



**Office of Elementary and Secondary Education (OESE)**

**Office of Indian Education**

**TRIBAL LEADERS CONSULTATION**

**PUBLIC MEETING**

The above-entitled matter commenced at 8:30 a.m. in the Pala Tribal Government Center, located at 12196 Pala Mission Road in Pala, California; with William Mendoza, Executive Director, White House Initiative on American Indian and Alaska Native Education via phone, Joyce Silverthorne, Director, Office of Indian Education and Joely Proudfit, Facilitator, presiding.

**PRESENT:**

Ron Andrade

Bennae Calac

Teresa Caro

Karlene Clifford

Deborah DeForge

Juana Majel Dixon

Patricia Dixon

Amanda Donahue

Yolanda Espinoza

Elizabeth Fasthorse

Chandra Jones

Seth San Juan

Donna Linton

Linda Locklear

Devon Lomayesva

Dwight Lomayesva

Marty Meeden

William Mendoza (via telephone)

Russell "Butch" Murphy

Lavonne Peck

Maren Peterson

Dr. Joely Proudfit

Joyce Silverthorne

Robert Smith

Sheryl Steinruck

Suntayea Steinruck

Heather Torres

Hunwut Turner

Tishmall Turner

Cindra Reaume Weber

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P-R-O-C-E-E-D-I-N-G-S

(8:53 a.m.)

MR. DEVERS: As we come together, we come together with a good heart. We come together not for only ourselves but for all of our peoples and that the message that we deliver is strong and front the heart.

It is an honor to be asked to come and do this. Thank you, Chairman Smith. Thank you for allowing me to do this.

(Speaks in Native language.)

CHAIRMAN SMITH: Okay, on behalf of the Pala Tribe and the Executive Council and the members, I would like to welcome everybody to the U.S. Department of Education Tribal Consultation. Welcome educators, tribal leaders, administrators, anybody who works in education. It is an honor to host this event.

A couple of housekeeping items. Make sure you sign up if you want to be a speaker in the back of the room. The rest rooms are to the left over here, men's and women's. If you need to use the phone or need a copy of anything, see Mona at the front desk.

Smoking is on the outside of the building on the left side over here, if you need to have a cigarette.

Again, we are having this consultation for Secretary Salazar and Duncan to seek tribal consultation on proposed framework to spur educational advancement in Indian country. So make sure we try to get all the highlights and we always need more money for education, especially in California. We are a lot of tribes, 107 tribes, and our funding is hardly anything. And if we don't have education, we don't have nothing to have our youth go forward as future leaders and educators and lawyers and professors. So again, make your views good and get to the point and have a good dialogue with the Department of Education.

I am going to turn it over to Dr. Joely Proudfit. She is going to facilitate it.

DR. PROUDFIT: Good morning. Welcome everybody. It is good to see everyone. I'm glad you are all here.

This morning, we have Bill Mendoza, William Mendoza who is Lakota. He is the Executive Director on the Whitehouse Initiative on American Indian and Alaska Native Education. Unfortunately, William Mendoza could not be here in person today, however we do have him on the phone and so he will be speaking to us.

PARTICIPANT: Bill can you hear them?

DIRECTOR MENDOZA: I can. Thank you so much everybody and so sorry that I am not able to be there in person. As you know, the tight times of austerity, it has been difficult for us to be everywhere that we need to be and especially during the tail end here of this fiscal year. So we have really had to crunch down and make sure that we can try to have

everyone be everywhere. So that is a big part. And Director Silverthorne, I understand is deterred this morning. And so she should be there with you at some point. And just really appreciate her making sure that she is there to represent the Department and Secretary Duncan.

And I look forward to really looking over the transcripts and making sure that we are continuing to engage not only the tribes of California but also all of our education stakeholders. You know, the President's initiative has been really working hard to not only improve the outcomes of American Indian and Alaskan Natives but to expand opportunities and to make sure that language, history and culture are an essential part of all of the work that we are doing.

We have a number of activities that we have been engaged in and many of you who I am sure are in attendance have been there with us as we have been in Stockton and LA and the events that we have had there in Washington regarding the Tribal Leader Education Roundtables. And I really encourage you to look at the website at [tribalconsultations.org](http://tribalconsultations.org) to begin to look at the transcripts. We plan to be going to federal agencies here and looking at how we can begin to have the federal government develop four-year plans and annual performance report that can begin to drill down in these areas.

And one of the things the initiative is particularly interested in is in the critical areas that we need to be engaging and being active, more accurate, how can we begin not only seeing to the drum group as I sometimes refer to it, but also bringing in the people who might disagree with us that are also needing to be engaged. The people who lack understanding but impact the lives of our students and I really envision that being summits around the country and the area there with most of our tribes in California being really consulted there. And I think there is a lot of potential for us to be doing some important work.

Right now, we are working on the development of the Initiative strategic objectives, which are being formulated as a result of the Tribal Leader Education Roundtables and, of course, our consultations around the Joint Department of Interior and Education MOU. That is our top priority.

We hope to have that memorandum of understanding revised based off of consultation and then also signed within September here and at the earliest as possible, if we have to go into October.

We really need a second term to begin giving this initiative the kind of legs that it needs to have to engage in this important work.

We have also been busy clearing backlog in terms of the initiative's annual report under the previous White House Initiative on Tribal Colleges and Universities. And we look forward to clearing reports for the fiscal years 2007 to 2009 and, of course, 2010. We have been engaged with the flagship program up to this point, which is strengthening partnerships among

state education agencies and tribal education agencies and that is epitomized in the new program this year, the State Tribal Education Partnership Pilot. And Director Silverthorne will be discussing with you where we are at in that process. This is a huge effort for us and we really want to support not only the winners of that competition but also the tribes that have an interest in continuing to engage in public schools on reservation land. We really see tribal education agencies and, of course, tribal colleges and universities and our native American serving universities as being the future of Indian education.

As some of you have heard me in numerous venues, our Indian students do not check their identity when they cross any arbitrary land, or any arbitrary boundary or institution when they enter our public schools, our institutions of higher education. They are still tribal citizens and we need to be engaging in their education in a meaningful way that meets not only the objectives of states and our nation as a whole but also the 566 different tribes that our students are representing.

A big part of that is tribal consultation and how we are engaging our citizenry as well as our leaders of our tribes around the country. Ed has done an unprecedented effort in this regard. We have been engaged in upwards of 18 to 21 different consultation sessions after we conclude this fiscal year.

And this is historic for the Department of Education and we want to continue to be engaging with our tribal leaders in this way and, of course, the citizens. And how can we create the circumstances where the trilateral relationship is strengthened? When I speak of trilateral, I am talking about state, tribal, and federal entities working together to coordinate our efforts and positively impact the experiences of our students.

Critical to that, of course, is our Bureau of Indian Education system and the schools that fall within travel grant and contract and Bureau-operated schools. We have been working closely with the Bureau of Indian Education to ensure that we are reaching out to them and working with them on such issues as how they can garner greater resources, how we can do a better job of ensuring the appropriate implementation of ESEA funds and, of course, their ideas for how the rest of the federal agencies can continue and how can we enhance those reports and relationships to better service some of our most representative schools, which tend to be on or near reservations.

Largely through that has been the Bureau of Indian Education's ESEA flexibility waiver application and that information can also be accessed through our website or directly through the Bureau of Indian Education's website. They have been on numerous consultation, some of which we joined them on and did in partnership. But the details of that and other issues like Johnson-O'Malley and streamlining of the Bureau of Indian Education can be sought after at those websites.

The other and final aspect is working with the Bureau of Indian Education and how we are engaging with them on the alternative AYP determination through the Elementary and Secondary Education Act. We have ramped up this coordination and collaboration to ensure that the process moves in a timely way. And most recently we are engaging with Navajo Nation and their proposal to develop alternative AYP under the provisions of the ESEA.

And so I guess with that I just want to again express my regrets for not being able to be there in attendance in person.

I look forward to continuing engagement with California tribes and California educators and of course the community at large, just in the next fiscal year when I have a budget to do so.

I thank you so much for your understanding and please, you know, if you have specific requests of myself or you need information, all these conversations are being court reported and I encourage you to extend those requests to Directors Silverthorne and think of me as being there and I am going to be going over those transcripts, as well, to review them and learn all that I can about the unique circumstances facing California, and of course the successes that I am sure you will touch upon.

With that, I want to thank you. Thank you to our organizers. Thank you to Ms. Proudfit who really helped us pull everything together. And I am especially thankful of those tribal leaders who are in attendance. And thank you for allowing the White House Initiative and the Department of Education to come to this area of the country.

DR. PROUDFIT: Thank you, Director Mendoza.

(Pause.)

DR. PROUDFIT: Good morning. Again, we apologize for the delay. Director Silverthorne is en route. She is, I guess, a little lost. And so we are hoping that she will arrive any minute now.

And so we are going to move our schedule around a little bit but before I do that, I would like to just share with you how this listening session came to be. And there are several people in this room that I would like to thank that were important and instrumental in putting this together.

A year ago, Tishmall Turner and I, along with a couple of other people in this room attended a listening session in Los Angeles. And at that listening session, there wasn't a single tribal leader in the room, elected tribal leader. And so we felt that the Southern California region had a lot to say and we had addressed these concerns to our tribal leaders, as well as William Mendoza's office and they graciously accepted to come out here and to listen to some of our issues.

And so we are very, very glad and pleased to see the turnout. What is historic and unprecedented today is that this is the largest turnout to date for any American Indian listening session. So you should all be very proud of yourselves.

We really want to thank the Pala Tribe, Chairman Smith for stepping up and hosting today's listening session, as well as hosting today's lunch; Southern California Tribal Chairman's Association for their leadership and their participation; Doretta Musick, Education Director at Pala; Tishmall Turner, Tribal Liaison Cal State San Marcos; Hunwut Turner, Rincon Education Director, Patty Dixon, Chair American Indian Studies. Just some of the people who have been actively participating in a local planning discussions to bring folks here today. And so I see a lot of people from all over the Southern California Region; I see Morongo in the room. I see Pechanga in the room, Pala in the room, Pauma in the room, La Jolla. So I think again, this is very unprecedented and I really want to say thank you.

And welcome to our neighbors from up north who drove, I believe 16 hours last night to come to be with us today. So these ladies are from the Smith River Tribe and they believe that this is important. They brought their little newborn with us today. So we have our youngest little student -- two months! Okay.

Yes, so this is a very good turnout and thank you. And for those of you who I didn't mention who have been actively engaged in this, I apologize but please know that we appreciate all that you do. All of you that have been working with our students, working in some capacity in terms of education, we are really thankful for the work that you do and we hope that the Office of Indian Education, the White House Initiative on Indian Education really hear you loud and clear and so that we can have some impactful changes that only serve to benefit our region and beyond. So again, thank you.

And while we are waiting for Ms. Silverthorne to arrive, we are going to move things a little bit out of order. So I am going to ask that Professor Patricia Dixon, Chair of American Studies at Palomar, introduce a short little video that the Southern California Tribal Chairman's Association put together on behalf of American Indian Sovereignty.

PROFESSOR DIXON: Good morning, everyone. The video you are going to see was created by Southern California Tribal Chairman's Association and it was to educate what is called the SANDAG governments. These are the governments from the coast and inland of San Diego County who tried to facilitate decisions that they make in regard to the city and the county to stretch the dollars. And so the tribes said well we are governments, you know, you should consider us. And so they negotiated for several years and they worked out an arrangements with the SANDAG governments where tribal chairmen now helps to represent all the tribes on this particular body. It is very influential. It deals with hundreds of millions of dollars but they had no sense of who the tribes were.

So the Tribal Chairman's Association made a decision to create a small video, something fairly short that would not hopefully be boring and would entice interest in the governments of these various cities to understand some sense of what we mean as tribal governments when we talk about our rights to govern ourselves, our inherent right to be our own people and what it means to be sovereign, an old-fashioned word that means governance to a great degree but not only just governance but it refers and references to this innate sense of who you are.

We, the everyday citizens say well I am very patriotic. I am an American. I am willing to die for my country. That is part of sovereignty. So this video, I think, is short, which is good because I am a teacher and students get bored after about 15 or 20 minutes but then I think it also should hopefully, for those of you who are not tribal members, maybe get some questions going in your mind and it will help you understand why this particular event is so important. This consultation and the stress that the gentleman on the speaker phone made and Dr. Proudfit kept saying is at tribal governments. And tribal governments have a responsibility as unique as that of state governments and the federal government to educate its people. Not only in arithmetic and writing and reading, but in the whole sense of what it means to be a whole person. And this is why the sovereignty video is important because it wants to get that idea across to everybody.

And being a teacher, I could talk forever, so I think it is about time I stopped. But enjoy the video.

VIDEO: And these people chooses at some point in their history how they will be governed; whether it be through revolution, a bloody revolution or a peaceful revolution; whether it is abrupt or emerges over time, people recognize this is who I am. This is who I want to be. This is who I am willing to fight for and die for. And that means sovereignty.

Sovereignty. Those who possess and have responsibility to rule fairly and justifiably. Others who recognize it must respect its inherent value towards better relationships and collaborations between themselves and those sovereign. To many Americans, sovereignty is more than just a simple definition that could be found in any dictionary. It is an actual statement of being that encompasses its people with earned pride, earned self-reliance, and earned responsibility.

Over the course of the next few minutes we will explore the core of sovereignty, what it means to the Indian people, the laws that govern, and how it affects the bordering cities as well as the counties that have reservations within them.

Sovereignty, as understood by the United States in relationship to tribes is predicated, to a great degree, on this document called the Doctrine of Discovery. It is a legal fiction. In other words, it is made up. But people decided to accept it as a truism, even though I stress the fact it is made up.

But the Doctrine of Discovery simply said that Europeans have superior title to the New World, based on discovery and that the right of the natives to their own lands in the New World was simple occupancy. They could say that. The first hundred years, the Indians didn't even know that they were saying that because the tribes were powerful. They were able to resist and fight back against the Europeans.

But time progresses, we have disease, we have warfare, and the tribes are now in a position where they need to negotiate with the United States and the United States accepts England's Document of Discovery. And the tribes were so powerful enough that the United States, even though they believed they had title to the land, continued to negotiate with tribes.

Cultures evolve. Governments evolve. But sovereignty as practiced historically and in the United States is the right to govern yourself. And this is what the relationship with the tribes in the United States taught them, that you don't stop governing, no matter how much they may want to limit your governments, you never stop governing because you are unique politically, socially, and culturally and you are proud of that uniqueness and difference.

Sovereignty is a word that you can look up in the dictionary but I believe true sovereignty is exercising your right as a tribal government to implement laws, to govern your lands, public safety, education, and so on.

We control our destiny through sovereignty. That is why sovereignty is paramount as far as protecting it. Sovereignty is already in existence. Without sovereignty, our culture, our religion, and tradition is under attack. So the tribes must maintain culture, tradition, religion, and sovereignty to be in the true sense survival mode and the tribe --

During the American period, Americans came here to settle in California and they saw Indians as their Indian problem and they wanted to remove us. They wanted to put us off in reserves, which the Americans called reservations, which would segregate us from the rest of the population. So they came up with the Treaty of Ysabel in 1852, which they got a small group of Indians and they signed the Treaty of Santa Ysabel and it got sent over to Washington and put off and put in a drawer somewhere and locked up and never got ratified.

The Santa Ysabel Treaty of 1852 recognized the Indian tribes as simply an assembly group and, as such, granted them permanent territories. By the sheer act of initializing, proposing, and the actual signing of the treaty, the United States Government committed itself to the acceptance that these tribal groups were in fact a sovereign entity.

After the treaty of San Ysabel 1852 didn't get ratified, the United States Government tried using termination and assimilation to try to deal with the Indian problem. This didn't seem to work because Indian people retained their culture, retained their language, and retained their ties to the land. And we got strong and now instead of dealing with a government to conquer nations, relationships we are dealing with the government as a government to

government relationship. And now we are allowed to govern ourselves but it doesn't seem that we are allowed to police ourselves.

You look at history and you see the literally hundreds of treaties. You look at the thousands of pages of Congressional acts. You look at the Supreme Court no longer just interpreting the validity of the Constitution but interpreting the political environment of how they want the Constitution being read. It clearly points out that other than snippets of time where people of moral integrity stand up, the push is to take away from the tribes, push, and push, and push.

So we can never let our guard down. If we do, we may turn around and discover we have lost more of our right to govern ourselves.

Historically, the relationship between the U.S. Government on both the federal and state levels and sovereign tribes have been less than equal. But in an attempt to further the relationship with sovereign people, the U.S. Government enacted Public Law 280. With good intentions, PL 280 separates criminal regulatory law and civil regulatory laws within reservations, thus giving sovereign tribes the power to oversee their own civil regulatory laws.

Although a step in the right direction, PL 280 also added confusion to an already complex myriad of jurisdictions that define tribal governments toward the end of the 20th century.

If you look up here to the hills, you see the foothills to the mountains. You don't see the tribes suffering there. You don't see our sovereign leadership in the air and space up there or mountain. You don't see those things because you are not talking about it.

So Public Law 280, I think, put over a year of a patent blindness for a sighting where you kind of see cloudiness when you look at tribal sovereignty. But the best thing, I can tell you, is the criminal/civil jurisdiction of being was never worked out properly and to this day, we have concurrent jurisdiction, which means that the state and county can't run amuck without including the tribes now. That happened with the amendment. Prior to that, it was governed by the tribes.

Constantly since termination of Public Law 280 were activated in 1963 there has been a misconception in the State of California in a lot of cases various counties within the State of California have jurisdiction over tribes, which is not true. It takes us to continually educate the outside governments to our authority. We are not political subdivisions of the state. I think every tribal council member needs to understand that and continually repeat that fact. We are independent governments located within the state.

The purpose of Public Law 280 was to take care of problems that were real on the reservations. And very simply it says, on the surface if you read it quickly, that states have the

right to exercise similar jurisdiction over the tribes so the law is out of the picture. Simple regulation is hazy and vague and that the tribes can still maintain their tribal governments, maintain their tribal lands and govern themselves internally but definitely there is issues in reference to criminal activity, in particular, that the states step in.

But if you go back and read the law more carefully, this Public Law 280, the tribes did not actually lose the right to govern themselves. It is just that the lawyers' interpretation of it made it seem like they did. The tribes maintained the right to have jurisdiction. They have to share it with the state, however. And civil jurisdiction they have pretty much the right to go in themselves in that area and regulatory jurisdiction they pretty much have the ability to do whatever they need. Whether it be something as simple as even a dog license ordinance or something as complex as running a casino or regulatory jurisdiction.

Then not too soon after that we move into consultation, which is again another shot in the arm that allows tribes to publicly express to the government of the United States their real concerns, their real issues, and sometimes maybe even a way to resolve those concerns and issues with the federal government. And consultation has given opportunity to the tribes that did not exist before.

In the past what we saw before was tribes really using the power and holding on to it and rightfully so. As it is put forth in the Constitution, tribes do have that sovereign right for economics and political sovereignty. But some tribes in the past and probably in the current day hold that sovereignty and say we are sovereign entities and because we are sovereign, we can do what we want and we can make up our own rules and you have to just deal with it. And I think that that might be a little bit, might be an improper way of going about things. Moving forward, I think the tribes need to foster a cooperative government to government relationship. And we also respect the sovereignty of each other, at the state, local, tribal, and federal level. We are all entities trying to get the job done for our people moving forward, not just at the tribal level, but at the local, state, and federal level. Everybody needs to work together because we are all in this together for the service of our people. It doesn't matter what level you are elected at, we are charged with the responsibility of taking care of our constituency and that means that using sovereignty as just the basis and foundation of saying hey, let's come together as sovereign entities and take care of our people and find the best way to move forward. I think that is something that we all need to capitalize on.

Clearly, as an established respected sovereign people, recognition is deserved but not just for the purpose of pride but mainly for civic and social issues that pertain to in and around the Indian community and its neighbors.

If we are able to recognize each other as equals and share in the mutual sector, then we can close the gap between what needs to be done and what is being done. This is all for the benefit of everyone.

Indians and non-Indians living in the proximate region understanding each other and each other's needs is paramount. However, without proper representation, we just cannot be heard, communication impossible. Without proper representation, we will never realize the positive collaboration between the communities to solve issues that pertain to both.

Although the Santa Ysabel Sovereign Treaty was signed over 150 years ago, the disconnected relationship between state, federal, and tribal governments still exists today. It is imperative that this correlation gap must be hidden out of sight in Indian and non-Indian governments working together for the betterment of all peoples.

Indians are a social people. They engage in civil prosperity and earn economic benefit to surrounding communities. As such, Native Americans proudly embrace their heritage. And at the center of their way of life is their enduring core belief in their given right of sovereignty.

It is extremely important that people understand that sovereignty comes from within the people.

It has been said before my time and I have heard it while I was growing up from various people, but sovereignty to me is borders, language, and culture.

To our death, we will have sovereignty over our people. It is the right to govern our own. It is a nation to nation relationship. It is a government to government relationship.

It is our solemn authority to our tradition within our own reservations, our culture, our tradition, and our relationship.

Sovereignty means to me that we could practice our culture, our religion, our language as we see fit and no other government can take that away from us.

PROFESSOR DIXON: Well if you liked it, you can clap.

(Applause.)

PROFESSOR DIXON: Thank you for your attention.

DR. PROUDFIT: Thank you, Professor Dixon. We appreciate that. That is a great video and gives you an overview of why we are all here today.

PARTICIPANT: Where can people get access to that if they wanted it? Maybe they want to give everybody a pep talk.

DR. PROUDFIT: Is it for public? Dennis Turner, I see you in background. Is this available for public purchase or how can others obtain a copy of the video?

MR. TURNER: I think maybe this year it will be. We are updating the video. So as soon as it is done, we will probably make it available.

DR. PROUDFIT: Okay, coming soon to a viewing box near you. So stay tuned. We will stay on top of that and make sure people are informed when it is available to the public.

Okay, so in an effort to patiently await Ms. Silverthorne's arrival, Director William Mendoza has decided to take some questions from the audience. So, while we are waiting for Director Silverthorne to arrive, Director William Mendoza will be listening to your questions and responding to them.

Hello. Well you have an audience of about a little over a hundred folks here today and they are eagerly awaiting Ms. Silverthorne's arrival. But in the meantime, I think we have a few folks that might be interested in asking you a question or two or providing you with a comment.

Do we have any audience members who would like to ask Director Mendoza a question? Okay, come up to the microphone. And Marty, I am going to repeat your question to Director Mendoza.

MR. MEEDEN: Okay, so should I speak to you or to the audience?

DR. PROUDFIT: Can you hear Marty?

MR. MEEDEN: Good morning. Can you hear me?

DIRECTOR MENDOZA: Well, just barely.

MR. MEEDEN: Good morning. My name is Marty Meeden. I'm a third grade teacher in Palmdale, the LA County out in the desert but I also sit on the Board of Directors for the California Teachers Association and I have two comments and two questions.

The first comment is in regard to the resources allocated to California. As you know, California has the most natives in the United States and we don't have enough money to engage our communities. With all these budget cuts and what have you, the Indians have always been on the lean side. So what are your plans to improve this situation?

DIRECTOR MENDOZA: Marty, thank you for your question. That is a tough question so I am going to pretend that I didn't hear it. No, I'm just kidding.

(Laughter.)

MR. MEEDEN: We can email it to you.

DIRECTOR MENDOZA: No, it is great. One of the successes of the White House Initiative on Tribal Colleges and Universities is that they have been able to call upon

federal agencies to look at select categories, and we are talking grants, contracts, loans, technical assistance, and that Initiative broke it down into research and development program evaluation, training, facilities and equipment, internships, trainingships, recruitment, you get the idea, direct institutional subsidies, private sector involvement from the federal agency level.

So one of the challenges that we are dealing with now is rather than look at it through, you know that sometimes of course it is important through the lens of the Bureau of Indian Education Schools and tribal colleges and universities, there is a whole other continuum from early learning, secondary, to post-secondary, and of course career, technical, adult and vocational education that we think the federal agencies could be doing a better job of engaging students that attend these institutions.

So that is one of the things that we are grappling now with, what is that new universe that is not currently defined and what is the percentage or a proportion of students that basically designate a Native American serving school, and/or school district/LEA, and of course those 15 or so states that we know have a high proportion of not only American Indian and Alaskan Natives but also students as well.

So those are some of the challenges that are ahead of us and we certainly appreciate any thought and insight into what does that mean when we call upon the federal agencies to develop these four-year plans and annual performance report.

The other side of that is it is not just the sheer numbers that we are dealing with but we know that that is an important component. We also want to be looking at the kind of performance measures that we are all striving for. Are students prepared for education, you know, when it comes to early learning? Are they demonstrating growth? Are they achieving the kinds of outcome that are there? And of course, the more substantive aspects of that is the program inclusion. You know, does the curricula, does the resources, does the strategy really look at a lining to American Indian/Alaska Native culture, language, and history?

So I hope that addresses how we are approaching ultimately what it means in terms of how we are going to garner greater resources and greater collaboration around these issues.

MR. MEEDEN: Yes, thank you. I do like your analogy of a new universe. And Miss New Universe that we, as teachers, are experiencing is this black hole of testing. We believe that testing does not improve the success of our students, especially in Indian country. Good curriculum and resources make our kids successful. Drill and skill is not helping our students. Equal access, not a race to be the best, strengthens all of our communities.

What improvements are you planning to include that would reduce the amount of testing that our kids are experiencing today, causing them a continued high dropout rate?

DIRECTOR MENDOZA: I think one of the key things here, and I totally appreciate what you are talking about there. And I think how we are looking at that is that it is really problematic for us to look at single measures. Anytime that we can have multiple measures, whether it is growth or whether it is informative or summative that we are looking at that in terms of investments, I think the best way that I think Secretary Duncan expressed this, and I agree, is tight on the goals and loose on the means. You know, we have to be able to be providing not only states but tribes and educators, ultimately, with the tools to be able to address the unique circumstances of which they are engaging with our students. You know, the situations in New York are not the same as the situation in a Sioux Falls versus a situation that is happening in say in Albuquerque, New Mexico. And those are just taking some of the more suburban and not so much urban experiences. And of course, we know how diverse and distinct the rural experiences are.

MR. MEEDEN: Thank you.

(Applause.)

DR. PROUDFIT: Do we have any other audience questions? Please come up. Make sure that you say your name and introduce yourself.

MR. ANDRADE: Mr. Mendoza, this is Ron Andrade from Los Angeles. I met you at the UCLA dinner.

The question I have for you, it is great if we get together, we talk about sovereignty, and it is great if we talk about the rights of tribal governments but yet there is nothing in the Department of Education plan, your new plan that address these tribes.

Up the road from us right here is Pauma Valley School. Rincon, Pala, Pauma, La Jolla, San Pasqual have all sent their children to that school over the last years. Yet, in the new STEP Program, we are not eligible. The STEP Program says that the public school must be located on the reservation. There is not one in California, with the exception of Hoopa. So that means you guys have excluded us. The Title Impact 8 programs are at all these schools in this region. The law says that the tribes are supposed to have consultation on Impact 8 but you guys haven't addressed that.

We have 107 tribes in California and yet you address almost none. There is not a tribal college in California and yet all of your programming seems to be addressed towards the tribal colleges.

So how are you addressing California? We are here in San Diego. You are not addressing us at all. We said that to you at the UCLA meeting and nothing has changed. Your Memorandum of Understanding on BIE schools, there is none in California. The only BIE school in California is at Soboba. The only school. And that is the only one unless you want to

count Sherman Indian School as a BIE school serving all Indians. So your programs have bypassed California.

I don't want to talk about generalizations of Indian Education. I want to talk about California. That is what we came for but yet all of your programs exclude California. All of them.

If you look at Indian Education, Johnson- O'Malley, it is almost nonexistent in California.

So I mean we can talk in platitudes all day long of sovereignty and tribal rights and tribal governments but your programs do not address California tribes and California communities. As far as they are concerned, under your Indian Education Programs, Pala, Pauma, and all these -- Pala, Pauma Tribe, La Jolla Tribe, when they go the Pauma school, they are urban Indians and yet you put no money into that. They cross those reservation boundaries, the way it is established right now by the government, is that they get nothing and that is not enough.

Then you look in Los Angeles and San Diego and all the big towns and there is virtually no money going into those schools, into those areas for Indian education. Do you are not really addressing the tribes. It is a lot of platitudes. I have heard those. I went to the other listening sessions. But in California, you guys really need to look at what you are doing here.

If these five tribes cannot apply for the STEP Program, then it is all a bunch of just talk. Go back and look at the STEP Program. We did the analysis. I called them in D.C. and they said you are not eligible. So we have five tribes right around the Pauma School that cannot apply. So truly, truly I need an answer as to how you guys are going to address the unique nature of California, very unique nature. We have one-half of the lower 48 tribes are located in California. There is only 228 nationwide in the lower 48 and 107 of them are in California. There is only 556 nationwide and 107 of them are in California. We have got 25 percent of all tribes, 50 percent of tribes in the lower 48, we are the largest state in the United States in terms of population and yet people like me stand up and say we can't even apply. So it is a foolishness. It is a lot of talk. So let's start talking about specifics, how you are going to change that STEP program to make this area eligible. Thank you.

(Applause.)

DR. PROUDFIT: Speaker Mendoza --

DIRECTOR MENDOZA: Dr. Proudfit, could you repeat the gentleman's name?

DR. PROUDFIT: That's Ron Andrade.

DIRECTOR MENDOZA: Okay, I still didn't hear it. But the gentleman I think I recall, --

DR. PROUDFIT: Ron Andrade is his name.

DIRECTOR MENDOZA: Oh, Ron. That's it. Ron, so sorry.

Thank you Mr. Andrade and you articulate well just how complex these issues are. And even though these are critical programs that you mentioned, the STEP Program, Impact Aid, Title 7, Johnson-O'Malley, the Bureau of Indian Education schools and our tribal colleges and universities, you know, those are at the core, of course, you know, of what the federal government has done to date. And what we are really talking about is how are we protecting those. How are we redefining that shared responsibility? Because we do have that trust responsibility. We have that responsibility that it kind of interlaced throughout your comments. And it is as much of a federal government's role as it is states to ensure that the needs and the experiences of our students are of not only the same quality as any other students but is also in recognition of the unique status of those tribal nations.

And so whether it is the blueprint for ESEA or individual programs that are in current existence, the role of the initiative is a paradigm shift in how we are working to try to address those issues. Never before has Indian policy been, you know, looking at the Cradle to Career approach. We have approached it and you have heard me talk about this before, in a style of the way that we looked at it either through the lens of TCUs or the lens of the PIE and that has come at a disservice to the students, the mass of students that are not attending those really important institutions. And we need to be engaging systematically and strategically in the experiences of those other students. And I would like to say that the federal government could solve all those questions, but really the strength of those efforts come down to the trilateral collaboration. And we already see a lot of wonderful practices in other areas and especially there in education where people are making advances in these kinds of collaborations.

So we really want to see how can we begin to create something new to look at existing programming and modify it where appropriate to begin to reach these areas in ways that we haven't before. Of course we need to do better and that has been a big step of this administration and the Department of Education in embracing consultation to especially include tribal leaders, and I am being real careful with my words here, to especially include tribal leaders but also to understand that tribal citizens are extensions of their tribal nations. And so there is the tribe's responsibility for those individuals as well. So we need be grappling with those issues.

DIRECTOR SILVERTHORNE: Bill, this is the very late Joyce Silverthorne. And I thank you for being able to carry on a conversation with a very large room of folks who are very intently interested in education this morning.

I apologize for the folks here, as I told Joely, next time I need to take an Indian guide with me. I have been touring the canyons off to the east of here and then thought I was on the wrong road again when I found myself in the canyon coming down to Pala, so I turned around and went back. And so I have had quite a scenic tour this morning. I apologize to you. Next time we do a dry run the day before.

I understand the last gentleman's comments. I know that we have very unique concerns and situations in California. Certainly no one of these programs are in and of themselves designed to solve the problems that you have. So part of the discussion that we would like to have today is to be able to understand what those concerns are better. I believe that you had some conversation already and I understand that Bill has done an introduction and overview of the situation that we are working within from Washington.

We are looking at some possibilities. We know that the STEP program is not a solution. It is barely even a drop in the bucket. When we understood last year that we received money to be able to do a pilot project, that pilot project even at that point was not enough to solve the issues of Indian country. We knew that at the time. But what it does do is it gives us an opportunity to show what tribes can do when they begin to take responsibility over education as well.

And the last -- but first of all, a little bit about my background. I believe there is a bio in your folders. And so you have got a little bit of an idea of some of the things that I have worked in over the past.

As we have looked at trying to bring tribal leaders together with the educators across the country, we haven't always had good success. We have kind of hit and miss and, unfortunately, it seems to happen as much by charismatic leadership, either on the part of someone who comes out to reach tribal leaders or a tribal leader whose passion is about education. And so we have not often had those combinations.

We have also had concerns over urban and rural. Urban is an area that Indian Education in the past 50 years really had not been focusing on. So in the past three years, our urban listening sessions were an attempt to be that listening voice to understand the issues of children who were being raised in urban settings. So that terminology has carried on and kind of colors our discussions yet but should in no way exclude those folks who are rural and who do not have access to the resources of urban cities.

So as we are trying to pull together some of these discussions, have you had the opportunity to do a little bit of history yet on it?

DR. PROUDFIT: No, we have been waiting for you. So we have bought ourselves some time --

DIRECTOR SILVERTHORNE: The shame of it all!

DR. PROUDFIT: -- by asking some questions and answers to Director Mendoza. However, we do have a PowerPoint presentation to give you a historical overview.

DIRECTOR SILVERTHORNE: And that would give me a moment to catch my breath, have a sip of coffee and catch up with you folks.

While she is getting ready to set up, I understand -- how many tribal elected council representatives do we have today? Okay. Is there a difference in how the tribal leadership is structured among the mission bands?

MS. PECK: No, and I will just be real frank. When it comes to education there are those of us that feel that it is one of the most important things as the tribal leader that we need to do. But at the same time, without throwing my other tribal leader colleagues under the bus, it is also very difficult for a tribal leader to be engaged in every single program that is out there. I mean, I am trying to get my acronyms correct today. Yesterday many of us were up in Oakland dealing with Emergency Management in case of a disaster. So we were up there. And then we are dealing with DOJ issues, with VALA. We are dealing with environmental issues. And so for a tribal leader, it is so hard to be engaged and be up on all federal legislation that is happening in Indian country.

So I think at times when we are expected to be at a consultation such as today, they may be doing something else. So I think to be fair to tribal leaders, it is hard to be at every place. And I apologize because --

And I do want to say though as far as education as a tribal leader I am disappointed that when I attend NCAI or you attend the National Education annual meetings, that when we have breakouts for tribal leaders, you see maybe 13. And as was stated by Ron Andrade, there is 555 or 565 tribes in the United States. And it is heartbreaking to me because that is the future of our tribes is our children. And I think that we need to do more to outreach.

And I think possibly through SCTCA, Southern California tribal chairman's association, that that needs to be something that needs to come to the forefront at our meetings and we really need to get back to the basics. And the basics is education, housing, and healthcare. And I do think that all of the other things that come into play, those are the three things that are going to make us be successful within our tribal governments and to have a sustainable community.

So with that, I applaud -- how many educators do we have in the audience? Would you stand up? Okay, I applaud you. Thank you.

(Applause.)

MS. PECK: And I would hope -- but I would be remiss if I didn't comment on the tribal consultation. Because as a tribal leader, it is government to government and it is unfortunate, and not to slight you, Joyce, but it is unfortunate that Arne Duncan of the Department of Education, that she is not here. I mean, as tribal leaders, we would like to talk to people who can make the change.

We go to tribal consultations all the time and I would like to see that with our efforts when we do attend that there is some impact and there is some validity by our comments when we do speak up and say the problems that we see.

And I do think that Mr. Andrade is right on the money and those are some of the comments that I was going to make. But I do think a lot of the issues can be addressed and I am going to call it the three C's. I thought of this this morning in the shower that if we had cooperation, coordination, and communication on education issues, I think they could be resolved. I think that the Obama Administration has dumped a lot of money into the education system and I don't see, based upon our numbers in our valley, I don't see that the impact of those dollars has made a change in the outcome of our children. So I don't know that throwing more money is going to assist us.

So I am hoping that with the three C's, we can work together and try and come up with some things that are going to address and meet the needs of our children. It is horrible what is happening in Indian country with the statistics, with the testing, with our children. And I hope we can have some outcomes because I just don't want to be a tribal leader that complains and talks about all of the problems. I want some solutions that we, as tribal leaders within our communities, can address for the education and the future of our tribes.

Thank you.

DIRECTOR SILVERTHORNE: Thank you.

(Applause.)

MS. LOCKLEAR: You know, a better question might be -- you asked about current tribal leaders.

DIRECTOR SILVERTHORNE: Use the mike.

MS. LOCKLEAR: I was going say instead of asking --

DIRECTOR SILVERTHORNE: Say your name for the recorder.

MS. LOCKLEAR: Oh, Linda Locklear. I'm a Lumbee, but I am lost out here in California.

A better question might be, instead of asking about current tribal leaders, ask how many people in this audience have been on their tribal councils and will be again. So it is not just the current leaders, it is all the people in the community. Because I see a lot of previous tribal council members in this room also.

DIRECTOR SILVERTHORNE: That's fair. Previous tribal leaders? I appreciate that you are here. Thank you.

(Chorus of future tribal leaders.)

(Laughter.)

DIRECTOR SILVERTHORNE: Hopefully there are a lot of those.

DR. PROUDFIT: Okay, well thank you for those comments. I think those were well received.

What we want to share with you -- now, again I apologize that we are going out of order and we will try to make this presentation brief so that we can have a little break and a little dialogue before we come back.

But again, my name is Dr. Joely Proudfit. I am the Director of the California Indian Culture and Sovereignty Center at Cal State San Marcos. I am also the Chair of Native Studies. This is my colleague, Seth San Juan, who is Yaqui and a research associate with our center and also a professor at Pala on American Indian Studies.

We have put together a brief PowerPoint to just give you some overview of the state of Indian Education in our Southern California region. And we would have to be here all day looking at a PowerPoint to cover all of the information that we need to. This is just giving you a snippet of a future report that we hope to release next month on the state of Indian education in the State of California.

But I think these numbers and the data, hopefully it doesn't fry your brain too much. But we welcome you to talk with us and ask us more information about the data but we hope to put some context about our region and the uniqueness of our region and we have heard people so eloquently address that.

California demographics. According to the U.S. Census, our population in California is 1.9 percent or 723,225. We have 109 federally recognized tribes. We have the two largest urban Indian populations in the United States in Los Angeles and San Diego. And San Diego and Riverside counties are home to 30 Indian reservations.

This is just a photo of our future leaders, some youth from La Jolla Tribal Community. It's always important to remember why we are all here. Right? So it is a little reminder.

We have the largest concentration of American Indian students in the United States here in the State of California and the State does not have an designated Office of Indian Education or Director of Indian Education. And this is not that we are advocating for one, because I don't know if one would be the answer. I don't know what the answer is. It could be a commission. Because we are such a large state, I think we should think outside the box.

We are home to 27 American Indian Education Centers, which is unique here in California. Again, this is why we are all here, some youth from La Jolla.

We have one part-time American Indian Education Consultant. She is also responsible for migrant and international education. This part-time consultant oversees 27 funded American Indian Education Centers. The Centers are operated by tribes and Indian-governed non-profit corporations located within California and the allocation for 27 centers last year was 4.7 million.

MS. DE FORGE: So right now, those centers are in flexibility legislation, which means basically they are combined with all of the --

DR. PROUDFIT: This is being recorded. You need to use the mike.

MS. DE FORGE: I'm Deb DeForge and I work for Pala Band of Mission Indians as a grant writer but I am also on the American Indian Education Oversight Committee that provides advice to the State Superintendent on all matters related to Indian Ed in California.

And the Ed Centers right now are in flexibility legislation, which means that all -- they are kind of lumped with all categorical funding and that is like your Title I, your Title everything.

So there is no accountability measures in place right now, meaning that all 27 of those Ed Centers do not send in data, do not provide fiscal reports, do not provide outcome data. No reports, nothing. Once a year a check goes out to the centers.

So as an Oversight Committee member -- and the other thing is we only have two Oversight Committee members in Southern California, myself and Butch Murphy from Pechanga. All the rest are northern representatives. So we are under-represented in that area.

But just so that you know, those centers do receive funding and the funding varies from like 60,000 for a center up to 250,000 for a center. There is a five-year limit on the funding but that funding doesn't expire as long as the flexibility legislation is in place.

DR. PROUDFIT: To give you an idea of where the American Indian Education Centers are located, here is the list. And we will focus on San Diego so you can see.

(Pause.)

DR. PROUDFIT: It's just a great day, isn't it?

(Pause.)

PROFESSOR DIXON: They say there is always a place for chalk and a blackboard.

DR. PROUDFIT: That's right. That's right. So just to give you an idea of where some of the centers are located, how many of you in here worked at or represent one of those centers? Could you raise your hand?

This is the map of California Tribal Communities, showing our tribal lands. And you will see to the left, lower left area, which is the areas that we are at now and featuring the areas in this region, just the complexities of the tribal communities and the size. The majority of tribes in California have less than 500 acres of land. So although we have 109 tribes, the land size varies.

I am going to ask Professor Patricia Dixon to come up here and discuss a little bit about the historical overview of the impact of American Indian education and institutions as they have impacted our tribal communities in this region. She is a historian and this is her area of expertise. And so she is going to share some words of wisdom with us.

PROFESSOR DIXON: Thank you. I have a couple of my students here. Listen but you don't have to worry about a test.

(Laughter.)

PROFESSOR DIXON: Basically what we focused on was San Diego Riverside and we looked at the broad historical picture. And education has always been a concern for the tribes and many of the tribal leadership people were willing to work with them. That was the one thing that made us somewhat unique. We didn't want our children taken away and it did happen but they understood that education was essential so they were going to understand this new body of people that had moved in called the Americans.

Saint Boniface was a Catholic school closed down in 1990 but in the very early years of the 19th Century and the early part of the 20th Century, it focused primarily on Native children.

St. John's was in Arizona and a large number of our students, our children from San Diego County went to St. John's in Arizona and then the Phoenix Indian School. And I believe that school is closed but there is not a date saying when it closed. But it closed in the latter third of the 20th Century and quite a few of our students went to school there.

We had a few who went to the Sherman Institute -- I mean the one in Nevada. My mind just went blank what it was called.

PARTICIPANT: Stewart.

PROFESSOR DIXON: Thank you. The Stewart Indian School.

Perris School closed down fairly quick because it merged into being part of the Sherman Institute, which still exists today. Now it is called the Sherman Indian High School. We went to school there until the 1950s and then Public Law 280 impacted the California students. And the only way you could go to Sherman was to be a juvenile delinquent. And so the Navajos and the southwest tribes took it over in the 1950s.

And then in the 1970s, they opened the school quietly to California Indians but by that time, we had moved on into another form of education.

In 1921, the government began a process of phasing out day schools and we had quite a few. There was, at one point, nine in San Diego County. One of the most famous and most impressive was on the Rincon Indian Reservation. They had a day school that for several years in a row received accolades of the excellent job they were doing. And there were other schools as well. Pala had one, Pechanga had one, as examples.

During this phase out, the Mission Indian Federation was established around 1918-1919 and it pushed for equal rights and it felt that our children should be able to go to public schools if they wanted to.

In San Diego, they were barred. And it took a lawsuit in the early 1920s to open the schools and that was from a young man from the La Jolla Indian Reservation whose parents filed the law suit. It became a class action suit and then Pauma school began to accept children in the late 1920s.

During this public school era which still continues today, we have the minimal influence of Impact Aid. Johnson-O'Malley for the tribal groups, charter schools in the latter half of the -- latter third of the 20th Century has made impact and there are several charter schools with the focus on tribal children. But of course, as a charter school, they are open to the general public.

We also have actual tribal schools, which is missing from that slide and it is my fault because I reviewed it yesterday and I didn't even notice it was missing. But we also have some tribal schools, too.

Our historical review, I think, begins in a very proactive manner with the Mission Indian Federation and some of us are descendants of people who were anti-Mission Indian Federation and pro-Mission Indian Federation. But putting that aside, we understood that education was the key to internal and external success and it has been mentioned a couple times this morning already. And the idea is that you need to be educated in order to control your own destiny. And education is not just school books. Education is a whole sense of inner-self, one's

place in society and the nurturance and continuation of that core sense of your identity. And for us, of course, us being part of our tribes, and also then our place within the United States.

So with that being said, I will give this back.

DR. PROUDFIT: Thank you, Professor Dixon. And as tribal leaders elected walk into the room, please make your way to the front U- shaped table, if you can.

The legacy of historical bias, although you can't read this, I am going to provide you with quotes on the next slide. But this is from a book on the history of California called *The History of California*, which describes California Indians as "being farthest fallen below the average Indian type; neither brave nor bold, generous nor spirited." Venegas thought, who came over with Sir Francis Drake, "the lower Californians to be the most stupid and weak, both body and mind of all mortals."

So the challenges California Indians have faced have been pretty horrific and horrendous. You know, I don't need to preach to the choir here on our history but by the time western expansion hit to California, they were done negotiating the tribes. We know the story of the un-ratified treaties. And so California Indians have faced an onslaught of historical imperialism from a multiplicity of governments. And when history books are writing from the perspective of this approach and we see a lot of the same dialogue in contemporary school books when they are looking at historical relationships between California Indians and others.

So why do our students fail? We are going to look at some hard data and some numbers. There are two primary reasons why students fail. One is lack of adequate resources. That could be financial and human. Human, meaning capital, personnel, people. Social and cultural biases, the need for positive programs to create culture of education in tribal communities. Tribes do value culture but we still have some way is in which to move forward in providing a positive environment with support for resources and supporting those types of programs that can promote that.

Adequate culturally appropriate materials in the classroom. This is something that I have been engaged in for about 15 years now. Here in the State of California, it has been very difficult to try and get our textbooks changed or our textbooks to include California Indians from an authentic voice, from a very honest perspective, and to tell the truth.

Those of you who have worked in teacher education or curriculum have seen the state standards, know what is not being taught and knows what is being taught. And I am going to be an old woman before we really change those textbooks. So we have to look at new ways and new challenges and new approaches.

And many of you here have been actively engaged in that. Tribes, in particular in the southern California region, have stepped up where the states and the feds have failed. And we will take a look at some of those examples as well.

K through 12 in California, I am going to let Seth talk a little bit about some of the data and stats.

MR. SAN JUAN: Hello. My name is Seth and I work at the California Indian Culture and Sovereignty Center. I have a hard time remembering that but that's where I work as a researcher for Joely.

And I am kind of looking at data on education in California, which is very relevant to this topic. And so we are planning on, as Joely said, release a report in October.

So I am just going to go through some of the things that we have kind of found that you might find interesting. And so I am just going to go through a few of them, not everything. Like Joely said, there is too much. But hopefully in that report, when it comes out, you guys will be able to read that and stuff like that.

So in 2010/11 school year, there was about 42,000 students that were identified as Native in California as a whole. That is 0.7 percent. Oftentimes it is put that it is one percent but it is actually not. So it is 0.7 percent of the total enrollment of students in California.

And so then these numbers right here are from the 2011 graduating class, the second two points. Graduates: 68 percent graduated and 21 percent dropped out. Those are graduate rates are lower than the state averages and things like that. And I am sure you have that kind of those numbers.

So here we are going to focus just on the area that we are at San Diego and Riverside. I know there are people from other regions. We have stuff on that but like I said, it would take all day to like go through that. So this is San Diego and Riverside.

And so in San Diego there are 3,454 students that identify as Indian in the San Diego County School District, all the school districts. Again, it is 0.7 percent. Riverside is 2,469 or 0.6 percent of the overall enrollment are Native students.

The last two points under each, under San Diego and Riverside, or the last point under San Diego and then Riverside, what is important or why I am using that 0.7 percent is that 17 districts are above that average, the county average. Some say in San Diego we are as high as 40 percent of the total enrollment for a district.

And so we are kind of targeting and looking at those districts where the numbers are higher than the county average. It is kind of -- it hurts your brain if you start thinking about this stuff too much. But that is why that is important.

So anyways, this right here is just a -- I'm going to go through some kind of graph things that I put together or whatever.

So this is Riverside and San Diego and you can see there is a difference. So San Diego 63 percent 2011 graduates, Native students graduated. Riverside it was 82 percent. So there is obviously a difference. So more students are graduating in Riverside than San Diego in 2011.

And then for dropout rates in San Diego you had 18 percent of American Indian students drop out, as compared to Riverside at 11 percent.

So these are things that we are trying to and people have already touched on this stuff trying to figure out why the discrepancy.

So San Diego is lower than the county average of 68 and then Riverside is higher. So anyways --

MR. MEEDEN: Even with those two numbers, both those numbers are not in step with --

MR. SAN JUAN: Yes, they are. They are very. It should be 100 percent. Right?

MR. MEEDEN: Right.

MR. SAN JUAN: Right, it should be. And that says something about the State of California education as a whole.

MS. DE FORGE: In each case the county numbers don't add up to 100 percent?

MR. SAN JUAN: Yes. Well those are students that actually -- so she asked if you go back -- I don't want to go back because I might delete it but they don't equal 100 percent. Well there are some students that actually are kind of like maybe enrolled for a fifth year. All right? So those are not included in that data.

So this is kind of -- this one might be more confusing. I decided to use Charger colors. I don't know why. I just did that.

But anyway, so this is taking what is it, six or seven school districts in San Diego County that have graduate dropout students. So these are schools that have high schools or districts that have high schools. All of these schools are above the 0.7 percent average of total American Indian enrollment.

And so you can see on your guys' left, Julian Valley Center and Warner, they have really good graduation rates and low dropout rates, which is very interesting. And then as

you move towards your right, you get into some of these other school districts that are horrendous with their numbers.

And what we are doing is we are looking at okay what are the causes of this stuff. And this is stuff that we are going to address in the report. Why are some districts' Native students graduating at such high rates and then why are other districts so low. And it might have to do with Title VII funding and things like that. So that is stuff that we are looking at.

Yes?

PROFESSOR DIXON: In your report that you are going to be creating, could you identify these schools, the approximate percent of Indian students in the school?

MR. SAN JUAN: Yes. Yes and we have that.

PROFESSOR DIXON: As opposed to saying it is more than 0.7?

MR. SAN JUAN: Yes. Yes, so I think like most of these are at least four percent. Warner was 40 percent. Valley Center is ten percent. I can't remember all of them off the top of my head but we will definitely put that in there.

Here is Riverside. It is the same kind of thing but these are the top five school districts in Riverside that have high schools in their districts, with graduation and dropout rates for 2010/11. And they are up there as compared to San Diego. Right?

So there is some things like what are they doing in Riverside or even in those districts like Valley Center and Warner Unified that is making these numbers so positive.

MS. LINTON: Hi, my name is Donna Linton and I work for the Julian School District Unified.

MR. SAN JUAN: Can you speak up?

MS. LINTON: I'm sorry. I'm terrible at public speaking.

I work with families and we have 22 percent Native American population. I work in the elementary/junior high district. And then the high school is a separate district but we are working together more.

So we were asked to come here to talk about best practices and we have a resource center where we call it a student and family support center.

So my job is I am the Native American Liaison and all the things that we provide for our students range in being parent advocates, so coming with our parents who are uncomfortable, cultural traumas with institutionalized education. So I might meet them in the parking lot if they have an IEP or a SARB or a teacher conference when they are really

uncomfortable talking to the teachers or administration and I am their advocate, even if that means sometimes going against our school district. That is my position, to help our students in any way that I can and our parents to feel comfortable.

We also provide wrap-around services like counseling services to our students. I have a list here because we have so many different things. Leadership opportunities for students who normally wouldn't take those roles on themselves. And it starts out very little, like yoga classes they will attend because they are comfortable that it is mostly Native Americans. And then they will start going into classrooms. And then those leadership opportunities translate into other leadership opportunities as they get older and older.

So I think that there are so many different things that our school district provides and my position needs to be full-time. We have other people and stuff, too, but we are funded private, state, and federally. And of course, all of our funding resources are going away.

So now I am part-time. I still work in the school district as a secretary. So my job is really still full-time but funded just for those positions. I think that it is really important and those funding sources are drying up. So I think those really do help our students with graduation rates and just support the families and the students as a whole.

DR. PROUDFIT: Thank you for sharing that. Those are the types of comments that we, in preparing for this report, and I am sure Director Silverthorne need to hear; what is working, why is it working, and how we can support that. But far too often, those types of positions are being cut because of budget cuts. So thank you for sharing that.

MR. SAN JUAN: And kind of to piggyback off of that, this slide right here is about personnel. And so again we are doing the whole San Diego Riverside thing and just kind of giving you the numbers on how many people identify as Native that are actually interacting with Native student K through 12. And so San Diego has a total of 97 native students, 43 of those are in the San Diego city school district, 43. So they are down in San Diego in the city. And we didn't include those numbers in that graph that showed the graduation and dropout rates. We will in the later report but the students didn't meet that rate level that I set. They were over 0.7 percent.

So anyway, 43 of them are in San Diego. So you can see Riverside has a little bit more teachers. Administrators it is pretty much even. Pupil services is like counseling those kind of things, San Diego has a little bit more. And then the bottom certificated staff is just everything just kind of added up. Right? So that is kind of where it is at.

Did you want to say something?

DR. PROUDFIT: I would like to ask how many of you in here are teachers from the San Diego area. Okay, so three of the 97 are in the room today.

And how many of you from Riverside teachers are here today? Well they are all teaching. School started.

Administrators, San Diego? How about Riverside? Pupil services? These are student services, counseling, staff positions. Anyone in that category for San Diego? Riverside?

And then it is a combination on the bottom. Are you shocked by these numbers of how many American Indian teachers are in San Diego County, 97, and how many are in Riverside? Do you interact with these folks? Do you see them on a regular basis? Who are these people? Are they getting the support?

That is why we did this little display of where are these people and who are these people. The numbers look impressive on one hand. On the other hand, we were pretty amazed at who makes up these numbers.

MR. SAN JUAN: All right, so now we are moving on to kind of K through 12, the pathways to higher education. And this is a - - we are moving away from Riverside and San Diego now. This just looks at those students that graduate, Native students that graduate from high school that actually fulfill the requirements to go to a Cal State University school or a UC school, as compared to the state average. So the state average 2010/2011 was 27 percent Native students fulfilled the requirements, meaning they had the right GPA, their SAT scores were correct. The state average is 40. So there needs to be some sort of -- it should be way higher but at least to that level. So we have these -- and it probably goes back to staff and personnel not informing people how to like do this stuff or students to get to the CS using the UCs. But it is obviously 13 percent lower than the average for the state.

DR. PROUDFIT: Let me put it this way, since I am the university professor, 27 percent of our American Indian graduates in California, only 27 percent are college-ready for the CSU, UC system. It's terrible. It is like one out of four. Forty is really bad but it is not nearly as bad as 27. So we really need to increase those numbers.

Ron, you have a question. Please use the microphone.

MR. ANDRADE: Well then does this alter your numbers on the completion in the high school? So what if they graduate? So what? That means they are being pushed out of the schools. They are getting their degrees, their high school degrees but they are not able to read and write and do math properly.

It is very important to qualify the statistics. It is easier to use statistics in any way you want it. The federal government is great at, when they want to make it sound like we are smart, they up the statistic. If they want to be truthful, they downgrade the statistic.

Some of these numbers are just irreflective. San Diego is going to have a big difference. Your numbers are wrong in LA. We have 300,000 Indians in the County of LA,

54,000 in the City of LA. The San Diego County, and I don't know, somebody might be knowing here, the County of LA is 4,000 square miles. We are the same size of Rhode Island and New Jersey combined, I think it is. I don't know what the acreage in San Diego is. It has got to be as big as LA, 4,000 square miles. So you are not talking about a compacted area. You are talking about a huge area and the numbers come out irreflective.

But this proves that we can say that we have a high graduation rate but they are just being pushed out. They are not dropping them out. They are making sure they get their degree.

I mean, I served on the National Literacy Volunteers Board. The majority of the kids still can't read. They can only read like at a seventh grade level but they push them out. They get them out. It makes it look good on the records and makes the State of California give them their ADA but it is not true. This proves part of it.

If you really probably took it out of there, we would probably be down in the 18 percent range. And I don't want to change your numbers. Many of them, though, are also going to community college. They are just getting out of there. I'm getting out of the high school. I am going to the community college. So a lot of parents are having to send, including myself, having to send your children to the community college because you can't afford the CSU rates or UC rates to go to school. It is too darn expensive.

But the fact for the Department of Education, it would be simple. I mean, you just spoke it a while ago. In Alaska to overcome the Alaska numbers they assign staff. There is an Alaska office over at the BIA and as far as I know it is still the Department of Ed, to address the Alaska problem. We have got the same problem. We have got the same amount of tribes and the same amount of problem but they have never looked at creating a specialized California office to come in and look at this thing. The problem is we are big state, big districts, and we have a real major problem with our kids and these numbers reflect it.

But my point was, that would be a lower number if we really looked at real true dropout rate or real push out. WE called it push out. It is still being pushed out.

My son just graduated two years ago. I saw kids pushed out. So the fact of it is, that number should be probably closer to about 20. Right? I mean, I am hoping I am right.

DR. PROUDFIT: Well you know the goal of showing various graphs is to not just look at dropout rates and not just look at graduation rates because if you are not prepared and ready to enter into the CSU or the UC, you are exactly right. Then who are we preparing to lead our next generation or tribal leadership?

MR. ANDRADE: Let me go back to your point, Joely. If the Department of Ed will not look especially at California for educational, professional training for teachers, we are

never going to have any teachers. The people that are here who are teachers, Indian teachers, are non-Indians who will teach Indians that are good with them. That is a small amount of people and we have the largest population in the United States but the Department of Education has always said work it out. Work it out. There should be specific programs designed to come to California for education and professional development to get these people out of college into teaching, get them to do something, but they don't. Instead, Washington, D.C. has always just said work it out on your own.

And in recent years they have always said to us, ask the gaming tribes. And that is the new excuse from the Department of Education. I think we need to look at educational professional development programs in California.

DR. PROUDFIT: And we are going to do that. We couldn't agree with you more. We have some upcoming slides that will address that.

MR. SAN JUAN: All right. So this is kind of the same thing. This is -- we do have numbers on community colleges and UCs and stuff like that. We have that stuff that we are going to put in the report. We just can't include it all today. So we have that kind of stuff.

Patty?

PROFESSOR DIXON: I just want to go back to the previous slide. And if I heard you correctly, you are saying that that particular report said that of the Indian students who graduated based on their transcripts, if nothing else, that they were eligible meeting the requirements to go to that particular university.

MR. SAN JUAN: And it doesn't mean they actually --

PROFESSOR DIXON: No, I understand. I just -- I understand. And so they are just saying of that 27 percent, some could have gone to four-year schools, private schools, community college, voc ed, et cetera, et cetera, et cetera.

MR. SAN JUAN: Or some could have said it was too expensive and went to community college.

PROFESSOR DIXON: So the issue of dropout and being pushed out is a very important one but was not intended to be reflected in that particular slide.

MR. SAN JUAN: No, it's just --

PROFESSOR DIXON: It's just saying based on the raw data and transcripts, they are eligible. So theoretically, they can read and write.

MR. SAN JUAN: I think if you look at the raw data, which I have pulled --

PROFESSOR DIXON: Although, I would argue how well they could read and write, personally.

MR. SAN JUAN: Yes. If you look at the raw data, and that is available, but then if you start getting into the kind of the trickiness of it.

PROFESSOR DIXON: No, I understand how you can use data to go up or down and get your point across but I think yours was intended to be very simple and just to say what I did.

MR. SAN JUAN: This is available --

PROFESSOR DIXON: Okay, I don't need more comments. Thank you.

MR. SAN JUAN: All right. Okay, so this is kind of piggybacking off the last thing. This is enrollment over ten years at CSUs. Enrollment is bad at all of these but if you look at this slide right here, it is pretty obvious. So from 2002 you had native students that were enrolled at the CSU for the 2002 school year you had more than 3,000; 3,123. By 2011, it is 1,821. So there has been a drop. Right? It went up a little bit and then it is just kind of dropped over a ten- year span.

So this is the kind of things that we are looking at at the California Indian Culture and Sovereignty Center and this is the kind of thing that is going to be in the report. And it is going to be more. We are going to analyze it in more depth but this is the kind of stuff that we are doing.

MS. LOCKLEAR: I have a question. Did you take into consideration when I think it is Proposition 207 -- or 209 was passed in California and the decline of all students of color in the CSUs and UCs?

MR. SAN JUAN: Yes. You know what? We have that data and it hasn't decreased as much for everybody as it has for Native students. And that will be in the report. There is going to be some comparative analysis and something like that is definitely what we are going address and we were thinking about 209. But it has decreased the most for Native students. All right? They are the most effected.

DR. PROUDFIT: And I'm glad you brought that up. When 209 was passed, it basically stated that we can't use race in determining college entrance. And I know that for Berkeley, for example, the year following the passage of Prop 209 their numbers went to zero, in terms of American Indians entering the system.

And this has been a long-standing problem here in California that we should take a national approach to and a federal approach to because tribes have a treaty trust relationship with the federal government and the political classification. They should not be judged and

looked upon as a racial category. So Prop 209 technically should not be applying to tribal communities and tribal individuals.

When American Indians are applying to go to a university, if they mark the box American Indian, that should not be treated like a racial category. Prop 209 applies to race. So that is a discussion that we need to continue to have. We need to engage our tribal leadership and that should be a discussion not only at the state level but in particular at the national level because that is a long-standing problem.

The enrollment decline is -- microphone please. State your name.

MS. FASTHORSE: Good morning, everyone. My name is Elizabeth Fasthorse. I am from Rincon. I am a graduate student at UCLA but I wanted to respond to the Prop 209. As a student at UCLA, we responded to that our low admission rates of Natives at UCLA. And as students, we became very active and advocated for to increase those admission rates.

So I am not an educator but being active as a student and letting the administration know there was a problem at UCLA and we still have the number of native students at UCLA is less than one percent.

And yes, there is a problem here but I feel that as a student and there is many of my classmates and colleagues that are sitting in the back of the room here and some of them are not Native but they have taken an active role at UCLA to really continuously advocate.

So from the standpoint of a student trying to be continuously active to making sure that we can promote or get more students, we are just students but we still need that administrative support from institutions from Cal States or UCs and we are constantly doing that. And I just wanted just to share that with you that we are working hard to bring it to the attention of these administrators because some of these administrators don't believe or think that -- sometimes they don't even feel that there are even Indians at UCLA or in California, for that matter.

Thank you very much.

DR. PROUDFIT: Thank you for sharing.

Well at the university level there are a lack of resources allocated to institutions, especially those institutions who are working directly with tribes and servicing tribal students. You know Ron Andrade had mentioned teacher training grants, Department of Education grants. I know at Cal State San Marcos we are in close proximity to many tribal communities. We have a Native Advisory Council. We have a California Indian Culture and Sovereignty Center. We have a very large student population, native student population. In fact, we just enrolled 68 new American Indian students this fall. We graduated 25 American Indian students last spring. Those are amazing numbers. Our numbers are going up not down. So we are doing something

right. And the something right is working collaboratively with tribal communities. It is those types of institutions that should be rewarded by providing resources from the federal government to strengthen those programs.

The best practices, we have some examples. Some tribes have supplemented or even supported programs where there has been a shortfall of government funds. Examples, and we will go to that link, the San Manuel Band of Serrano Indians for more than a dozen years now, they have operated the California Indian Culture Awareness week where former chairman James Ramos while a student at Cal State San Bernardino brought together his county officials, the superintendent of public education, teachers, and thousands of students. And they have educated over 30,000 kids on their own dime, by the way, and they bring hundreds of teachers each year to the campus during that last week in September to the campus of Cal State San Bernardino and they bring thousands of school-aged children from third, fourth, fifth grade. And for an entire week they spend a day where they educate teachers, provide them with a gift bag filled with materials of culturally sensitive teaching materials, CDs, posters, passports.

And then over the next four days they spend four days educating students who come from the local district on their school buses. They eat lunch there and they hear from tribal community members. I know many people in this room have gone out there to educate those kids about California Indians, not only historically but in the contemporary and tribal governments.

So this is a really great example of where a tribe has stepped up and engaged when the state and the feds have failed us.

Several tribes in our region have established their own school. And I see people here today representing those schools and I really do hope that they provide director Silverthorne with some commentary on what you are doing because what you are doing with your schools is amazing.

And lastly, our recommendations from the California Indian Culture and Sovereignty Center, as someone who has been teaching in the system for almost 18 years now, there have been a lot demands on students, staff, faculty, parents, tribal community members. But we are here today to have the federal government listen to some of our requests. And these are some of the things I think that they can really operate with us and step up to the plate and do a better job. And one is data collection. If we don't have the numbers, we don't know there is a problem.

In fact, the recent NIEA report on education didn't cover California. National Indian Education Association didn't cover California. So we have been scouring the material, looking at data. Poor Seth is practically brain-fried from looking at numbers. And we are uncovering some amazing statistics that I hope all of you can find useful. And so we are issuing the first ever state of the state a report on California in Education. And this is not just for

California Indians. This is for all Indians in the State of California. And we hope that the federal government takes the responsibility of collecting data in a centralized location in a coherent way that you can easily access that because you need it. If you don't have the information, you don't know there is a problem.

Secondly, funding. I think everyone in here has a funding horror story. We need more funding. Allocations not only need to come to California but they have to be targeted at American Indian populations. We can't compete with Latinos. We can't compete with African Americans. The funding has to be specifically targeted for American Indians.

I can tell you that at my university in order for us to apply for a grant, we have to compete. And if another entity or group on campus gets to that grant before us, somebody at the top makes the decision of who that grant is going to go for. Who gets to apply for the grant. But if the grant has American Indian in the title, we then have precedence.

So it is important for the feds to make sure that the funding that is allocated is targeted specifically to tribal communities and tribal populations.

Accountability. I know we are probably going to hear that monies and resources are coming here to the state but where is it going and who is it helping. Show us. Tell us. Give us the report. Who is benefitting from it? Are the numbers reflecting the resource accountability?

Teacher training resources. We need more teachers. We need our teachers to be retrained. We need our non-Indian teachers to have access to good materials and resources. That is the noblest profession. And for the most part, all teachers have a great heart and a great desire to contribute but they are limited in the resources that are available to them and they are limited in the training that is available to them. So we need more federal dollars made available to our institutions so that we can provide teachers with the adequate training that they need to work with our tribal and our native students.

American Indian Professional Development Grants. We need more resources so that we have more school principles that are American Indian, more school counselors that are American Indian.

You know we applied for an education grant. We have been waiting since July first to hear. School started last week. There are people in the room that send me emails regularly, call me and say have you heard. Did you get the grant? I'm ready to start. I have my bachelor's. I'm ready to get my master's so I can come back and be a principal.

Did you know that Southern California has the worst rates of school administrators per capita, compared to the Native students? So we hope that some of those

federal dollars come here so that we can more school administrators, more school teachers, more school staff that reflect our American Indian population.

Thank you for listening. I am sorry to bombard you with so much data. This is just a photo from last year's graduation featuring some of our Native graduates. And I hope it brings a smile to your face because every time I see it, I know why I am up here and I know this is why we do what we do. So thank you and we look forward to hearing from the rest of you.

(Applause.)

DR. PROUDFIT: I think we are going to take a 15-minute break.

(Whereupon, the foregoing proceeding went off the record at 10:50 a.m. and went back on the record at 11:22 a.m.)

DR. PROUDFIT: Please take your seats so that we can commence the program.

(Pause.)

DR. PROUDFIT: If our tribal leaders could make their way back to their seats please.

(Pause.)

DR. PROUDFIT: If our tribal leaders could please take their seats. Councilman Murphy, please join us up front.

DIRECTOR SILVERTHORNE: Could the people who are also past council members join us up front please?

DR. PROUDFIT: If we can have previous elected officials join us up here; tribal council, tribal leadership.

Yolanda Espinoza, please join us. Devon, please join us. Geneva Lofton-Simmons, please joint us.

(Pause.)

DIRECTOR SILVERTHORNE: I appreciate Lavonne's comments this morning. And I do understand how terribly pulled tribal leaders can be for many of the issues and major concerns that affect Indian country. So thank you, Lavonne, for being with us this morning.

MS. PECK: I apologize that I have to leave. Thank you.

DR. PROUDFIT: So for this next portion, we are going to hear from our tribal leaders during this consultation process. Director Silverthorne?

DIRECTOR SILVERTHORNE: As we are looking at some of the issues that are at the forefront of education, they also have to do with our policies, our future, our legislative agendas. And for those of us who are within the education realm, we are limited on how we can influence. One of the great relationships that we need to nurture is that between education and the tribal leadership of Indian country across the country. We have not always had, and I blame that wholeheartedly on the separation that education has named in taking people apart from their families. But we are past that. We need to learn from that and take it to that next step.

What happens for our children in education today needs not only the parents and community but the tribal leadership and its government to government relationship. And there are many different facets for how that works. I am in the office of Indian Education for just under one year but I have had the last 40 years in education of my own children and working in education at all different levels.

Those experiences, those things that we learn as we go through are unique for each of us and for people across the country in different circumstances.

I appreciate the data presentation this morning because I believe it is important that we understand the data before we know what we can be fixing.

We also need to be careful when we start talking about percentages and American Indian population, regardless of whether we are beginning with the total population all the way through to whether we have graduates or whether we have children that meet the academic standards that are set by their states.

Percentages skew what happens to our kids. What happens to each child is important because each child experiences education only once. And so for what we need today is to bring parents, teachers, educators, and tribal leadership together.

And so I appreciate the leaders who are able to spend some time with us today and want to be sure that they have time on our agenda.

So with that, if we could proceed and how do you want to -- all right.

DR. PROUDFIT: We'll start with --

DIRECTOR SILVERTHORNE: We will start at this side of the table.

DR. PROUDFIT: Chairman Smith, if you could start us off.

CHAIRMAN SMITH: All right. My first question is I know Dr. Proudfit mentioned the funding for California. We looked it up on the website and as of 2009 there has been no funding to California. I see Minnesota got funding, Arizona, maybe New Mexico but I am trying to understand the process. I mean you know, they gave us deadlines to put in for

funding. We do all our work, put it in. You don't follow the deadlines. We are left in limbo. Like she said, school started. And who makes the decisions on funding?

So if we put in a grant for say two million dollars, I mean, who makes the final decision on who gets the money? Because I know they have got to serve a lot of tribes. But California has been left out historically. So I am trying to understand that.

DIRECTOR SILVERTHORNE: Could you tell me what funding we are talking about?

DR. PROUDFIT: It is the Professional Development Grant funding.

DIRECTOR SILVERTHORNE: Okay.

There are discretionary programs that are represented in California. It is not that there are none. Last year the discretionary programs were delayed and it was actually into the first semester before they were presented. This year we were aiming for July first because of policies that are being fine-tuned, accountability that is still at the forefront of concerns across the country. We are delayed in the process. The discretionary demonstration grants were announced this last week and the grant award were out to the candidates this week.

The Professional Development Grants are right behind them but until they have been released to the Congressional Delegation, I am not allowed to release that information yet. But it is -- we are not the only program in the federal government that has been delayed working on more stringent procedures and those are affecting the timing. And I apologize. I know how hard it is to start the year and still be in limbo with some of the programs but they should be out very, very soon.

The Congressional Delegation will be the first to know.

MR. MURPHY: On those Professional Development Grants -- I am Butch Murphy, Pechanga Tribal Council, by the way.

And I would like to acknowledge a few people from our school and our tribe that I see in attendance. I think I have all of them. I would like to acknowledge Andrew Masiel, Junior, who is the principal of our Chammakilawish school in Pechanga. Crystal Bojorquez. Crystal you are on the school board. Right? And Becky Munoa who is a graduate of Cal State San Marcos and currently working on a master's degree at San Jose State.

These Professional Development Grants, a couple of questions I have, I guess. Is there any distinction between an applicant in an urban setting versus rural, for one thing? And what is the process of review and ultimate determination on who gets these grants and who doesn't?

DIRECTOR SILVERTHORNE: Each year that there is a competition for discretionary funding, the Office of Indian Education has a notice inviting applications that is published in the Federal Register notice. That Federal Register notice gives the parameters and who is eligible, what the amount of money that will be available, the average number that we anticipate that will be funded. And then there is a period of time where the competition is open and people develop their programs and submit them.

They are submitted electronically through grants.gov, which does cause some folks some difficulty in getting those grants submitted because it is a legacy after 9/11. We have all of our programs submitted electronically.

And so with that, it is good to practice early to think about what you would like to have before it is time for a grant to be written because they are complex and they do take time to write.

Once we have closed competition, we solicit that we review for eligibility to make sure that the applications are eligible. We make sure that the amount that has been requested is within the realm of what we can fund. And we have peer reviewers. Anybody who with an interest in these programs can be a peer reviewer. Submitting an application to be a peer reviewer is as simple as writing a letter and offering a resume. And we have educators, we have tribal leaders, we have people from organizations who serve as peer reviewers.

Of those peer reviewers, there are teams. Each team writes their own analysis of the program and then a scoring. The scores are combined and rank ordered and then we fund as far as we can with the money that we have available.

At the moment, we are waiting for Congressional to be notified and then you will hear which one were awarded this year.

This year was about 4,600,000 available funds for both professional development and demonstration programs. That is not a lot of money to go across the United States for over 500 tribes. It doesn't go far.

MR. MURPHY: Will there be an opportunity for the folks who would be benefitting from these grants to start at the second semester? Because obviously it is too late for the first semester of the school year.

DIRECTOR SILVERTHORNE: In some places it may be. In some places their schools haven't started. It is amazing the diversity of how these programs operate.

Yes, of course. And what that does is a negotiated budget and take a look at what the difference is for this first year.

MR. MURPHY: Thank you.

MS. DEVON LOMAYESVA: Good morning, Devon Lomayesva from Santa Ysabel reservation.

As a lawyer we see in Indian country off- the-chart rates of juvenile delinquency, child dependency cases that implicate the Indian Child Welfare Act; off-the-chart numbers of special education students with IEPs that are unaddressed through services. So these social challenges that students face, whether on the reservation, off the reservation, in public schools, create the need for services to be provided not only by the tribes but also by organizations, institutions of higher learning, so that we are not missing any children. The majority of children live off the reservation and they are still tribal members and it is difficult for tribes to serve them when the distances are great, you have high poverty rates where they can't get to education centers on the reservations. So there has to be a way to ensure that the trust responsibility to Indian tribes and Indian people is met with adequate funding and smart funding that enables every aspect of those tribal people to be met.

When you look at these rates and you look at these issues the Indian Children face, they have to have supplemental programs that they are not going to get in public schools, no matter what kind of funding you do. And those have to come from primarily native people that have culturally based programs that promote higher education and the youth program that I have been involved with for almost the last 20 years, we see hands on the real issues these kids are facing every day. Parents that have no education, they can't be their own advocate to ensure they get the IEP services and they are pushed through the system as Ron was saying earlier. They graduate with a 4.0 and they have got to apply for college. And they are writing their admissions personal statements at a fifth grade level.

So they are promoted with these great statistics but then they are set up for failure and it is very unfortunate. And those are maybe more specific school issues.

A lot of tribes aren't able to fund independent education centers and the ones that do have to kick in a lot of dollars to do that. I think we have talked a little bit about the misconceptions about the funding of California tribes. And it is not just in education. It is across the Board and it is a sad, sad reflection on the way that tribes are being viewed today. Gaming tribes can't be expected to underwrite everything for tribes. That is not their responsibility. They have their own people to take care of. And we have an obligation as the United States to ensure that we live up to that trust responsibility. There is a lot of frustration because of the delays in finding out about funding. It is very difficult to start a program where you get noticed a month into it.

So with that being said, I just wanted to point out from that perspective that Indian people have special needs. And as far as their political background, their social attitudes towards education, there is still a lot of mistrust out there about the educational systems. And as we talk about getting more Indian people in as professors, as counselors, that is vital.

So with that, I just hope that during this consultation, those wrap around services for funding for on-res/off-res are addressed in a way that actually meets the needs of what our Native people are and that that accountability, I guess on tribes, organizations, and the Department of Education will progress in a more collaborative way.

DIRECTOR SILVERTHORNE: Thank you.

DR. PROUDFIT: Bennaë.

MS. CALAC: Good afternoon. My name is Bennaë Calac. I am the Secretary/Treasurer to the Pauma Band of Mission Indians.

You know, mine comes usually, obviously just to repeat everything that everybody at the table would say but most definitely mine comes from a Native American woman's perspective as well as a culturally based perspective.

Obviously historically you see the reservations where they are placed now and I have to give definite props to the people in the Julian area and Warners. They always seem to excel on different things and it is really nice to see the reverse to say that they have involved themselves in education as well as they are bringing back the FHA, I think it is, program. But it is just amazing what they are doing.

Obviously location has a lot to do with what our kids are doing today. But I would like to again reiterate the fact that although we are asking for funding, we are asking for programs to be established, that we as tribal leaders and as well as Indian communities can be involved in the development of those programs. The development of how those funding processes are being done. I guess it is a big thing because there is nothing worse than having an application slapped in front of you to benefit you as Indian people and then you have no input on it whatsoever. So I think that is really key for us to start off. We definitely are always pushing that.

One of my other things is just I guess maybe just the development. I really wanted to keep it short because Pauma, and I will brag, Pauma has a really good opportunity, which is we have a really great education committee and Professor Dixon is the chair. So we are really lucky.

And I will keep it short because I am sure she is going to say some really great things.

PROFESSOR DIXON: No pressure at all. Once again, good morning. I am Patricia Dixon from the Pauma Band of Mission Indians, former Tribal Chairwoman, and served in tribal government for more than 12 years. And I am, at this point in time, because no one else would do it, the Chair of Education Committee.

We have concerns and we also have things that we are happy about. I think one of the things that does concern me is Impact Aid. We live right next to a large military reservation. We have national forests. We have the reservations themselves, and yet the fair share of dollars is not fair. And Impact Aid is also something that is understood by the school districts as being their tax dollars, in effect, and therefore it belongs to everybody. And the law does indicate that to a certain degree, but at the same time where you have administrators who are open-minded, you can oftentimes do very great things that benefit the school at large, but in particular the Indian children.

And I don't know what it would take. I know the Office of Indian Education, NARIC, and the Bureau do it because you are federal employees. But I guess I am speaking to the tribal leadership here and for those who are involved in education from a citizen's perspective to look for a modification to that law that would allow it to happen in a way that benefits the Indian students for their specific needs. Because where the administrators are willing to do that, that happens. So it is not an issue it cannot be done. And all children also benefit from it.

But even more importantly that the fair dollars need to be allocated in a manner that is reflective of the true amount of federal land in the State of California and at the right of the children to have those dollars at their schools.

I have more of a question on the next point and that is, I know that the two branches from the Department of Education, Department of Interior that are committed to Indian Education are trying to work together. I don't know how well that is happening. I don't know if there is enough dollars. I don't know if it is top heavy in administration. But I think in the process that the tribes should not suffer any loss of funding. There isn't enough to begin with and I think that it is all so incredibly important that word there is federal dollars to the opposite of Indian education in particular for all children of Indian identity that they structure those programs in such a manner that there is accountability. And I don't mean so much about the bean-pusher approach, you know, you have X amount of dollars, you know, where are they, but accountability in achieving goals. I think that is far more important so that if they had to push the money around a little bit because they found out somebody else had an excellent skill, well then okay, write it in, get your modification and don't get hung up on particular line items in your budget. Look to the goals. Are they achieving their goals? Are they using the dollars in that respect?

So I think the federal government has got accountability wrong. They are looking at how much money you got and did you spend it and not did you achieve your goals. And so I think that is very important.

I also am curious because we have a small library. We have been applying for the library grant for years and years. We even got a large grant at one time, one of the competitive grants. And our library has become, in some respect, the center for the children. We provide

services in numerous different ways because we hired an excellent staff but are you, again, the Office of Education, the BIA, have you looked to what the library people do and Health and Human Services? Because that is again, not enough money, but they have a flexibility that doesn't seem to exist in the K through 12 tribal college/university level. You seem to be much more hindered by rules, where they seem to have a greater flexibility and seem to have achieved greater success in providing median opportunities, enrichment opportunities.

And I know without our library, our children would be lost. We are in enough of a rural environment that when the sun goes down, if it weren't for satellites and cell phones, there would be nothing to do. I don't necessarily think those things are all great either, though. But I think that is important.

I also have a real concern in reference to the State. And again, all you can do as feds, I guess, is say we will take the money away. But the State has an attitude that is very blasé and trickles down to school districts and they figure they don't have to do anything because you are so few in number and, with enough time passing, you are going to forget and go home.

So if there is some way, again, to make the states accountable in their share of federal dollars and how they apply those federal dollars, I think needs to be much more focused on.

We have situations where we have unions involved and unions will let the local janitor use Title VII money because he or she is next in line for promotion. They get to then be the tutor for the Indians and then they don't have the skill necessarily.

So it is a pot of money that they feel they don't have to be accountable for. And I think that that needs to be looked to.

We at Pauma School District had an excellent administrator who was committed to the school district but also committed to her parents and the children. And so she listened to the Indians.

So when we had our Impact Aid, when we had our Title VII money, she found a way to make it work for everybody in the school. And she did a great job. But we need to have law interpreted in such a manner or written in such a way that it would be interpreted in a manner that is good for the parents and the children. Because once she left, she was followed by one more good person and then we had a series of rotten principles. And so everything that we gained was lost. And so that is a very serious problem. And again we are talking about federal dollars but no one cares because maybe it is not enough. Maybe if it was five million dollars they might care but if it is only \$27,000, well so what. And yet that \$27,000 matters a lot to the people who are experienced in that particular form of education.

The funding of tribal colleges and universities is essential. I do think that as an educator I am a professor of American History and American Indian Studies, I have taught at San Diego State University, Alliant University and at Palomar College for many years now, that you need to have accountability and you need to have a very holistic program. I am very old. I think liberal arts still has a place. I think teaching just to profession, although laudable for job purposes does not give you a whole individual. And I am hoping that in the creation of these schools, that that cultural environment of that tribal identity, of course, is enhanced and nurtured. But I think there is also an important need to understand how the greater United States social cultural environment works.

When I decided to go to college, my grandfather said it was good. Of course first of all, I went to Ohio and he didn't know that it was part of the United States. So his idea of the United States was California and maybe Arizona and New Mexico and that was about it. So I pulled out a map and I showed him and he was like, oh no, I forbid you to go. And he says that is a foreign country. I said no, Grandpa, it is a state, like there is 50 states. Well I don't know about that. I just think that is too far away. So he clearly did not buy into the whole United States thing.

But he said something that I never forgot and I remember being kind of shocked. He said yes, go to enemy territory and their school and learn how they think so we won't lose anymore. And that was his attitude. So he felt education was a tool to protect his people, his children, and the land he loved.

And I feel that way to a certain degree even today because that is how I was taught but I also believe that education enhances you, makes you a richer person, and helps you to then speak to those who are not like you in language that they understand.

When you are 500 tribes, you have 500 ways of looking at the world, they don't have the interest or the time to learn those 500 ways. And I don't think you are hurting yourself to learn how they think. You just don't give up yourself in the process. That is the danger. You don't want to do that.

But I think these colleges and universities may have an opportunity to be frank and up- front and say that you are in a fight for your life. You may think you are a large tribe. You may think you have a lot going for you but if you don't teach yourself to protect what you have and to appreciate what they have and collaborate together to maintain each unique identity, then we are going to have a much more serious issue 15 to 20 years down the road.

So I think they have a special duty not just to their own identity, to their own particular goals which should rank as number one but a close second has to be this ability to communicate with the world at large. And I have not seen virtually anything in their curriculums that do that.

And there is nothing wrong about learning about Aristotle, Kierkegaard, Goethe. I mean, I am not exactly thrilled when I had to study it but I think there is a place for it and that needs to be done.

I also think it is very important at these consultations as a former chairperson working in tribal government for many years, when you choose to give it up, your ability to think as a tribal leader doesn't necessarily go away. And the fact that you are generous and offer former chairpersons and tribal council members to sit at the table I think is very laudatory but I think consultation groups need to take that into account that former leaders are not unledershiped, if you will, when they leave office. And that the commitment to education is something that oftentimes is personal. It just doesn't go with the job. And that if you allow for that, that is important, that they can bring something to the table that needs to be done.

On the other hand, I would agree that if I am to speak for my tribe, my tribe should authorize it but I think that that person should be treated just as important as the present chairperson or chairwoman, whoever it may be, that oftentimes those who know best may not always be that particular day in leadership.

And so to focus solely on tribal leadership as having all the skills, all the answers, is hurting us because many of those individuals will then say I want to go, I can't go, Sam, Judy, Bill. I want to give you the authority to speak for us. You are my voice and I think they should be respected and invited to the table at all times.

There are serious issues because, until recently, many of our tribal members did not see the value of education because we lived in such an isolated environment that we took care of ourselves and our own needs. But the world has been exposed to us or we have chosen to become a greater part of the world. And I made a joke not too long ago about the cell phones and social media but many of our youth are educated not in the classroom but they are educated through film, culture, music, social media and there needs to be a greater effort to bridge the digital divide. We have come a long way. There is no doubt about that but there needs to be funding not just to create the wireless environment but to also then help tribal communities create those programs that will give their youth and their membership at large opportunities to engage in some kind of interactive learning. And you disguise it where it doesn't look it is learning. You make it fun, if you can. But that is awfully important.

It is a very complex, exciting world out there and many of our tribal cultures are more fixed to endurance, longevity, the nature of the world we live in, and oftentimes it is hard to compete against that. So we have to be able to showcase the value, the richness of who we are and that comes through the digital divide to creation programs.

And I do agree with Devon and other speakers here this morning. Statistics are very valuable in helping you to understand the environment but you also have to remember who wrote it and why they wrote it. Okay, thank you.

(Applause.)

MS. ESPINOZA: My name is Yolanda Espinoza. I am a tribal member of Pauma and I was a former leader years and years ago. I also have five children that graduated from the Valley Center School District and I have my last one, my fifth one that is going to be graduating this year. So that was a major commitment from him because he is IAP and he passes exit exams. He's on track so I'm really, really proud of that.

But I am here just to talk about, because I work with the Education Committee and we do have a tribal library and I get to work there. So I am probably in contact with most of our students that come at least once or twice a year and we do offer our scholarship programs. But I think what I am here to bring forth is that through our library we have a GED program, a small program, but we probably see anywhere from five to six students a semester. And with that GED program we offer the tutoring and we also have adult ed and independent studies.

So if some of our students veered off or what might have happened in their schooling, we have tried to keep them on track with the service available. So I am here to advocate any kind of funding that we can get for our library. And if there was something that could be done in that area.

Other than that, I am just thankful to be here today.

PROFESSOR DIXON: I just want to add that Yolanda, for a very, very long time, was our JOM director and worked very hard in creating tutorial programs for the children, cultural enrichment. And because we are a small gaming tribe, emphasis on small, we do use some of our money to we now have an after-school program and we use our little teeny tiny eight and a half thousand dollars from JOM to supplement tribal dollars. And we hired a young woman from the Santa Rosa Indian Reservation who is running a language program for us, does culture enrichment, brings in science and math and she works about ten to 12 hours a week in our school district where she works with teachers and finds out who needs the most help, the most tutoring and that sort of thing.

So we have worked very hard at trying to help our youth of the K through 8 is where we focus her skills and her abilities.

But JOM has been devastated. And if we did not have those few extra dollars from our small little teeny, tiny casino, the point being is we can't do it all. We need help. And there is other reservations here who don't have that who may want to have it, maybe getting it down the road in the future but don't have it yet, that other source of income. What can do with their eight, nine thousand dollars? What can they do if they struggle? Summertime, it is incredibly hot. You have got to pay electricity to pump water up into the water tanks. Your normal bill is six, seven thousand triples. Where does that money come from? How do you do?

And so that federal dollars are not perceived by most tribal peoples, I believe, as an entitlement but they see it still today that this is something that is owed them not as an entitlement but because they gave up so much and lost so much. And they are fighting to keep what belongs to them.

And those JOM dollars have historically, I believe, from the few times I have gone to JOM conferences, have done great things. People who get those dollars, make them work, and stretch them. They understand their value but they have been cut back so much.

MS. CALAC: Thank you, Patty. I have one more thing to add. I'm sorry. Of course hearing people talking have more thoughts coming to you.

One of the things that is probably a heartfelt situation for people who are not Native people is that we have although so many similarities but we have a huge amount of differences, languages, cultures, ceremonies. And you know whether we want to admit it or not, our people, because of our health, many of our elders who may have had those stories, cultures, ceremonies many not be here anymore. So it is our job as Native Americans to preserve what we have. And nothing against any of our Native people, brothers and sisters that are in the Midwest, but I am not a Midwest Indian. I am a California Indian. And I will always present that. And I love Palas all the time but I am not a Pala Indian.

So the understanding of who we are as individuals is so important and it has to be placed in there. And that is probably going to be a battle for the federal government because we are not an ethnicity. We are a people. So that really has a hard, you know, people -- I think understanding of putting that in a document is sometimes difficult. But I think for us if we could have some assistance in placing that in the education part and having some funding, I think that would assist us in getting that job done. Although we will do it because that is who we are, funding does definitely help. I would rather have my children in Pauma learn about the people of Pauma versus another state. So thank you.

DR. PROUDFIT: Well we are nearing lunch. So if there are any additional tribal leader comments?

MR. MURPHY: Does the centralized database, does it exist? Is there a place that tribal leaders or tribes could go and get information like who is getting Indian dollars and for what and whether or not there is some record that shows that they have been successful with those dollars? Is that data available to tribes?

DIRECTOR SILVERTHORNE: I'm trying to check real quick and see if you don't have a series of websites listed in your folder. If you don't, we can get those for you.

The website for ed.go and search by American Indian should get you to a variety of places, some of which are exactly what you are asking for who received the grants and what they are doing with them, abstracts of those grants.

In addition to that, the data collection across the country is collected in the ed facts information and that ed facts information you can go online as an individual and actually pull out what is going on at your school; from your school, to your district, to your state.

So at this point in time, we have greater access to data and yet we have gaps in what that data has available in it. Part of the issue with the ed facts is that it does not disaggregate and particularly when we have rural programs and programs where there are smaller numbers. The difficulty with providing information on some of those programs is that the child's information is personally identifiable by people who are from the community. So it infringes on privacy.

So I like privacy but I don't want to have everything kept from us, too. So we wind up with aggregated information that lumps groups together. And aggregated information has flaws also.

It is like every answer that we provide comes up with shortcomings of its own but there is a great deal of information out there. Actually, we have a lot of information out there. But the information isn't organized into easily understandable chunks.

The National Center for Education Statistics has been doing training for people who would like to be able to access the National Indian Education Information. In those training sessions, we have had difficulty in getting people who were able to or qualified to be able to go in and work with that data. We are working with them, trying to look at how we can make an improvement at that.

We had a couple of scholars this year who were included in the NIES training for working with the NAEP data. And with that, I hope that we will start to see some people with a different perspective on how to draw that information out. But it is still a challenge.

As recently in Montana 1988 there was no disaggregated data on American Indians. We knew our kids were struggling but we couldn't prove it to anybody. Today we can but we still are struggling, now that we have got the beginning of data, how do we use it and use it wisely?

DR. PROUDFIT: Thank you.

Karlene?

MS. CLIFFORD: I am Karlene Clifford and I am a council member for La Jolla Band of Luiseno Indians.

Just real quick, I guess what we would like to see is more cooperation and accountability to our school districts in having to do with our student achievement. Collecting the file ballistics forms, we have made attempts and it just seems to be something that we are addressing every year and really are not seeing the progress that we would like to see.

We are a non-gaming tribe and so the funding and the after-school program and the summer school program that we offer to our students is being funded through the Department of Justice, the Department of Labor, Indian Health Services. And what we like to see is funding through the Department of the United States Education Department for tribes as well.

The JOM monies have dwindled. Under our additional support services that we know that we could offer students during the summer, we would like to offer so they are better prepared the second year or the next school year.

I would also like to bring up that Indian Education has never been fully funded. So we don't know what that is like. We need to get there. We need to find a way and kind of stop trying to ask Indian educations, school districts to ask staff to spend the time to write money, to get a little bit of money so you can have a full program. Because even at the end when you write for all those little programs, you still do not have the programs that you need to meet the students' needs. That is both within the public schools and also in BIE schools.

I also would like for us to look at how Indian reservations and Indian programs can have better access to programs like Talent Search and Upward Bound. Those really work against us because they are based upon student population and we just don't have it. And so it really discriminates against our students and our communities because they are great services but we don't have access. We are lucky, really, if our universities have them but that is not across the State of California.

Also I have been involved in Indian education now for over 20 years. I am proud to say that. I was happy when I was able to say that 20 years I have been doing this.

I think when I first started I was very young, right out of college. I went to work for the high school that I graduated from and I saw Indian education as being just as important as special education and gifted and talented programs. But the funding is not there and we need, again, to get our funding so that we can provide the services for our students.

DR. PROUDFIT: Thank you, Karlene. Well we are 15 minutes into our lunch period. So I want to thank all the tribal leaders for expressing their opinions. And those of you we will hear from later on in the afternoon.

And just to recap very quickly, thank you for your comments but it sounds like student populations and the small numbers can sometimes work against us in California. That

should not be the case. We need to really look at what funding is coming to California and have that be centralized.

And I hear you mention all these websites, of which we are very familiar with as PhDs and statisticians and experts, but that still is very difficult for us to find the data. So I think that it is about time that our Department of Indian Education programs that you all have an annual report and you divide that up by state and you highlight the best practices and you tell us how much is coming to our state and where it is going. I think we could all benefit from that. Right? Can I get an "amen" on that?

(Chorus of amen.)

DR. PROUDFIT: So I think we can all appreciate and benefit from that. And again, we thank you for listening to our tribal leaders and we are now going to proceed into our lunch. Chairman Smith had to step out for a moment but he said enjoy the chicken salad and the sandwiches and all of that good stuff and we will see everybody back here at 1:15. Thank you.

(Whereupon, at 12:11 p.m., a lunch recess was taken.)

A-F-T-E-R-N-O-O-N S-E-S-S-I-O-N

(1:28 p.m.)

DR. PROUDFIT: Good afternoon. We are ready to get started with our next session, our public comment period. For those of you who just came in, please be sure to sign up at the back of the room. There is a registration table for public comments. People will be called up in the order that they have signed up. The first person on our list is Marty Meeden. Marty?

MR. MEEDEN: I already spoke earlier.

DR. PROUDFIT: Marty spoke earlier. So the second person on our list is Yolanda Espinoza.

MS. ESPINOZA: I already spoke.

DR. PROUDFIT: She already spoke.

PROFESSOR DIXON: Wanda and I, Patricia Dixon, are going to defer our time to Juana Majel. She is the Vice President of National Conference of American Indians. She is en route. So she can come on anywhere you want her to, just so that she has her opportunity to have those two minutes.

DR. PROUDFIT: Okay, thank you.

Sheryl Steinruck from Smith River Rancheria.

MS. SHERYL STEINRUCK: Thank you for having us here. I have asked our daughter, Suntayea Steinruck to come join me. We are going to do a song and a little prayer because we are here in this part of God's country amongst all you fine folks. And we were hoping to have Pala people here. (Speaks in Native language.)

MS. SUNTAYEA STEINRUCK: (Speaks in Native language) for allowing us to come to your homeland and for hosting us today. We truly are grateful to be here and we thank you.

This is a Nee-dash song where we come from. It is a feather dance song and it talks about a prayer place that we have where there was these trees that had died. The snags were still left and so it was a place that we would go and pray and it is a very sacred area. And that is a song about that.

(Sings in Native American language.)

MS. SUNTAYEA STEINRUCK: So traditionally we sing a song twice. And so I just wanted to say that it is empowering to know that you are in Indian country when you come to a conference and it is opened up with prayer and with the burning of the medicines. So I just

wanted to say thank you for sharing that as well because it is so empowering to be able to open up our hearts and our minds to be able to embrace what we need to talk about because sometimes it is really hard but it is necessary.

Thank you. One more time.

(Sings in Native American language.)

MS. SHERYL STEINRUCK: That's just plumb too short. Dv-laa-ha~ Shxuu-shi' Suu-daa-chu, also known as Sheryl Steinruck. I come from, we come from the Village of Nii~lii~chvn-dvn, Foot-fo the Riffle-place along the Smith River in Northern California.

I am a 58-year-old woman, the mother of two grown children, the grandmother of three beautiful grandchildren who I really -- I was accused to have my bladder next to my balls, so be prepared.

I really would like to thank my niece Amanda for the energy to get here. We drove 16 hours, 800 and something miles one-way to get here and we got here about 12:30 last night.

The purpose of our lives upon the earth are to move forward each generation. And the issue we are going to bring out today has gone through three generations already. We have already been dealing with this issue for 30 years and it is affecting even our grandchildren -- my grandchildren.

And so I would really like to thank my family for the time and energy that we have spent to get here because when we heard that President Obama was listening to Indian people, we knew we had to be here. Would you get that opportunity? Not us anyway.

A little bit about our format. I am going to lead out with my talk and I want to give you some background, history of where we come from, what we are doing, and why we are doing what we are doing where we are. And then I am going to follow with my niece Amanda and our daughter Suntayea, and follow with my great niece, Chandra. And we wanted to give you all kind of a little perspective of this issue from each one of us in a different way but yet get the point across to you.

We suffered the second largest massacre in the history of the United States where we come from. It was in 1953 at the Village of Yontocket, the center of our world when about 650 of our people were massacred and burned. All the houses were burned to the ground by the local militia.

And we didn't see non-Indian people in our part of the world until 1820, when Jedediah Smith came through. And then with the discovery of gold in California, the onslaught

of genocide fell into full swing. And with you all, I am just preaching to the choir, you all have similar histories about all of this. You all know what happened to us as a people.

The survivors of the massacres were then herded to reservations many, many miles away, Hoopa Valley. We had a reservation like that at Smith River that was settled by Executive Order in 1864. It was later disbanded and then became the Hoopa Reservation and we were taken to the Siletz, Umatilla, all the way up the Oregon coast.

Our tribe goes from Northern California at Wilson Creek clear up into Oregon to the Sixes River and into the Applegate Valley. It is a very huge aboriginal territory that we come from.

The only reason why I'm still standing here is that our ancestors at the time of the holocaust, went into the mountains and we lived with the little people out there. The little people took care of us and every year for three years they would send a runner down to see if it was okay to come back. And so finally that last time they came back, they said we could come home. So we did but one of my aunts stayed there. So she is part of the little people. Some of you all might know a little bit about those stories.

And the thing about us is that by the time the EuroAmericans and the federal government got from the Atlantic Ocean to the Pacific Ocean, when they got to California and the Pacific Northwest, they knew how to take care of us, so they made short order of us.

And at the turn of the century, there was only 123 listed on the census rolls in our area, out of about 10,000. So a lot of people were wiped out.

And the general practices of scalping and indentured slavery, you know, the Christianization of the heathens, the civilization of the savages all took place in our part of the world as well and everywhere else in the United States. So we had our ethnic cleansing as well.

We as a people have an experience with American Education and its impact upon us as Indian people. The cry throughout California was exterminate, exterminate, exterminate. The governor of California back in the 1850s had a pork barrel legislation that allowed any miner who was low on his funds to go out and scalp Indians and bring them back. They got money for men, women, and children. And they are called Redskins. So you all want to be a Redskin?

And so the ones that weren't killed then they were forced onto reservations, forced into boarding schools, and the consequence of all that was what did we lose. Our religion was made illegal. We couldn't practice our religion. The last dance that we had for our ceremony was in 1923. And they came in, our elders were having a dance, Nee-dash, that song you heard us singing. They came in and confiscated all the dance stuff at that time and took it away.

And we never got to revitalize our culture until after the termination era of the Eisenhower administration. Do you all remember that in the '50s? My mom decided with her

nieces and her sisters to get all of us baby boomers together after the World War to teach us. Because she said if we don't teach them, they are not going to learn. You have to be taught these things. They don't just fall into your head. So we got together when I was 12 years old and we met at a place called K'vsh-chu Hall Redwood Tree, K'vsh-chu, and that is where we learned the songs, the ceremony, the stories of the elders that were alive at that time.

So I can tell this one story. I have only got five minutes so somebody has got to tell me. I am long-winded.

We were up there practicing and these ladies that taught us were very strict. You had to do it a certain way, act a certain way, move a certain way. So we were working really hard at it, trying to do it right, all of us baby boomer second and third cousins. And when you are practicing you are supposed to look out like there is a fire right there. You are not supposed to look out amongst the audience or cut up or anything.

So we were working really hard. We got to wear our dance regalia. It was a full practice. And so I just looked up to see what was going on with the people and tears just running down their faces. I thought to myself, man, we are really going to catch hell this time we are so bad. But you want to know why they were crying? It was because they hadn't seen the dance since 1923 and they were teaching us. They were teaching us what we needed to know to carry it on. And I was 12 and that feeling has been in my heart ever since. That is why for me I know my job is to pass it on, pass it on, pass it on. And I will teach anyone. Anything I know, I will teach you. You want to know, I will teach you. You can't take it to hell with you. You might as well share it.

So for me, this opportunity to talk is so important, especially about the issue that the girls are going to bring out to you.

So this educational process that we have gone through and where I grew up and my mom grew up, and her generation. She just passed away in April. She was 85 years old. When she went to the one-room schoolhouse, they weren't allowed to speak the language at all. If they spoke the language, they were beaten, severely punished. So no one spoke Dee-ni' Wee-ya', the Indian language. But they still carried it in their heart, thank goodness.

We have had historians and people come through to help us with recording but they were doing their dissertations. They were doing their masters. They were doing their thesis. They could give a rip about what we needed.

So we got to go back to that stuff and pilfer through it and find out what we can, which I am glad we do have recordings of some of our old elders. So we have been writing ANA grants, getting preservation monies in. We are working in our area doing the AB-544 credentialing for teachers to teach language in the schools. We are working on that from our tribal area.

We teach at Howonquet Head Start. We teach at Taa-'at-dvn Magnet School for alternative ed for kids. And this year we get to go to Klamath River Early College of the Redwoods, KRECR, and teach there, where Yurok is already being taught.

And we have community classes, too, for anybody who wants to come and learn and we opened it up to our Lucky Seven Casino staff, our Smith River Rancheria staff, the people who want to come in and learn. We are all beginners. Our language is very different. It is Athabaskan language stock and it comes from like Navajo, Apache, Tlingit, Pacific Northwest languages, Hoopa. We are all Athabaskan and we are verb-driven. So it is pretty complicated. One word about this long could mean a whole sentence.

But you know, the thing is is that we are doing the right thing. And what we found out -- well through our language what we are doing is we had a language camp overnigher this last week. We are working with technology with iPad, and the what do you call them things the DSIs, all those kids know that. My kids, my grandkids pick up my phone and will be playing a game in three seconds. I would say how did you do that.

But you know, the technology is there. The knowhow is there for us. And I think that as we develop these programs and move forward we will be able to do the things that we need to to help combat some of the problems we have.

Getting back to the scalping, my husband told a story about where the Indian head came from. In Europe when they would go conquer their countries, they would take their head, they would decapitate the leaders and put them on a pole or whatever to show this is what is going to happen to you. You fight us, you are going to be dead. They came here to America and did the same thing to the leaders on the East Coast but they played with football with those, kicked them around a little bit before they put them on a stick.

People who weren't aware of the war bonnet which we highly revere, we are not from that culture but we respect it, don't understand what that head symbolizes. And the girls are going to give a history of our problem we have had with the mascot in our area. They will tell you more about it.

But one of the things that we would like to do is move away from these kinds of things that diminish our self-esteem, that help us to not understand and know who we are as a people that mess with our identity and our self- esteem.

You show all these statistics up here how kids can be successful but if you are not respected as people and a race of people -- you know like we have been fighting this battle for over 30 years. Black people, do see a little Black Sambo anywhere? Do you see Frito Bandito? But now, you see Redskins, you see Braves, you see Chiefs, you see all of it. We still have to go back and prove we don't like it. Even at home, our own people. I like it! Let's have it! You

know, we are in trouble we are called the original family that went against this. So we receive backlash, almost hate crimes for it. But we have to do what is right.

And so one thing that we are all going to be doing is asking that the U.S. Department of Education adopt an administrative rule that prohibits public schools from using names, symbols or images that depict or refer to an American Indian tribe, custom or tradition as a mascot, nickname, logo, or a team name.

Shu" shaa nin-la.

(Applause.)

DR. PROUDFIT: Amanda Donahue.

MS. DONAHUE: Okay, I am going to kind of -- I prepared mine to read it since we are on a time limit and I don't want to leave anything out.

So my name is Amanda Donahue and I am from Crescent City, California and I am in the Smith River Rancheria and I am the mother of five children, all of whom who attend public school except for one he is in preschool but he will be going next year.

And although I am not in the profession right now, it is not my day to day job but I do have a BA in liberal studies in elementary education from Chico State University and a minor in Indian Education from Humboldt State. And I have sat on numerous parent committees for head start and the Indian Ed programs for our school district.

But what my main question today is, and I guess it would be directed towards the U.S. Department of Education is why they have not adopted an administrative rule that prohibits public schools from using names, symbols or images that depict or refer to American Indian tribe customs or traditions as mascot, nickname, logos, or team names.

And the reason I started looking into it because this issue came up again and in our county and we are in a small rural area. So we are very much a minority. So the majority feels that because they -- they feel like the majority should rule. So they have created a website that is called Bring Back the Head.

(Pause.)

MS. DONAHUE: And for me it is kind of a -- I just look at that and I just don't see how anybody could support such a thing. And so I started looking into going to different websites, seeing what is out there. Because back in 1997 we actually started talking to our high school senate because we wanted to go towards a more traditional mascot. And so we started educating them and thinking that they would take what we had to say and respect our feelings and go with it but instead they actually went the opposite. And it turned into a really controversial issue and it got to the point where they had to just -- we had to stop the meeting and

it almost turned into physical altercations in the hallways. So it just went from like a really, something that we thought was going to be positive, and went negative.

So it was at the end of the 1988 where they actually stopped or they banned our mascot. They kept the warrior name but they got rid of the mascot. And just recently they started taking, the youth football team wanted to take it over and start using that mascot. And so now they started to bring back the head because they feel that it should be adopted not only again at the high school but also for the youth program.

So that brings me back to my research. I am not on Facebook because of the profession that I am in but my husband and that is how I came across it. And I started looking around and I see that in 2001 the United States Commission of Civil Rights called for the end of the use of American images in team names by non-Native schools or the public school system. And so I was just wondering why we have not, the United States Department of Education, has not taken that to the fullest extent and just do away with them altogether.

And I just want to read the background of the civil rights -- what they had to say about it because it basically ties in what we find is what is wrong with it.

So the Commission believes that the U.S. -- and this is taken right from it. I didn't alter it or anything. It is: "The Commission believes that the U.S. Native American images in the names of schools is insensitive and should be avoided. In addition, some Native American and civil rights advocates maintain that these mascots may violate anti-discrimination laws. These references, whether mascots and their performances, logos, or names, are disrespectful and offensive to American Indians and others who are offended by such stereotyping. They are particularly inappropriate and insensitive in light of the long history of forced assimilation that American Indians have endured in this country.

Since the civil rights movement of the 1960s many overtly derogatory symbols and images offensive to African-Americans have been eliminated. However, many secondary schools, post-secondary institutions, and a number of professional sports teams continue to use Native American nicknames and imageries. Since the 1970s, American Indian leaders and organizations have vigorously voiced their opposition to these mascots and team names because they mock and trivialize Native American religion and culture.

It is particularly disturbing that Native American references are still to be found in educational institutions, whether elementary, secondary or post-secondary. Schools are places where diverse groups of people come together to learn not only the "Three Rs," but also how to interact respectfully with people from different cultures. The use of stereotypical images of Native Americans by educational institutions has the potential to create a racially hostile educational environment that may be intimidating to Indian students. American Indians have the lowest high school graduation rates in the nation and even lower college attendance and graduation rates. The perpetuation of harmful stereotypes may exacerbate these problems.

The stereotyping of any racial, ethnic, religious or other groups when promoted by our public educational institutions, teach all students that stereotyping of minority groups is acceptable, a dangerous lesson in a diverse society. Schools have a responsibility to educate their students; they should not use their influence to perpetuate misrepresentations of any culture or people. Children at the elementary and secondary level usually have no choice about which school they attend.

Schools that continue to use Indian imagery and references claim that their use stimulates interest in Native American culture and honors Native Americans. These institutions have simply failed to listen to the Native groups, religious leaders, and civil rights organizations that oppose these symbols. These Indian-based symbols and team names are not accurate representations of Native Americans. Even those that purport to be positive are romantic stereotypes that give a distorted view of the past. These false portrayals prevent non-Natives from understanding the true historical and cultural experiences of American Indians. Sadly, they also encourage biases and prejudices that have a negative effect on contemporary Indian people. These references may encourage interest in mythical "Indians" created by the dominant culture, but they block genuine understanding of contemporary Native people as fellow Americans.

The use of the imagery and traditions, no matter how popular, should end when they become offensive. We applaud those who have been leading the fight to educate the public and the institutions that have voluntarily discontinued the use of insulting mascots. Dialogue and education are the roads to understanding. The use of American Indian mascots is not a trivial matter. The Commission has a firm understanding of the problems of poverty, education, housing, and health care that face many Native Americans. The fight to eliminate Indian nicknames and images in sports is only one front of the larger battle to eliminate obstacles that confront American Indians. The elimination of Native American nicknames and images as sports mascots will not only benefit Native Americans, but all Americans. The elimination of stereotypes will make room for education about real Indian people, current Native American issues, and the variety of American Indian cultures in our country."

So knowing that the use of Native American mascots not only provide a social and psychologically safe learning environment for all students contradicts the purpose -- this is what I think about.

So what my point is is knowing that the use of Native American mascots does not provide a socially and psychologically safe learning environment for all students contradicts of the purpose of Executive Order 13592 and other programs such as Title VII, Indian Education that have been implemented to close the gap between Indian and non-Indian students and to decrease the alarming high dropout rates of Indian students.

So with all of that said, we are asking that the U.S. Department of Education adopt an administrative role that prohibits public use for using names, symbols, or images that

depict or refer to American Indian tribe customs or traditions, or mascot nickname logo, or team name.

(Applause.)

DR. PROUDFIT: Chandra Jones -- no. Suntayea.

MS. SUNTAYEA STEINRUCK: Dv-laa-ha~, Suntayea Steinruck and I, too, am a member of the Smith River Rancheria and a mother of two. And I work in historic preservation.

First of all I would like to say that this is about a human being issue and that I believe that it is a difficult time because I am actually the parent of a youth football player. And what happened is that last year the parents and the community brought forward a sweatshirt that had a plain style headdress on sweatshirts. And I was really surprised because it hasn't been around since 1998. And I felt at that time that I could not let the pain of my family that they went through back in '97 and '98 go unheard again.

And so I went to the Youth Football League and I said hey guys, and I thought I did it in a respectful way when I said hey step out of the box of Crescent City, Del Norte County and educate yourself on this issue. It is a nationwide issue. It is human beings. We are talking about a living culture.

And it was very hostile. And one guy looked like he wanted to really beat us up. I mean he was really angry about this. And he said, well, this is pride for me and it is honor. How dare you? And I said, you know, this isn't my culture. The headdress is not my culture but after educating myself about things, I came to this conclusion. So it is about education and it is about seeing people as human beings.

With that said, as we were leaving the room, they all laughed and mocked us but they didn't know we were still in there. And so we said okay. And you know, I cried about it because it hurt my heart.

But then the next year, so it is this year, my son comes home and he is really excited. He's like, Mom, we got this really cool gear bag. And I said okay, well right on, son, put all your stuff in there. And he brings it out and it has a brave head on it. So they changed it from the plain style with the war bonnet to know the brave. And it was disheartening.

And so we were coming up with solutions. We said okay, we will put a football on it or something and hide that because we don't want you not to have something that everybody else is having.

Well to make a long story short, someone from the school board saw that and said well you can't use the heads because you can't have them on school property and they practice in

the schools and things. And so they said well you did this. You are the one that did this to us and took our bags away and it is about the kids and you are taking that away from our children. And I said had you not printed that on there, all the kids would have this bag, all of them. No one would be left out and we wouldn't even be having this discussion. And it was heavy on my heart because I was blamed for taking away the kids' bag.

Well they found a loophole in that and they went ahead and had a private citizen purchase all their bags back and then redistribute them to the children but said on a piece of paper sign this if you don't find this offensive. If you are okay with this and you don't oppose this head on here, you can have your bag. But we are not leaving anyone out. Everyone can have them.

And there was only about eight kids out of all of our football teams that didn't get a bag. And to me, that is eight too many because not one of those kids should have went without a bag.

And it sad because I see my son, who is a very proud person, cringe because he is a minority in a majority. And I really want to ask that you guys, if you have time to check out this page, because there needs to be not just a Del Norte County thing. It needs to be a nationwide thing because of the ignorance of some folks. And I got called offensive because I called them folks. It is just our town. This is what we want.

And it is really disheartening because this is a larger issue and that is why I keep saying that it is a human being issue. And so my stance is that if we could -- Oregon has taken on their State Board of Education has adopted a report that says by 2017 they will have no more Indian mascots used in the State of Oregon. And so I feel if this body takes on that responsibility from the national level, it will only then lead everyone else. And I feel like if we, at the national level, take on a firmer position and stance on this issue, what is it then everyone else will then have to follow and what example we would all be. And that is what I am asking, is that it come from a national standpoint. Thank you.

(Applause.)

DR. PROUDFIT: Chandra Jones.

MS. JONES: Hi, I'm Chandra Jones. I am 14 years old and a freshman at Del Norte High School. I am (speaks in Native language) from Del Norte County.

The reason that I am here today is because my community has brought back the Native American icon to Del Norte County youth football. This has been an issue for a long time and now has gotten out of hand by a person from the community creating a Facebook change called Bring Back the Head not only to adopt the icon for youth football but bring it back the icon that was banned in 1998.

I have also had conflict with others on the page. I have tried to address why we don't want the Native American icon back in a polite manner. After people telling me to get over it and it has nothing to do with me anymore, I am extremely frustrated and sad with this whole thing. I feel this way because it is not only about the icon anymore, it is about bringing grief to my people and mocking my culture.

It is very sad to me that these people who were uneducated on this topic can sit here and make jokes of something that means so much to me.

We are asking that the U.S. Department of Education adopt an administrative rule that prohibits public schools from using names, symbols, or images that depict or refer to an American Indian tribe, custom, or tradition as a mascot, nickname, logo, or team name. Thank you.

(Applause.)

DR. PROUDFIT: Michelle Parada.

MS. PARADA: Wow, that is pretty heartfelt. That is just incredible and I am so sorry you have had to go through some of the things you have had to deal with there. No child deserves to have that happen on a campus at a public school.

My name is Michelle Parada. I am from the Rincon Indian Reservation and I am a teacher and acting administrator at the All Tribes Charter School.

And I think my first words need to be directed to Director Silverthorne. I will start with that I hope today will be different. In November I took a group of kids to Indianapolis. We were invited to come and be part of a roundtable discussion that was specific to high school kids and the Department of Agriculture. While we were there, the kids participated in some great activities. They had a wonderful trip. They were able to be on stage and represent their reservations in front of 60,000 people and it was a wonderful experience.

Now after that, being part of the discussions and sharing stories and talking about experiences, here we are in August and we still haven't heard or seen a report from those roundtable discussions or what actually came about from that. And that is why I am asking, you know, I hope today will be different and that all the stories that are being shared, all the information that is being collected will actually result in some changes.

Patty, it has got to be so frustrating for you and Geneva, and Wanda, and some of you who have been fighting this education battle for years because really, have you seen significant changes in money, in funding coming to California? I mean, that has just got to be beyond frustrating.

Myself, as an educator, you know, we are constantly trying to calculate ways that we can -- how to get more money for our kids. And you know, I appreciate the input you have shared today. I intend to apply to become a peer reviewer. I intend to read some of those grants and how those people are getting grants that are not coming to California year after year after year. So thank you for that.

You know right now we are waiting for the Professional Development Grant. I have a position waiting at our school for one young man in particular that we would love to have. And now that because of the lateness of that grant award or the announcement, is probably going to put it off another year. You know, what impact will that have not only on our school but all the young lives that he might impact. We don't have enough Indian teachers in our schools and we definitely don't have enough male Indian teachers in our schools.

Let's see. You know, maybe some of the thoughts and maybe as we talk and come together, maybe some of the thoughts we think about, let's kind of brainstorm some ways that we can get more money to California. What is the possibility of smaller grants instead of million dollar grants over four years? You know, I know individual schools, reservations, areas here that would love to have \$40,000, \$50,000, \$20,000, you know, smaller grants.

We are in a position here in San Diego County we have so many different reservations, I mean, any amount of money would be appreciated. If one group gets \$250,000 over the next four years, that is one thing but if several of us get \$40,000 or \$50,000 it would be appreciated. And monies that would go to the kids, not necessarily to administration because we find that those smaller grants actually do tend to go more towards the kids than getting lost in that general fund and sucked up into administration. That is one of the things I would like to suggest.

The other thing is maybe as a group of people we start to think about the possibility of authoring a bill or coming together as a consortium and offering a bill and our reservations become LEAs in theirself. Provide us more opportunity to apply for grants. You know, it is a thought. It is something to think about and maybe start working in a direction.

But mostly you know when you come together at events like this, like I said I come here for as much knowledge that I can gain and opportunity. And like I said, I just really hope things will be different.

The biggest difference I would love to see happen is on these grant applications. When we apply for grants, I would like the Department of Ed to be held to the same standard we are. Our grants are not accepted if they are 30 seconds past the deadline. Yet grant award notices or denials sometimes are six months in the waiting and those are the types of things I would like to --

(Applause.)

MS. PARADA: So like I said, you know, thank you for your time and I hope something happens. I hope something will be different today. Thank you.

(Applause.)

DR. PROUDFIT: Maren Peterson.

MS. PETERSON: My name is Maren Peterson. I work at the California Indian Culture and Sovereignty Center. I am the grant writer program coordinator. So the issue of funding has been a big topic and we are just addressing the university part as of right now. We do work with communities, that is a main focus of the center and so some of our grants, all of our grants will be community oriented as well. However, on this specific topic, I am just speaking to the grants we are applying for as a university.

You had mentioned that there is data that we can get. When we are looking at funding sources, we always use that data so we can make a good case. What we found is that it is very difficult to get access to the data. With some of the funding data, we can only get it back to 2009. For us to make a good case to get the grant, we need data from before that so we can look at patterns.

Also sometimes there are the National Indian Education Survey Report. There are concerns with that because there are only certain states that are included in that grant. California is not one of them. Even though we have the largest population of American Indian students, we are not a high percentage of American Indian students in California and so we are not included in that.

So that is a problem, too. How can we get access to that data from the federal funding-wise, which only goes back to 2009. Also we need greater access within the state, within the counties. How can we get the test scores? How can we compare California test scores to the national standards? Because California has a different testing standard in a lot of issues.

So if we are trying to appropriately discuss meeting the mutual objectives of tribal and state needs, we really need to have access to that data. We need to be able to make the case that you should fund California but it is hard to get that.

We have been talking about the Professional Development Grant a lot because we applied. And so we have more data on that grant than we have currently on like the Title VII and the LEAs, which we will be compiling with the report that the Center is creating. But right now, we are kind of focused on this just because we have done a lot of research on it.

For instance, for the Professional Development Grant we could get data back to 2009. In that time, only 13 states have benefited from that money. California has received no money from the Professional Development Grants. The largest one is Montana, which has

received close to seven million dollars from the Professional Development Grant. The next is Arizona, five million; South Dakota, about four million; and Oregon, a little under two and a half million.

You know I really thank about what Michelle has said. You know, smaller grants. Smaller funding that can be disbursed throughout the United States and work for all American Indian students instead of just a subset. And I think funding, really look at it, figure out a way maybe we can have training to figure out how to get access to the data. If we can get access beyond 2009. So we can -- just an avenue so we can find the data, so we can make a case so California can have more funding. Thank you.

DR. PROUDFIT: Linda Locklear.

MS. LOCKLEAR: My name is Linda Locklear, I am a professor of American Indian Studies. My background is sociology and I am actually Lumbee from North Carolina but I have two daughters and six grandchildren enrolled in Pauma Indian Reservation. So I have a vested interest in their education out here in California.

And I am kind of really shocked to hear the young women from Smith River. This is an issue -- I have been in education for 40 years and this is like a cycle that keeps going on and on and on in a battle. And I hope we can help them.

And I also want to give just a minute to acknowledge one of the things that I have been preaching for a long time since I have been here is to get more Native people in the community on the school board. And Mavany Verdugo, if you would stand up, is running for the school board here at Valley Center. And I want to say everybody get behind her and help her.

I had one thing I wanted to talk about but listening to everybody, it has made me want to talk a lot more and everybody knows I am quite loquacious, which is also a Lumbee trait, as you well know.

And one of the things about grant writing is the elephant in the room that nobody wants to talk about but I am not afraid to say it, coming from a tribe of 50,000. There is a problem in D.C. in that the bigger tribes always get the money and the little tribes in California don't. And all you have to do is not just look back the last ten years but the last 200 years and you know what I am talking about. It is who is in the room, who has control, and who has people's ears. And there is nepotism in Washington, just like there is in tribal communities.

So one of the questions that was asked by Chairman Smith and the tribal member Mr. Murphy from Pechanga was the transparency about who really is getting these grants. Who is making the judgment? Who is -- are people from the same tribes reviewing the tribes? But how do we really know that if it is not transparent of who these people are that are looking at

these grants? You can sit there and shake your head and say they don't but do we really know that if we don't know who these people are that are reviewing these grants? Because it is kind of done in secrecy and not so much in the public.

So I would like hopefully the Office of Education will be more transparent in the way they make their decision and not so background or underground.

And so the thing I came up here to say was really more directed towards our school in our area. Palomar College, 12 years ago, offered our first Luiseño class and we now offer Luiseño, Cupeño, Nahuatl, and we are really proud of it. I never thought I would see the day that we would be offering Indian languages at my college. And we have had students who have graduated from college, Shaline Malina one of the first ones with her Luiseño language being accepted for her language requirement.

Well I have a grandson who actually lives with us. I have custody of him and he started high school at Valley Center last year and they enrolled him in Spanish. And I went to the school and I said I don't want him in Spanish and they go well he has to have a language. I go well I don't want him to have Spanish. I don't want him to have German and I don't want him to have French. I want him to have Luiseño. Well, that won't count for his high school credit.

Well as some of you who know me know that I don't take no very well. And so I fought with the school about this and I said I will take it to wherever I have to take it. So they said okay we will make an exception in his case to let him fulfill his language requirement by taking Luiseño language at Palomar that will fulfill his high school language.

So what I am hoping that the office of Indian Ed will do is any schools, especially within Impact Aid or any kind of money, that those schools be allowed in high school for their kids to take their indigenous language to fulfill their language requirement in high school.

So thank you.

(Applause.)

DR. PROUDFIT: Ron Andrade.

MR. ANDRADE: Yes, my name is Ron Andrade. I was on the Tribal Council at the La Jolla Reservation. I didn't sit up here because I agreed with what Professor Dixon said the current leadership should sit there, I was once on the Tribal Council. I took a sabbatical. In white people terms, that means I got voted out.

(Laughter.)

MR. ANDRADE: But I took a sabbatical for a few years.

Seriously, I am a little concerned. You know you are here and I appreciate that. But when we were in LA we had about seven people from the Department of Education indicating different units so that they could respond. I realize you can't respond for Grants Management. You can't respond for Congressional Affairs. You have had to say that today. I can't tell you the status of these grants or Congressional Affairs response. So you have had to give everybody's response for them but in LA we had about seven people representing the Departments and I think it is kind of improper, not that I don't welcome you, but the fact that improper, that we didn't get those other people, including Mr. Mendoza.

I would have paid for his airfare. If I thought he couldn't get out of the town because of money, we would have put up the airfare for him. So I am not really truly happy about his argument that I am out of budget. Trust me, they are all flying down to Charlotte in about a week from now. It ain't that much more expensive. And I know Bill. He has attended a lot of those kind of meetings.

Let me go into the mascots. I don't understand -- and I really appreciate these young people who spoke about it. If I could find you one school and it was said that had Frito Bandito mascot or a Sambo mascot, the Department of Ed would pull their money. So I am asking you to go back and tell the Department we are requesting that they pull their money. They pull their Chapter I money, they pull their Title IX money, they pull all of it. If they cannot respect us racially, then they have no business with any money.

(Applause.)

MR. ANDRADE: I am a little concerned about your memorandum. The new memorandum issued by the White House only talks about BIE schools. And the Department of Education will be working with the BIE schools. We don't have any BIE schools. We have one, Soboba is the only school.

So where does that leave us? If you begin to shift funds to the BIE schools within the Department of Ed -- I asked Mr. Mendoza this directly and by letter and he wouldn't respond -- where is that money coming from? All I can warn everybody here is be careful on your Title VII money. The school's money might stay for the LEAs but all the discretionary money may be moved. Because there is no way you can promise me that Mr. Obama, if he wins, is going to get a new appropriations. So who is funding the BIE memorandum, the new agreement? So just get us back an answer.

Impact Aid, it was stated wrong this morning. Impact Aid has special provisions that if the tribes that send their children to the local schools do not like what is happening, then they have a right to challenge that Impact Aid money coming. So what I am asking you to tell Mr. Mendoza, I would like to have a meeting here in California of the Impact Aid heads out of D.C. with the local school districts to tell them how much money they are getting and what are

they doing with it, if no tribe in California that I am aware of has been able to work with the school district to get use of that Impact Aid money and it is in the law.

Now if anybody needs to know for sure, the National Association of Federally Impacted Schools reviews all Impact Aid allocations. And I can call them tomorrow and find out how much money goes to any school district but I can't get it from the Department of Ed. That is kind of strange.

The Department of Ed won't tell me how much Valley Center School District is getting and what they have used it for. Now that money is not to go by law into their general funds. But they are doing it. Ask any of the tribes along this area if they have ever seen one dollar out of Impact Aid used on our children in the special tutoring, special any kind of projects. Ask any tribe in California. We checked and we haven't found -- now they could have been doing it lately. I don't check every year. But the fact of it is I am requesting the Department of Education have a meeting in California not only on Impact Aid but they come out here and tell us what other projects we are not seeing. It is silliness.

On the Professional Development, I know the response when Linda asked about a second ago, we can change the criteria. I don't want to fight with other tribes. I know the guys in the other schools have got Professional Development money but we can change the criteria for the application. We can change the way it is done. We can change the way the evaluation mechanism works. We can change the fact that most of the big schools are getting the money because they have got more kids. I ain't got no problem with that. But there is a way to change the criteria to say in different areas, we will change that. If some of these schools are not identified as institutions of Indian higher education, they start getting wiped out. So change that.

We can change the evaluation criteria to say if it is a good school, it has got a high number of Indians, it can show a good chance of having success, then they should be funded. But right now we are wiped out by the tribally controlled colleges who are bigger and have more kids. And more bang for the buck doesn't necessarily work out because our children are being bypassed.

But I do request that we follow up on this Joely and we have a meeting here to explain to these tribe about the use of that Impact Aid money, even \$5,000 per tribe would help us out. Thank you.

(Applause.)

DR. PROUDFIT: Thank you.

Dwight Lomayesva.

MR. DWIGHT LOMAYESVA: Hello. My name is Dwight Lomayesva. I am the Executive Director for the AIR Program, the American Indian Recruitment Program. It is an urban program based out of San Diego. And I am Hopi.

And we have been operating this program for the last 19 years. And we developed our program to encourage American Indian youth to pursue higher education and have had over a thousand students go through our program. We use culture as a focal point to teach our students and to give them pride, identity, self-empowerment to achieve success in education.

In the last 19 years, our findings are that our students who come into our program who are native do not get the opportunity to go and pursue higher education because they don't have the requirements. The requirements of somebody telling them at our schools that there is an A through G requirement in the State of California. There is academic requirements that you must meet to go on to pursue higher education of the UCR or CSU. And this is the majority of our students that come through our program. Now maybe I don't know why. I have an idea in my head but I don't know why, why that is the case.

So what our program has done, we have academic services for our students and we bring them onto college campuses, try to get them motivated much like upward bound and trying to get them done and ready for school.

So we have done all that and in 1990s I think the GPA requirement to get into a CSU was about 2.5 or 2.6. And we got them ready and we got them there to that point. And you know what the CSUs and the UCs said? No, it is not 2.6 anymore it is 2.8. Well we get them ready for 2.8. Right on, we are going to get our children to universities. No, it is a 3.0 now. Then it was a 3.2 and it was a 3.4. And now we are looking at you know what, you have to be in the top ten percent or the top 25 percent to get into universities here in California. Something is not right when you have that whole lag going on. You are promised to get someplace and we have students that have the capabilities to go on to pursue higher education but aren't given that opportunity; not in high school and not by the universities. There is a problem here.

The second problem is that people come to our program from 70 miles away. They come to San Diego State or they come to Cal State, San Marcos, come to UCSD. They come to all these locations to get a cultural feel for our program and use it as a focal point. And we try to teach our American Indian kids, hey you know what you can have success with cultural identity and you don't get that out of a lot of other programs that are culturally accommodating for that. And so maybe that is why they want to go to our program because they have a mistrust of other things outside.

So when you only have one program like this or not one program -- there is many. My apologize because there is a lot of great programs here in this room. But you can have a thousand programs and not cover all of our county. But you have other bigger programs like Linda was saying. It is much like other locations. You have bigger programs getting all the

federal funds but the ones that actually natives will go to which are culturally accommodating, they don't get funded. And there is a travesty. There is a travesty when you look at the stats earlier and you know, don't look at the stats. But they kind of lean toward something. They say something. When our stats are equivalent to African Americans in dropouts, when they are equivalent to Hispanics but we are not mentioned in the same breath. Then you say well, American Indians, who cares. They live in that shadow world of America.

So what needs to happen is that more programs for at least urban students need to be developed and get federal funds. And they need to be culturally accommodating and they also need to -- well the Department of Ed has to look at some of these things that are going on. Why aren't our students getting these service? Why they aren't getting these A through G requirements? Why aren't they being told all these things? And that is why you are going to find out there is a high high school dropout rate. That is why you are going to see when the universities aren't accommodating to us and saying hey the standard is way up here at 4.0. I might as well go to Harvard. That is why they are not graduating from the universities either. So there is a lot of things that are going on.

And we just want to let you folks know that hey, please look at our urban communities and fund some more programs for them at the schools because the public school system is pretty much the battleground right now where the universities pick through.

There you go. Thank you very kindly.

(Applause.)

DR. PROUDFIT: Teresa Caro.

MS. CARO: Hello everybody. My name is Teresa Caro. And actually I asked my colleague Liz Fasthorse to come up with me. She signed up after me but we kind of are talking about the same thing.

MS. FASTHORSE: She got nervous.

MS. CARO: Yes, I got nervous. Well I am the Project Director for American Indian Recruitment at UCLA, which is a student initiated and student run and funded project.

So the reason why I am here is because of what I learned. Actually Liz and I transferred from the same community college to UCLA and we are both part of the American Indian Student Association. And as a part of AISA at UCLA, I took on the American Indian Studies minor -- not the major, the minor. And what I was learning in those classes really alarmed me in terms of community conditions and history. And when it comes to teen suicide, alcoholism, drugs, high school dropout rates, diabetes, our native youth are number one in all those areas.

And I also felt that a lot of the history that I was learning in terms of genocide and history with the boarding schools and that kind of thing, again was like really alarming to me and it was a lot of things that I felt that I should have learned way back when in elementary school, high school, even community college.

So you know, to me it wasn't American Indian history it was American history. This is history that we should be learning, that everybody should be learning.

So my point is I think one way to address the issues that are stated in the MOU is really I think taking into consideration bridging the gap between Native and non-Native communities. And me being a non-Native advocate and working with the American Indian community, I believe that there is more awareness of the importance of these issues facing Native students and the community in general, I believe that we can get more support and more resources at-large. And I am not sure if that is something that has been a focus.

And I agree with what was mentioned earlier in terms of trilateral and local collaboration but I think if that could happen at-large and if that is something that maybe could be considered, I think we can do away with a lot of what was mentioned earlier in terms of stereotypes and misconceptions and these preconceived notions about native people

And you know, for example, the Latino community, right now the undocumented movement is really out there and there is a lot of awareness of those issue. Not to say that those aren't important but I think that being that we are working or I am working with our first nation's people, these are issues that should have just as much awareness and just as much, I guess, how do you say it --

MS. FASTHORSE: Priority?

MS. CARO: Yes. There should be more awareness about these issues is what I am trying to say.

So that is just something I wanted to put out there and I highly encourage the Board to take that into consideration, really looking into bridging the gap.

MS. FASTHORSE: Hello. Thank you very much, Teresa. And yes, Teresa has been outstanding advocate for the natives, not just at UCLA but the American Indian community of Los Angeles.

What I wanted to say was in South Dakota, in part of my cohort, one of my cohort members, he was a teacher in South Dakota at the Rosebud reservation and he is non-Native. And one of the things that he had to do before he even became a teacher on the reservation was take classes in education in regards to the people he is working with.

Now I don't know if that happens here in California but I think that these kinds of programs or this kind of training for non- natives in school, especially at the elementary level and at the high school level, this would be a way to really help teachers understand the issues, the needs of tribal kids, and even in urban communities.

For instance, at UCLA I was astounded one day. Myself and one of my other colleagues, we were taking a class with a visiting professor. I ended up dropping it but there was only six of us in the room. And one of the girls was a young black girl and her comment was she never even knew Indians were around. You know, I am always astounded by a comment like that because that tells me that our educational system is failing.

If we are sitting in classrooms learning about history of the holocaust, history of the slaveries, of the black people, and other ethnic groups and yet we are not learning about the education or the histories of American Indians, then there is something really wrong. And especially here in California, I mean there is many people or many people that I have dealt with that can't even name five tribes in California, much less Southern California. So this is very discouraging.

So if I am kid sitting in a classroom and other students around me don't even know about my own tribe, then that makes me feel inferior. That makes me feel like well should I even push forward. Why should I even get excited about going to college? Because I am not important.

So I mean are we still in the 1800s? It really feels like it. It feels like the wheel is just spinning and we are just digging deeper and deeper into a hole. I don't want that for my people. I don't want it for my grandchildren.

So it makes me get excited. And it makes me get angry. And it makes me want to have people open up your ears and let's get creative. Let's do something that is going to awaken those -- something in your brain that is going to make you feel like hey we need to do something about this. And people like yourselves that represent every tribal nation in this United States, yes you are only one person but yes you can make a difference. And I am hoping that what we are saying here today as advocates, not just for natives at UCLA and the surrounding community but to have some kind of financial support that would go to UCLA to not only broaden their knowledge of natives but train them, like this Professional Development Grant thing. I never heard of it before. I feel kind of naive about that but nevertheless --

And this way, you know institutions such as UCLA can be aware of how necessary it is that we need to have some kind of assistance. And yes, there is federal funds that go to our museum because of NAGPRA, but on the other hand what about the training for those professors that have no knowledge of issues of education?

So thank you very much and I just wanted to comment on the Smith River. You know, I understand the emotional part of that and I try not to get too emotional but it does and we should all be moved and support them. Thank you.

DR. PROUDFIT: Thank you.

(Applause.)

DR. PROUDFIT: Hunwut Turner.

MR. HUNWUT TURNER: Hi, I am Hunwut Turner. I am the Director of the Rincon Education Center. Also this year we did apply for a demonstration grant and are eagerly awaiting our answer as well, too.

Basically what I wanted to say was that when the federal department gears money toward Native American students, we need to be accountable or the federal department needs to be accountable. When you give the monies to the states, the states give them to the county, the county gives them to the school districts. When those school districts are using the money for Native American students, we need to make sure that Native American students are utilizing those resources all the way from the federal level, to the state level, to the county. I don't think that is being done and I need to make sure that you guys know and you guys are following up on the accountability of those funds.

In my opinion, these funds should be from federal government straight to tribes and tribal organizations. And that you guys can be accountable. You can come to the tribes, nation to nation and making sure that those funds are being spent and that they are being accounted for.

I would just like to share one story about my family as well. My grandmother was one of the first graduates of Sherman Union High School and she decided to come back to the reservation to make sure that her kids were going to be educated.

So she made sure that my father and my uncles went on to college. And my father was a very eager 1970s student who was part of the Occupation of Alcatraz. And while there, ready to leave Alcatraz, they met with a lot of elders in deciding whether they wanted to still occupy the island or not. And the elders basically told them, you guys take all your guys' energy that you have right now and go back to the reservation. Make sure that you are going to go back and educate your kids. And so he came back to the reservation, started organizations that were making sure that for myself we would have the opportunities to be educated. So he made sure of that.

Now today we are standing in front of you asking that we be able to educate ourselves and our children and not leave this responsibility up to just school districts. Our tribes

need to meet with the federal government to make sure that our youth -- that we are able to educate our youth ourselves. Thank you.

(Applause.)

DR. PROUDFIT: Cindra?

MS. WEBER: Hi. My name is Cindra Reaume Weber and I work for San Bernardino City Schools and I am from the Lakota and Chippewa Nations. And I do the Title VII program within the school district.

We have over 48 schools within the San Bernardino City Schools and I was just wondering. With California having the largest native population and especially with students, what is the Department of Education doing to help improve our native students within the urban community? I, myself and my Elder Robert here, we deal with over 600 Native students just within our San Bernardino City Schools.

And I would also like to tell the lady, we no longer have any native mascots within our school district anymore. Thank you.

(Applause.)

DIRECTOR SILVERTHORNE: Excuse me. What was the last part?

DR. PROUDFIT: They no longer have any Native mascots in their school district.

DIRECTOR SILVERTHORNE: Okay, thank you.

DR. PROUDFIT: And our last presenter on this list, Juana Majel Dixon.

MS. JUANA MAJEL DIXON: Hello everyone. Good to see you. I'm sorry I am so late. I have been on a couple conference calls on none other than Head Start and also on some of the funding issues that are going on for tribes. I just wanted to say hello to you before I show my back to you. Okay?

Hello. Good afternoon. Good to see you. I'm glad you are here. I'm Juana Majel Dixon. I am the First Vice President of the National Congress of American Indians.

And I know there are a lot of things that have come to mind for us as we work on tribal consultations and the issues. And I know we try to make them more and more meaningful as we go along. And I am just really grateful that this happened here in our country. And it is often I lend the local area to the local leadership to do what they need to do and it is something they do. But as a traditional thinker in my life and trying to maintain what is ours as a tribe, I realize that as a national leader, you know, we have 644,000, over 650,000 kids that are in public

school systems in Indian country. And we are realizing that we know that we have 90 percent that are attending public schools in some of the most desolated rural areas that you can think of. And when I realized that eight percent of those are probably attending BIA schools or BIE schools and I know there is a lot of names. But when we think about our sister tribes that are out there, California is up there with the rest of them at about I think they are sitting at 12 percent of the public school education in the state, which is really significant when you think about tribal state relationships because the only other states that contend with this, of course you know Alaska will be the largest because they have such a huge population, 27 percent of the state's public school population, along with Oklahoma following up, with us coming in next is California, and then Montana, New Mexico, and South Dakota.

Now it is understandable in the other three states that follow where they have to travel that it would not necessarily have any access to public schools but because we do, the fact that we see it as a 12 percent population of our state is tribal or native students, that is very significant.

And when you think about the past ten years, our native students, the population have been so ignored that we have failed to reach the standard in ten years concerning reading and math. And that is significant when you consider where we have to go and what we have to leverage to move our kids forward in terms of education and what tribes need to be our partners on this with.

When you think about the work that you have to do, we have I think of that group that I just listed to you, the Alaska, Oklahoma, Montana, and New Mexico, California, and South Dakota, 50 percent of that population do not graduate with high school diplomas. And that is in the public school system. And we are waging our concerns and issues on a local level when we have this happening on a larger scale. And to try and push policy to affect change, these numbers become important in terms of affecting that change.

And when you get to join with other tribes who carry the same stats that you do or the same burden that you have in terms of numbers, we begin to make effective change together. And that is my job, is making sure it all comes together. And then we realized that one of the things that is really quite frightening to realize in 2002 we had passed what is called the Class Act, which was the Native Culture Language Access for Success Act. It has not been reauthorized. And this is one of those pieces, those statistics they just gave you is a way of getting that reauthorized but in your favor towards where you need it to go. And including languages in it, it becomes probably the most forgotten about put on the back burner piece that is critical to our nations.

And the things that the tribes are asking for and I know that this may been asked and I do apologize I didn't get to hear your words but often your words get to me faster than any grapevine I know. If it gets said in Indian country, it gets to your ears pretty fast before the sun

sets. But anyway understanding that in the Elementary and Secondary Act, that is another act that did need to be re-strengthened or looked at. And we often as tribes don't consider ourselves a part of what is considered really a state school district's concern, which is the Elementary Secondary Education Act.

Tribes stood together over the last couple of years and have taken these four positions. And I suspect that you may have reflected some of this today but I am going to go ahead and state them.

One of the biggest things they talk about and they are not necessarily in a priority, they just came out to be the four that were the ones that needed to be said. Strength of tribal control of education. That is evident by you being in this very room.

Preserve and revitalize Native languages. The other was provide tribes with access to tribal member school records. And in order to achieve the caveat changes that you come up with as a tribe, I mean they are seen as caveat changes as tribes if you are not effectively involved in the process and no what your school records are for the public system. And we get caught up in a system there that can sometimes hurt us.

Also encourage tribal state partnerships. I know California is doing that but this is a good step forward in succeeding that.

The other thing that comes up which I think is familiar to all of you is the increase Impact Aid funding. But I think one of the things behind that is that there isn't a whole lot of say so or you are not in the actual development process of how that funding is to be used. More often I have heard from families from different tribes in the area as well throughout the country, they do not get to have say so on that and that should not be happening. Because if it is our numbers that are carrying it, you know the story, we need to have say in what is going to be done.

Tremendous burdens have been put on the tribes when it comes to Head Starts. There are over 1700 standards and protocols and attention to detail on the administrative side for Head Start. That should not be.

And I am ending with that to tell you that the children and families get I think the added burden of the administrative side is that it is so huge that it ends up being not the focus of children and families to tackle the challenge of being better students.

So those are -- I know we only get a few minutes to speak but those are the few things that I knew that I was concerned about that I get to see on a national level that I think some of you have very strongly affecting you locally.

So I thank you for that time. (Speaks in Native language) all my relations.

(Applause.)

DR. PROUDFIT: Thank you. Before we proceed with closing remarks, I want to make one last request and call is there anyone else who has not spoken who would like to speak?

(Pause.)

DR. PROUDFIT: Going once. Should I call you up by name? Just kidding. I know who you are. All right. Well, Heather Torres.

MS. TORRES: Hello. Heather (Speaks in Native language) Navajo. I am an alum of UCLA and currently working as a Native American Student Programs Coordinator for Creating a Passion for Learning through the University of Redlands.

As my colleague put it earlier, I was going to write an eloquent letter but then I realized you might as well hear some of my words here.

I would like to comment just on some of the university experiences that my friends Liz and Teresa Caro have already elaborated. Our success is our Native students who are going to college have extra burdens on them to do those outreach, to do the retention efforts that need to be done in order for us to have graduates. And I really think the U.S. Department of Education can put on pressure to the states.

In the UC Cal State system schools, as well as private colleges in providing resources and positions both at human capital and at financial capital to succeed, to make sure we are graduating Native professionals like myself. I know that there is also in the MOU mentioned secondary school partnerships. I would like to highlight that as well.

There are other people like me who want to go out and are in positions like mine that want to go out into the community and work with La Jolla, work with everybody here in California and reach the regions that we can. And we are already in alliances with each other, our working professionals, and working with each other and building our connections to tribal communities all across the state of California. But it needs to come from the top down. It is already coming from the students and the community members and all of our elders who are doing work in the community and at our college level but it needs to be coming from our administration. I fought as a student myself with my own administration to get two support positions that are here in this room today listening to you. That shouldn't have come from me. That should have come from higher up and from these other institutions. So I ask the U.S. Department of Education to look at your influence on our Cal State and University Systems and having them provide support.

I know you have been hearing a lot of asking requests for funding, funding, funding. Well you can put pressure on these already institutions who are expressing that they want to work with Indian communities. And we have young working professionals, Native

professionals like myself who are willing to do the work. So I ask that you please look at that. Thank you.

DR. PROUDFIT: Thank you.

(Applause.)

DR. PROUDFIT: Tishmall Turner and then Marilyn Delgado.

MS. TISHMALL TURNER: Thank you. I am Tishmall Turner. I am a Rincon Tribal member and I am the first California Indian that was appointed as a tribal liaison in the California State University System.

I am at Cal State San Marcos. We have a long history of working with the tribal communities in our area and I would like to share some of the things that we are doing at Cal State San Marcos. We have our California Indian Culture and Sovereignty Center and I really thank you, Joely and Seth for paring a lot of that information that would have taken a lot of people to come up here and talk about today.

But we are the first CSU to actually dedicate a center that is dedicated to Indian Sovereignty and California Indians. We are the first institution with a California Indian Native Studies Director. We also were the first in the CSU system to establish a memorandum of understanding guaranteeing admission to our local Santa Ysabel tribe. I know that they planned to be here today but a lot of our tribal leaders also expressed that there was a conflict in scheduling and they could not be here. We met with the group last week and they asked us to tell you that, that their schedules, the tribal government leaders' schedules were not taken into consideration.

But we have just graduated -- that picture the last slide was some of our students that were graduated from Cal State San Marcos. And them jumping, they are reaching for the sky. Those are going to be our future tribal leaders in our community. We graduated 25 American Indian students at Cal State San Marcos this spring.

(Applause.)

MS. TISHMALL TURNER: And it wouldn't be without some of our people that are here today and I know some of have left but we established a Native Advisory Council. So we made sure that we have a strong voice from our tribal communities that are surrounding us and I hope that the administration will include California Indians in your decision-making in your advisory panels. I know that Dr. Proudfit would be a person that would be honored to serve on initiative in the White House or other in your office. And I know that she would represent really well.

Other points that I want to say. That I am the Rincon Indian Education Advocate for my tribal community. I grew up there. There were not a lot of people on the reservation when I grew up. We had a small education center. We still have one. You heard my brother, Hunwut, talk about he is the Director of the Rincon Indian Education Center and it is sad to see the state of our education and our tribal community to see that it is in a crisis mode right now. Our funds every year have been decreasing drastically; not then percent, but a third or more every single year. And we have had, like La Jolla, we depend on other departments. We should depend on the Department of Education to fund our education. It is a trust responsibility that needs to be looked up to.

Speaking of funds, Title VII for the Valley Center Pauma Unified School District receives about \$100,000 a year. We have over 400 students that are depending on that funding. Before administration cost, when you divide that up, it is about less than \$300 a student. You couldn't pay for any type of tutoring for any student an entire year to supplement their education with that kind of money.

I am also on the Interim Board of Regents for the California Tribal College. And we are working with Cal State San Marcos and with tribes in California. And we hope to depend on your support to support this initiative in our state. We have 109 tribes and we do not have a tribal college. And this would be an initiative that would serve all of the California tribes. So thank you.

(Applause.)

DR. PROUDFIT: Marilyn?

MS. DELGADO: She covered it.

DR. PROUDFIT: She covered it?

MS. DELGADO: Yes.

DR. PROUDFIT: Okay. All right, well we are approaching the end of our time together and I just want to say thank you to a few people before I turn it over to Joyce Silverthorne and Chairman Smith.

Again, a special thank you to the Pala Band of Mission Indians for hosting us today and taking such a strong leadership position. Thank you.

(Applause.)

DR. PROUDFIT: Your commitment to education is undeterred. And thank you, Doretta.

We also want to thank the Southern California Tribal Chairman's Association for their commitment and support. And the local planning folks who met week after week to try to quickly organize our thoughts, get our people together. I know this is a difficult time of the year for many of you. This is the first week back to classes. It is interesting that this is the most well attended listening session in Indian country in the history of the listening sessions with the Obama Administration. So there again, California Indians making history.

(Applause.)

DR. PROUDFIT: But with more input from our tribal leaders' schedule and had we had a different time frame and time period, we should be able to have two to three hundred people in this room.

And so I hope that this is the first and not the last discussion but I am also a political scientist and cognizant of how critical this next 70 days is before our next election. And should this Administration not return, then I don't know what will happen with the comments heard here today. I can't imagine what will happen with the comments heard here today.

So it is important for us all to be politically active not only within our tribal communities, in our education structures but outside in the larger community.

And I want to say thank you to the White House Initiative on American Indian and Alaska Native Education. Thank you Will Mendoza for his call-in today. And thank you Director Silverthorne to come here today. I know it is a long ways from Washington, D.C. but it is a beautiful part of the world and so we invite you to come back to this region anytime. I am sure that I speak for all of us here that we will mobilize and come back together to let them know where we are at and what we are doing.

And I know that we have NCAI in Sacramento in the third week of October. Juana, maybe you might want to connect with William Mendoza, since he was unable to be with us today, and schedule a meeting with tribal leadership and some of our educators in Sacramento at the gathering.

So without further ado, let me turn it over to Director Silverthorne for her closing remarks and then following Director Silverthorne, I have asked Patricia Dixon to add some closing remarks and Chairman Smith will follow her.

DIRECTOR SILVERTHORNE: I appreciate the turnout today and especially for so many of you who have stayed the whole day.

The difficulty and complexity of working with American Indian Education across this country is daunting. The difference in the communities and the similarities are astounding. I think part of the process that I am realizing needs to happen more and more is that we need a

better understanding of what our scope of influence and authority might be and how to impact some of those decisions that get made.

The issue of peer reviewing for our grants and processes is a complex one. I don't disagree whatsoever. And it is in secret to keep the privacy for both applications and people who review. Would you want to be a reviewer if your name is going to be listed out there and everybody is going to then be unhappy with you? That is a hard thing to ask people to do.

I do want you to know that everybody must sign a conflict of interest. They cannot review from their own state. They cannot review from any application in which they may have been involved.

It is transparent in some ways and it is not in others. And I don't know that that will change. It is a process during this past 11 months that is an education, one I didn't know I was signing on to.

In my first week of interviews with other people in other offices and learning what my ability to influence would be, I was provided with an electronic database that had 75 different acronyms -- 75 pages of acronyms. I don't know them all. I'm getting better at it. But it is a very complex place to work.

There are layers of reviews and clearance before we can release things. And yet we have incidents like the recent event where we had a national organization that was having an extravagant conference with gifts and extravagant costly activities that have caused the federal government to close down on everybody, not just on the people who made the mistakes. And so we are having some challenges in how we move forward.

This October will be our third technical assistance day from the Department of Education that will be combined with the National Indian Education Association. Last year we had 44 different presentations and we had full house at many of them, not all of them. We would have scaled down anyway because we wanted to have a full house for people who were coming and doing presentations. However, with the change in federal conference rules, we will not be able to have as many presentations at all and we will only be bringing four people from the Department of Education and they will all be from our Office of Indian Education.

However, we will have a multitude of people who will be beamed in by technology and we are working with everybody who works with technology to try and figure out how that can be as interactive as possible.

So we will be using cell phone data collecting. We don't think clickers are a good idea because we will have to transport and haul and it has some other problems for us. But we will be looking at possibilities for how to be more interactive but it is going to be different.

We still would like everybody to attend. We still have a very broad conversation, one of which is the Impact Aid discussion you were talking about and I invite you to be part of that. Impact Aid is a challenging program, no doubt, but it is one again with a lot of history and complexity. And each of these programs have their own systems. It would be interesting if the Department of Ed had one policy, one set for Indians. They don't. They have every program and every program has their own policy and set of rules and instructions.

I have heard several mention today that I have absolutely no influence over and the roundtable discussion that was held in Indianapolis, I didn't even know it had been held. So as much as it seems like Washington, D.C. knows what each other is doing, we don't always. And so part of the task I have set for myself is to learn more about what other programs do. We have compiled, and I will have it available at NIEA, a document that lists the volume of places and possibilities of programs and grants and scholarships for American Indians because I think that is something that everybody needs to be able to have access to.

I appreciate this opportunity to have a few comments and try to respond to some of this. If you look at our website on the Department of Ed, granted it is grown up by a process of a number of different websites and how they were going to try and link them and make them more sense, make them more intuitive when you go to it. The intent is that when you go to ed.gov and type in the search box Indian education, that you will have access to education websites and information that span all of what the Department of Education is doing and some of those other programs or at least hotlinks to other programs within Departments across the federal government.

Those are small changes and they certainly aren't going to impact a great deal of the funding.

As we are looking at NCAI as the next opportunity, and please do get in touch with Bill Mendoza, we will have conversations again. We were talking the other day about how could make that a more interactive conversation. And I think one of the things we need to do is to provide some of the volume of parameters and to bring the same document with the list of opportunities to there. Because I think we operate, unfortunately, from some misunderstandings about what our scope of influence is and we really do need people who come to D.C. and become a part of this complex organization. We need people inside.

We had a Udall scholar work with us this summer who came from California. We had another intern who also came from California. Both of them have come back to your communities and will be good people to have conversations with for insight about what they have learned over the course of time. They actually helped on what the peer review process produces and how it gets out.

And Title VII, our formula program, is 1300 grants across the country. Our discretionary for our Professional Development and Demonstration programs are only 75 grants

but they are important ones. They are the ones that make change. Are they too small? Is it not enough? You're darn right. But it takes a lot of different people to make that change. It isn't something that I can tell my boss or their boss or even write a letter to President Obama and tell him that we need more money. It is a political, it is an administrative, it is a complex process.

So we can continue and commit to work together and to learn more about how all of the diversity of Indian tribes operate throughout the country and to understand better how to get information on a two-way conversation. And I can commit that that is a goal of mine.

And I will answer any questions that I receive. We have a document that is the first of the tribal Consultation publications and it is called Tribal Leaders Speak. When you go to the website, you can find that document. It is under the publications and resources. And that is a good compilation of what the first year and a half found from tribal consultations. They aren't perfect yet and every department within the federal government has a different set of policies about how they do tribal consultation. And it isn't a uniform. So there is some things the federal government is learning as well and the feedback helps.

So thank you. Thank you for letting me be a part of your day.

(Applause.)

PROFESSOR DIXON: Thank you for your comments, Joyce. They are very well accepted and received.

I do want to add also my special thanks to Robert. I think your mother would be very proud of you, Robert because I am remember when she was a member of the United Indian Women's club she worked harder than anybody, I think, to raise those money for the Indian scholarships. She loved education. She believed in education. Maybe you picked it up by osmosis, I don't know, but you have always been there for any tribe who has asked for help and I think that maybe you will live to 100 but I think one of your greatest legacies would be the fact of your commitment to education, your care and your concern, not just for your own people here at Pala but for all tribal peoples. You have been somebody that we know we can depend upon to help us and to support the cause and I just think you have never gotten enough accolades in that particular respects. And I want to tell you as a descendent of the Cupan people that I am very proud to be a part of you in that respect and that I think your commitment to education should be truly recognized.

(Applause.)

PROFESSOR DIXON: I also want to make just a very quick remark about Elizabeth Fasthorse. I think she is an example of our future and I think that if we, who are her tribal members, are a part of her tribal identity, if we can support people like that and those in her program then I think again, we have our future, particularly in education.

I am retiring in the near future and I told Elizabeth I want her to take my place. There aren't enough of us. You know, no matter how many people were dedicated to education, there will never be enough of us. And there were times when I thought I was at the wrong place because I educate 95 percent or more non- Native people and I sometimes thought well maybe I would have done better if I stayed within the tribal system. But I believe I found my niche. And I hope to believe that all of those 35,000 or 40,000 students that I have taught over the years, that maybe five or ten of them were truly imbued with a real sense of the inequity given to the tribal peoples of this country and that there will be that little ripple effect and so that we will have the average American citizen very much aware of the fact that our sovereignty, our right to exist is precious to us and that they will support us in that. So I think even in a very a regular kind of job that I have, we can make an impact and I think that is important.

I also think the one thing we didn't talk about and maybe people in the audience if you would be willing to write in comments but the role of curriculum. It was mentioned once or twice but I really do think this is a core element because at least I know in the State of California teachers in the K through 12 systems are expected to use that core curriculum from the State and depending on the kind of school board you have or principals you have, sometimes it is very literal and you are not allowed to deter from it. And I think curriculum clearly needs to be looked at.

I sat on the Sacramento advisory committee for curriculum until it was disbanded by the state due to lack of money and the fights you had to go through to make sure that there is sufficient and adequate material about Indians in general, California Indians in particular, and the state books selected by the School Board of Education was a big fight. And when we have special dollars set aside for California curriculum due to in-house fighting at state government level and some tribal issues, unfortunately as well, an opportunity to correct that wrong was lost. So there is a fairly decent curriculum now in place but due to lack of funding, it will probably never see the light of day.

Every day citizens need to take an active role in politics, which means read the literature, read the propositions. And I think we can begin to effect some kind of change if we were to work in that particular arena. That is very important.

I think the key elements I heard today were actually summarized fairly well by Tishmall and by Juana Majel and that hopefully your recorder picked up on them because I really think, oh yes, gee, Juana wasn't even here and she kind of spearheaded -- she hit the four main points and she wasn't even here. So there must be some value to what she offered.

But I think the inequity of funding was one to quickly re-summarize is a very real one. There has to be creative ways to handle that. Again, it is looking for solutions, not just finding the fault.

So I think anybody who thinks they know a way to do it then I think they should offer that. If there is a new voice, a new breath of air in the Office of Indian Education, maybe they can take those ideas and those ideas they can come up with something within the realm of the law without having to fight that battle that they can't fight and to do that but the inequity funding is very real.

I also very, very briefly I want to Olivia Leschick, if she is still here, can she stand up very quickly. Thank you, Olivia.

Olivia was the principal of the Pauma School many years ago and I wish Ron had not left because I would like to point out to Ron that he is correct. Most school districts don't give a hoot about the Indians when it comes to Impact Aid. They just use it as they see fit but Olivia did not. Olivia created a committee of Indian people and she made Impact Aid work for the students from the reservations and she also made sure the school board was happy, too. She did it because she listened. She was creative. And that is what we all have to do as Indian people, we have to find those people who will listen, who will work with us. And due to her, we had several great years where everybody benefitted. Impact was used the way it was really meant to be. But unfortunately, I think Ron's point is the greater truth.

What we have in this room, too, is what I picked up on today, people of strong heart and good will. They want change. They are willing to work for change. They are being honest with their feelings. They are being honest with their experiences. They are being factual. I mean when Tishmall stood up, when Hunwut stood up and talked about the funding or the lack of funding, the lack of accountability, they are not whiny. They are telling a factual story and those have to be listened to very carefully.

We also have a situation where I hate to use our former governor's words fair share but we don't get our fair share.

There is success. The woman from the San Bernardino City School District, no mascots, which makes all the more potent and poignant when you have the Smith River people having the issue they have today because it can happen.

So I think the story is San Bernardino talk to Smith. Tell them how you guys made it happen. I think that is what needs to happen here. It's not just D.C. going home with our stories but connections here in the audience. How can we help each other?

I am glad that we stuck more to facts. And even though the personal stories are necessary and we need to hear them, because we can't forget, it is good to have the facts and that is what came through as well.

The very first time I heard Michelle say small grants I kind of panicked but then after a while I kind of realized what she really meant. What she is basically saying is don't give

four million to one tribe, make that four million work for a lot of tribes. Then I felt better. But Michelle, you really had me scared there for a second. But then I finally understood what she meant and I said oh, yes, now that is creative thinking. Because I don't care how big you are, it's still not going to be enough. That four million in your head you might think should have been five and a half. So it is like how can I make it work and I think that could be a way to look at it.

Peer review is incredibly important. I did it for IHS. A very fascinating experience and your points, Joyce, are very well taken. You didn't do your own group. If you had any kind of involvement in any other part of the country you had to make it known. And they definitely put you in a position where you were basically working with unknowns. And you had, it was individual scoring, collective discussion and it went on to an interim body who then made the ultimate decision. Even the peer reviews don't make the final decision. It is a process. You are at the bottom and it works up so you are just really sometimes surprised. You are like, I don't understand why they chose them or yes, I am glad they did. So it is a complex process.

So I think that the last thing that is probably the most important thing to say is this is just the beginning. If I were 20 years younger, I would be willing to fight the war. I think I have enough energy to fight the battle but it is not over but you need to take your successes, feel good about them. Then you need to move on and build on those successes. It is not enough just to come here and speak your concerns. It is strategizing. It is writing the letters that the people at D.C. can't write to bring about change, and picking what is the most important thing to fight because there might be ten fires out there and you have to decide which one to fight first. And then you might have a domino effect but if you try to fight all ten simultaneously then you are going to get discouraged. You are going to want to leave. You are not going to want to fight and you have to find yourselves collectively picking the best fight, finding those people who can help you.

And I think that is partly what came through and that is partly what I heard from Miss Silverthorne is that there is a sympathetic ear. There is restrictions within that sympathetic ear but there is a heart who is willing to work with you where she can or where the people in her office can and that you have to take advantage of that opportunity because she may retire or there may be a different scenario nine months from now or sooner and you have got to take advantage of what you have got.

And I think that should be what we walk out of the door with, not the limitations, not the inequity of funding, but the fact that we have new friends, new colleagues and utilize that information, those resources and get them to help you. Get Ron Andrade to say okay I got better statistics than you. Okay, then share them.

That's what we need to do. Okay?

Thank you for this opportunity.

DR. PROUDFIT: Well said. Thank you, Patty.

Chairman Smith.

(Applause.)

CHAIRMAN SMITH: Again, I would just like to thank everybody for participating in this tribal consultation. It was a long day but I think it was a lot of good information and like Patty said, we need to put our heads together and come up with a plan. Either go to Congress and bang on their doors to get more money and do it the political way.

But again, thank you guys for participating and we are going to retire the colors now.

(Applause.)

(Whereupon at 3:27 p.m., the foregoing proceeding was concluded.)