Indian student goes to school he is confronted by the values and expectations of white society. Generally these values are different from those he has learned at home.

The primary purpose of this study is to examine the Chemawa Indian School drop-out rate. The researchers conducting this study are Gordon Oats (Chippewa-Cree) and Terry Farrow (Walla Walla). We are students in the Portland State University School of Social Work, Indian Education Project.

Chemawa is capable of enrolling six hundred students. In September of 1974, total student enrollment was three hundred and fifty-one. The student body is made up of Indians from Oregon, Washington, Idaho, and Alaska Natives, including Eskimos, Aleuts, and Athabascans. Indians from the Northwestern states come from residences on or near reservations. The Alaskan students come from villages which do not have high schools. Over fifty percent of the 1973 Chemawa enrollment, for example, was from the state of Alaska. This study pertains only to those students from the Northwestern states. Significantly, Chemawa has a higher drop-out rate than the national average of non-Indian schools. Only

<sup>3</sup> Joan Ablon et al., *Mental Health Problems of Indian Children*, p. 31.

eighteen percent of the students in Federal Indian schools go to college while the national average is fifty percent.<sup>4</sup>

A general purpose of this study is to provide data for the eventual development of a comprehensive mental health program on the Chemawa campus by viewing campus life and scholastic activities through the students' eyes. How does the student see himself in relation to his peers in an off reservation situation? What does the student see as important to himself in "making it" in school as regards curriculum, staff, or outside activities?

Historically, the Federal Government has assumed the responsibility for the education of Indian children. In 1849, the Bureau of Indian Affairs (BIA) was transferred from the War Department to the Department of the Interior, where it remains to this day. However, the first recorded attempts by whites to educate Indians dates back to the mid-fifteen hundreds when Florida Indians were beset upon by Jesuits of the Roman Catholic faith. Western education and formal schooling were introduced to the Indians by Roman Catholic priests who were the earliest missionaries to America. Their goals were to teach Christianity and French culture, following the order of Louis XIV, to educate the children of the Indians in the French manner. To accomplish this, the Jesuits removed children

<sup>4</sup>Clara R. Carroll, "A Comparative Study of Indian Education Programs in Four-Year Institutions of Higher Education in Oregon" (Master of Social Work practicum, Portland State University, 1973), p. 2.

from their families and tribes.<sup>5</sup> French language and customs were taught, including singing, agriculture, carpentry, and handicrafts.

The policy of the Spanish Franciscan missionaries, on the other hand, was to gather the natives into their missions. In this instance the families were not separated. Academic subjects were not emphasized. Although Spanish was taught, they stressed agriculture, carpentry, blacksmith work, spinning, and weaving. The Protestants also offered the same academic curriculum to the Indians that was offered to their own youth. By the mid-eighteen hundreds Indian life had been radically changed. Our Spiritual Self was violated; condemned, and taken from us. Racial genocide did not solve the "Indian problem" either. The Puritans of New England, for example, didn't bother with missionaries:

In 1637, a party of Puritans surrounded the Pequot village and set fire to it. About five hundred Indians were burned to death or shot while trying to escape; the Whites devoutly offered up thanks to God that they had lost only two men. The woods were then combed for any Pequots who had managed to survive, and these were sold into slavery. Cotton Mather was grateful to the Lord that "on this day we have sent six hundred heathen souls to hell."<sup>6</sup>

Biological warfare was first used by Lord Jeffrey Amherst, who debated about the advantages of hunting down Indians with dogs or infecting them with smallpox.

Dogs were not available, so officers distributed among the Indians handkerchiefs

<sup>5</sup> Estelle Fuchs, and Robert J. Havinghurst, To Live on This Earth: American Indian Education (New York: Doubleday and Company, 1972), p. 2.

<sup>6</sup> Peter Farb, Man's Rise to Civilization: As Shown by the Indians of North America from Primeval Times to the Coming of the Industrial State (New York: Discus/Avon Books, 1969), p. 297.

and blankets from the smallpox hospital.<sup>7</sup> Even that man of "enlightened homilies," Benjamin Franklin, observed that rum should be regarded as an "agent of Providence to extirpate these savages in order to make room for the cultivators of the earth."<sup>8</sup>

By 1871, Indians had been confined to reservations. They were to be fed, housed, clothed, and protected until such time as Congress considered they were able to care for themselves; and a state of enforced welfare dependency ensued.<sup>9</sup> Our "white brethren" now had a captive audience. In 1872, the Commissioner of Indian Affairs told Congress that:

The Indians should be made as comfortable on, and as uncomfortable off, their reservations as it was in the power of the Government to make them . . . (it is) essential that the right of the Government to keep Indians upon the reservations assigned to them, and arrest and return them whenever they wander away, should be placed beyond dispute.<sup>10</sup>

It was in this time period that Indian Boarding Schools started in earnest. Congress approved a program designed to correct earlier failures to "civilize" and "acculturate" the Indian. Among the recommendations were:

1. That the Protestant Church be given exclusive control of administering Indian reservations.
2. That Indian agents be appointed by the Churches.
3. That teachers be appointed by the Churches.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid., p. 299.

<sup>9</sup> Fuchs et al., To Live on This Earth, p. 5.

<sup>10</sup> Keith L. Pearson, The Indians in American History (New York: Harcourt Brace Jovanovich, Inc., 1973), p. 80.

Schools and churches were built and classes and their services were received with anger and apathy by the Indians. The most effective method of getting Indians to attend boarding schools was by force. Teachers and soldiers would arrive at Indian homes and literally carry the children off to school. Other methods were to withhold government goods from the Indians until they complied, or to buy them off with these government goods.

Due to the failure of Church groups to solve the "Indian problem," Congress again took over the lives and destinies of the Indian. Congress was to build and operate Indian Boarding Schools and these schools were to be built great distances from the reservations. In the meantime, armed forces helped to lessen the magnitude of the problem by reducing the number of Indians who would have to be educated.<sup>11</sup> The reason the schools were built great distances from home reservations was to separate the older, cultural, tribal members from the still malleable child. This, of course, was one method of cultural genocide. The children at these early boarding schools were hostages for the good behavior of parents on the reservation.<sup>12</sup>

Although some three-fourths of reservation Indian children are now attending public schools, a great number remain in BIA Boarding Schools.<sup>13</sup> The BIA

<sup>11</sup> Sar A. Levitan, and Barbara Hetrick, Big Brother's Indian Programs With Reservations (New York: McGraw-Hill Publishing Co., 1971), p. 51.

<sup>12</sup> Ibid.

<sup>13</sup> Joan Ablon et al., Mental Health Problems of Indian Children, p. 37.

offers more educational and less vocational subjects, in contrast to the earlier Boarding School curriculum of farming, carpentry and other non-vocational arts. The BIA now operates more than two hundred schools in seventeen states. Approximately thirty-five thousand Indian children are in BIA Boarding Schools. Children of all ages attend boarding schools from grade one through post high school. A standard public school curriculum is offered.<sup>14</sup>

There are three criteria used for sending Indian children to boarding schools:

1. a. Membership in a federally recognized tribe or group.  
b. At least one-quarter degree or more Indian ancestry.
2. a. Those for whom Federal day school is not available.  
b. Those in need of special vocational or preparatory classes.  
c. Those retarded scholastically three or more years.  
d. Those with pronounced bilingual difficulties.
3. a. Those who are rejected or neglected by their families and for whom no suitable alternatives can be made.  
b. Those whose behavior problems are too difficult for solution by their families or through existing community facilities.  
c. Those whose health or proper care is jeopardized by illness of other members of the household.<sup>15</sup>

The BIA's official policy is to encourage Indians to attend public schools whenever it is possible. This is due, in part, to the findings and recommendations of the Kennedy Subcommittee on Indian Education presented to the United States Congress.

<sup>14</sup>Willard E. Bill, "Program Review and Evaluation: Chemawa Indian School" (Seattle: University of Washington, 1973), p. 8.

<sup>15</sup>Willard E. Bill, "Off Reservation Boarding School Study" (Seattle: University of Washington, 1973), Appendix C, p. 3.

The committee urged increased Indian control over education; a National Indian Board of Education; and an exemplary federal school system.<sup>16</sup>

Chemawa, itself, is the oldest continuously operated Indian School in the United States of America.<sup>17</sup> In 1975, the school will celebrate its ninety-fifth birthday. The existing buildings range in age from thirty-two to eighty years. The underground utilities system, which includes steam, water, and sewage lines, is nearing one hundred years of age. The cost of maintenance and repair of the school buildings and utilities system has increased over one hundred percent over the past ten years. The Plant Manager has commented that the facilities could possibly be maintained for a minimum of three and a half years and that beyond that point maintenance and repair costs would be prohibitive to keeping the school in operation.<sup>18</sup>

Captain M. C. Wilkinson, Third Infantry, U. S. Army, had the dubious honor of being the first superintendent of the school. At that time the school was located in Forest Grove, Oregon. With the first of many Federal grants, five thousand dollars worth of new buildings were constructed in order to educate twenty-five Indians. The students arrived at the new campus on February 15, 1880. At that time the Captain informed the Secretary of the Interior: "School under

<sup>16</sup>Wilcomb E. Washburn, Red Man's Land -- White Man's Law (New York: Charles Scribner's Sons, 1971), p. 221.

<sup>17</sup>Chemawa Indian School, "Student Handbook," Pamphlet (Salem, Oregon: 1974), p. 4.

<sup>18</sup>Willard E. Bill, "Off Reservation Boarding School Study," p. 60.

way. Eighteen girls and boys. More ready to come. Need appropriation this fiscal year."<sup>19</sup>

Four years after the school opened in December 18, 1884, it closed when it was razed by fire. A new location was sought for the school. After a careful survey it was decided to move the school to the Willamette Valley, five miles north of the city of Salem, on a plot of ground above old Lake Labish. In 1885, the Oregon Legislature approved the purchase of three hundred and seventy-five acres of the land by the Federal Government to be used as the site of the Indian Training School.<sup>20</sup>

Under the leadership of David Brewer, an Indian and one of the original eighteen students, land was cleared; temporary buildings were erected, and a garden was put in. One of the present resident halls was named after young Mr. Brewer. The school opened at the new site for the first time in the fall of 1885. The school has had a variety of names. In Forest Grove, it was called the Normal and Industrial Training School. Other names have been: the Harrison Institute; the United States Indian Training School; the Salem Indian School; and, finally, Chemawa. According to the BIA, the name comes from the Chemeketa Indian Tribe and means "Happy Home."

The school offers an academic program that differs little from that of the public schools. Students attend Chemawa to obtain an education which will help

<sup>19</sup>Chemawa Indian School, "Student Handbook," p. 4.

<sup>20</sup>ibid.



them to live a more satisfying life. Courses are designed to meet the requirements for graduation from a four year high school program.<sup>21</sup>

The student is referred to Chemawa by the social worker from his home reservation after meeting the BIA enrollment requirements of blood quantum (one-quarter blood). This is an administrative distinction, since no single satisfactory definition of "Indian" is available. In addition, the student writes a short statement as to why he wishes to attend Chemawa. The social worker then compiles a social history on the student and the application packet is sent to the admissions committee at the school for a final decision. The responsibility for decisions concerning admissions and retention of students, in view of their needs and the capabilities of Chemawa to meet their needs, must, therefore, rest with the superintendent and his staff. The student school history and social summary are the key documents in the development of plans for students; as such, they must specify under which criteria admission is sought and they must be accurate, complete and frank. The interests of the prospective student cannot be served if vital data are omitted concerning his functioning in his own environment. Incomplete applications, including those lacking high school transcripts, social summaries, or agreement forms will not be approved. If not completed in time, admission may be refused for the current school term.<sup>22</sup>

<sup>21</sup> *ibid.*

<sup>22</sup> Willard E. Bill, "Off Reservation Boarding School Study," Appendix C, p. 4.

Campus facilities will house six hundred students in five dorms. Two dorms are for females. Due to dropping enrollments, however, one of the three boys' dorms has been closed. Up until a few years ago enrollment was limited to Navajo Indians and Alaskan Natives. This was because of a complete lack of educational facilities in the Navajo and Alaskan areas. This is no longer the case.

The Chemawa Alcohol Education Center (CAEC) offers counseling to students and serves as a drop-in center. The National Institute on Alcoholism and Alcohol Abuse (NIAAA) funds this program. The purpose of the program is the prevention of alcoholism through education. There are seven people on the staff including the Director and a number of counselors. Twelve student volunteers also work at the Center. CAEC is located on the campus and provides a twenty-four hour counseling service.

The Indian Health Center, funded by the Department of Health, Education, and Welfare, is a supportive service furnished to the school. The Health Center is a ten bed facility for in-patient and out-patient medical and dental care with a staff of fifteen people. The Indian Health Center's goal is the optimum health level for all students so that they may gain the utmost from their learning experiences at school.

Guidance and Social Service staff of the BIA provide counseling for students about personal problems, as well as obtaining information regarding such things as school admissions, transfers, financial assistance or medical problems.

The goal of Social Services is to be available to students and to assist them in having a positive experience at Chemawa.<sup>23</sup>

Finally, there are specific rules of conduct for the student while attending Chemawa and these are closely observed. Offenses which will result in immediate suspension are "serious acts against persons" including: physical assault; assault with a dangerous weapon or possession of dangerous weapons with intent to do bodily harm; sexual assault; sale of narcotics and drugs including marijuana. Major rule infractions which can also result in dismissal are "out-of-control" behavior or anti-social behavior. It is the philosophy of Chemawa Indian School that no student shall be dismissed from the school except as a last resort.

It is hoped that this study will assist Chemawa Indian Boarding School in retaining Indian youth in school. The national Indian drop-out rate is depressing.

<sup>23</sup> Chemawa Indian School, "Student Handbook," p. 4.

## CHAPTER II

### METHODOLOGY

The population for this research was drawn from the total number of students who had enrolled at the Chemawa Indian School for the Fall term, 1974-75, and had dropped out after no less than two weeks and for reasons other than transferring to another school. This group will be referred to as Leavers. For the purposes of our study we also selected a control group. This group will be referred to as Stayers. The Stayers, characteristically, closely resemble those in the Leavers group. Both groups contain only Northwest Indian youth in grades nine through twelve. These Indian children come from the Federally recognized reservations in Washington, Oregon, and Idaho.

Hypothesis number three of our study states that the child that drops out of boarding school will, the majority of the time, have lived under "special" conditions. These "special" conditions are:

1. Court wardship
2. Legal guardianship
3. Foster care
4. Living with a single parent or in substitute care

It was from these categories that we randomly selected our study sample. In the event that one or more of the students in either study sample could not be contacted or refused to cooperate, alternative sample lists were utilized. The

alternative list was made up of other students meeting the same norms as our sample study population.

Our hypotheses are:

1. That a majority of Indian children attend boarding schools not for an academic education but because of social problems at home.
2. That students drop out of school not because of scholastic inability but because they are unable to tolerate behavioral restrictions.
3. That the child that drops out of boarding school, a majority of the time, lives under "special" conditions:
  - a. Legal guardianship
  - b. Court wardship
  - c. Foster care
  - d. Lives with a single parent or in substitute care
4. That there is a positive correlation between students' self-concept and their teachers' evaluation and/or their success in school.
5. That those likely to achieve in the classroom will be from traditional vs. non-traditional settings.

## I. INSTRUMENT

Our research instrument was divided into three separate parts. The first part was utilized by the researchers to record demographic data, medical history, educational background, and behavioral information on each of the students in both groups. Official school records of the Chemawa Indian School provided us with this information. The second and third sections of the instrument were in the form of interview schedules. In the second section the interviewer recorded responses after asking each of the questions which appear on the schedule. In addition, each respondent completed the third section, a written questionnaire, himself.

The majority of the questions dealt with the special problems Indian students encounter in a Boarding School situation. Some of these problems are: separation from relatives and friends; dormitory living; demands of punctuality and competition; the overlooked fact that Indian youth are accorded adult status at home but at school are treated as children; and a diet that differs from that of "home."

Questions one through four on the third section for the Stayers and one through three for the Leavers provided information about the students' perceptions of Chemawa. These questions were opened to give the respondents more freedom for a variety of responses.

Questions one through four in section two, for both Stayers and Leavers, were chosen to provide information about the individual student and his/her family's linguistic background. Hopefully, these questions would shed some light on whether or not students who are bilingual are higher achievers than those who speak only English.

Questions five through ten on the questionnaire for both Stayers and Leavers were selected in order to gather information on student use of alcohol and other drugs.

Questions one through fifteen on sub-heading "C" of the questionnaire for both groups were chosen in order to gather information about the students' self-concept.

## II. INTERVIEW PROCEDURE

The interviews of the Stayers, in residence at Chemawa, were conducted by the researchers. Due to a time factor involved in the study, fieldworkers from the Leavers' reservations conducted the second part of the research. The fieldworkers were selected from tribal mental health programs and from Indian Health Service mental health workers on each of the reservations where the Leavers resided. The reasoning for the use of fieldworkers was mainly due to the distance involved from reservation to reservation. Other factors were: a general lack of knowledge of distance and time factors included in trying to locate the Leavers on the reservation (which could best be known by an indigenous worker); many of the families did not have telephones; and the problems any strangers would have in conducting any survey on a reservation regardless of whether they were Indian or non-Indian. All of the fieldworkers had college backgrounds or some college training in interviewing procedures. Each of the fieldworkers was met in person and was instructed to present the instrument in exactly the same manner to each respondent. Weekly contact by phone was kept with each worker. He or she was also instructed to ask the questions on the interview schedule exactly as they appeared on the form and to probe for further information if the respondent failed to answer the questions appropriately. Anonymity of the respondent was stressed. No record of the respondent's name was recorded in the study.

All of the interviews conducted by the researchers and the fieldworkers were completed over a time span of six weeks, beginning April 7, 1975, and

ending May 12, 1975. During this period of time our expectations of progress dimmed measurably. The set of questionnaires from one reservation were destroyed by fire in an automobile accident. One reservation decided that they had been "researched enough," and after sending in one questionnaire refused to cooperate any further. Two reservations reassured us weekly of their cooperation but for unexplained reasons also did not cooperate in the study. Other fieldworkers delegated the interviewing to other subordinates who delegated it to others or just "put it off." The BIA, after an initial acceptance of the research, refused to let us go through their records. They maintained that we would violate the rule of confidentiality. A few weeks were thus spent getting final "clearance" for the record survey.

The interviews with the Stayers were carried out at the Indian Health Service (IHS) Clinic located on the Chemawa Campus. We received full cooperation from the IHS staff and were granted the use of several rooms to allow for privacy while interviewing. Each student was interviewed individually. At the beginning of each interview the respondent was given some information about the study and about the researchers themselves. It was pointed out to each respondent that they would remain anonymous so as to guarantee a more genuine and spontaneous response. They were also given an introductory sheet which explained the importance of the study and pointed out that the Chemawa Advisory School Board, School Administration, and Student Council, were concerned about all students who come to Chemawa and why they came. None of the students refused to cooperate nor did any of them need to be encouraged to relinquish information



regarding themselves or the school. The schedule was introduced in the same manner to each respondent. We pointed out that there were two parts: the first to be administered as an interview; the second to be filled out by the respondents themselves in the presence of the researchers. This was done in the event that they might want further information or clarification regarding the questionnaire. Probing was necessary only when the respondent could not think of a response and this was done in such a manner as to reduce the opportunity for bias on the part of the interviewer. Thus, the interviewer asked the questions exactly as they were stated on the schedule and then recorded each response.

During the interviews the researchers attempted to be non-judgemental about the responses, yet friendly and willing to listen or discuss anything further with the respondent. Following the interview, the students were thanked for participating and then returned to the classroom.

The primary purpose of this study is to examine the high drop-out rate at Chemawa Indian School. We also hope to provide data for the eventual development of a comprehensive mental health program on the Chemawa campus.

The total number of respondents actually recorded for both groups was thirty-one. The representative sample number for both groups was twenty-three. In the Stayers group we interviewed twenty-three students. In the Leavers group only eight of twenty-three students were interviewed.

## CHAPTER III

### FINDINGS

Thirty-one completed interview schedules of a required forty-six were tabulated by the researchers. We did not receive fifteen questionnaires from the Leavers group due to circumstances beyond our immediate control. Of the thirty-one students, the demographic and descriptive data show that the students range from fifteen to twenty years of age. There are seventeen males and fourteen females with eighty-one percent of the total group coming from Washington. Twenty of the thirty-one students had attended public schools prior to coming to Chemawa, only five of the students in our study had previously attended a BIA school of any kind. Five students had received psychiatric evaluations, only one for attempted suicide, while at Chemawa. Twenty-nine percent of the students visited CAEC for drinking at least once during their stay at Chemawa.

Further demographic information on the students, by case, is presented in section B of the Appendix.

#### I. HYPOTHESIS #1

Hypothesis #1 states "that a majority of Indian children attend boarding schools not for an academic education but because of social problems at home. " In keeping with the criterion utilized in selecting the control group, ninety percent

of the students of both the Leavers group and the Stayers group have experienced a disruptive home situation. Of the ninety percent, sixty-five percent live with a single natural parent or blood relative. Twelve percent live in substitute care and another twelve percent are court wards. We also discovered that of all the students in the study, forty-five percent had natural fathers who were deceased, whereas only sixteen percent have natural mothers who were deceased.

From question #1 (Appendix A, Part II) in section A on the interview schedule, for both groups, we determined that approximately eighty-four percent of the responses given by the students for attending Chemawa were for reasons other or more than just seeking an education. This question was open-ended so as to receive the widest variety of responses. The reasons given by the respondents are presented in Table 1.

TABLE I  
STUDENTS' REASONS FOR ATTENDING CHEMAWA

Reason for Attending Chemawa	Number
Relative suggested it	4
Didn't like public schools or had problems there	15
To see what it was like at Chemawa	5
No choice (not able to attend other boarding school)	3
For an education (get diploma and/or said to be easy)	9
To be with other Indian students	9
To be with friends or relatives	6
To get away from home	6

It was also established that twenty-seven of the thirty-one students' natural parents are not living with one another. In the cases where one or both natural

parents were deceased, we determined that they were not living with one another prior to the death of one or both. In all cases this was because they either divorced, separated, or just not, or no longer, married.

One may conclude from the information presented that the majority of students come to Chemawa for social rather than educational reasons. Also, that perhaps an unhealthy home situation forces students to want to stay in school rather than live at home. Further, Dr. James H. Shore, Psychiatrist, Director of Community Psychiatric Training at the University of Oregon Medical School, stated, in an unpublished study, "that children from disorganized families require institutional care, that these children are less well adjusted in a public school setting, and that they are subsequently referred to boarding school . . ." <sup>24</sup>

Based on the information received on the students' background and their reasons for attending Chemawa, we accept hypothesis #1.

## II. HYPOTHESIS #2

Hypothesis #2, "that students drop out of school not because of scholastic inability but because they are unable to tolerate behavioral restrictions," was addressed by questions #20 (Appendix A, Part I, sec. C), #22-26 (Appendix A, Part I, sec. D), #3 and #4 (Appendix A, Part II, sec. A, "Stayers," and sec. A, "Leavers"), and #5 and #7 (Appendix A, Part II, sec. B). These questions are itemized under section A in the Appendix.

<sup>24</sup>James H. Shore, Jerrold Levy, Ashley Foster, Billee VonFumetti, "Dropout Epidemic at an Indian Boarding School" (mimeographed paper, Portland, 1970), p. 5.

From question #20 (class attendance at Chemawa, 1974-75) we ascertained that eighteen of the twenty-three students in the Stayers group missed sixteen or more days of school this past year, 1974-75. Eleven of this group missed no less than thirty-six school days. Based on these findings alone, it may be that the school is not responding to the needs of the students. More precisely, it may be that the academic needs of students are not as great or important to them as are their emotional needs.

Items numbered 22 through 26 under the sub-heading "Behavioral Information" were designed to provide us with information regarding the delinquent behavior of students. From these items we discovered that forty-two percent of the students were involved in at least one fight during the school year. Thirty-five percent went AWOL (absent without leave) at least four times. Eight of the students were involved in episodes of property damage. Eighteen of the thirty-one students were involved at one time or another in confrontations with staff members. These encounters ranged from verbal dissension to physical violence. Fifty-eight percent of the students missed one to three work details. Three missed details are generally sufficient for disciplinary warning. Of the total of those missing work detail, forty-two percent missed at least six or more details.

We felt that student concerns and viewpoints were important so we developed several open-ended questions concentrating on their perceptions of Chemawa. These questions were itemized under section A of the instrument. Questions numbered 3 and 4 for the Stayers and number 3 for the Leavers provided us with interesting data. From these questions we found that eighty-seven percent of the

students recommended changes in the Chemawa school system. The results are shown in Table 2.

Sixty-one percent stated there was a definite need for change in staff, including administration, academic, and dormitory personnel. From the responses given, we gather that the students need more autonomy in the decision-making processes affecting their day-to-day routines. Many of the students felt that some of the staff were too punitive and negative in their relationships with students. Moreover, several students indicated a need, and several demanded more Indian staff and younger staff which they felt would be more responsive to their needs.

Questions #5 and #7 from Part II, section B of the instrument, dealt with drug use and frequency of drug use during the past school year. From this data we determined that eighty-seven percent of the students used drugs of one type or another while at Chemawa. Sixty-one percent of these students used drugs at least four times a month. Even more alarming is that thirty-five percent used drugs seven or more times a month.

Based on attendance records (Appendix B, Item #11) and delinquent behavior exhibited by no less than three-fourths of the students in the study, we conclude that there is definitely a conflict between student interests and the disciplinary atmosphere within the halls of Chemawa. Since all of the students are aware that their behavior is closely monitored and yet continue to participate in delinquent activities, we believe that the students require something more or different than a custodial kind of situation at school. Based on the data presented we accept hypothesis #2.

TABLE II

TYPES OF DELINQUENT BEHAVIOR EXHIBITED

	0	1-2	1-3	1-5	3-4	4-6	6-10	7-9	10-12	11-15	13-15	16-18	16-20	21-25	31-35	30+	Un-known	Total
A. Fights																		
Fre- quency	17	12			1												1	31
Percent	55%	39%			3%												3%	100%
B. AWOL																		
Fre- quency	6		13			5		2	1		2	1					1	31
Percent	19%		42%			10%		6%	3%		6%	3%					3%	100%
C. Property Damage																		
Fre- quency	21		8														2	31
Percent	68%		26%														6%	100%
D. Staff-Student Confrontations																		
Fre- quency	12		14			4											1	31
Percent	39%		45%			13%											3%	100%
E. Details Missed																		
Fre- quency	11			5			3			5			1	2	1	1	2	31
Percent	35%			16%			10%			16%			3%	6%	3%	3%	6%	100%

NOTE: Sub-group analysis did not show different results for Stayers and Leavers.

### III. HYPOTHESIS #3

Hypothesis #3 states "that the child who drops out of boarding school will, the majority of the time, have lived under 'special' conditions. These 'special' conditions are:

1. Court wardship
2. Legal guardianship
3. Foster care
4. Living with a single parent or in substitute care."

Since these "special" conditions were also utilized as the criterion in the selection of the control group, our findings, predictably, led to the rejection of this hypothesis. However, although we were only able to receive eight completed questionnaires from the Leavers group, the findings are of speculative interest. The results are shown in Table 3.

TABLE III  
STUDENTS' PRESENT HOME SITUATION

	Court Ward	Legal Guardian	Foster Care	Single Parent or Substitute Care	Living with Natural Parents	Total
Stayer						
Frequency	3	3	1	16	0	23
Percent	13%	13%	4%	70%	0%	100%
Leaver						
Frequency	1	0	0	4	3	8
Percent	13%	0%	0%	50%	38%	100%

The information provided in Table 3 shows that thirty-eight percent of the Leavers lived with their natural parents while the remainder of the group



fall under the "special" conditions listed in hypothesis #3. Incidentally, all of the students who live with their natural parents are female. One may speculate from this information that parents are indeed a factor in student withdrawal from school. It may also be surmised that there is more of an emphasis on male students to continue their education than females.

#### IV. HYPOTHESIS #4

Hypothesis #4 was "that there is a positive correlation between students' self-concept and their teachers' evaluations and/or their success in school."

Because of incomplete data and, therefore, inconclusive evidence, we rejected hypothesis #4. However, the results are recorded below.

Questions 1 through 15 (Appendix A, Part II, sec. C) were designed to gather information on the students' self-concept. A scale of one to five was utilized in measuring the self-concept of the students as a group. Scores recorded under number one of the scale indicate low self-concept while scores under number five mean high self-concept. The scores and results of both the Stayers group and the Leavers group are presented in Table 4. The grades received by students in each group are shown in Table 5.

We found that, on the average, students in the Stayers group have a higher self-concept than students in the Leavers group. However, the margin between the two is very minute. The mean for the Stayers group is 3.71 on the scale, whereas the mean for the Leavers is 3.55.

TABLE IV  
STUDENTS' SELF-CONCEPT

	1	2	3	4	5	Mean
Stayer						
Score	18	25	106	85	111	3.71
Percent	5%	7%	30%	25%	32%	
Leaver						
Score	8	10	40	32	30	3.55
Percent	6%	8%	33%	27%	25%	

TABLE V  
STUDENTS' GRADE POINT AVERAGE

	0.00-1.99	2.00-2.99	3.00-4.00	Unknown
Stayer				
Frequency	8	11	4	0
Percent	35%	48%	17%	0%
Leaver				
Frequency	3	3	0	2
Percent	38%	38%	0%	25%

Sixty-five percent of the Stayers accumulated a grade point above a 2.0 on a grade scale of 0.0 to 4.0, whereas only thirty-eight percent of the Leavers received an accumulative above a 2.0. There was insufficient data on twenty-five percent of the Leavers to record a grade point.

#### V. HYPOTHESIS #5

We were also forced to reject hypothesis #5, "that those likely to achieve in the classroom will be from traditional vs. non-traditional settings," because of insufficient data.

Nonetheless, we discovered that seventy percent of the students in the Stayers group understand or speak very little or no tribal language at all. Fifty-two percent of these students also reported that their tribal language was spoken very little or not at all, in the home. That is, English is the dominant language. With reference to the Leavers group, sixty-three percent indicated they understood or spoke very little or none of their tribal language. Fifty percent of this group also reported that their tribal language was not spoken at all in the home.

Questions #1 and #2 (Appendix A, Part II, sec. B) were developed to provide us with the information mentioned above. We felt that since language is very much a part of one's culture, those students who have an understanding of, or speak their tribal language, would be more traditional than if they didn't. Then, by comparing the two groups of students on the language factor with the grade points and whether or not they were dropped from school, we would find significant evidence for hypothesis #5.

Tables 6A and 6B show the results on the language factor. Since there was insufficient data for testing of significance, hypothesis #5 is rejected.

TABLE VI-A

STUDENTS UNDERSTANDING OR SPEAKING  
THE TRIBAL LANGUAGE

	Understand or Speak Tribal Language				
	None	Very Little	Some	Much	Completely
Stayer					
Frequency	5	11	6	1	0
Percent	22%	48%	26%	4%	0%
Leaver					
Frequency	1	4	3	0	0
Percent	13%	50%	38%	0%	0%

TABLE VI-B  
LANGUAGE SPOKEN IN THE HOME

	Native or Tribal Language				
	Only	Often	Some	Very Little	None
Stayer					
Frequency	0	6	5	5	7
Percent	0%	26%	22%	22%	30%
Leaver					
Frequency	0	0	4	0	4
Percent	0%	0%	50%	0%	50%

In summary, given the available data, the following hypotheses are accepted:

1. That a majority of Indian children attend boarding schools not for an academic education but because of social problems at home.
2. That students drop out of school not because of scholastic inability but because they are unable to tolerate behavioral restrictions.

The following hypotheses, #3, #4, and #5, must be rejected due to incomplete data:

3. That the child who drops out of boarding school will, the majority of the time, have lived under "special" conditions. These "special" conditions are:
  - a. Court wardship
  - b. Legal guardianship
  - c. Foster care
  - d. Living with a single parent or in substitute care
4. That there is a positive correlation between students' self-concept and their teachers' evaluations and/or their success in school.
5. That those likely to achieve in the classroom will be from traditional vs. non-traditional settings.

## CHAPTER IV

### CONCLUSIONS

Although much of our study was dependent upon a specific amount of data from both groups in order to do a comparative analysis, we did gather a sufficient amount to verify two of the five hypotheses. The others we had to reject due to insufficient data.

From the data collected through our survey, we found that the majority of the students attend Chemawa, not for academic reasons, but because of social problems at home. From the student's point of view it can be stated that the most important reason for attendance at school is indeed a social one. Of the many student responses, the most recurring themes were: "I have friends here"; or that they "weren't doing very good in public school"; or, that they "don't like public school"; or, they "wanted to get away from home." Another common response was that they just "wanted to see what it (Chemawa) was like." We feel these students were looking for a more positive living situation.

For some students, associated with going to school at Chemawa, was also the thrill of adventure and much personal attention. They looked forward to new surroundings, meeting new people, experiencing a different life style -- all of this with the support and attention of agency and school personnel. In addition, there was the necessity of buying train, plane or bus tickets and, if you were

lucky, some new clothes for this new experience. There was the Boarding School interview and application process, acceptance, and the first day on campus -- finding out where you fit in. We are not saying that these reasons are necessarily bad, but they are the wrong reasons for going to school, where the emphasis is on academic achievement. The new student finds that much of the personal attention he received the first few days diminishes quickly. Since the academic demands of school do not necessarily mean "adventure" to the new student, strong peer pressure exerts itself.

Since more than three-fourths of the students studied exhibited delinquent behavior of one kind or another, it may be concluded that the Indian students feel a great antagonism between themselves and the school. They therefore rebel through resistance and delinquency. Most of the teenagers have no significant adult to either relate to or admire. There is no one to please with good grades or newly learned skills but the peer group. The peer group, however, is not interested in good grades or newly learned skills.

The children come to depend on themselves and each other, even becoming alienated from the world of their parents. Many of the adolescent preadolescent children believe that their old way of life is poor, but they have only vague ideas of what would be better. The school has succeeded in convincing them that some things are not good for them, but not in helping them find what is good for them. In many cases we find that they are guided more by their need to oppose the school than by any wish to succeed on its terms. The children, no longer feeling respect for values learned at home and definitely distrusting the school, find their guidance from the values of classmates. In many cases the group pressure is towards delinquency, or at least towards passive resistance.<sup>25</sup> (my underscoring)

<sup>25</sup>George S. Goldstein, "The Model Dormitory," Psychiatric Annals, 4 (Sept. 1974), p. 87.

When asked what kinds of changes they would recommend for Chemawa, only four stated that there was no need for change of any kind. The majority indicated a need for changes in staff, reduced restrictions, more social activities, and more student input in the decision-making process. The students feel that their suggestions are, while apparently listened to, either ignored or discarded at a later date.

Several students suggested a total change in the system. As one student phrased it: "They should change the whole system. They seem to be running day to day. They have a code of conduct but they don't really follow it. There should be more input from the students. There are dorm councils made up of students but when students make recommendations they are ignored . . . overlooked." Another student said, "Some of the staff are so old, they don't understand the students. We need younger staff." "They shouldn't write negative reports . . . school is supposed to prepare you for the outside . . ." "They don't notice you until you do something bad. You don't get positive things . . . like more activities." One student, speaking from the despair she felt in her spirit this particular day, said, "It shouldn't be run like a jail . . . you're locked in around here. The only thing missing is the bars."

Very few systems are perfect. People are fallible. What we suggest has been suggested before in other studies. From the Meriam Commission of 1928, to the Kennedy Special Subcommittee on Indian Education of 1969, "change" has been the word. U. S. Representative Meeds (D-Wash.), for example, introduced to Congress "a Bill to Implement the Federal Responsibility for the Care and Education

of the Indian People by Improving the Services and Facilities of Federal Health Programs and Encouraging Maximum Participation of Indians in Such Programs and for Other Purposes."<sup>26</sup>

Although the student population of off-reservation boarding schools has changed in the past few years, no corresponding change has occurred in the staffing, goals, or curriculums of the schools.

Today, Chemawa is in a period of transition. It has recently gone from a predominantly Alaska Native enrollment to a Northwest student population. The school must immediately re-examine its mission and goals and align these to meet the needs of the Northwest Indian people. This must be accomplished with the advice and consent of student and tribal representatives.<sup>27</sup>

Even with necessary changes, the student that comes to Chemawa will still bring his or her problems along. Counseling and guidance programs should be geared to meet the unique needs of our Indian youth. There are too few professionally trained Indian counselors for Indian students. Also, many of the needed counselors are engaged in administrative duties to give the time needed by the student.

Thus, the schools should be highly selective in hiring counselors to make sure that they are emotionally suited to work with Indian youngsters and equally sure that they have the necessary professional training in the most recent therapeutic techniques. Moreover, the schools should be doubly sure that

<sup>26</sup>U. S., Congress, House, A Bill to Implement the Federal Responsibility for the Care and Education of the Indian People by Improving the Services and Facilities of Federal Indian Health Programs and Encouraging Maximum Participation of Indians in Such Programs and for Other Purposes, H. R. 2525, 94th Cong., 1st sess., 1975.

<sup>27</sup>John R. Heinz, "Career Education Curriculum Proposal" (mimeographed paper, Chemawa, 1975), p. 1.



the counselors are not burdened with superfluous assignments that prevent them from doing what they are supposed to do -- counsel.<sup>28</sup>

We see the best approach to these student counseling problems through the development of new techniques in staff training or by increasing the number of trained counselors for more one-to-one relationships in counseling students. There should be an informal atmosphere in which the students can meet casually with staff or among themselves. And, last, (and admittedly the hardest) finding professionally trained Indian staff to relate and communicate with the Indian student. Since we have concluded that many of the students come to school with assorted social problems, increasing or improving counseling with the students is only logical. It would follow that hiring Indian staff to work with Indian students would give them a model and someone of the "blood" to admire and relate to.

There is definite non-interest of the students in the academic regimen of school. Perhaps more vocational curriculum could be developed or the academic regimen altered. Many adults that we have talked to regarding student non-interest stated that when they attended Chemawa they went to school for half a day and worked for half a day. They worked in the gardens (as Chemawa then was self sufficient) or in the dairy, or in the fields. Maybe the student would be more challenged to produce if he could see the fruits of his labor. Thus, he would not necessarily be competing with or against his fellow students. Rather, he would be recognized for his own talents in an area where he can excel. Again, we want to

<sup>28</sup>Edsel Ericson, Clifford Bryan, and Lewis Walker, Social Change, Conflict, and Education (Ohio: Charles E. Merrill Publishing Co., 1972), p. 395.

~~emphasize~~ that we're not advocating doing away with the academic portion of school. We are advocating gearing up other aspects of going to school in order to provide an environment within which students can positively respond to learning.

As the years go by, students change, the times change, and needs change. To maximize the school program we would suggest that on-going data gathering is definitely a must if the school is to meet the needs of students.

The following description identifies the average student on campus as extrapolated from our survey. This student is sixteen years old and is a male. He comes from a disorganized home. He has had unfavorable contact with the police and juvenile authorities. He, more than not, has attended a public school, and would be attending Chemawa for social reasons. This average student will have used drugs, primarily alcohol. He will be unable to tolerate many behavioral restrictions, such as checking in and checking out, which he sees as "big brother" keeping an eye on him. He will be resistant to authority figures. He tends to respond more to peer group pressures and needs, rather than to school regulations and academic demands. He, more than likely, will not speak nor understand his tribal language.

We sincerely hope that this study will not be viewed as an instrument for placing blame or pointing fingers at Chemawa Indian School, administration or staff, but rather as a tool for initiating much needed changes in counseling, or increasing staff in these areas, or perhaps altering academic curriculum. Change is needed if our younger brothers and sisters are to meet the challenge of the dominant society.

We also hope that this paper can be utilized as a tool in aiding the school to develop a professional psychological and psychiatric diagnostic center at Chemawa. We realize that the BIA exists in order to meet the needs of the majority of Indian people. However, we feel that now is the time to address the needs and interests of the student who is troubled at school so that he does not become a drop-out or a push-out. More often than not these students return home only to become a negative social statistic. We believe that while the Indian student is in school he can be "reached" and his energies channeled toward a more productive and meaningful life.

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## APPENDICES

APPENDIX A

QUESTIONNAIRE

PART I

A. Demographic Data

1. Name or number: \_\_\_\_\_
2. Date of birth: \_\_\_\_\_
3. Sex: \_\_\_\_\_
4. Place of birth: \_\_\_\_\_
5. Father now living? Yes \_\_\_\_\_ No \_\_\_\_\_
6. Mother now living? Yes \_\_\_\_\_ No \_\_\_\_\_
7. Marital status of natural parents:  
 Married     unmarried     divorced     separated
8. Child's present family status:  
 legal guardian     foster parents  
 court ward     other \_\_\_\_\_

B. Medical History

9. Known suicide gestures: Yes \_\_\_\_\_ No \_\_\_\_\_
10. If "yes" to #9 above give circumstances:

11. Psychiatric evaluation: Yes \_\_\_\_\_ No \_\_\_\_\_
12. If "yes" to #11 above give number of patient visits: \_\_\_\_\_
13. If "yes" to #11 above note medication used, if any:
14. Did patient receive hospital treatment (including inpatient clinic):  
Yes \_\_\_\_\_ No \_\_\_\_\_

C. Academic Data

15. Student's GPA \_\_\_\_\_
16. Give type of school previously attended:
- \_\_\_\_\_ public school
- \_\_\_\_\_ boarding home (public school)
- \_\_\_\_\_ BIA boarding school
- \_\_\_\_\_ BIA day school
- \_\_\_\_\_ institutional school
- \_\_\_\_\_ parochial school (religious)
17. Entering grade at Chemawa: \_\_\_\_\_
18. Reason for referral to Chemawa:
- a. \_\_\_\_\_ academic
- b. \_\_\_\_\_ social
19. Describe circumstance of referral:



**20. Class attendance at Chemawa:**

days absent \_\_\_\_\_

21. Length of stay at Chemawa: Years \_\_\_\_\_ Months \_\_\_\_\_

**D. Behavioral Information**

22. Number of reported fights: \_\_\_\_\_

23. Number of AWOLs: \_\_\_\_\_

24. Number of episodes of property damage: \_\_\_\_\_

25. Number of staff-student confrontations: \_\_\_\_\_

26. Number of work details missed: \_\_\_\_\_

27. Administrative reason for leaving school:

a. \_\_\_\_\_ disciplinary

b. \_\_\_\_\_ non-disciplinary

28. Number of visits to CAEC: \_\_\_\_\_

**Record Check List**

School application \_\_\_\_\_

Administration \_\_\_\_\_

Social Services \_\_\_\_\_

Academic \_\_\_\_\_

Medical records \_\_\_\_\_

CAEC \_\_\_\_\_

Other (list): \_\_\_\_\_

## PART II

A. Stayers

Instructions: Please have respondent answer each question to the fullest extent. Probe when necessary but do not mislead the respondent. Record as much of the response as is possible.

1. Why did you come to Chemawa?
2. Why did you stay?
3. What would it take to drive you out of Chemawa?
4. What kinds of improvements would you recommend for the school? (What would make Chemawa a better place to be?)

A. Leavers

Instructions: Please have respondent answer each question to the fullest extent. Probe when necessary but do not mislead the respondent. Record as much of the response as is possible. If there is not enough room on front page please number and record on reverse side.

1. Why did you come to Chemawa?

2. Why did you leave Chemawa?

3. What kind of changes would have to occur at Chemawa before you would return? (What would make Chemawa a better place to be?)

B. Language and Drug Use

1. Language spoken in home:

a. English . . . . . only ( )    often ( )    some ( )    very little ( )

b. Indian . . . . . only ( )    often ( )    some ( )    very little ( )

2. Do you understand or speak Indian?

none ( )      very little ( )      some ( )      much ( )      completely ( )

3. Language spoken by father's parents:

a. English . . . . . only ( )      often ( )      some ( )      very little ( )

b. Indian . . . . . only ( )      often ( )      some ( )      very little ( )

4. Language spoken by mother's parents:

a. English . . . . . only ( )      often ( )      some ( )      very little ( )

b. Indian . . . . . only ( )      often ( )      some ( )      very little ( )

5. Drug use during school year (including alcohol): Yes \_\_\_\_\_ No \_\_\_\_\_

6. If "yes" to question #5 list kinds of drugs used:

7. List frequency for drugs used per month:

8. List degree of "high" for alcohol: \_\_\_\_\_ minimal

\_\_\_\_\_ mild

\_\_\_\_\_ severe

9. List degree of "high" for other drugs: \_\_\_\_\_ minimal

\_\_\_\_\_ mild

\_\_\_\_\_ severe

10. Please note circumstances of drug use (including alcohol):

a. alone . . . . . on campus \_\_\_\_\_ off campus \_\_\_\_\_

b. group . . . . . on campus \_\_\_\_\_ off campus \_\_\_\_\_

### C. Self-Concept

Please circle the one response that most expresses the way you feel. Please do not leave any questions unanswered. Thank you.

1. I like myself.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

2. I'm a nobody.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

3. I want to be somebody else.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

4. I am glad I am an Indian.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

5. I don't like my body.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

6. I wish I were not born.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

7. I like the way I am.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

8. I like my body.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

9. I am a failure.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

10. I am never shy.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

11. It is pretty tough to be me.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

12. I am dumb about most things.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

13. I am good in my school work.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

14. My parents expect too much of me.

completely false	mostly false	partly true & partly false	mostly true	completely true
---------------------	-----------------	-------------------------------	----------------	--------------------

15. In general, how do you rate yourself in school ability compared with your close friends?

- a. \_\_\_\_\_ I am the best
- b. \_\_\_\_\_ I am above average
- c. \_\_\_\_\_ I am average
- d. \_\_\_\_\_ I am below average
- e. \_\_\_\_\_ I am the poorest

## APPENDIX B

### KEY TO ABBREVIATIONS USED IN DEMOGRAPHIC DATA

1. Age
2. Sex
3. Birthplace (ORE--Oregon, WA--Washington, IDA--Idaho, MI--Michigan, MON--Montana)
4. Father living (L--living, D--deceased)
5. Mother living (L--living, D--deceased)
6. Marital status of natural parents (M--married, UN--unmarried, D--divorced, S--separated, X--both deceased)
7. Child's present family status (LG--legal guardian, CW--court ward, FP--foster parent, SP--living with single parent or substitute care, LP--living with natural parents, X--unknown)
8. School previously attended (PUB--public school, BIAB--BIA boarding school, BIAD--BIA day school, PAR--parochial school)
9. Entering grade at Chemawa
10. Reason for referral (AC--academic, SOC--social, OSI--other school infraction)
11. Days absent
12. Length of stay (months)
13. S--stayer, L--leaver

## DEMOGRAPHIC CHARACTERISTICS BY CASE

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. 15	M	MI	L	L	D	SP	PUB	9	SOC	21-25	4	S	
2. 15	F	WA	L	L	D	SP	PAR	9	SOC	16-20	15	S	
3. 15	M	WA	D	L	UN	CW	PUB	9	SOC	36+	7	S	
4. 16	M	ORE	L	L	UN	SP	BIAB	10	SOC	26-30	8	S	
5. 16	F	WA	D	L	UN	SP	PUB	9	AC	16-20	15	S	
6. 16	F	WA	L	L	D	SP	PUB	11	AC	11-16	5	S	
7. 16	F	MON	L	L	D	SP	PAR	9	SOC	36+	18	S	
8. 16	F	WA	L	L	M	LP	PUB	10	OSI	X	5	L	
9. 16	F	WA	L	L	M	LP	BIAD	9	SOC	1-5	5	L	
10. 16	F	WA	D	D	X	SP	PUB	10	SOC	1-5	3	L	
11. 17	M	WA	D	L	D	SP	PAR	9	AC	11-15	26	S	
12. 17	M	WA	D	L	UN	SP	PUB	11	AC	36+	8	S	
13. 17	M	WA	L	D	UN	CW	PUB	12	SOC	36+	8	S	
14. 17	F	IDA	L	L	UN	FP	PAR	10	SOC	11-15	14	S	
15. 17	M	WA	L	L	UN	SP	PAR	9	SOC	36+	28	S	
16. 17	M	WA	D	L	UN	LG	PUB	11	AC	36+	9	S	
17. 17	M	WA	L	L	S	SP	PUB	10	SOC	6-10	4	L	
18. 17	F	WA	L	L	M	LP	PUB	10	SOC	X	2	L	
19. 17	F	WA	D	L	UN	SP	PUB	9	AC	6-10	17	L	
20. 17	M	WA	D	L	UN	CW	PUB	9	SOC	11-15	10	L	



	1	2	3	4	5	6	7	8	9	10	11	12	13
21. 18	F	WA	L	L	D	SP	PUB	11	AC	36+	10	S	
22. 18	M	WA	D	D	UN	LG	BIAB	12	OSI	16-20	5	S	
23. 18	M	ORE	D	D	UN	SP	PUB	10	SOC	36+	23	S	
24. 18	F	WA	D	L	UN	CW	BIAB	10	OSI	36+	11	S	
25. 18	F	WA	D	L	UN	LG	PUB	9	SOC	36+	24	S	
26. 18	M	ORE	L	L	UN	SP	PAR	9	AC	36+	30	S	
27. 18	M	WA	L	L	UN	SP	PUB	11	SOC	X	4	S	
28. 18	M	WA	L	L	S	SP	PUB	12	SOC	X	3	L	
29. 19	M	WA	L	L	UN	SP	BIAB	11	AC	11-15	15	S	
30. 20	F	WA	D	L	UN	SP	PUB	10	SOC	31-35	20	S	
31. 20	M	WA	D	D	UN	SP	PUB	12	AC	16-20	4	S	

## APPENDIX C

### CAREER EDUCATION CURRICULUM PROPOSAL

- Introduction: The purpose of this paper is to propose a career-oriented curriculum for Chemawa School.
- Historically: Chemawa School is now 95 years old. Historically, most of this period was spent in educating Indian youth through a mix of academic and vocational instruction.
- Transition Period: Today, Chemawa is in a period of transition. It has recently gone from a predominantly Alaska Native enrollment to a Northwest student population. The school must immediately re-examine its mission and goals and align these to meet the needs of the Northwest Indian people. This must be accomplished with the advice and consent of student and tribal representatives.
- Interests: Preliminary surveys of students, parents and alumnae have revealed considerable interest in a career education approach. Older alumnae recall when Chemawa's school day was one half academic and one half direct experience. Current students would like to see opportunities for application or relevancy of the academic curriculum. Parents express dissatisfaction with the school as a spin-off of the frustrations of their children. These frustrations go beyond the academic program but are nonetheless part of the entire school environment.
- Alternatives: Politically and practically a career education curriculum appears more acceptable than the alternative suggestions of a 1.) college preparation program, 2.) remedial education program, 3.) social rehabilitation program, 4.) alternative high school. Opinionnaires have been constructed to poll the interests relevant to long-range program emphasis areas of Chemawa students, alumnae, parents, Reservation Tribal Education Committees, Johnson-O'Malley Committees, Concentrated Education & Training Act (CETA), program directors, and agency education branch chiefs. Those reservation-based groups would also be asked to project the numbers of referrals for each of the suggested alternatives over the next 5-year period.

<u>Target Populations:</u>	Pragmatically, students with needs accruing within the four suggested program emphasis areas outside of the career structure approach need not and should not be excluded from Chemawa School. The proposed program could and would accommodate them to a far greater degree than does the present curriculum. The career orientation is put forward as a more positive approach to meet the educational needs and interests of the student, family and community.
<u>Academic Reinforced:</u>	It must be emphasized that within the context of the career education curriculum the academic program would by no means be diminished. On the contrary, it is felt that with ways and means to apply the principles of academic or classroom instruction the motivation for learning would be greatly enhanced. As a result the academic program and the career program would form a whole, each reinforcing the other with a better educated person as the product.
<u>Indian Self-Determination:</u>	Recent legislation, the Indian Self-Determination and Education Assistant Act (P.L. 93-638) in particular, gives the Indian people the opportunity to man and manage their own programs. To develop the skills necessary to maximize these opportunities will require learning centers geared to and equipped to meet very specific needs.
<u>Consumer Participation:</u>	During its many transitions Chemawa has been able to respond to the needs of the population(s) it was serving at the time. It still has that capacity. To best plan for the future this school must become more consumer oriented and align itself to meet current and projected needs of the people it serves.
<u>Skills Requirements:</u>	One component of the Concentrated Employment and Training Act (CETA) programs now functioning in most Indian communities is a long-range projection of job skills requirements for that reservation's future development. Information such as this together with felt needs of tribal councils, tribal education committees, comprehensive planning groups, etc., could logically provide a basis for Chemawa's Career Education planning.
<u>Career Clusters:</u>	Thus far career clusters have been discussed in general with staff, students, parents, and advisory committees. Those that have the broadest appeal and support at this time appear to be the construction and building trades, counseling, guidance and rehabilitation programs, and small business operations. Forestry products and fish and wildlife operations also are frequently suggested.

Use  
Projection:

The Chemawa Advisory School Board in planning for a new physical plant has expressed its long-range desire that the school become a junior college and training center for an adult Indian population. This would be a logical progression from the high school era.

Resources:

The Salem metropolitan area gives good proximity to industry, commerce, government, university, etc., for expanded programming and expert resource people. Chemawa has sufficient land base to accommodate the curriculum flexibility that would probably be necessary for the career oriented curriculum. Chemawa School is in operation and provides a base staff and facility for future development.

Report:

Career Education oriented programs are currently under study by a task force appointed by the Superintendent of Chemawa School. Preliminary findings are encouraging. A report is under development which will give a philosophical statement relevant to career education, seven goals and objectives to be achieved by the system for the student and a 5-year Plan for the transition to a career education curriculum.

CHEMAWA PROGRAM ALTERNATIVE  
SURVEY PROPOSAL

Groups to be surveyed:

Tribal Education Committee  
BIA Agency Education Branch Chief  
CETA Project Director  
Johnson-O'Malley Committee Chairmen

Introduction:

Chemawa School is in a transitional period as the Alaska Native population is replaced by Northwest Indian students. The school must re-examine its mission and goals in order to meet the needs and interests of Northwest Indian people. Several alternatives have been suggested as directions for Chemawa to follow.

The enclosed questionnaire lists the alternatives that have been suggested as primary functions for Chemawa School.

Please help us to make some very important and long-range decisions by responding as thoughtfully as possible.

Survey attached

## CHEMAWA PROGRAM ALTERNATIVES QUESTIONNAIRE

5-1-75

Note: Please number the following alternatives and any others you would care to add in the order of importance in the boxes provided, then estimate the number of students your program would refer to Chemawa for each of the primary function alternatives over the next five years. Please return in the enclosed envelope by May 30, 1975. Thank you.

<u>1. Primary Function Alternative</u>	<u>2. Explanation</u>	<u>3. Referrals--1976</u>	<u>77</u>	<u>78</u>	<u>79</u>	<u>80</u>
<input type="checkbox"/> Career Oriented Program	Classes and living geared to career skills development. Instruction would be vocational, technical and professionally oriented. Emphasis would be both academic and practical experience based. Curriculum would prepare students to go on to further training, work in the reservation or urban settings.	---	---	---	---	---
<input type="checkbox"/> College Preparation Program	Emphasis on high academic achievement. Would require the student to be high in aptitude, discipline and motivation.	---	---	---	---	---
<input type="checkbox"/> Social Rehabilitation Program plus High School Curriculum	This program would concentrate education and social/mental health resources upon the socially disruptive and pre-delinquent students. It would require significant agency and home support to be successful.	---	---	---	---	---

1. Primary Function Alternative

Expanded Grades (7-12) Program

Alternative High School Program

Remedial Education Curriculum

2. Explanation

Seventh and eighth grades would be added to the high school program.

Chemawa would serve as an alternative to dropping out of school due to disruptive home influences, prejudice, dissatisfaction with local school curriculums, preference to attend an all-Indian school, Indian cultural and needs based curriculum, etc.

Programs structured to overcome various learning deficiencies, such as reading, mathematics, science, etc.

3. Referrals--1976 77 78 79 80

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## Guidance

Chemawa Indian School  
5495 Chugach St. NE  
Salem OR 97303

November 7, 1974

## MEMORANDUM

To: Superintendent, Chemawa Indian School

From: Special Projects Coordinator

Subject: Development of Psychological and Psychiatric Diagnostic Services at Chemawa School

The purpose of this memorandum is to propose the immediate development of a professional psychological and psychiatric diagnostic center at Chemawa Indian School.

It is my belief that Native Americans now have significant input into the education of their children in the public school and in Bureau of Indian Affairs schools. The provisions written into the Elementary and Secondary Act of 1964 and the Indian Education Act of 1973 and the revisions in the JOM program and the emphasis on contracting with Native American tribes all have led to a significant and growing control by Native Americans over the educational programs provided their children. The policy of Indian Preference in employment has resulted in an ever increasing number of Indian-Americans employed in the Bureau of Indian Affairs schools. These staff members are taking advantage of their opportunities to restructure the curriculum, learning strategies and materials that Native American students utilize. In summary, I believe that Native American youngsters now have access to adequate educational opportunities and that the mechanisms that will provide increasing excellence in Native American education are in operation.

The Bureau of Indian Affairs has never accepted the responsibility for the development of exceptional resources for exceptional individuals. The programs throughout the Bureau of Indian Affairs have been designed for all of the members of a group or all of the members of several groups or for all Native Americans. This approach means that programs are designed in such a way that they best fit the needs of the average person and that the more exceptional an individual is, the less chance there is that the program will provide him with a meaningful resource. This is equally true of the public school programs although there has been an increasing emphasis on special education over the past decade.



In the past, teachers and other staff people in the public schools and in Bureau schools have struggled with the unique youngsters in their classrooms for as long as they felt it was possible without seriously damaging the educational opportunities of the other students. However, the resources of the classroom are seldom if ever great enough to satisfy the needs of the average student and the truly unique students at the same time and, as a result, the unique student has been by one means or another removed.

It is not necessary to do more than mention the fact that the young adult who is dismissed prior to the completion of a high school program has almost no chance of competing successfully even at the reservation level and, therefore, most of these young people are doomed to failure. The high number of Native American adults who cannot compete successfully results in a very great burden on the tribal members who provide tribal support and on the county, state and federal agencies that also contribute. It is clear that the Bureau of Indian Affairs must accept an increasing responsibility for opportunities for exceptional Native Americans.

I propose that Chemawa School, with the assistance of the Area Office and the agencies throughout the Northwest, take the first step in the assumption of this responsibility by the development of a professional psychological and psychiatric diagnostic center at Chemawa High School. It seems entirely possible that this unit could be put into operation on the 20th of January 1975, which is also the beginning of the third quarter in the academic program. This center would have a residence staff that would include at least a psychiatrist, a clinical psychologist and a psychiatric social worker. The center would be housed in the facility originally constructed as a club for single employees at the school.

Students who appear to be so unique that they are unable to take advantage of the resources available to all Native Americans would be referred through agency superintendents to the center for complete psychological and psychiatric diagnosis. It is anticipated that this kind of diagnostic service would require that a person be at the center for perhaps two days or longer. The diagnosis in program planning so that the program developed would be realistic in terms of the student's abilities, aptitudes, interests, and personality patterns.

There has been a good deal of discussion about a diagnostic learning center at Chemawa High School. Certainly, a comprehensive diagnostic learning center is the end goal and there is no intent in this proposal to hinder the development of

a comprehensive center. The intent of this proposal is simply to accomplish the first step immediately. If funding and supervision of a comprehensive center is accomplished, the diagnostic section already in operation would be integrated into the comprehensive program.

Y. T. Witherspoon

YTWitherspoon:mh

## APPENDIX D

### STUDENT CONDUCT

#### Rules of the School

(This replaces the materials in the left hand column on page 9, Chemawa Handbook, 1973-1974)

It is the philosophy of Chemawa Indian School that no student shall be dismissed from the school except as a last resort. The school will make every effort to be sensitive to every student's unique interests and needs. It must be recognized, however, that there may be some students whose needs and problems are so unique that the school cannot meet them, or that the student may consistently reject all efforts that the school may make to meet his or her needs.

Students attending Chemawa School must adhere to reasonable standards of behavior and conduct themselves in a socially acceptable manner. The following guidelines have been established in order to clarify student and faculty expectations and to insure that fairness shall govern all questions relating to behavior.

OFFENSES WHICH WILL RESULT IN IMMEDIATE SUSPENSION, pending investigation and final disposition of charges. When the student's continued presence in the school or on the campus poses a threat to the health, safety, or well-being of other students, staff members, or school property or to the continuation of the educational process, the school administrator may impose an interim

suspension which shall become effective immediately. Students have the right of appeal in every administrative action.

**1. Serious Acts Against Persons**

- a. Physical assault
- b. Assault with a dangerous weapon or possession of dangerous weapons with intent to do bodily harm.
- c. Sexual assault.
- d. Sale of narcotics and drugs including marijuana.

**MAJOR RULE INFRACTIONS**

The following acts or conditions can result in danger or harm occurring to the individual student or others which may require dismissal from Chemawa Indian School:

A. Out-of-control Behavior. This section refers to the student being out of control. Such behavior may be related to drinking, other drug usage, and other crisis situations including emotional states.

1. Loss of motor control which demands assistance to the student or protection of others.
2. Loss of emotional control such as extreme anger demonstrated by:
  - a. Excessive verbal abuse and threats directed toward staff and/or students.
  - b. Actual physical harm of self or others by the use of fists or other weapons.

B. Anti-social Behavior as Demonstrated by:

1. Destruction of property, vandalism, pilfering or theft of personal or government property either on or off campus while under school jurisdiction.

In instances of wilful destruction of personal or government property, the student will be required to pay for the damages incurred.

2. Soliciting or encouraging other students to sniff toxic substances such as glue, gasoline, lighter fluid or the contents of aerosol can.

3. Giving or otherwise encouraging other students to drink intoxicating substances and/or use illegal drugs.

4. Sexual misbehavior

5. Unauthorized entry into the dormitory room of a student of the opposite sex.

6. Bringing liquor, other harmful drugs, and/or prescription drugs on campus without a physician's prescription.

7. Off-campus A WOL - being absent from campus without school permission.

RULE VIOLATIONS THAT MUST BE REPEATED TO EQUAL A MAJOR RULE INFRACTION

1. On-campus AWOL - staying out of the student's own room after lights off. Three on-campus AWOL's equals one off-campus AWOL.

2. Refusal to do assigned details, not showing up for four consecutive times equals one major rule infraction. Skipping assigned detail a total of nine times during a nine-week period will also be considered as one major rule infraction.

3. Class cuts/absenteeism - the Instructional Department has established the following guidelines:

- a. Three unexcused tardies = one unexcused class absence
- b. Any ten unexcused class absences will result in the student being eligible to be sent to the Review Board by the Principal.
- c. Any student who has twenty unexcused class absences during a nine-week grading period will be required to appear before the Review Board.

#### PROCEDURES

For the first and second major rule infractions the student will be subject to dormitory discipline. After the second major infraction, the student's name will be submitted to one of the resource groups for possible special planning and development of an individual program. Students will be referred to the resource groups by a Supervisory Teacher and/or one of the Guidance Program Supervisors.

A third major rule infraction in the same category, eg., three drinking incidents, will result in a Review Board hearing. Any combination of four major rule violations, e.g., two drinking, one AWOL and one pot smoking incident, will result in a Review Board hearing. However, it should be noted that a student may be referred to the Review Board any time it is deemed necessary by the Principal and/or the Head of Guidance.

A student charged with one alleged major rule violation while on probation must re-appear before the Review Board.

The consequences of major rule violations by students who have been in probationary status during the current school year will be more serious than the

consequences of rule infractions of students who have not been on probation. After two additional rule violations the student who was previously on probation, will be returned to the Review Board. If the alleged charges are substantiated, the student will either be released or placed on probation for the remainder of the year.

A student who is dismissed from school or is withdrawn by his parents/guardian in a potential release situation will not be eligible to re-apply for one full semester following the end of the semester in which he is released/withdrawn; e.g. A student released in December would be ineligible to re-apply for admission until September of the following year.

Restriction for one major offense may include the loss of eligibility to represent the school in those activities which are interscholastic in nature for the duration of the restriction, as well as the loss of other privileges. Eligibility of students who are on restriction for a major rule violation to participate in interscholastic activities will be determined by the School Activities Committee which will meet every Monday. In addition, the student on dormitory restriction may be checked out of the dormitory only by his/her parents or legal guardians.

Infraction during class hours will be reported in writing to the Principal by the member on the instructional staff who is involved.

#### MINOR INFRACTIONS

Minor infractions are subject to individual classroom and dormitory restrictions and discipline. Consistent minor rule infractions may lead to resource

committee and/or Review Board referrals. The appropriate Residence Hall group must review and recommend referral to the resource group or Review Board.

A rule infraction cannot be counted as a violation until the student has been informed by a staff member (and it can be substantiated that this is the case) that he has broken a rule.



APPENDIX E

CHEMAWA ADVISORY SCHOOL BOARD  
LETTER OF SUPPORT

The Chemawa Advisory Board  
Chemawa, Oregon 97306

April 16, 1975

Mr. Terry Farrow  
Mr. Gordon Oats  
19930 S. W. Alquin Ct.  
Aloha, Oregon 97215

Dear Mr. Farrow & Oats:

The Chemawa Advisory School Board Executive Committee is greatly disturbed by the high student drop-out rate at this school over the past two year period. It is apparent that a more organized and sound approach must be developed to study the needs of our student population.

It is with the above in mind that the Executive Committee requested a drop-out study and your program sounds like material that could be utilized by the school personnel regarding detailed actual interviews with students on reasons of coming to Chemawa Indian School, reasons for leaving the school and what the school would have to do in regards to getting these students who left reason to return. I'm sure information like this study which you have proposed could have a great impact on the situation at the school as it presently stands and possibly utilized on the human feelings of the students that the school is presently serving. At the February 22, 1975, Executive Committee Meeting, we go on record as being in full support of the study which you have proposed to the school and already received approval from Mr. Ed Lonefight, Superintendent.

Since you are candidates for the Master of Social Work degree at Portland State University, I'm sure you will perform a thorough research with the end result

giving Indian Agencies, Departments, and Persons of the north west valuable information on our student feelings about Chemawa Indian School. It is of great concern that all people involved and able to assist in this high priority project give full cooperation and support.

Sincerely yours,

S/Margaret P. Thompson  
Margaret P. Thompson  
Executive Secretary

CC: Board Members  
Mr. Ed Lonewolf, Superintendent  
Dr. Roy Stern, Portland Area Education  
Mr. Briscoe, Portland Area Director  
Mr. John Heinz, SUD  
Mr. Steve LaBuff, CAEC Director

APPENDIX F

CHEMAWA SCHOOL ENROLLMENT REPORT

Month	9th	10th	11th	12th	Total
Sept.	51	84	117	99	351
Oct.	2	4			6
Nov.	16	25	9	2	52
Dec.				1	1
Jan.	17	8	6	3	34
Feb.	2				3
March	6	1	2		9
April		1	1		2
Total	94	123	135	106	458
					30*
				Total	488

\*30 students were former students and did not enroll at the beginning of year. They started later.

Total Boys Enrolled - 235  
 Total Girls Enrolled - 253  
 Boys Remaining - 135  
 Girls Remaining - 138

Report on Students Leaving Chemawa  
 8/26/74 to 5/6/75

76 total disciplinary reasons  
 -16 reenrolled once  
60  
 - 8 reenrolled twice  
52

197 total nondisciplinary reasons  
 - 23 reenrolled once  
174  
 - 11 reenrolled twice  
163

163 nondisciplinary  
 52 disciplinary  
215 total

5/6/75