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THE POST-ADMISSION SUPPORT POLICIES OF PUBLIC COLLEGES AND UNIVERSITIES OF MICHIGAN IN RELATION TO INDIAN STUDENTS' NEEDS

By

John Carpenter Clagett

A THESIS

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ABSTRACT

THE POST-ADMISSION SUPPORT POLICIES
OF PUBLIC COLLEGES AND UNIVERSITIES OF MICHIGAN
IN RELATION TO INDIAN STUDENTS' NEEDS

By

John Carpenter Clagett

Purpose of the Study

The purpose of the study was to determine awareness at the public colleges and universities of Michigan to the needs of Indian students through the existence of programs and policies for their specific benefit. The four major areas of concern were (1) definition of Indian, (2) educational opportunities, (3) economic support opportunities, and (4) cultural life style support opportunities.

The information gathered by the study was intended to serve three purposes: (1) to be a useful tool for Indian students desiring to make informed educational choices, (2) to be a useful tool for colleges or universities contemplating upgrading their programs and policies in relation to Indian students' needs, and (3) as a basic set of information from which further research could be conducted.

Procedures

The population for the study consisted of all of the public colleges and universities, including community colleges, of Michigan. Investigation was conducted to determine which areas of the study should receive major emphasis for determining Indian students' needs. Once these were found, a questionnaire was developed with the support of the Michigan

Commission on Indian Affairs. This questionnaire was sent to the Admission Offices of the public colleges and universities, along with a supporting letter from the Michigan Commission on Indian Affairs, a letter explaining the study, and a return envelope.

A normative form of presentation was determined to be best suited for the study so the information gathered was arranged in table and note form with indications of percentages of participation for each program or policy. Where colleges and universities indicated additional information in a given area of the study, it was noted also.

Conclusions

Analysis of the data supports the following conclusions for the schools which responded to the survey, giving detailed information:

1. Of the schools which conduct student racial count, the majority determine Indian identity by a system of self-proclamation. No schools require a combination of proof of Indian blood and listing on a recognized tribal roll.

2. All but three of the schools offer educational support opportunities; generally this is in the form of special classes for low achievers, tutors, and open admission policies.

3. The majority of the schools indicated they do not have economic support programs specifically for Indian students. The five which did had funds available through scholarships, work study money, loans, and other means. No school had funds available in all of these areas.

4. The majority of the schools did not have programs supporting an Indian cultural life style. The seven which listed life style support programs varied in their programs. One had an Indian Cultural Center, two

had Indian clubs or organizations, four observed Indian days or weeks, five offered courses with Indian culture as their central focus, and six employed staff specifically for the benefit of Indian students.

DEDICATION

This dissertation is dedicated to my wife, Elizabeth, whose faith in the paths of "Wisemen" proved to be a source of inspiration and energy, and to my son, J.C.

ACKNOWLEDGEMENTS

Any research into the needs of Indian people is of necessity a complex and ambitious project, especially when undertaken by a chimook. This dissertation is no exception, however, the obstacles were made less threatening by the cooperation of many individuals whom the author wishes to acknowledge here in a token manner. The author feels he cannot adequately describe their contributions.

My sincere appreciation and thanks to:

Dr. Troy Stearns
Dr. James McKee
Dr. Dale Alam
Dr. K. Pat Rode
My Family
My many Indian friends
Mrs. Donna Wilber
and my classmates at Michigan State University.

TABLE OF CONTENTS

TABLE OF CONTENTS---Continued

CHAPTER Page

LIST OF TABLES

CHAPTER I

INTRODUCTION

Since the Supreme Court decision of 1954, which declared separate but equal school facilities for racial minority students were inherently unequal,[1] there has been a growing public interest in the educational opportunities available to minority students. A number of national and state surveys and studies have been conducted which described the status of different racial minorities in public educational institutions. Coleman and Aurbach, in separate studies, have shown that American Indian students rank at or near the bottom of ethnic groups who stay in school and receive a high school diploma,[2] who enter public colleges and universities,[3] and who stay in colleges and universities until graduation once they are admitted.[4]

Subgroup

When confronted with a high drop out rate in an identifiable subgroup of a college or university population, educators have a choice of

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[1]Brown et al. vs. Board of Education, U. S. Supreme Court decision, 1954.

[2]James S. Coleman, Equality of Educational Opportunity (U. S. Government Printing Office, 1966), p. 450.

[3]Herbert A. Aurbach and Estelle Fuchs, The Status of American Indian Education (Pennsylvania State University Press, 1970), p. 109.

[4]Ibid., p. 110.

four alternative courses of action. One would be to motivate, in a positive way, the subgroup to try harder to stay in school. A second course of action would be to look at the policies and practices of the school to see if they should be changed to support the subgroup to a greater extent than previously. The third alternative would be to use a combination of the first two alternatives to help reduce the high drop out rate. The fourth alternative would be to ignore the problem. Whichever alternative were chosen for change, the change would need to be based upon prior thorough research into the cultural characteristics of the subgroup.

Indians, as a racial subculture within the American society, are unique in that their position in education and the American society, is to some degree controlled by treaties and special governmental regulations. In other words, governmental bodies, by legal treaties and documentation, have expressed a particular interest in the educational and societal welfare of Indian citizens.

In 1934, Michigan--in an agreement with the Federal Bureau of Indian Affairs--undertook responsibility for the education of Indians and the maintenance of the state reservations. Consequently, part of the blame for the high drop out rate among Michigan Indians can be laid at the feet of State agencies and institutions. They have an obligation to create conditions which would encourage Indians to stay in school and, in part, control the opportunities for assistance to stay in school which are unique for Indian students.

The limited amount of information available concerning Indians in educational settings shows that Michigan Indians, as well as those in other states, are not receiving an education on a par with their white

peers.[5] The numbers who graduate from each level of education are less than comparable proportions of whites or other ethnic minorities in the population. Indian newsletters and publications consistently cry out for more attention to this problem and more Indian influence on the education of their children.[6] The Indian concern is that the attitudes of the schools seem to demand the sacrifice of an Indian identity for the opportunity to succeed in public education.

In this dissertation, information relating to post admission policies and practices used by Michigan two and four year colleges and universities will be presented. The study will emphasize and assess how these schools relate to Indian students' needs, both culturally and educationally, through their post admissions policies and practices.

Need for the Study

The post secondary public institutions of Michigan are to various degrees aware of Indians as a racial minority in need of special provisions in post admissions practices and policies. Collectively, these public institutions are guardians of a public trust by their charters as public educational extensions of the people's will. It is their responsibility to implement the state's legal obligation to educate Indian students on a par with all children. This implementation should be reflected in their post admissions policies exhibiting awareness of Indian students'

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[5]Edgar S. Cahn, Ed., Our Brother's Keeper: the Indian in White America (The World Publishing Company, New York, 1969), p. 28.

[6]"Education and Communication," The Nishnawbe News, Vol. One, Number Six, 1972, p. 2.

cultural and educational needs.

Research is needed which will point out the varying degrees of awareness, as exhibited by the schools, of the Indian students' needs. This research will help Indian students in making alternative educational choices. At the same time, it will have a potential for becoming a factor which could create increased awareness within the institutions of Indian students' needs.

Purpose

The purpose of the study is to determine awareness within public colleges and universities of Michigan as to the needs of Indian students through the existence of programs and policies for their specific benefit. The four major areas of concern are: definition of Indian, educational opportunities, economic support opportunities, and cultural life style support opportunities.

Definition of Terms

Aware(ness)--The presence of specific programs or policies structured to meet the needs of Indian students.

Cultural Life Style--The characteristics of living habits, speech, traditions and humor which distinguish one ethnic group from another in a society.

Prehistoric Times--The period of Indian habitation on the American continents prior to each tribe's "discovery" by Western European explorers after 1492.

Historic Times--The period, beginning in 1492, when the reporting of Indian activities in written form was begun by Western European

cultures.

Indian--People having at least one-quarter native American blood who are listed on a legitimate tribal roll.

Scope and Limitations of Study

This study will survey all of the public colleges and universities of Michigan, including community colleges. The survey will consist of a questionnaire which will solicit information relating to each school's post admission policies and any special practices as they effect Indian students.

The study will be limited to post admission policies and practices for the academic year 1971-1972, since this time period is the most recent for which complete information is available. The writer recognizes that the subject of the study is not of a static nature, but is constantly being revised and changed. However, it is believed that the study could serve as a format which could have the potential for being updated and expanded upon when post admission policies are, in fact, changed.

The study will be further limited in that there is not common agreement among researchers as to the correct definition of Indian. This problem leads to a legitimate questioning of any research into the affairs of Indians. Unfortunately, people are often counted as Indian who are not legitimately Indian and people who are legitimately Indian are not counted as such. Thus precise statements by researchers of Indian affairs may be subject to scrutiny. However, in most cases, research even with this limitation is the most accurate available at the present time.

Overview

The study is divided into five chapters. A frame of reference for the study is established in Chapter I. Included are the background for the study, need for the study, purpose, definition of terms, scope and limitations of the study, and an overview.

Chapter II reports a review of the literature relating to Indians throughout their existence in North America. It contrasts early education methods practiced by the Indians with later attempts by whites to educate them. Also included in Chapter II are selected results of recent research pointing up current status of Michigan Indians in public education.

Chapter III presents the design of the study.

Chapter IV summarizes the findings of the study in the four major areas of the questions surveyed, and presents the schools' responses to the study.

Chapter V is a summary of, and conclusions from, the findings, plus recommendations related to the study.

CHAPTER II

REVIEW OF THE LITERATURE

The impact of public school attendance upon an Indian identity can be a forceful influence on a student's self-esteem. If the prevailing attitude of the school is positive and reinforces a racial identity, separate from the majority culture, then researchers could expect positive attitudes and motivation toward schools from members of the racial subculture. If, instead, the prevailing attitudes of the schools are negative and do not reinforce a separate racial identity, then researchers can expect less positive attitudes and motivation toward school by racial subcultures.

In this chapter, a review of the literature related to the cultural heritage and life styles of Michigan Indians will be given. Also, a review of the literature relating to the treaties made between Michigan Indians and various governments who sought for control over the lands of Michigan and the lives of the people living there will be examined.

The particular treaties chosen for examination are those treaties or parts of treaties that deal with education for Indians.

The literature relating to results of recent surveys and research pointing to the current status of Indians in public schools and some characteristics which lead to high drop out rates are also examined.

Prehistoric Indians of Michigan

Knowledge dealing with the lives of Indians prior to the time of their first contacts with Western European explorers is based upon Indian

legends and archaeological evidence gained from excavation of Indian camping and hunting sites. The legends and archaeological evidence vary in their description of man's first visits to the area that is now known as Michigan.

The Chippewa Indians have a legend that says a Great Crane was sent from the sky to help the wandering people find a place to settle. As the Crane flew down, he saw the area near the present city of Sault Ste. Marie, Michigan, where he landed. His calls brought the Chippewa there to settle and grow rice.[7]

The archaeological evidence of the first inhabitation of Michigan is a part of a pattern found in Indian movement throughout the North and South American continents. These prehistoric Indians were the oldest race of people on the earth,[8] and their children are heirs to a long history of adaptation to nature, and legends rich in cultural value.

Archaeologists now believe that men first came to Michigan about eleven thousand years ago, where they hunted in an area now known as Macomb County, north of Detroit.[9]

As previously stated, the occupation of Michigan was a small part of the pattern of movement and adaptation. In order to understand Michigan Indians, it is necessary to look at the whole pattern in North and South America.

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[7]Olivia Vlahos, New World Beginnings (Fawcett Publications, Greenwich, Connecticut, 1970), p. 12.

[8]Alvin M. Josephy, Jr., Editor, American Heritage Book of Indians (American Heritage Publishing Co., New York, 1961), p. 10

[9]James E. Fitting, The Archaeology of Michigan (The Natural History Press, Garden City, New York, 1970), p. 45.

Michigan Indians Before Contact with Western European Culture

Archaeologists are in general agreement that man first came to North America across the land bridge (Beringia) between northeastern Asia and Alaska. This land bridge reappeared several times during the various Ice Ages, but the last Ice Age, the Wisconsin glaciation, was the most important one to this history. During this period, the ice was so congealed that the land bridge was almost one thousand miles wide in places.[10] The migration across this bridge can be placed conservatively at least twelve thousand to fifteen thousand years ago.[11] Other archaeologists have suggested, with increasing verification, that man entered Alaska from Asia as long as forty to fifty thousand years ago.[12] From Alaska the people moved down through the North and eventually the South American continents, though there is disagreement as to when the migration reached southern parts of South America. Wissler placed the date near eight thousand years ago,[13] but Josephy believed that fourteen thousand years ago is closer to fact.[14]

It is thought that the early Indians of North America lived primarily a hunting life style with agriculture emerging much later. The object of their hunts were the mastodons and other Pleistocene Age big game animals. With the end of the Wisconsin Ice Age, these animals began to

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[10]Alvin M. Josephy, Jr., The Indian Heritage of America (Alphred A. Knopf, New York, 1968), p. 38.

[11]Ibid., p. 37.

[12]Ibid., p. 43.

[13]Clark Wissler, Indians of the United States (Doubleday and Company, Garden City, New York, 1966), p. 10.

[14]Josephy, op. cit., p. 46.

disappear, bringing about changes in the lives of the people.[15] This period of transition and adaptation is referred to by archaeologists as the Early Archaic Period. It lasted from three to five thousand years in different areas. During this stage, in the Upper Great Lakes area, the period is referred to as the Aqua-Plano stage.[16] However, historians find it difficult to determine much specific information about the people because these Indians lived primarily near shore lines and these shores have become covered with water by continual melting of glacial ice. In fact, some of the richest archaeological and historical evidences are thought to be presently under as much as four hundred feet of water.[17] Another reason for lack of evidence of occupation may be that at that time in Michigan there was relatively little population due to the harsh environment.[18]

Eventually the climate changed enough to make Michigan attractive, not so much to hunters of the Ice Age big game as to people adapted to small game hunting and agriculture. It was the cultivation of crops which changed the way of life of the Indians.

Though corn, for instance, was apparently "...first domesticated somewhere in southern Puebla, Mexico, around 5000 B.C." it did not spread up to the northeastern United States and become a supplemental crop of Michigan Indians until the late Woodland Stage more than four thousand,

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[15]Josephy, op. cit., p. 83.

[16]Ibid., p. 84.

[17]Fitting, op. cit., p. 57.

[18]Ibid., p. 67.

five hundred years after its origin in Mexico.[19]

Again, between 9000 B.C. and 1000 A.D., there was a transition between dependency on "big game" and dependency on agriculture. This gap was filled by reliance on small game—deer, bear, moose, and fish, along with berries and nuts available without cultivation.

Beginning about five thousand years ago, regional cultures emerged. The Boreal Archaic culture was dominant in the area from the Upper Great Lakes to the Atlantic coast.[20] The Indians belonging to this culture were characterized as forest adapted and are considered the forerunners of the Algonquian language group. At the end of this period, agriculture was advancing into parts of the northeast as a supplement to the life style.

Terrell pointed out that about 4000 B.C. the "Old Copper culture" began in the Upper Great Lakes area (the richest veins of copper were found on the Keweenaw Peninsula and Isle Royale). The Indians of this area became the first metalworkers of North America, and possibly the first in the world.[21] The copper once mined by the Indians was shaped into decorative ornaments and utilitarian objects.

Within the Boreal Archaic period, pottery was introduced to the Eastern Woodlands about three thousand years ago. This was relatively late when one considers that pottery was used in the southeastern United States about a thousand years prior to its introduction in the northeast.[22]

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[19]Wissler, op. cit., p. 27.

[20]Josephy, The Indian Heritage of America, op. cit., p. 84.

[21]John Upton Terrell, American Indian Almanac (World Publishing Company, New York, 1971), p. 223.

[22]Ibid., p. 168.

In summary, this period featured the introduction of pottery, agriculture, and metalwork, and their resulting changes in the life styles of the Indians.

In the first centuries before Christ, there emerged in the Middle West, the Hopewell culture, generally characterized as one of the highest of the Prehistoric periods in North America. The Hopewells were located primarily in the Ohio River Valley, with additional centers in other states, including Michigan.[23] The Hopewell culture apparently lasted until A.D. 500-700.[24] The principal archaeological feature of the culture was increased religious ceremonies as evidenced in Hopewell death mounds. Sometimes these mounds were as large as thirty feet high and two hundred feet in circumference. The Indians raised corn, squash, beans and tobacco, and lived in conical wigwams, the first "homes" of the area.[25] In addition, they developed an almost continent-wide network of trade which reached cultures in the Rocky Mountains, the Gulf of Mexico, Atlantic Coast and the Upper Great Lakes.[26]

The Hopewell social structure was considered highly developed; it had an elite class of leaders, special guilds of metalworkers, carvers and woodworkers, as well as traders. Although the culture had social classes, it had no social cleavages to disrupt progress.[27]

When the Hopewell Period declined, for unknown reasons, it was

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[23]Ibid., p. 169.

[24]Josephy, The Indian Heritage of America, op. cit., p. 83.

[25]Ibid., p. 88.

[26]Ibid., p. 89.

[27]Terrell, op. cit., p. 170.

replaced by increasing regionalism. This regionalism lasted from about 1000 A.D. to 1600 A.D. when contact with Western European cultures started. This period is characterized as featuring an "...increase in the importance of agriculture, the growth of population, a rise in the number of settlements, the expansion of the size of settlements, and a general advance of cultural development."[28] However, primary dependence on agriculture never penetrated the most northern parts of the Great Lakes because the climatic conditions made it impractical. The people in the North continued as hunters, fishermen, gatherers of nuts, berries and rice until modern time.[29]

Early Historical Indians of Michigan

"Historic times" is defined as the period from the initial contact of the Indians with representatives of Western European cultures to the present. In the period just prior to and continuing until shortly after initial contacts, different authors cite a variety of Indian tribes residing in Michigan. These authors are not in complete agreement with one another, as shown in Table 2.1.[30]

The Indians shown in Table 2.1 should not be taken as a complete listing of Indians in Michigan during the time just before and just after first contacts with Western European cultures since Kubiak and Fitting list others.

In addition to Algonquian Stock Indians, Kubiak listed four Iroquoian tribes residing at one time or another in Michigan: Erie, Hurn, Neutrals

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[28]Josephy, op. cit., p. 91.

[29]Vlahos, op. cit., p. 136.

[30]Kubiak, Terrell, Josephy, Fitting, op. cit.

TABLE 2.1. Algonquian Stock

TRIBE	KUBIAK	TERRELL	JOSEPHY	FITTING
1. Algonkin	x			
2. Amikwa	x			
3. Chippewa-Ojibwa	x	x	x	x
4. Fox	x	w/Sauk	w/Sauk	
5. Kickapoo	x		x	
6. Marameg	x			
7. Mascouten	x			
8. Menominee	x	x	x	
9. Miami	x	x		x
10. Missisauga	x			
11. Ottawa	x	x	x	x
12. Potawatomi(e)	x	x	x	
13. Sauk	x			
14. People of the Fire: Includes Potawatomi, Sauk, Fox, Mascouten, Kickapoo				x

x Indicates citation by author as those tribes having resided in Michigan during the period just before and/or just after contact with Western European culture.

and Tionontati.[31] He also listed Siouan stock tribes in Michigan as Assegun, Dakota, Tutelo and Winnebago.[32]

Fitting grouped several tribes together and called them the "People of the Fire," believing that their similarities warranted such a grouping. He also grouped the Amikwa, Maramee and Missisauga with the Chippewa.

Further clarifying, he listed the dates of the tribes' first contacts with Western Europeans as shown in Table 2.2.

Table 2.2. Date and Location of Initial Contact with Western Europeans

Tribe	Year	Location
Huron	1535	Montreal Island; by Cartier[33]
Ottawa	1615	Upper Ottawa River; by Champlain[34]
Chippewa	1622	Sault Ste. Marie, Michigan[35]
People of the Fire	1640	Near Green Bay[36]
Miami	1650's	Green Bay Area[37]

Fitting noted that although Saginaw means the place of the Sauk, and was believed by Champlain to be the site of the Sauk and Fox, it probably

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[31]Kubiak, op. cit., pp. 165, 171, 199, 207.

[32]Ibid., pp. 219, 225, 231, 237.

[33]Ibid., p. 200.

[34]Ibid., p. 195.

[35]Fitting, op. cit., p. 192.

[36]Ibid., p. 197.

[37]Ibid., p. 199.

was not, as archaeological evidence does not support the claim.[38]

These tribes varied in numbers and in the time of their residence in Michigan. Although different Michigan tribes had similar life styles; there were some differences brought about by differing environmental conditions and tribal customs. The major tribes were the Chippewa, Ottawa, and Potawatomi. Listed below are some of the distinguishing features of these tribes during their early contacts with Western Europeans.

Chippewa

It is interesting to note that the name Chippewa is a mispronunciation of Ojibwa, the name used by neighboring tribes when referring to a people who called themselves Anishinabe.[39] Anishinabe translates as "first man" or "original man," while Ojibwa translates as "people whose moccasins have puckered seams."[40]

Originally the Chippewa, Ottawa and Potawatomi were all part of the same group which had wide range in the Midwest and Southern Canada.[41] The legends of the three tribes in Michigan note they previously lived somewhere to the north of the Upper Peninsula.[42] Their route of entry into the northeast is different from most Algonquian stock Indians who appear to have come out of Alaska to the west of the Great Lakes, gone south of Michigan and then came up to the Northeast section of the United States.[43]

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[38] Ibid., p. 198.

[39] Kubiak, op. cit., p. 47.

[40] Vlahos, op. cit., p. 46.

[41] Ibid., p. 47.

[42] Kubiak, op. cit., p. 47.

[43] Josephy, op. cit., p. 83.

The Chippewa had one of the largest tribal memberships north of Mexico in prehistoric times.[44] In historic times they were also large, with membership numbering around twenty-five thousand in 1764.[45]

In the Chippewa culture, every person "...belonged to his father's clan, bore a clan name, wore clan markings, and honored his father's dodam or totem, the special animal or plant that was its emblem."[46] The Chippewa were not highly organized with leaders and frequent rituals. There were groups of families who chose to live near one another in the summertime in wigwams or branch huts.[47] These homes were centered around a fire which was surrounded by woven mats.[48] Vlahos noted that in order to survive the harsh winter...

> ...Ojibwa women carefully wrapped and hid away some of the maple sugar made in March, carefully dried the catch of happy summer fishing, and diligently gathered berries to be pounded into thin sheets and dried. In August they harvested the river grass seeds we call wild rice...the fact remained that by bitter February, Ojibwa stores were nearly always exhausted. And then, unless father could find meat, starvation faced each little family on its isolated trapping land.[49]

When the different families of Chippewa came together in the summertime for fishing, they would often compete in games, engage in gambling, and hold dances. In addition, summer was the time for meetings of the

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[44]Terrell, op. cit., p. 244.

[45]Kubiak, op. cit., p. 52.

[46]Vlahos, op. cit., p. 47.

[47]Ibid.

[48]Louise Jean Walker, Woodland Wigwams (Hillsdale School Supply, Hillsdale, Michigan, 1965), pp. 12-13.

[49]Vlahos, op. cit., p. 51.

Medicine Societies.[50]

The Chippewa, rather than growing corn themselves, obtained corn in trade with the Ottawas.[51] In the winter they concentrated on collecting furs for trade. From these activities, it can be seen why the environment shaped their life styles to such a degree. Trapping required that families live farther apart during winter when the animals' coats were at their best. Trading required mobility in the fall for corn and in the spring when they traded maple sugar. In the summertime, families could come together in fishing areas because the quantity of available fish did not preclude gathering in large numbers.

The education of the young tribal members was carried on primarily by their parents. Education was not formal, as it is known today, but rather a teaching by example of activities necessary for survival in a harsh environment.[52]

Potawatomi

The Potawatomi Indians, whose name translates as "people of the place of the fire," resided at various times in different areas of Michigan and the Midwest.[53] In historic times, however, they lived in the southern part of the lower peninsula with large settlements in the southwestern part of

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[50]Ibid., p. 53.

[51]Fitting, op. cit., p. 193.

[52]W. B. Hinsdale, The First People of Michigan (George Wahr Publisher, Ann Arbor, Michigan, 1930), p. 64.

[53]Kubiak, op. cit., p. 141.

the state.[54] Their style of life was similar in some respects to the Chippewas, but they did not travel as frequently to trade. Corn-growing and the killing of buffalo were their economic bases and apparently played a larger role with them than with the Chippewas.[55]

The Potawatomi were apparently adept at fighting as they pushed earlier tribes such as the Kickapoo, Sauk and Fox into southern Illinois.[56] Later they were active in warfare involving French, British, Americans and other tribes; the Potawatomi were generally on the winning side of the battles.

In contrast to the Chippewa, the Potawatomi winters appear to have been spent together in hunting activities rather than in isolation from one another. The whole village would be moved to a new location for winter hunting.[57] This way of moving and hunting was also contrasted with the Ottawa of the area, whose men would hunt together in the winter, but in areas far from their villages, where the women remained, not seeing the hunters for long periods of time.[58]

Ottawa

The Ottawa Indians were similar in many ways to the Chippewa and Potawatomi. They occupied many different locations due to hunting

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[54]Everett Claspy, The Potawatomi Indians of Southwestern Michigan (Braun Brumfield, Publisher, Ann Arbor, Michigan, 1966), p. 1.

[55]Ibid, p. 3.

[56]Ibid.

[57]Fitting, op. cit., p. 198.

[58]Ibid., p. 196.

patterns and relationships with neighboring tribes. Like the Potawatomi, they gathered together in winter to hunt and trap. Agriculture was more important to them than it was to the Chippewa, but not as much as to the Potawatomi. Fishing was more important to the Ottawas than among the Potawatomi, but less so than among the Chippewa.[59] Consequently, the Ottawa were followers of a middle way between the two other tribes. A difference worth noting is that they were unlike the Chippewa and Potawatomi in their housing; they lived in long houses in their villages rather than in wigwam type dwellings.

The name Ottawa comes from the Algonquian word which means "to trade."[60] Trade was an active part of their life style. They traded "furs, skins, corn, mats, sunflower oil, tobacco and the roots and herbs of medicinal value."[61]

These three tribes and the rest of the Algonquian stock were followers of animism: "the existence of supernatural power was recognized and thought to pervade all nature."[62] Each individual was particularly influenced in life by a manito that came to him in a dream after the observation of some rites held between the ages of twelve and fourteen for both boys and girls.[63]

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[59]Fitting, op. cit., pp. 195-197.

[60]W. Vernon Kinietz, Indians of the Western Great Lakes 1615-1760 (University of Michigan Press, Ann Arbor, 1965), pp. 242, 315, 324.

[61]Kubiak, op. cit., p. 127.

[62]Ibid.

[63]Kinietz, op. cit., p. 284.

Chippewa, Ottawa and Potawatomi Educational Methods

The Chippewa, Ottawa and Potawatomi Indians of Michigan incorporated education into every facet of their children's lives. The survival of the whole tribe depended on developing members who could learn hunting, fishing, agricultural and warfare techniques. To understand the traditional legends and concepts of their relationship with the elements of their environment was important in the Indian culture. Harmony within each tribe was essential to survival. The fight for survival had cultural preference over disharmony among tribal members.

All members in the tribe shared responsibility for the education of the young, although the heaviest burden of educating fell upon the immediate family of the child. Michigan Indians lived within the environmental limitations of their time. It was necessary to understand the cycles of the weather and land production in order to survive. The amounts of game, produce, and fish available within an area determined how many people could survive there at any time. Thus a harmony with nature was essential to the Indian culture and this harmony had an influence on education in exact cultural terms; education of children was the lifeblood of their traditional society.

Treaties

Between 1795 and 1842 the Michigan Indians entered into fifteen major treaties with the British and American governments. In these treaties, the Indians gave up a great deal of land, many of their mineral, hunting, and fishing rights; and the right to govern themselves in their traditional manner was modified. In return, the Indians received promises of money

and justice by their new protectors.

The enormity of the treaties' effect on Indian life style is impossible to calculate. In all, Michigan contains 84,068 square miles of land; of this only 22,721 acres (or 35.5 square miles) remains as Indian Reservation land.[64] This remaining land has been further reduced by sale and leasing agreements; presently some reservations are in a checkerboard arrangement. The money promised in the treaties has, in some cases, never been fully paid and, as a result, there are still suits pending in court. This problem is compounded by disputes over who are the actual heirs of any settlement money that may be awarded.

During the period of 1760-1842, Michigan's government changed radically. It was a British-controlled area in 1760, as by then they had won out over the French for control of the fur trade in Michigan. In 1787 Michigan became a territory of the American government, and in 1837 a state.

Education of the Indians was at times a provision of a treaty. The Treaty of Detroit in 1807 gave members of the Ottawa, Chippewa, Wyandot and Potawatomi tribes of Southeastern Michigan $10,000 in money and goods at the time of the treaty, plus the services of two blacksmiths and $2,400 annually for ten years.[65] The intent of giving the Indians two blacksmiths was to promote the opportunity to learn a trade so that eventually they could find employment in the territory.

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[64]Willis F. Dunbar, Michigan, A History of the Wolverine State (William B. Erdmuns Publishing Company, Grand Rapids, Michigan, 1968), p. 44.

[65]Alec R. Gilpin, The Territory of Michigan 1805-1837 (Michigan State University Press, East Lansing, Michigan 1970), p. 43.

In 1817 a treaty was signed that is known by several names. Dunbar refers to it as the Treaty of Maumee,[66] and Gilpin refers to it as the Treaty of Fort Meigs.[67] In this treaty, the Indians gave up a small area of land near the Indiana and Ohio state lines in South Central Michigan and three additional sections of land for the creation of a university in Michigan. This land soon became the original site of the University of Michigan—the first institution of its type in the territory.[68] The Indians' objective in giving up this land specifically for a university will be noted later.

The first treaty of Chicago occurred in 1821. In it the Indians gave up all Southwestern Michigan below the Grand River except for five areas reserved for Potawatomi Indian groups and some small allotments to individual Indians. In return, the Indians were given $5,000 annually for twenty years and a promise of $1,000 a year for fifteen years to pay for a blacksmith and a teacher.[69]

Education of Michigan Indians in Historic Times

The information relating to education of Michigan Indians follows, in some respects, Western European and American attitudes as manifested in general policies toward Indians. The early contacts between Indian and French traders were not oriented toward education, rather exploitatation was the primary objective. However, the traders took word of the

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[66]Dunbar, op. cit., p. 41.

[67]Gilpin, op. cit., p. 101.

[68]Floyd R. Dain, Education in the Wilderness (Michigan Historical Commission, Lansing, Michigan 1968), p. 83.

[69]Kubiak, op. cit., pp. 45-47.

Indians back to European capitols where interest was aroused for converting the Indians to the Christian religion. Consequently soon after these initial contacts with traders, missionaries made an attempt to educate the Indians in contemporary Western European values and attitudes.

It was previously noted that education in the Indian life style prior to historic times was based on the transmission of legends and teaching "students" how to cope with the rigors of a harsh environment. A young Indian needed to become skilled in the use of his language, as it was important to the Indian community that a child be taught to speak fluently and correctly so he could, in turn, become a good teacher and storyteller, and also help with communications to other tribes and European traders.[70] The lack of a written form of language necessitated that a child develop a good memory. Such training greatly impressed the Europeans who contacted the Indians.[71]

Samuel de Champlain established a French outpost on the St. Lawrence River in Canada in 1608.[72] Shortly afterward, Recollet and Jesuit missionary priests made contact with the Huron Indians and started converting them to Christianity. These activities were interrupted when the Iroquois Indians went on the warpath and chased the Huron into Michigan.[73] After the 1660's the Iroquois quieted down and the Jesuits again tried converting the Huron who were then in Michigan. Because of the mobile life style of the Indians, the conversion attempts on the part of the Jesuits were

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[70]Dain, op. cit., p. 2.

[71]Ibid., p. 4.

[72]Ibid., p. 5.

[73]Ibid., p. 6.

mostly unsuccessful.[74]

Antoine de la Mothe Cadillac believed the conversion of Indians to Christianity through education could be better accomplished by a permanent Michigan village established by Frenchmen. In this village, the Indians could come to trade and have an opportunity to observe tradesmen and the superiority of French culture. This knowledge would lead, then, to the Indians' interest in Christianity and eventual conversions. Thus, in July of 1701, Cadillac was allowed to establish Detroit.[75] By the next year, more than one-thousand Indians were settled near the village and Cadillac's plans were starting to jell.[76] However, the Jesuits opposed his plans and he was frustrated by his failure to obtain funds from Count Ponchartrain to develop his plan further.[77]

Cadillac left Detroit in 1710 to assume governorship of Louisiana, and this caused his plans for educating and converting the Indians to flounder. The French children of Detroit received education at this time from their parish priests.

Unlike the French occupation of Michigan, where concern was shown for the Indians' education in both Christianity and the trades of the Frontier, the British occupation is characterized as doing little, perhaps nothing, for the education of the Indian population.[78]

The Americans viewed the Northwest Territory as a place to be developed for home sites, as well as a business opportunity, for their

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[74] Ibid., p. 8.

[75] Ibid., pp. 9-11.

[76] Ibid., p. 12.

[77] Ibid.

[78] Ibid., pp. 16-18.

increasingly overcrowded eastern region. The ordinance creating the Northwest Territory, including Michigan, was signed July 13, 1787.[79] The ordinance preceded the Constitution of the United States and reflected concepts which would become a part of the Constitution and the Bill of Rights. Gilpin discussed sections of the ordinance in reference to the value placed on education. The ordinance placed a high value on education and supported its encouragement "forever." It has also been noted that the ordinance encouraged the utmost good faith in dealing with the Indians.[80]

The only known concerted effort for educating Indian children in the Territory occurred during 1809 and 1810. Father Gabriel Richard, with the support of President Thomas Jefferson, opened a school on a two hundred and sixty acre farm south of Detroit. Before the school could get a foothold in the Territory, however, the Federal Administration changed and the new President, James Madison, was not inclined toward continuing support.[81] The farm was sold at public auction and Father Gabriel was charged for the rent of the property, a debt that stayed with him for the rest of his life.[82] Father Gabriel's plans for educating Indians, although unpopular in Washington at the time, were lifted out of the files ten years later by the War Department and submitted to Congress.[83] These plans were altered and used, but original authorship would be hard to prove.

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[79]Gilpin, op. cit., pp. 3-4.

[80]Ibid., p. 4.

[81]Ibid., pp. 44-45.

[82]Ibid., pp. 45.46.

[83]Dain, op. cit., p. 56.

It is worth noting that the Indians had sought a means of educating themselves through the Treaty of 1817—as mentioned earlier, where they gave up three sections of land for the establishment of the first university in Michigan. Dain suggested this action may have occurred because of the Indians' regard for Father Gabriel, knowing he would be associated with the university; in addition, however, he suggested the land was given to show the Indians' interest in education and to pave the way for Indians being included in the educational plans of the Territory.[84]

In 1934 Michigan took over responsibility for the reservations of Indians in the state and total responsibility for the education of Indians.[85] Indians now have the right to attend the public schools nearest their home whether they live on a reservation or not. In many instances, Indian children are sent to private or parochial, usually Catholic, schools by their parents. It is interesting to note that there are no Indians on the school boards of Michigan schools.[86]

Selected Findings of Recent Research

The research done in recent years on Indians in educational and other societal settings seems to indicate the failure of schools to provide a support system for the maintenance of a positive Indian identity and to

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[84] Ibid., pp. 44-45.

[85] 1969 Report of the Committee on Labor and Public Welfare, United States Senate, op. cit., p. 30.

[86] Report to National Study of American Indian Education, op. cit., p. 7.

provide Indian children with an education on a par with the general population.

Research findings are an important contribution to the understanding of contemporary Indians; listed in this section are some selected statistical information and statements based on research, relating to different needs of Michigan Indians, as outlined in the study.

Indian Population in the United States

1900	266,700[87]
1960	552,200[88]
1968	680,000[89]

Indian Population in Michigan

1608	15,000[90]
1960	9,701[91]
1968	15,000[92]

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[87]Alan L. Sorkin, American Indians and Federal Aid (The Brookings Institutions, Washington, D.C., 1971), p. 4.

[88]Ibid.

[89]Herbert A. Aurbach and Estelle Fuchs, The Status of American Indian Education (Pennsylvania State University, University Park, Pennsylvania, 1970), p. 21.

[90]Dain, op. cit., p. 5.

[91]Aurbach, op. cit., p. 21.

[92]Ibid.

Public School Enrollment of Indians in Michigan Elementary and Secondary Schools

1968-69	4,499[93]
1969-70	4,857[94]

Indian Enrollment in Public Colleges and Universities in Michigan

1968-69	794[95]

Indian Population in Community Colleges Operated by Public School Districts and Community College Districts in Michigan

1968-69	362[96]

Distribution of Indians in Public Elementary and Secondary Schools in Michigan 1969-70 [97]

Number of Indian Students	Number of Counties
0-9	17
10-19	20
20-29	10
30-39	5
40-49	9
50-59	3
60-69	3
70-79	3
80-89	0
90-99	0

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[93] Preliminary Analysis of the 1968-69 School Racial Census (Michigan Department of Education, Lansing, Michigan 1969), p. 6.

[94] School Racial-Ethnic Census, 1969-70 (Michigan Department of Education, Lansing, Michigan 1970), p. 9.

[95] Michigan Report to National Study of American Indian Educators of Indian Students (Michigan Department of Education, Lansing, Michigan 1969), annex B1.

[96] Ibid., annex B3.

[97] School Racial-Ethnic Census, op. cit., p. 26.

Twelve Counties in Michigan Enrolling More Than 100 Indian Students[98]

County	Number of Indian Students
Ingham	128
Isabella	135
Emmet	137
Baraga	156
Muskegon	159
Delta	160
Berrien	169
Oakland	201
Kent	252
Macomb	254
Chippewa	476
Wayne	837

The 1968-69 Michigan School Racial Census showed approximately 69 per cent of the Indian children enrolled in schools were enrolled in elementary schools (K-8).[99]

Indian students comprise .4 per cent of the enrollment of Michigan Public two and four year colleges and universities.[100] This percentage is contrasted with the proportion of the overall Indian population in Michigan of 1.9 per cent.[101]

The Median Age of Indian Versus Whites by Sex in the United States, 1960[102]

	Total	Male	Female
Indians	19.2	19.1	19.4
Whites	30.3	29.3	31.2

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[98] Ibid.

[99] Michigan Report to National Study..., op. cit., annex C.

[100] Ibid., annex B.

[101] Aurbach, op. cit., p. 21.

[102] Ibid., p. 28.

The life expectancy of Indians contrasts with that of all Americans unfavorably--64.0 years versus 70.5 years. Likewise the mortality rate among Indian births is higher, with 37.4 per 1,000 for Indians versus 17.8 for all Americans.[103]

Only 5.9 per cent of Indians 25 years or older have completed more than 12 years of school. This contrasts with 17.4 in the white population.[104]

Indians who stay in school are more likely to be enrolled below expected grade level for their age than whites. For example:

Percent of Students at Age 17	Indians	Whites[105]
Enrolled below grade 10	42.3%	12.7%
Enrolled in grade 10	38.9%	31.9%
Enrolled in grade 11 or above	18.7%	55.4%

In colleges and universities more than 50 per cent of the Indian students are freshmen, almost 25 per cent are sophomores, approximately 15 per cent are juniors. Nine per cent are seniors, and less than one per cent are graduate students.[106]

During the 1968-69 academic school year, 28 Michigan Indians received financial aid from the Bureau of Indian Affairs;[107] this was from a total of 1,198 Indians enrolled in public and private colleges,

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[103] Ibid., p. 30.

[104] Ibid., p. 33.

[105] Ibid., p. 38.

[106] Ibid., p. 86.

[107] Ibid., p. 142.

universities, and community colleges in Michigan.[108]

Nationally only three per cent of Indian students who enroll in a college graduate; this contrasts with the national average for all races of 32 per cent.[109]

The median income for male Indians in Michigan in 1970 was $2,076.[110]

One-fourth of the teachers of Indian children surveyed in the Coleman Report admitted they would prefer not to teach Indian children.[111]

Twelfth-grade Indian students, according to the Coleman Report, had the lowest self-concept of any minority group studied.[112]

The Coleman Report indicates that school facilities, curriculums, and teachers have a greater impact on the achievement of other racial and ethnic groups than they do on whites.[113]

Summary

The Indians of Michigan have a long and rich history. Their race have inhabited North America for many thousands of years. They have learned to

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[108] Michigan Report to National Study..., op. cit., annexes B1, 2, 3.

[109] Report to the Committee on Labor and Public Welfare, United States Senate, op. cit., p. XIII.

[110] Sorkin, op. cit., p. 11.

[111] James S. Coleman, et. al., Equality of Educational Opportunity (U.S. Office of Education, Washington, D.C., 1966), pp. 167 and 169.

[112] Ibid., pp. 287-288.

[113] Ibid., pp. 21-22.

adapt to the harmony of nature and developed a cultural style that balanced a difficult fight for survival with a tribal culture emphasizing tradition and mutual dependence. This cultural style depended upon the successful education of children to insure the continuance of the tribal group. The Indians' more recent history indicates that their children are dropping out of education in disproportionately large numbers. Research suggests three possible factors contributing to this drop out rate. First, the Indians' cultural heritage may conflict with the value structure of public education. Thus, the child may exhibit a low level of self-concept within this system. A second contributing factor may be that the economic level of the Indian child's family is disproportionately low and the family may not be able to financially support the child's education. The third contributing factor could be the educational course offerings of the schools and instructors who do not exhibit a positive attitude toward the child's racial identity. A positive attitude could be necessary not only for the child's self-esteem but also so that the attitudes of the majority culture's children are changed to be more positive.

CHAPTER III

DESIGN OF THE STUDY

Introduction

The purpose of this study was to ascertain the current support activities of Michigan public higher education instititions in relation to American Indian students. The research technique used was normative survey in the form of a questionnaire which covered four areas of support activities, of potential concern for prospective Indian students.

Population Used

The population chosen for the survey consists of all of the public colleges, universities, and community colleges in Michigan.

The list of public colleges, universities, and community colleges was identified from The Report to the National Study of American Indian Education.[114]

After the schools to be surveyed had been identified, a questionnaire, a letter of background and purpose, a supporting letter of recommendation (see Appendix A, page 76), and a return envelope were sent to the office of admissions at each of the schools. The supporting letter of recommendation was written by the Executive Director of the Commission on Indian

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[114] Michigan Report to the National Study..., Annex B, B2, B3.

Affairs for the State of Michigan. He, in addition, sent a copy of the same letter from his office prior to the mailing of the questionnaire.

Instrument Used

The questionnaire sought to gain information in four areas related to the needs of Indian students. The first concern was the definition of Indian used by the school to identify Indians. The second was the educational support opportunities for Indians in the school. The third was economic support opportunities for Indians in the school, and the fourth was life style support opportunities for Indians in the school.

The instrument was designed so each positive response to the question by a school indicated the existence of a specific program or support system at the school. No attempt was made to solicit what each school thought should exist in the four areas; instead, it sought what actually existed in the way of specific opportunities for Indians at the time of the study.

The questions within each area were designed so that they could be answered either "yes" or "no," or by marking an alternative response. In some cases, the respondent was asked to indicate how many, where questions involved quantities, and asked to explain or describe his answer where appropriate. A brief background paragraph preceded each major section on the questionnaire. This paragraph was intended to orient the questions to specific support opportunities at the schools.

Topics Studied

The literature reviewed in Chapter II and additional readings suggested the four areas of concern used in the questionnaire (see Appendix B

for the rationale used in each area).

Briefly stated, the concern of the study was concentrated on the schools' recognition of the problems faced by Indians as evidenced by how they determine who is an Indian, how they educationally and economically support Indians in attendance, and how they show support for a separate Indian cultural life style.

Recording of Data

Only those schools who responded to the survey are recorded in the tables of the study.

The data gathered relating to the schools' definition of Indian was recorded in a table indicating which definition or combination of definitions were used. If different definitions were used for different purposes, this also was indicated on the table.

The data gathered relating to educational support opportunities, economic support opportunities, and life style support opportunities, was recorded in table form with footnotes where appropriate. The appropriateness of footnotes was determined by the need for a more complete explanation of programs or special features of programs as indicated by the schools. In addition to the table form of presentation, a simple arithmetic (percentage) system was employed to record participation of schools in specific support programs.

Summary

The study was designed to provide useful data for the four areas relating to post admission policies and programs for the American Indian students attending public Michigan four year colleges, universities, and

community colleges. The areas of concern were definition of Indian, educational support opportunities, economic support opportunities, and cultural life style support opportunities.

The questionnaire designed to get this information, a letter of background, a letter of recommendation from ex-Director Samuel Mackety of the Michigan Commission on Indian Affairs, and a return envelope, were sent to the schools surveyed.

The data were reported in table form with footnotes, where appropriate, and summary notes, including percentages of participation. The design of the study and the method of reporting results were planned to accomplish three objectives. First, the design was intended to gather information that had a high degree of readability and usefulness to American Indians contemplating entry into a public institution of higher education. Secondly, the design was intended to provide basic information which would lend itself readily to duplication and expansions as may be warranted. The third objective was to provide useful information to schools of higher education which may be contemplating new or different support opportunities to Indian students.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

The purpose of this study was to determine awareness of the needs of Indian students through the existence of support programs specifically for Indians at the public colleges and universities of Michigan. The four major areas of concern were definition of Indian, educational opportunities, economic support opportunities, and cultural life style support opportunities.

The survey resulted in a 68 per cent response from the public colleges and universities of Michigan.[115] Eleven of the thirteen universities and four year colleges responded, representing 85 per cent of their possible number. Seventeen of the twenty-eight community colleges or junior colleges responded, representing 60 per cent of their possible number.

In this chapter, the tables indicate responding institutions by number, as shown on the following page.

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[115]AUTHOR'S NOTE: In the survey, the University of Michigan is counted as a respondent although they provided no detailed information. Their response indicated they are creating an all-encompassing program for Indian students, but it is not presently completed enough to give details. They are not counted in the tables here, however. Interested persons should contact Mr. Larry Martin at the University of Michigan Admissions Office for more recent information about opportunities for Indian students.

Number	College or University
1.	Delta College
2.	Eastern Michigan University
3.	Ferris State College
4.	Glen Oaks Community College
5.	Grand Rapids Junior College
6.	Grand Valley State College
7.	Henry Ford Community College
8.	Jackson Community College
9.	Kalamazoo Valley Community College
10.	Kellogg Community College
11.	Lake Michigan College
12.	Lake Superior State College
13.	Lansing Community College
14.	Macomb County Community College
15.	Michigan Technological University
16.	Muskegon County Community College
17.	Northern Michigan University
18.	Northwestern Michigan College
19.	Oakland Community College
20.	Oakland University
21.	Saginaw Valley State College
22.	Schoolcraft College
23.	Southwestern Michigan College
24.	Washtenaw Community College
25.	Wayne State University
26.	Western Michigan University
27.	West Shore Community College

Definition of Indian

The Table 4.1, and the notes which follow it, indicate how each school surveyed defines who is an Indian student.

Table 4.1 Definition of Indian

College	A	B	C	D	E	F
1	X					
2		X	X		X	
3		X				
4	X					
5		X				
6	X					
7	X					
8		X				
9		X				
10		X				
11		X	X			
12		X				
13		X				
14	X					
15		X				
16	X	X				
17		X				
18		X				
19		X				
20		X				
21	X					
22		X				
23		X				
24	X					
25		X				
26		X				
27	X	X				
Percent	33	74	7		4	

RESPONSES FROM QUESTIONNAIRE:

A. We do not conduct racial counts of Indians.
B. By self-proclamation (students declare themselves Indian and no other means is used).
C. By per cent of Indian blood needed for an individual to be recognized as Indian.
D. By proof by listing on a tribal roll.
E. Someone other than the Indian himself tells you who is an Indian.
F. Some other system of definition is used.

X represents a positive response.

Definition of Indian Notes

Nine schools indicated a positive response to choice A (We do not conduct racial counts of Indians); this represents 33 per cent of the responding schools.

Twenty schools indicated a positive response to choice B (By self-proclamation--students declare themselves Indian and no other means is used), representing 74 per cent of the schools responding.

Two schools indicated a positive response to choice C (By per cent of Indian blood needed for an individual to be recognized as Indian); this represents 7 per cent of the schools responding.

No schools indicated a positive response to choice D (by proof of listing on a tribal roll).

One school indicated a positive response to choice E (Someone other than the Indian himself tells you who is an Indian); this represents a 4 per cent of the responding schools.

Four schools indicated a positive response to more than one choice. Two schools (Muskegon Community College and West Shore Community College) indicated they do not conduct racial counts of Indians; however, Indians can claim their identity through self-proclamation.

Two schools indicated that the percentage of Indian blood is a factor in determining Indian identity. (Eastern Michigan University, in connection with aid from the Bureau of Indian Affairs, uses 25 per cent and Lake Michigan College requires 50 per cent Indian blood for Indian identity, but are not specific regarding the programs to which this applied.)

One school (Eastern Michigan University) indicated Indian identity is sometimes established by someone other than the individual Indian.

Educational Opportunities

The educational opportunities outlined in this section are available for all students. Their importance to Indians was pointed out in the results of research section of Chapter II. They reflect, in some ways, the schools' responses to high drop out rates for academic reasons.

Table 4.2 Educational Opportunities

College	None	Special Classes for Low Achievers in: Reading	Writing	English	Mathematics	Tech.	Other
1				X	X		
2		X	X	X			
3		X		X	X		X
4		X	X	X	X	X	
5		X	X	X	X		
6		X	X	X	X		
7	X						
8		X	X	X	X		
9		X	X	X	X	X	
10		X	X				
11		X	X	X	X	X	X
12							X
13		X	X	X	X	X	
14		X	X		X		
15		X		X	X	X	
16		X	X	X	X		
17	X						
18				X	X		
19		X		X	X	X	
20			X		X		
21	X						
22		X	X	X	X	X	X
23		X	X	X	X		
24		X	X	X	X		
25		X	X	X	X	X	
26		X	X		X		
27		X	X	X	X	X	X
Per Cent	11	74	67	70	78	33	18

X Indicates a positive response.

Educational Opportunities Notes

Three schools indicated they provide no educational support programs. These schools represent 11 per cent of the schools surveyed. Northern Michigan University, however, stated that they are in the process of starting courses for this purpose.

Twenty schools responded that they provide special courses for low achievers in reading. These schools represent 74 per cent of the schools surveyed.

Eighteen schools said they provide special courses for low achievers in writing, representing 67 per cent of the schools surveyed.

Nineteen schools stated they provide special courses for low achievers in English. These schools represent 70 per cent of the schools surveyed.

Twenty-one schools indicated they provide special courses for low achievers in mathematics, representing 78 per cent of the schools surveyed.

Nine schools responded that they provide special courses for low achievers in Technical Career areas, representing 33 per cent of the schools responding to the survey.

Five schools stated that they provide special courses for low achievers in other areas, representing 18 per cent of the schools responding.

Ferris State College replied that they provide a special course in Study Skills for low achievers.

Lake Michigan College indicated it provides special courses in Social Sciences, Communication Techniques, and orientation to college, career, and life for low achievers.

Lake Superior College indicated it provides tutors in all subjects for low achievers.

Schoolcraft College responded that it provides special courses in Biology and Chemistry for low achiever students.

West Shore Community College indicated it provides any student the opportunity to enroll for more than one quarter in any class without receiving a failing grade.

Probationary Admissions

Table 4.3 Probationary Admissions for Low Aptitude Students

College	None	One Summer	One Term or Semester	Two Terms or Semesters	One Year	Other
1	X					
2	X					
3	X					
4						X
5		X	X			
6	X					
7						X
8					X	
9	X					
10	X					
11	X					
12						X
13	X					
14	X					
15		X			X	
16						X
17				X		
18		X	X			
19	X					
20	X					
21		X				
22	X					
23	X					
24	X					
25					X	
26						X
27	X					
Per Cent	55	15	7	4	11	18

X Indicates a positive response.

Fifteen schools stated they require no probationary period for low aptitude students, representing 55 per cent of the schools responding to the survey.

Four schools require one summer of successful work before full admittance for low aptitude students. These schools represent 15 per cent of the schools responding to the survey.

Two schools indicated they require one term or semester of successful work for full admission of low aptitude students, representing 7 per cent of the schools responding.

One school indicated it requires two terms or semesters of successful work before full admission for low achievers. It represented 4 per cent of the schools responding to the survey.

Three schools stated they require one school year of successful work before full admission for low achievers, representing 11 per cent of the schools responding.

Five schools indicated they require some other time period or standard of successful work before full admission is given to low aptitude students, representing 18 per cent of the schools responding to the survey.

Michigan Technological University replied that they require a combination of one summer and/or one school year of successful work of low aptitude students before granting full admissions.

Wayne State University indicates its one year probationary admissions period is under a special project, called Project 350, at the school.

Grand Rapids Junior College and Northwestern Michigan College require either one summer or one term or semester of successful work for full admission of low aptitude students.

Glen Oaks Community College has open admissions for low aptitude

students, but may limit the student's class load.

Henry Ford Community College did not state any policy relating to admissions of low aptitude students.

Lake Superior State College stated it may limit student class load for low aptitude students. Full class loads may be carried upon successful completion of partial class loads.

Muskegon County Community College stated it has a special project for low aptitude students called "Project Make It." This project could last either one or two years.

Western Michigan University has probationary admissions, normally lasting one year for low aptitude students. This might possibly be extended to two or more years, depending on individual circumstances.

Tutors for Low Achievement Students

Table 4.4 Tutors for Low Achievement Students

College	No	Yes	Free	Nominal Charge	Sliding Scale
1	X				
2		X	X		
3		X	X		
4	X				
5		X	X		
6	X				
7	X				
8		X	X		
9		X	X		
10	X				
11		X	X		
12		X	X		
13		X	X		
14		X		X	
15		X		X	
16		X	X		
17		X	X		
18	X				
19		X	X		
20		X	X		
21		X	X		
22	X				
23	X				
24		X	X		
25		X	X		
26		X	X		
27		X	X		
Per Cent	30	70	63/89	7/11	

X Indicates a positive response.

Eight schools indicated they provide no tutors for low achievers, representing 30 per cent of the schools responding to the survey.

Nineteen schools replied they do have tutors for low achievement students, representing 70 per cent of the schools responding. Of the nineteen

schools who do have tutors, seventeen or 89 per cent indicated the tutors are free of charge to the students, and two schools, or 11 per cent, provide tutors at nominal charge to the students.

Glen Oaks Community College did not indicate a response to this question; consequently, it was counted as not providing tutors.

Oakland Community College stated it has a limited number of free tutors and that this service is a part of their admissions program based upon tests of cognitive style as well as achievement.

Saginaw Valley College replied that free tutors are a part of its one summer admissions program for low aptitude students. It also indicated that this service is required of all low aptitude students.

Additional Educational Support Programs

Eastern Michigan University stated that its counselors, Student Support Center, and Association of American Indian Students offer educational support for low achievement students.

Jackson Community College provides a counseling and testing service.

Kalamazoo Valley Community College has a Learning Skill Center.

Lake Superior State College provides an Upward Bound Program for low achievement students.

Lansing Community College provides counseling with follow-up, peer advising and home articulation programs.

Macomb County Community College indicated it has a Learning Media Center as an educational support activity.

Northwestern Michigan College has academic improvement workshops for low achievement students.

Oakland Community College has supplemental material available from

instructors in some cases for low achievement students. They also have Carrel programs available in some academic areas for these students.

Oakland University has an Academic Support Center available for low achievement students which includes academic advising and tutors in all subjects.

Saginaw Valley College indicated it has a Learning Center in a dormitory suite for low achievers. The Center provides tutoring and counseling services.

Southwestern Michigan College has Self-Help Centers available for low achieving students. The Centers include film strips, tapes and other support materials.

Washtenaw Community College has instructors available outside of class, as well as counselors for low aptitude students.

Western Michigan University has a special five-year summer enrichment program for disadvantaged, marginal students who take course work during the summer. This is called "Project 73." Their Martin Luther King Jr. Program is a yearly continuation of the summer program; the program has tutors, a study center and special counseling available. There is also an Upward Bound program which is Federally sponsored for low achievers.

Economic Support Opportunities

The economic support opportunities available specifically for Indian students at the schools are a measure of the schools' attempts to keep Indians in attendance through financial support.

Table 4.5 Economic Support Opportunities Specifically for Indian Students

School	Scholarships Yes	Scholarships No	Tuition	Tuition, Room, Board	Tuition, Room, Board, Expenses	Work Study Yes	Work Study No	Loans Yes	Loans No	No Interest	Less Than 5% Interest	More Than 5% Interest	Other Yes	Other No
1		X					X		X					X
2		X					X		X					X
3		X					X		X					X
4		X					X		X					X
5		X					X		X					X
6		X					X		X					X
7		X					X		X					X
8		X					X		X					X
9		X					X		X					X
10		X					X		X					X
11	X		X				X		X					X
12		X					X		X				X	
13		X					X		X					X
14		X					X		X					X
15		X					X		X					X
16		X				X			X					X
17	X		X			X		X		X			X	
18		X					X		X					X
19		X					X		X					X
20		X					X		X					X
21		X					X		X					X
22		X					X		X					X
23		X					X		X					X
24		X					X		X					X
25		X					X		X					X
26	X		X				X		X					X
27		X					X		X					X
Per Cent	11	89	11			7	93	4	96	4			7	93

X Indicates a Positive Response

Economic Support Opportunities Notes

Three schools have scholarships specifically available to Indian students, representing 11 per cent of the schools reponding to the survey. They are tuition scholarships. Northern Michigan University has twenty tuition scholarships available. Lake Michigan College and Western Michigan University did not indicate the number of such scholarships available.

Twenty-four schools replied that they do not have specific scholarships for Indian students. These schools represent 89 per cent of the schools responding to the survey.

Two schools have work-study programs available specifically for Indian students, representing 7 per cent of the schools responding to the survey. Muskegon Community College has five work-study grants specifically for Indian students. Northern Michigan University did not indicate the number of work-study grants available.

Twenty-five schools indicated they do not have work-study funds specifically for Indian students; they represent 93 per cent of the schools responding to the survey.

One school indicated it has no-interest student loans available specifically for Indian students. This school was Northern Michigan University, representing 4 per cent of the schools responding to the survey.

Twenty-six schools indicated they do not have student loans available specifically for Indian students. These schools represent 96 per cent of the respondents to the survey.

Two schools have other sources of economic support specifically available for Indian students. Lake Superior State College has a small emergency fund available for Indian students; the fund is based on local donations.

Northern Michigan University has student grants available for Indian students. These two schools represent 7 per cent of the schools surveyed.

Cultural Life Style Opportunities

The cultural life style of Michigan Indians was shown in Chapter II to be one of the possible conflict areas resulting in high drop out rates for Indians. The tables and notes in this section show how the schools support a separate cultural life style for Indians in attendance.

Table 4.6 Cultural Life Style Opportunities

Colleges	Indian Cultural Center		Indian Club or Organization		Cultural Awareness				Indian Conferences Encouraged		
	Yes	No	Yes	No	Day	Week	Month	None	Yes	How Many in Last Year	No
1		X		X				X	X	0	
2		X	X			X			X	6	
3		X		X				X			X
4		X		X				X			X
5		X		X				X	X	0	
6		X		X				X			X
7		X		X				X			X
8		X		X				X			X
9		X		X				X	X	0	
10		X		X				X	X	0	
11		X		X				X			X
12		X		X				X	X	0	
13		X		X				X	X	0	
14		X		X		X			X	0	
15		X		X				X	X	0	
16		X		X	X				X	1	
17	X		X			X			X	4	
18		X		X				X	X	0	
19		X		X				X			X
20		X		X				X	X	0	
21		X		X				X			X
22		X		X				X			X
23		X		X				X			X
24		X		X				X	X	0	
25		X		X				X			X
26		X		X				X	X	0	
27		X		X				X	X	0	
Per Cent	4	96	4	96	4	11		85	59		41

X Indicates a positive response

Table 4.7 Provide Full-Term Classes Dealing with Indian Culture as the Central Focus

School	No	Anthropology	History	Sociology	Education	Other
1	X					
2	X					
3	X					
4	X					
5	X					
6	X					
7	X					
8	X					
9	X					
10	X					
11	X					
12						X
13	X					
14	X					
15	X					
16		X				
17			X			
18	X					
19	X					
20	X					
21	X					
22	X					
23	X					
24	X					
25		X				
26		X				
27	X					
Per Cent	81	11	4			4

X Indicates a positive response

Cultural Life Style Opportunities Notes

Twenty-two colleges said they offer no term or semester courses with Indian culture as their central focus; these schools represent 81 per cent of the schools responding to the survey.

Five schools, or 19 per cent of the respondents, indicated they have courses with Indian culture as their central focus.

Lake Superior State College offers a course incorporating anthropology, history, sociology, and education as related to Indian culture. Northern Michigan University indicated it offers a course in history which has as its central focus Indian culture. Muskegon County Community College, Wayne State University, and Western Michigan University indicated they each offer a course in anthropology with Indian culture as its central focus.

Staff Employment for Indian Students

Table 4.8 Employ Staff Specifically for Indian Students

School	No	Adjustment Counselors	Career Guidance Counselors	Recruitment	Indian Activity Coordinator	Other
1	X					
2				X		
3		X				X
4	X					
5	X					
6	X					
7	X					
8	X					
9	X					
10	X					
11	X					
12						X
13	X					
14	X					
15	X					
16					X	
17		X	X	X	X	
18	X					
19	X					
20	X					
21	X					
22	X					
23	X					
24	X					
25	X					
26						X
27	X					
Per Cent	78	7	4	7	7	11

X Indicates a positive response

Staff Employment for Indian Students Notes

Twenty-one colleges indicated they employ no staff specifically for the benefit of Indian students, representing 78 per cent of the schools

responding to the survey.

Six colleges indicated they do employ staff specifically for the benefit of Indian students, representing 22 per cent of the schools responding.

Eastern Michigan University employs a recruiter to specifically encourage Indian students to attend their school. Ferris State College employs faculty and counselors specifically for Indian students. Lake Superior State College employs staff in their Upward Bound program specifically for the benefit of Indian students.

Muskegon County Community College indicated it intends to employ an Indian Activity Coordinator beginning in the fall of 1972. Northern Michigan University employs an Indian Coordinator whose duties include counseling, recruitment and coordination of activities for the benefit of Indian students. Western Michigan University's Minority Student Services office is involved in the recruitment of Indian students to their school.

Table 4.8-A Specialized Training of the Staff Working with Indians' Problems from Table 4.8

School	Training
Eastern Michigan University	No special training indicated.
Ferris State College	The faculty member is an Indian.
Lake Superior State College	The Assistant Director of the Upward Bound project is an Indian. She has had special coursework in Secondary Education relating to Indians, and she has worked for ten years with Indians' problems.
Muskegon County Community College	Intend that the Coordinator of Indian Activities will be an Indian, and will have had special coursework in Indian problems.
Northern Michigan University	The Indian Coordinator is an Indian.
Western Michigan University	They note no special training which is known to them for the personnel involved in the recruitment of Indian students.

Other Life Style Support Activities

Northern Michigan University was the only school which indicated it provides other cultural life style support activities for Indians. It supports the publication of "Nishnawbe News," a newspaper for Great Lakes Indians. The newspaper is published monthly by the Organization of North American Indian Students and is available by writing to the paper at: Northern Michigan University, Marquette, Michigan 49855. Rates are $5.00 per year or 50¢ per copy.

Summary

The survey of awareness through specific programs and policies at public colleges and universities in Michigan to the needs of Indian students resulted in 68 per cent of the schools responding.

The first area of concern was how the schools define who is an Indian. It was found that 74 per cent of the schools determine this definition through a system of self-proclamation. Only 7 per cent require proof of Indian blood and none requires proof by listing on a tribal roll.

The second area of concern was educational opportunities. It was found that 89 per cent of the schools offer educational support for low achievement students, 55 per cent do not require a probationary period of enrollment before full admissions, and 70 per cent provide tutors for students who need them.

The third area of concern was economic support opportunities. It was found that 11 per cent of the schools had scholarship funds, 7 per cent had work-study funds, 4 per cent had loan funds, and 7 per cent had other funding sources specifically for Indian students.

The fourth area of concern was cultural life style opportunities. The survey found that 85 per cent of the schools did not have programs supporting an Indian cultural life style. Eighty-one per cent of the colleges do not offer courses with Indian culture as their central focus. Seventy-eight per cent do not employ staff specifically for the benefit of Indian students.

These findings indicate a low level of awareness on the part of public colleges and universities in Michigan of the needs of Indian students. The only area of high awareness was in educational support where the questions did not specify programs specifically for Indians but, instead, programs for any low achievers.

CHAPTER V

SUMMARY AND CONCLUSIONS

Summary of the Study

In this study research was conducted to determine awareness on the part of public colleges and universities in Michigan to the needs of Indian students. This awareness was measured by the existence at the schools of programs and policies specifically for the benefit of Indian students. Four major areas of concern were established in Chapter II. They were definition of Indian, educational opportunities, economic support opportunities, and cultural life style opportunities.

It was shown that the Indians of Michigan are the heirs of a long history which developed cultural traditions which emphasized education of their children to succeed in harmonizing with their environment and carrying on their legends and cultural heritage. In contemporary society it was shown that through disproportionately high drop out rates and low income levels Indians are experiencing a disproportionately low level of success in public schools of Michigan.

This study attempts to follow up on the state's responsibility through its public colleges and universities to educate Indian students with policies and practices that will reduce the high drop out rates.

A questionnaire was developed which elicited information related to the four major areas of concern. The questionnaire was mailed, along with

supporting material, to the Admissions offices of Michigan's public colleges and universities.

The study resulted in a 68 per cent response from the colleges and universities. In general it was found that there is a low level of awareness in the areas of economic support and cultural life style support. A higher level of educational support was found; however, this existed for all students, not just Indians. In the definition of Indian it was found that most schools which conduct racial counts use self-proclamation as their means of identifying Indians. The results of the study also showed that most of the awareness that was occurring was concentrated at just a few of the schools surveyed, with some other schools indicating an interest in developing comprehensive programs in the future.

Conclusions from the Findings

The study indicates a failure on the part of Michigan public colleges and universities to respond with uniformity to the needs of Indian students as outlined by the research of recent years. A few colleges or universities do attempt to have a comprehensive support program for Indians, however, even this could be improved, particularly in the way by which Indian students are identified at the schools.

The study concludes the following things in each of the four major areas of concern:

1. Definition of Indian; of the schools who conduct racial counts, only two use a means other than self-proclamation. No schools use the Federal government's system for this identification even though this is one that is generally accepted among Indians.
2. Educational Support; all but three of the schools indicated educational support programs for low achievers. Generally the

support was in the form of special classes in reading, writing, English, math and technical areas, with additional support through tutors and open admission policies.

3. Economic Support Opportunities; most schools indicated they have no economic support funds specifically for Indian students. Five schools, however, did have funds in one form or another. Of these, three had scholarships, two had work study programs, one had loans and two had other means.
4. Cultural Life Style Opportunities; only seven of the schools providing detailed information indicated they have programs or policies which support Indian cultural life style at their schools. A number of other schools indicated a willingness to let Indian groups use their facilities for conferences, but only in a few instances were the facilities actually used. One school had an Indian Cultural Center, two had Indian clubs or organizations, and four observed Indian days or weeks. Five of the seven schools indicated they offer courses with Indian culture as their central focus, and six of the seven employ staff specifically for the benefit of Indian students.

Recommendations

Indian Identity

1. The public colleges and universities of Michigan should begin using a uniform, accurate system for identifying Indian students. This would eliminate chance factors in the establishment of an Indian identity.

Educational Opportunities

1. The State of Michigan Department of Education should exercise leadership to create awareness of Indian students as outlined by this study.
2. The public colleges and universities of Michigan should heed the desires of Indian people for more control over their children's education. Indians should be encouraged to help create a curriculum that would include their culture, both historically and in its present context.
3. The public colleges and universities should eliminate the use of textbooks which do not accurately portray the positive cultural heritage of Indians.
4. Each school of higher education in Michigan should create an Office of Indian Awareness, not only to implement the needs of Indian students, but also to create awareness in the general population as to the true characteristics of Indian life.
5. The Indian Awareness Office should have the authority to help change curriculum so that culturally different students will not be placed in the position of feeling that the school considers their heritage inferior or secondary to the majority's culture.
6. The State of Michigan should place able Indian people in key positions of power in education.
7. A study should be conducted to measure the effectiveness of the educational support system presently in use in the public colleges and universities; those systems which were identified as being most effective should be implemented at all schools.

Economic Support Recommendations

1. The State of Michigan should create a fund that would help minimize or eliminate the economic reasons for Indians dropping out of school. This fund would serve as partial compensation for Indian lands obtained through inequitable treaties.
2. The State of Michigan Department of Education should begin a program of informing Indian and other minority culture students of sources of economic support presently available.

Cultural Life Style Support Recommendations

1. The State Board of Education should begin research into the "whys" of the discrepancies in racial drop out rates, paying particular attention to public schools' support of differing cultural life styles.
2. The cultural life style of Indians should be accommodated by the public colleges and universities of Michigan as it is beginning to be for other racial minorities.
3. The public colleges and universities of Michigan should begin actively offering their facilities to the Indian population of Michigan so that other cultural groups represented on their campus can have a chance to observe and learn from the Indians.
4. The public colleges and universities should actively become involved in the fight to maintain the cultural legends of Indians by developing libraries of the traditional oral legends and culture.

General Recommendations

1. This study should be replicated in subsequent years to measure any increase or decrease in awareness of Indians' needs or changes in the programs or policies effecting them.
2. The results of this study should be published and made available to Indian people and schools of higher education.
3. The schools which did not respond to the survey should be polled for their levels of awareness as outlined in this study, both as an aid to Indian students and for the benefit of higher education in general.
4. Neighboring states, such as Wisconsin and Minnesota, should be studied to determine their awareness of the needs of Indian students and of programs for meeting those needs.
5. The State Board of Education should immediately begin an investigation into the high drop out rates of Indians in elementary and secondary schools. This study should develop means of reducing this rate which would be inaugurated at the earliest time possible.
6. The public colleges and universities and state authorizing agencies involved, should immediately cease archaeological excavation of Indian sites unless the excavation is carried out in a manner which will insure the important cultural and religious objects of Indians are returned to them when found.

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APPENDIX A

Public Colleges, Universities, and Community Colleges Studied with their Locations by Counties.

NAME OF SCHOOL	COUNTY
Alpena Community College	Alpena
Bay de Noc Community College	Delta
Central Michigan University	Isabella
Delta College	Saginaw
Eastern Michigan University	Washtenaw
Ferris State College	Mecosta
Genesee Community College	Genesee
Glen Oaks Community College	St. Joseph
Gogebic Community College	Gogebic
Grand Rapids Junior College	Kent
Grand Valley State College	Ottawa
Henry Ford Community College	Wayne
Highland Park College	Wayne
Jackson Community College	Jackson
Kalamazoo Valley Community College	Kalamazoo
Kellogg Community College	Calhoun
Kirkland Community College	Roscommon
Lake Michigan College	Berrien
Lake Superior State College	Chippewa
Lansing Community College	Ingham
Macomb County Community College	Macomb
Michigan State University	Ingham
Michigan Technological University	Houghton
Mid-Michigan Community College	Clare
Monroe County Community College	Monroe
Montcalm Community College	Montcalm
Muskegon County Community College	Muskegon
North Central Michigan College	Emmet
Northern Michigan University	Marquette
Northwestern Michigan College	Grand Traverse
Oakland Community College	Oakland
Oakland University	Oakland
Saginaw Valley State College	Saginaw
St. Clair County Community College	St. Clair
Schoolcraft College	Wayne
Southwestern Michigan College	Cass
University of Michigan	Washtenaw
Washtenaw Community College	Washtenaw
Wayne State University	Wayne
Western Michigan University	Kalamazoo
West Shore Community College	Mason

LETTER TO ADMISSION OFFICERS

March 10, 1972

To Admission Officers
of Michigan Public
Colleges and Universities

Dear Sir:

I am conducting a survey to determine the extent to which Michigan public colleges and universities support undergraduate American Indian students through programs once they are admitted to these educational institutions.

The survey is for the school year September 1971 - May or June 1972. It covers four areas: definition of Indian, educational support, economic support, and life-style support. Once this information is collected, it will be assembled into dissertation form, and upon acceptance, it will be made available to American Indian students.

My reasons for the study are two fold. First, to gather together in one place information for Indian students who may wish to attend colleges and universities. Hopefully, bringing this information together will make it possible for them to appraise the kinds of support available to them from different Michigan colleges and universities which are public and state supported. My second reason is that information gathered should help the public colleges and universities become aware of American Indian students and means of supporting their attendance.

Obviously, the potential effectiveness of this information is going to be limited unless all public colleges and universities are included. I would appreciate it if you would fill out, as completely as possible,

these questions and promptly return them to me, using the enclosed return envelope.

I have chosen this topic with the approval of my doctoral committee, because I feel it is relevant to the needs of Indian students and institutional awareness of some of the problems surrounding them in their attempts to further themselves. Hopefully, you have received a letter, dated February 17, from Indian Commissioner Mackety endorsing this research.

Thank you,

John Clagett
110 N. Foster Street
Lansing, Michigan 48912

QUESTIONNAIRE

There are many definitions of American Indian throughout the country presently. These vary from self-proclamation (I am an Indian) to full-blooded membership and registration on a recognized tribal roll. From the following questions, I wish to determine how your institution defines who is and who is not an American Indian.

DEFINITION OF INDIAN

1. Please indicate how your institution defines who is an American Indian for racial count purposes. (Circle appropriate responses.) If your institution uses a variety of different definitions for counting Indians, please indicate which means are used for which purpose.

Purpose

A. We do not conduct racial counts of Indians.

B. By self-proclamation (students declare themselves Indian and no other means is used).

C. By the per cent of Indian blood needed for an individual to be recognized as Indian:

100 75 50 25 12 1/2

D. By proof by listing on a tribal roll.

Yes No

E. Someone other than the individual himself tells you who is an Indian.

Yes No

F. Some other system of definition is used. Please describe:

National and state studies of Indian students have shown that they are on the average two to three years behind national norms on different aptitude test measurements. This may indicate that Indian students may, on the average, expect difficulty in competing in college level classes. In

this series of questions, I wish to learn what support system your school uses to aid the underachieving student, including Indians.

EDUCATIONAL OPPORTUNITIES

1. Does your institution have:

   A. Special classes for underachievers in:

   (1) None
   (2) Reading
   (3) Writing
   (4) English
   (5) Mathematics
   (6) Technical career courses
   (7) Other--please describe:

   B. Probationary admissions for low aptitude students lasting:

   (1) None
   (2) One summer of successful work
   (3) One term or semester of successful work
   (4) Two terms or semesters of successful work
   (5) One school year of successful work
   (6) Other--please describe:

   C. Tutors for low achievement students: Yes No
   If yes:

   (1) Free of charge
   (2) Nominal charges
   (3) Sliding scale according to ability to pay

   D. Other educational support systems for low achievement students:

   Yes No If yes, please describe:

For many students, the cost of going to college plays a bigger role in determining their entry into and subsequent ability to stay in than does any academic factor. Indians as a racial minority nationally earn less than one-half of the federal definition of poverty. This series of questions seeks to define the economic support systems used to relieve economic problems barring Indian students from graduation.

ECONOMIC OPPORTUNITIES

1. Are scholarships specifically for Indian students available at your school?

   Yes No How many?

Do they pay for:

a. Tuition
b. Tuition, room and board
c. Tuition, room, board and expenses

2. Are there Work-Study programs <u>specifically</u> for Indians available at your school?

Yes No How many?

3. Are student loans <u>specifically</u> for Indians available at your school?

No Yes— a. at no interest
b. at less than 5% interest
c. at more than 5% interest

4. Please indicate other sources of economic support specifically for Indian students at your school:

Many institutions in our society recognize racial groups as exhibiting cultural life styles worth supporting officially. The series of questions below seek to define how your institution supports this difference in cultural life style for American Indian students.

<u>CULTURAL LIFE STYLE OPPORTUNITIES</u>

1. Does your college or university have an Indian Cultural Center or gathering place?

Yes No

2. Does your college or university recognize a club or organization for Indian students on campus?

Yes No

3. Does your college or university provide cultural awareness of Indians through programs on a special day, week, or month?

No Yes Which one(s)?

4. Are Indian conferences and meetings encouraged to use your facilities?

Yes No

If Yes, how many times have the facilities been used this year so far for Indian conferences and meetings?

5. Are full-term classes available at your school dealing with Indian culture as their central focus?

   No — Yes, in:
   a. Anthropology
   b. History
   c. Sociology
   d. Education
   e. Other--please specify:

6. Do you employ staff specifically for Indian students?

   No — Yes, in:
   a. Counselors for adjustment
   b. Counselors for career guidance
   c. Recruitment
   d. Indian activity coordinators
   e. Other--please specify:

7. Please indicate any special training the personnel in Question 6 may have had for their staff positions.

Staff Position	Training
(1)	She or he is an Indian
(2)	
(3)	Special course work about Indians
(4)	
(5)	Years of experience with Indians

8. Other life style support activities available at your college or university:

STATE OF MICHIGAN

DEPARTMENT OF SOCIAL SERVICES

MEMORANDUM

Date: February 17, 1972

To: State Tax-Supported Colleges and Universities

From: Samuel T. Mackety, Executive Director
Commission on Indian Affairs
1020 Commerce Center Building
Lansing, Michigan 48933

I have looked at the dissertation form and questionnaire Mr. John Clagett is using to gather past information from the Michigan public colleges and universities.

Mr. Clagett is a student at Michigan State University. I feel that the data gathered could be very useful to the Indian students who may later attend one of these institutions.

Therefore, it is my sincere desire that Mr. Clagett receive an ultimate degree of cooperation from our colleges and universities as he seeks this information.

STM/ms

APPENDIX B

RATIONALE OF THE TOPICS STUDIED

Description of the Topics Studied

Four major topics were surveyed with the intent of sampling the institutions' support opportunities for Indian students. No attempt was made to include all the ways a school could accomplish this support; each section did provide an option for additional comments or information in case the specific question did not fit the support activities of the particular institution.

Definition of Indian

It is important to some individuals who attend public institutions to maintain an Indian identity for reasons of pride and self-esteem; then it becomes important that the public institutions determine racial identity accurately. There is a general belief among Michigan Indians that the schools do not help with accurate counts of Indians because the techniques used to determine who is and who is not an Indian are arbitrary. It is believed that at many schools anyone, regardless of racial heritage, can claim themselves to be an Indian simply by putting a check in the appropriate box on registration forms supplied by the schools. This method of determining who is an Indian sometimes results in people who cannot legitimately claim an Indian identity checking the box for various motivations.

Another means that schools use to determine who is an Indian is to have some official of the school indicate from his own knowledge which

students are Indians. This method is thought to be inaccurate because of the limitations on the assessor's knowledge of each individual Indian.

Many governmental units use the existence of being at least one-quarter Indian blood and being listed on a recognized tribal roll as the definition of Indian. At present, this seems to be the most acceptable definition among Michigan Indians. Some institutions use one-eighth blood as sufficient for claiming oneself an Indian; however, this definition is not as widely accepted at the present time as is one-quarter blood.

The definition of Indian used by public colleges, universities, and community colleges is an important part of this study, because if someone wishes to gain or maintain an Indian identity it is reasonable to have a uniform standard by which to measure oneself. Consequently, if a person takes pride in the right to call himself an Indian, and that individual is placed in a position where institutions use arbitrary means of determining who is Indian, his pride in his identity is placed in jeopardy.

The questions relating to what means public universities and colleges use to determine which of their students are Indians are linked to the support the institutions give to an Indian identity. The identity, if determined accurately, becomes a personal characteristic to which a heritage of pride and honor can be attached. If arbitrary determinations rather than accurate assessments are used, the potential for personal pride is diminished.

Educational Opportunities

The second section of questions in the survey is concerned with the means the institutions use to educationally support Indians attending

their schools. An attempt is made to determine how each institution undertakes educational support programs for a racially identifiable group of students through specific courses related to their needs. The reality of being an Indian and probable consequent heritage of the negative influence of poverty can place students at a disadvantage educationally in schools of higher education. This fact does not imply a racial lack of potential for competent performance in school; rather it implies a history of inequality of educational opportunity as pointed out previously in the findings of empirical research.

Unfortunately, the most frequent interpretations of the elementary and secondary school records of Indians, as well as other impoverished students, is to characterize them as low achievers. This label implies, to many school officials, a lack of capacity in the students; rarely is it interpreted as a reflection on the part of elementary and secondary school personnel as having failed by not providing curricular opportunities for success related to the needs of culturally different students. Consequently, the students--rather than schools--are held at fault for lack of educational "success."

The questions on educational support reflect and solicit information about specific educational support programs in the colleges and universities.

Economic Opportunities

The third major section of the survey covers economic opportunities provided by the institutions. The relationship between an Indian identity and the probability of poverty was pointed out in Chapter II. Many authorities studying Indian needs in institutions of higher education believe

that graduation is often prevented by economic problems rather than by educational inability. The questions in this section seek to determine the economic support opportunities available specifically for Indian students in public olleges and universities.

Cultural Life Style Opportunities

The fourth major section in this survey deals with support opportunities for an Indian's cultural life style. Increasingly, in recent years, institutions of higher education have recognized the importance of cultural identity for students of racially different heritage. The institutions support this identity by providing awareness days, meeting space, curricular programs, and the opportunity for use of institutional facilities for non-student activities promoting cultural awareness.

Many schools now recognize a Black student organization or Black studies program. This survey attempts to develop information that shows how the institution extends this awareness of cultural life style to Indians in attendance at their schools.