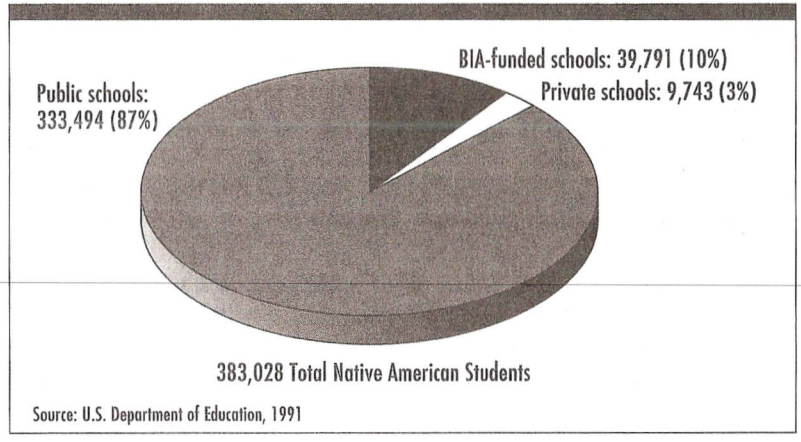
offering additional courses in Native American culture and history. The bureau's Institute of American Indian Arts in Santa Fe, New Mexico, offered advanced courses in painting, jewelry, ceramics, sculpture, and other media. Similar changes occurred at the BIA's Haskell Indian Nations University (formerly Haskell Indian Junior College) in Lawrence, Kansas, and its Southwestern Indian Polytechnic Institute in Albuquerque, New Mexico.

After two decades of sweeping changes in educational policy, a special task force of the U.S. Department of Education conducted a comprehensive survey of Native American education. The task force was headed by William G. Demmert, Jr. (Tlingit/Sioux), former treasurer of the National Indian Education Association, and Terrel Bell, former secretary of education. Its final report, *Indian Nations at Risk* (1991), noted the progress that had been made in Indian education but also expressed concern about the serious problems that remained. By 1990 nearly 90 percent of all Native American children were enrolled in public schools, with the remainder in private schools or in schools funded by the Bureau of Indian Affairs. As mandated by federal legislation, Indian parents had an important role in the planning and implementation of programs that affected their children; and instructional materials were available for classroom use that presented history, music, visual arts, and other subjects from a Native American

FIGURE 4.3

DISTRIBUTION OF NATIVE AMERICAN STUDENTS, SCHOOL YEAR 1989–1990



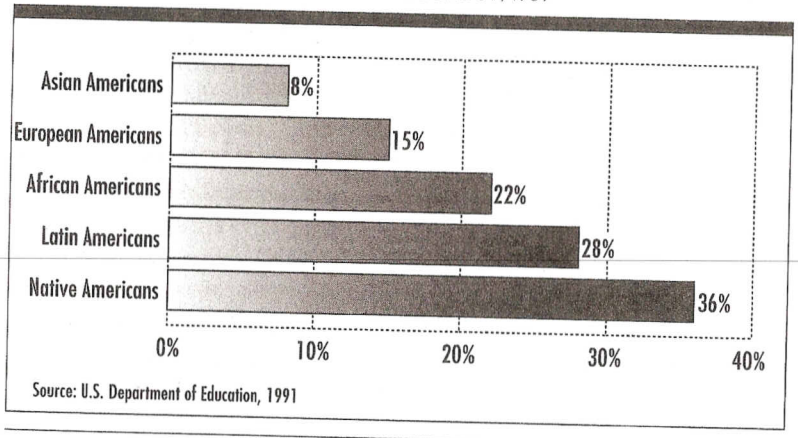
perspective. The percentage of Indian students graduating from high school and attending college steadily increased, while twenty-four tribally controlled colleges offered classes to 5,000 students.

In spite of these positive gains, the task force found convincing evidence that Native American children remained seriously disadvantaged. As many as 60 percent of all Indian students had low academic expectations, were relegated to low ability tracks, and experienced poor academic achievement. A greater percentage of Native American eighth-graders performed at below basic levels in mathematics than did students who were Latin American, African American, European American, or Asian American. Likewise, a higher proportion of Native students repeated a grade than did students of any other group, and their drop-out rates were the highest in the nation. In some areas, Indian drop-out rates were as high as 60 percent, especially in urban schools where Indian students were often the smallest minority. Although Native Americans enrolled in colleges in ever-increasing numbers, only one in four Indian college students graduated.

The task force placed much of the blame for these continuing inequities on the failure of schools to meet the unique needs of Native Americans. In spite of the movement toward self-determination, the task force concluded that many schools "have failed to nurture the intellectual development" of Indian students and have contributed to a weakening of their resolve "to retain and continue the development

FIGURE 4.4

HIGH SCHOOL DROPOUT RATES BY ETHNIC GROUP, 1989



of their original languages and cultures." The challenge was to encourage Native students to retain their distinct cultural identities while preparing them for participation in the larger world. "Schools must enable children and adults," the task force concluded, "to adapt and flourish in the modern environment while maintaining bonds with traditional culture."

The views of the task force were widely shared by Native leaders across the country who agreed that although much had been achieved, much remained to be done. John Woodenlegs, tribal chairman of the Northern Cheyenne, summed up the sentiments of his people: "We feel our children need education which gives the best of both cultures. We feel that many of the values of our past Cheyenne society can still serve us well in this modern world." Achieving and maintaining that balance—taking the best from both worlds—was one sure path transcending America's ongoing national tragedy.

SOURCES AND SUGGESTIONS FOR FURTHER READING

One of the best summaries of economic conditions among Native Americans is Alan L. Sorkin, "The Economic Basis of Indian Life," in J. Milton Yinger and George Eaton Simpson, eds., *American Indians Today* (1978). Much of the material in this chapter on Native American poverty is drawn from two articles in Jack O. Waddell and O. Michael Watson, eds., *The American Indian in Urban Society* (1971): Joseph G. Jorgensen, "Indians and the Metropolis" and Merwyn S. Garbarino, "Life in the City: Chicago." The discussion of more recent conditions is based on the surveys by James S. Olson and Raymond Wilson, *Native Americans in the Twentieth Century* (1986) and W. Richard West, Jr., and Kevin Gover, "The Struggle for Indian Civil Rights," in Frederick E. Hoxie, ed., *Indians in American History: An Introduction* (1988). See also the relevant portions in Duane Champagne, ed., *The Native North American Almanac* (1994), and Arlene Hirschfelder and Martha Kreipe de Montaño, *The Native American Almanac: A Portrait of Native America Today* (1993).

This chapter's discussion of the health of Native Americans is based on several recent publications of the Indian Health Service, a division of the Public Health Service within the U.S. Department of Health and Human Services: *Regional Differences in Indian Health* (1993), *Comprehensive Health Care Program for American Indians and Alaska Natives* (1993), *Indian Health Service Fact Sheet* (1993), *Trends in Indian Health* (1992), and *A Manual on Adolescents and Adults with Fetal Alcohol Syndrome with Special Reference to American Indians* (1988). Also useful are the historical overviews provided by Patricia D. Mail, "Hippocrates Was a Medicine Man: The Health Care of Native Americans in the Twentieth Century," in Yinger and Simpson, eds., *American Indians Today;* and Harold L. Hodgkinson, *The Demographics of American Indians: One Percent of the People; Fifty Percent of the Diversity* (1990). Additional information is provided by two articles in Wilcomb E. Washburn, ed., *History of Indian-White Relations,* vol. 4, *Handbook of North American Indians* (1988): Lawrence C. Kelly, "United States Indian Policies, 1900–1980" and Philleo Nash, "Twentieth-Century United States Government Agencies."

The discussion of Indian alcoholism is drawn primarily from Theodore D. Graves, "Drinking and Drunkenness among Urban Indians," in Waddell and Watson, eds., *The American Indian in Urban Society;* Edward P. Dozier, "Problem Drinking among American Indians: The Role of Socio-cultural Deprivation," *Quarterly Journal of Studies on Alcohol* (1966); and Nancy Oestreich Lurie, "The World's Oldest On-Going Protest Demonstration: North American Indian Drinking Patterns," in Norris Hundley, ed., *The American Indian* (1974). The twentieth-century increase in the population of Native Americans is described in Russell Thornton, *American Indian Holocaust and Survival: A Population History Since 1492* (1987).

The definitive work on the education of American Indians, and the most important source for the last third of this chapter, is Margaret Connell Szasz, *Education and the American Indian: The Road to Self-Determination, 1928–1973* (1974). Briefer summaries are available in Margaret Connell Szasz and Carmelita S. Ryan, "American Indian Education," in Washburn, ed., *History of Indian-White Relations;* Robert J. Havighurst, "Indian Education Since 1960," in Yinger and Simpson, eds., *American Indians Today;* and Olson and Wilson, *Native Americans in the Twentieth Century.* See also Jon Reyhner, ed., *Teaching American Indian Students* (1988). An impassioned critique of Indian education appears in Vine Deloria, Jr., and Clifford Lytle, *The Nations Within: The Past and Future of American Indian Sovereignty* (1984). This chapter's discussion of the Kennedy Report is based on Edward M. Kennedy, "Let the Indians Run Indian Policy," in Howard M. Bahr, Bruce A. Chadwick, and Robert C. Day, *Native Americans Today: Sociological Perspectives* (1972). The account of Navajo Community College comes partly from Robert W. Young, *A*