



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

Urban Native Educational Learning Session

PUBLIC MEETING

The meeting convened at the Seattle Public Schools, John Stanford Center, 245 3rd Avenue South, Seattle, WA on May 30, 2012 at 9:00 a.m. with William Mendoza, Executive Director, White House Initiative on American Indian and Alaska Native Education and Joyce Silverthorne, Director, Office of Indian Education presiding and Ross Braine facilitating.

(Proceedings began at 8:45 A.M.)

MR. ROSS BRAINE: Is everybody settled in? We've got the coffee brewing over there. We have a lot to do today. We've got a lot of work today. But I'm excited for this and looking forward to it. We're going to go ahead and start with the Opening Ceremony here. So I'd like to ask the Color Guard to enter. And we'll all honor them, please, by standing.

(Posting of the Colors)

MR. ROSS BRAINE: Aho, aho, everybody. Let's have a seat here. And so we're going to see if Cecile has made it. Chairwoman Hanson? So we're going to ask Anna if she could please come up to do a welcome and an opening prayer for us, please.

MS. ANNA HAALA: Where?

MR. ROSS BRAINE: There.

MS. ANNA HAALA: Oh, Great Spirit, thank you for bringing us together. Help us keep our hearts and our minds open to what is going to take place today because it's important for our precious children. Bless those that could not be here and wanted to. Bless those that are ill. Bless those in Iron Hill. Give us the strength to accomplish what we came here to do. Aho. I also want to thank the Duwamish people for allowing us to be on their land. It is important that we remember them because they have a hard struggle and they need our prayers and thoughts to be with them at this time. Thank you. (Speaks in indigenous language)

MR. ROSS BRAINE: All right. So here we go, everybody. Thank you all for coming today. I always like to tell people, as I get in - and William here can attest - you never give a Crow a microphone. So everybody messed up. No. Just kidding. You know, this is a serious event today. And we're going to be having a lot - can you hear me okay with the microphone? Okay. And so I guess I'll introduce myself first. My name is Iisaaksiichaa Iituudawiish. It means "Good Ladd Plenty Good." I'm Apsaalooke from Southeast Montana, from Basawaxaawuua and Binadaah. I work for the University of Washington as the Acting Tribal Liaison. As well, I work with the federal TRIO program called Educational Talent Search. So I work with students, you know, from middle school all the way through graduation. So how everybody says K-20, that's how I feel, K-20. And so this meeting is very important to me as well. Obviously, I haven't prepared notes, because I don't like to - I like to write, like, points but also, at the same time, I just like to free flow. And the fact that we're all back on the time

schedule makes me feel a lot better. And so I just want to ask everybody that we know - we respect each other's time. I know the event says three to five minutes when you speak. I'm just going to keep saying please keep it to three to five minutes. That way, we're all here to honor each other. And I want to thank the elder, Anna, for her words, to let me know that that's a good way to say it is we're here to respect each other's time as well. I was able to speak with her this morning. And she made me feel a lot better because I was nervous telling my coworkers and everybody to please wrap it up. And so I want to do that as respectfully as possible. I don't mean to cut anyone off. I know we all have stories that we wish to share; we all have anecdotes that we want to tell. So why don't we try to tell them, in the time that we have, respectfully. And I'll give you just a heads-up; you know, I'll say you've got two minutes left, one minute, and then kind of wrap it up. I'm not going to turn the microphone off because that's not the way I was raised. I respect all of you too much to do that. And I just want everybody to know that. And so, welcome. And since we're kind of moving ahead of schedule, let's go ahead and move forward with our programming here. And so today we're lucky to have Virginia Bill here from the Upper Skagit and Colville Nations. And she's going to go ahead and be giving us a History of the Urban Native Education. And so I look forward to that. Let's give her a round of applause, everybody, please.

MS. VIRGINIA BILL: I'm sorry for my back to you. As he mentioned, my name is Virginia Bill. And I'm a member of the Upper Skagit Tribe, descendant from the Swinomish and Colville Nations. When I was asked to do a brief history about Urban Indian education, I kind of went back. I was with the original group that worked in 1973, when they first released Indian Education funds to public schools. And I was part of the ESD consortium. And we were a consortium of eleven School Districts. I personally serviced three school districts myself. And so you can understand the chore that were faced with. When we take a look at history and we take a look at a little snapshot of a point in time, we always have to think back about what was happening, you know, prior to and what was happening during that time. We all know of the ancient history. We all know of the turmoil that was happening, during that time in our United States, with the Vietnam War. We know what was happening in our tribal reservation and reservation areas across the nation. Here in the Pacific Northwest in the early '70s, when they had the takeover at Fort Lawton, many of you sitting in here were probably there and participating. I was a young woman who was in college and had dreams to help change the nation for a better place for us. I saw too much, my cousins going out the front door of public schools. Although I was a product of the public schools in Tacoma, Washington, all of my brothers and sisters were raised through tribal programs. They lived in Tulalip, Washington. I was the only one of my family, outside of my older sister, who spent some time in the public schools, to attend the public schools K through the 12th grade. But in 1973, when we were brought together, when they released the first funds, you can understand the chore that we had

when we first went into public schools. We were playing catch-up from day one. We were lucky, though, here in the Pacific Northwest, because we had strong tribal leadership; we had strong educational leadership. On the first NACIE board, two representatives from the Pacific Northwest were on that board. Ted George was on that board, and Dr. Carma Torclip. And because we did not have support systems, we formed our own. And in forming our own, we helped create the Western Washington Native American Education Consortium. We first met in the spring of 1974, here in the Seattle area. And we helped form because we had to be our own support groups because all of us were facing a like situation in public schools. As I speak from looking at what we found, we must again remember how all the people arrived into the urban area. The Puyallup Tribe, where I work near, was reduced at the time down to 29 acres. Their office was located in an outbuilding in the cemetery area where their tribe is located today. And so, because of that, we also helped lend our forces, as educators, with the tribal people. When we went into the schools, we took a look at where everybody had arrived from. Remember, here in the Pacific Northwest, it was a strong area because they used to have the old Cushman Hospital that was one of the largest tuberculosis centers in the nation. People came from all over Alaska, all over the Montana area, the Midwest, and all in the area to be serviced. Many of the people stayed. As we see our military guard that came in today, that reminded me of my past. My father was a World War II veteran. And many of our people came into this area, in particular the Clover Park School District area. When I first went there, as their educator, over 90 percent of the people in the program were military dependents. They came from all four corners of the nation. And their service to the United States in the Vietnam War, World War II, the Korea conflict - all of those families that came - they came; they had jobs; they had housing. Another area that brought people to our area was the boarding school areas. Many of them came north from Chemawa Indian School. And they stayed. They intermarried, and they stayed.

We can all also look at, besides the medical and military, the housing and the jobs that were readily available. As I mentioned, I was a child of a military father. And his brotherhood of men that were with him in the military - they came and stayed in Tacoma. And so he had a strong tie. And it brought him back there the jobs and for the opportunity that was not available on our reservation at the time. And so those are some of the reasons that people came into the area. We were actually the largest area. Also the BIA relocation programs - that was another factor. In Tacoma, they came to Tacoma for the Bates Technical College and stayed as a result of their training. So those are factors that you start to look at where the population came from.

So, when arriving in the public schools and we started identifying our student populations, we found many, many difficult and challenging situations. I can recall one of my coworkers that was with the nine school districts that we served - or excuse me; eleven school districts that we served. Upon

arriving into the public school system that she arrived to, they had taken all of the Indian Education, the children that were identified as Indian, and placed them in a special ed program, all of them. It didn't matter whether or not they qualified. They were all just placed in special education. So, of course, many of us in our programs went to work at changing the situations. We were not welcomed with open arms. Sometimes it had to be physical. Sometimes we had to demonstrate. Sometimes we had to use the force of the law. I personally had a threat to my life, the threat that he was going to burn a cross in my desk for being the Indian in the Indian Education program. But we didn't go, because we had many of our brothers and sisters out there fighting. They were also fighting the fish wars that were here in the Pacific Northwest. And as you remember, the Puyallups then were gaining their strength. And they in 1975, '74, did armed occupation of their headquarters. Children from the tribal school and other schools were right there with them. As Indian educators, we received the call in our offices: "Bring food." Of course, if you're from the tribal community, you're going to be there; you're going to be part of it. And as you look forward - and I imagine, later in the day, there may be a representative here from Puyallup to talk about their history. But we were there. We were part of the supporting community that was there. So when we got into the programs, we went to work at assessing the needs. And, of course, the needs for curriculum was high on the list. Teachers needed in-service training. We went to work on that. We needed parent involvement. We went to work on parent involvement committees. We needed cultural enrichment. And we went to work. Luckily, because we were in a consortium, we were able to join forces. Many of our staff had expertise in different areas, and we would trade off. We would trade off the expertise to help the other. We'd reach out and hold hands and make sure that we were strong and stood by each other for the children. I remember one time, it was an in-service training, and I had brought some of the leaders at the Coalition of Indian Controlled School Boards. And we were meeting at Fort Lewis military base. And because of the armed occupation of Puyallup and all of that, I got called into the general's office. And the general informed me that the Fort Lewis was going to be closed to American Indians. They closed Fort Lewis to the American Indian educators that were coming. Well, I had so many people coming, I figured we better figure a way to get in. So I knew the back door. And so we directed the educators through the back door to make sure we could have our meeting for Indian Education. So what we did, again, through the years - I stayed in the Title IV programs for a good nineteen years before I was recruited away for tribal education and other Indian Education programs.

But we continued on our quest for curriculum. And in 1991, when they did the Indian Natives Nations at Risk report, when they looked back at the first twenty years of what had taken place, they did report that there was a demonstration that the Natives can succeed in achieving goals if provided with adequate funding, because funding was always an issue. You know, we would gather our 506 forms

- I don't know what they're called today - and we'd dutifully, you know, make sure that they were turned in. And that was always a challenge. So in 1991, when they did look back, they did see that there was - the LEAs and state realized that they have a responsibility to improve academic performance, reduce dropout rates, develop programs that must meet the language and cultural needs of Native students.

They also realized that we had parent-based models for early childhood education. And they also realized that we had been successful in getting parent involvement, strong working groups that advocated for their children and were involved in their children's programming. They also saw that there was increase in Native teachers, administrators, university professors, and public administrators in universities. They also saw that there was comprehensive programs that have been developed to meet the linguistic, cultural, academic, health, and social service needs of Native students. And again they saw the development of curriculum, curriculum materials that provide Native perspective. They also saw enhanced student positive self-concept. And that was demonstrated throughout programs in the Northwest. They also saw increased numbers of Native Americans attending college. And, you know, I think that can be demonstrated. You know, we could look at our young Ross here and see, you know, we now have our own in those places. And that's, I think, what we were doing those years: We were growing our own. We also saw the development of other programs such as the tribally controlled colleges and other programs that helped develop further strengthening Indian Education programs. And I guess one of the final things that I would say, because I know I'm getting to my five minutes, is that the heart of our tribal programming and the strength of our Indian Education programs came from the heart of the people. The parents knew what they wanted for their children, and they went out, and they helped develop it. The educators were the leaders in the local communities that helped build the strong programming that provided us with strong programs today. Thank you.

MR. ROSS BRAINE: Thank you. Thank you, thank you. I always look up to my earlier teachers. And I always thank you guys for all that you've done for me, because you're right, you know: You did fight for me to get here. And I came from a Reservation School in Montana, to a border school, to being the only Indian in school, to the UW. So, you know, I've been in every place. So I've had money from the feds and not. Just kidding.

So, in my haste to begin, I had overstepped one of our Superintendent's office personnel here. I have Wendy London, who's the Assistant Superintendent of the Curriculum and Instruction. And she's going to go ahead and say a few words of welcome. So thank you for coming. Thank you for waiting. Sorry.

MS. WENDY LONDON: Well, standing in the middle, let's see. I'll welcome you first. Thank you for coming to Washington State. Welcome to the U.S. Department of Education. Seattle Public Schools is just delighted to host this wonderful event. Welcome to community members, to families, educators, community organizations, state organizations who are all represented here today. This is an important event that Seattle Public Schools takes very seriously as we have looked at our own achievement gap data and reflected on that. I've been with the District one year. And we've taken Arlie Neskahi, Program Manager, over in the corner - he and I have partnered closely this year to look seriously and partner with our community to look at our own achievement gap data and ask questions about our programming, our instructional practices, our curriculum, our cultural competence, and other factors that weigh into our lack of success, frankly, with Native Americans youth in our school system.

So I feel personally that this is a very important conversation. Listening and learning together is the only way that we'll get better. And so I welcome you to this space. We're happy to be able to provide our auditorium today. And while I won't be able to be in the room the entire day, I will be listening closely and looking at the notes from the day. So thank you again, and welcome.

MR. ROSS BRAINE: Thank you. Oh, man. I was going to start yelling. Okay. So I'm just going to keep reminding everybody that we do have these comment cards. Also, you were given business cards with the website. So I know, a lot of times, we walk away and think, "Oh, I should have said that. That was a good one." So, when you do that, write it down, and then email it in or write it on line. And the folks will read it and will make sure that it's catalogued. So we're going to go ahead and keep on moving here. And so next we have the Current Native Education update from Mary Wilber, of the Okanogan Band in Northern California - or in Canada.

MS. MARY WILBER: Yeah.

MR. ROSS BRAINE: Not in California. Also, she works at the Lake Washington School District, Bellevue School District, and . . .

MS. MARY WILBER: North Shore.

MR. ROSS BRAINE: Northshore School District. So she has a very large space to take care of. We appreciate all her time and her efforts and everything that she's done for this group, for the Western Washington Native American Education Consortium. And so why don't we give her a round of applause. Thank you.

MS. MARY WILBER: (Speaks in indigenous language) It's good to be here today with you. I represent 255 students in Lake Washington, Bellevue, and Northshore School Districts. Today we're going to talk about what's happening currently here in our programs. And so if you jump ahead - and it's almost 40 years from when it started, listening to Virginia, in 1973. And now we're in 2012.

2012, we're 69 Title VII programs strong within Washington State. Just in the Puget Sound area, we have over 6,000 students that are Title VII enrolled with 506 forms. And we've got a lot of those educators here today. Western Washington Native American Education Consortium plays a big part here in the Puget Sound area. And I have to thank my colleagues. In the past ten days, we have scrambled and have had three meetings, you know, in regards to the listening session that's going on today. So I do appreciate their support. I wanted to let you know what's happening with NIEA - and I'm going to try to keep it brief - and what's happening with Urban Native Education. In San Diego in 2010, we had a resolution that went to the floor. And it was in regards to an Urban Native Education Council. And this was passed. So very exciting news. Then jump head to 2011 in Albuquerque. We actually had our first official meeting. And there were seven liaisons appointed, throughout the country, that represent our urban students. And, actually, I think, on my listserv, I've got a couple of hundred people that are urban educators from all over the country. And they probably get tired of getting my emails. But I really appreciate the collaboration and the partnership that goes on within our communities, within our urban communities and within our tribal communities, doing the work for our Native students, making a difference for our children, making a good place for them, in the public schools where they attend, so that they will be successful and they will have good lives and provide good lives for their families in the future.

Then jump ahead, 2012. There was the Legislative Summit. And not a lot of us were able to attend that. But we did have a presence. The Urban Native Education Council had a position paper that was published along with all the other tribal organizations, TEDNA organizations, NIEA organizations that have written papers. And so that paper shared what we would like, what our needs are, what our hopes are for Urban Native students. And so we had, actually, two breakout sessions which is - yoo-hoo! - because it's never been done before. And I would like to thank Star Yellowfish, from Oklahoma; Carol Juneau, from Montana; and Yatibaey Evans, from Alaska, for leading those urban listening sessions. I really appreciate them because not all of us can be there. But I also want to thank people in this room because I can look out and I can see the people and the people that are back here that wrote position papers to share at that Legislative Summit. Thank goodness we have technology today that might not

have existed in 1972 or '73 that we can get on, and we can watch what's going on in Washington, D.C., from our own offices and from our own homes at 12:00 o'clock at night when the day is done.

So I really do appreciate the support that we receive in regards to YouTube, where things are posted, you know, so we can see what's going on in D.C. and we can see what our public officials are doing for us. And it's good work. And we do appreciate that in our urban communities and for you remembering our students and keeping them where they need to be and moving forward, you know, when it comes to our students, with education. In the past few years, we've had resolutions passed. We've gone to NIEA. And in 2011 a resolution was passed in support of Urban Native Education, in support of our Urban Native students. Then in November of 2011, we had the same resolution passed at NCAI. Then at ATNI this past week, a resolution was brought to the floor. And I'm sure everyone here is familiar with ATNI. But it's 55 different tribes from the Pacific Northwest that meet on a quarterly basis and so sent a resolution there, asking those 55 tribes to support Urban Native Education. So we appreciate the support that we get on the national level, the support that we receive on the state level, and then the support that we receive within our school districts; like Wendy was here today and people like Helen that's here today from Title III. The Director from OSPI for Title III; so we appreciate her for being here today. I know I'm running out of time. I wanted to share a little bit about this position paper that Western Washington Native American Education Consortium presented at the Tribal Roundtable in February of 2012 that was held at Squaxin Island. And so, in that positive paper, if you want to just, you know, quickly glance at it, there are certain points that we are asking for, recommendations that we have for our Urban Native children. So I can go over a few of those for you. Our tribally enrolled students benefit greatly from our Title VII programs offered in our urban settings. For these students who do not live on or adjacent to their reservations, Title VII programs may be their only connection readily available for academic, cultural, and language opportunities for children pre-K to grade 12. Our recommendations are to, at the present time, continue Title VII Indian Education funding, then to review Title VII funding, and then also to review JOM funding and possibly look at unfreezing this funding. In the partnership that's occurring right now between the MOU that is going to happen between Department of Education and Department of Interior, please do not forget our urban students. I know there's a draft that's out there right now. And I think many of you are aware of the draft. It's been sent out across Indian Country, across Indian Country and the urban cities that are here and in the rural cities. And we are concerned because there's not a lot mentioned in that draft when it comes to our urban students. I see it's tribally driven. But we're just asking that we be included, our children be included in the Memorandum of Understanding between Department of Interior and Department of Education. And if not, maybe there needs to be an MOU for Urban Native Education between those two Departments.

And then as we go down, we're just asking for all title programs to be supportive of Urban Native Education. And I think in Washington State we are already seeing that. We're seeing that with our Title III. And so just asking for support. So thank you very much. It's nice to see everyone here today. Lim Limt.

MR. ROSS BRAINE: All right. Thank you, Mary. And so we're moving on forward here to the House Bill 1495. And I'll be honest. Sometimes I hear us speak, and it's all acronyms: ATNI, NCAI, NIEA, UW. I think, for this time, we should make sure that our court reporter knows what these all are. So I know we start talking, you know, talk about, you know, IGERTs and EDGARs and - what else? - CADRs. And, you know, we can all just start saying stuff, you know. And let's make sure that the court reporter knows what that is first, and then we can go forward with the acronyms. Also, when you come up to the microphone, we're going to have you please state your name and your position and your Nation, if you choose to, so that we can also get it recorded. And each time we speak, we'll have to say our names. And I think that will be good enough after the first introduction. Thank you. And so, as we're trying to move forward to the House Bill 1495 - and our venerable leader Denny Hurtado is not here right now. And so I'm going to go and need some help here. And so I'm going to call upon the group to update our folks here about the House Bill 1495 and the instruction curriculum. Oh, here we go. Well, I'm not going to leave some dead air when I have a microphone. Oh, great. We have Phyllis Covington. Oh, perfect. Thank you so much, Phyllis. Give her a round of applause, please.

MS. PHYLLIS COVINGTON: Good morning. I'm Phyllis Covington. I'm a Colville tribal member. And I work for Fife School District. Our district has been one of the pilot schools for STI, which is Since Time Immemorial. How it came about was State Representative John McCoy, who was a Tulalip tribal member, had asked some students what they might want to see in terms of legislation. One of the first and foremost things that they wanted was to see themselves in history classes in the public school system. So that's how the bill was created. It took a couple of years to put it through. Unfortunately, it had to be revised. Rather than read that, it was mandated that Native history, local Native history, be taught in the public schools, that they encouraged Native history to be taught. So some of us are still having a little problem getting everybody on board. It's taking time. Those of us that are within and near reservations - it seems to be moving along a little more quickly. But we still have challenges. And that's where we are today. What we would really like to see is something like Montana State, who has education for all, requiring Native history of all public schools. But the mandate goes along with money. And that was the big concern. I believe we have four public school districts that - four or seven? Is anyone else a public school? Seven pilot school districts for the Since Time Immemorial

curriculum. And what it is currently on the OSPI Indian Education website. So you can go on there. And the curriculum is just little snippets. It can be between ten minutes to as large as you want. And what it's really meant to do is to make it really easy for teachers of history, science, math to integrate Native tribal history into the existing curriculum. So it's not really anything that's brand-new. Would you like to add something, Lena? No?

MR. LALO MIHOINIWA: I'd like to ask something.

MS. PHYLLIS COVINGTON: Is anyone else here a pilot district for STI?

MR. LALO MIHOINIWA: I got a question for you about - excuse me. I'm Lalo Mihoiniwa; Tewa, Hopi, Santa Clara, also. You said about teaching tribal history, Native history. Who teaches tribal history? Who's these teachers? Who are the ones who teach that? This is a stated mandate. They teach it. But teach what?

MS. PHYLLIS COVINGTON: I understand the question. In Fife School District, we are partially within the Puyallup Tribe. So our District is working closely with the Puyallup Tribal History department. So it's nothing new that teachers or educators in the public school are having to come up with. Shana Brown, of the Seattle Public Schools, who is a Yakama descendant, is the one that put together some of the curriculum. And it's not so much things that she wrote but, say, if a history were being taught during the '70s, during the fishing wars, then she gathered, you know, some of that history. And it's available on the website. So I would urge you all to check out the Indian website at OSPI. And it's all in there. We kind of target the 4th, 7th, and 11th grade civics classes.

MR. LALO MIHOINIWA: Thank you.

MR. ROSS BRAINE: All right. Perfect. Thank you so much. And so I'm going to ask - I'm going to have to put somebody on the spot about the House Bill 1495. And I'm looking right at him. Mr. Craig Bill, please, if you could come up and give a few words on House Bill 1495 or RCW - I can't remember the rest. There's, like, six numbers; right? Nine numbers? 020. So Craig Bill works in the Governor's Office of Indian Affairs.

MR. CRAIG BILL: Thank you, Ross, you, all, for inviting me up here to speak today. My name is Craig Bill, Executive Director of the Governor's Office of Indian Affairs, enrolled member of the Swinomish Tribe, also a descendant of the Colville Confederated Tribes and Choctaw Nation of Oklahoma. And I'm also humbly the son of Virginia Bill, my mentor and my great advisor throughout education. As stated, I want to first also acknowledge and thank the federal officials here from D.C. for

holding these sessions. I was fortunate to attend the one at Squaxin, as well, on the tribal as well. And I'm so glad to see you continue this effort into our urban communities, knowing that we have a significant population demographic that exists not within the reservation areas. So, again, I thank you as well. As stated - kind of put me on the spot here – I was more or less here to kind of listen and take in all that's kind of going on. But I'll go ahead and attest to what's spoken on. House Bill 1495 was passed in 2005. And it was a collective effort of all the educators within the state, Indian educators as well as State Representative John McCoy, Denny Hurtado, within the Office of Indian Education, to pass a bill that would teach local Washington State tribal history and culture and government within the public school system. That was a very big effort because, as we know, growing up, as many of us will go to school or, you know maybe from the state, we learn about Natives from other parts of the country. We didn't learn about the Boldt Decision here. We didn't learn about all the things that happened here. So I think the most important thing is to have that sort of history and culture taught within that, as well as part of the stipulation of that bill was to do an achievement gap study of Natives within the Washington State.

And we completed that study, I believe in 2008, 2009, through my office, as well, to look at where are students and how they achieve and recognizing that, again, Indian students within the state of Washington are at the highest level of dropout, are not achieving; you know, we're the standard numbers. We're the highest numbers. We're the lowest achieving. And so it just began to beg the questions. And part of those findings in that report - again, this is all together within that study - or the passage of the House Bill 1495 - is that we, the students, and the people who conducted the study said that the most important thing is to have history, culture, and curriculum taught within the schools so that they can be identified with and they can have a greater understanding and appreciation. So, again, that was one of the most important elements of that bill. And part of the bill, on the heels of that, was OSPI, Office of Superintendent of Public Instruction, response to the passage of that bill was to create the Sovereignty Curriculum. So on the heels of that also was the passage of putting into permanent place the Office of Native Education within the State Superintendent's Office. So that was just passed last year.

So, again, these are all kind of the building blocks that we talked about through the history and to where we're at today in response to that. So the guidance that provided the bill under House Bill 1495 has kind of served as the undercurrent, as well as part of 1495 related to - there was the First Peoples Language Program that certifies tribal speaker to teach tribal language in the public schools. So that was very important, as well, so that tribal students instead of having to take a foreign language. So, again, that's all kind of stemmed upon the purpose and intent of House Bill 1495 so that all these

programs should be in place and so that we can, you know, integrate that culture into the schools. So I hope that was a quick snapshot and kind of off the top of my head as well. So, again, thank you.

MR. ROSS BRAINE: All right. Thank you, Craig. That's how we do off the top of our head. That's the way. I don't know what story I'm going to tell, like, maybe the sun came up at the wrong side. No. I don't know. I got all kinds of stuff. And, you know, I was actually there for the first reading of the House Bill 1495, way back - I don't know when - 2005? But I was in the little room where they were doing all the stuff. And, you know, Uncle Julian Argel is the one who dragged me there. He's, like, "You should be there. This is important." I didn't realize how important, really, because I was still trying to finish college, you know, trying to, like, have a house. And so, luckily, I was able to be there to see you know, all of this process happen. So I appreciate it. And I know there was a lot of time put into that. And so we want to thank Craig Bill, his office, and everybody else. I want to thank all of you guys for all the work that you've all done on this. And so it looks like right now we're on to the Summary of the Previous Listening Sessions. I wonder if we can get a summary.

MS. MARY WILBER: Yeah. No. It is.

MR. ROSS BRAINE: Oh, okay.

MS. MARY WILBER: It's real brief.

MR. ROSS BRAINE: Perfect. Okay. So Mary's going to be giving us --

MS. MARY WILBER: It's about 20 words.

MR. ROSS BRAINE: -- a summary of the previous Listening Sessions. And, you know we'll go from there. Thank you so much again, Mary.

MS. MARY WILBER: In 2011 there were four Urban Listening Sessions that occurred: one in Denver; one in Stockton, California; L.A.; and Green Bay, Wisconsin. So I have to thank my colleagues. I didn't realize they were 120-page reports. Read them on the weekend, and it's the Memorial Day weekend. So I really do appreciate it. And last night I think I received my last one at 12:06 at night but was able to go through. And if you get a chance today, please go take a look at this summary. And it's a summary of different issues and topics that were spoken to at these different Listening Sessions. And so you can see there is going to be a consensus in a lot of areas. And even today, when we speak, we're going to notice that we have the same challenges; we have the same good things happening all over the country.

The number one issue, where it got four all the way across - you're going to see four check marks all the way across - was Funding, 506 Enrollment, Community as Educators, Professional Development, and Historical Trauma. The one that came in number second - and if you look at them, it's three X's across - Transportation Challenges, Lack of Highly Qualified Certified Teachers for Native Education. We need access to culture and languages, including online classes. Culturally Relevant Education, Data Collection, and Research So those are the areas that were spoken. And if you want to take a look over there, it's all the different areas that were spoken, and there were stories. If you go on to the website - there is a website for Department of Education - you can find the Urban Listening Session transcripts. In fact, they were just posted a few weeks ago. So if you've got extra time, I would say go and take a look at those. They are long documents. I do understand that they are going to be summarized. And I'll send out the summaries, you know, that were given for the people. And I just want to recognize them because I know they gave up a big portion of their weekend. Michelle Marcoe, Cheyenne Sanders, Shelley Hamrick, Jason LaFontaine, Laura Lynn, Dorothy Apple, Arlan Neskahi, and myself. So thank you for reading those. Thank you for summarizing those. And we will send those notes out to you. So you'll have an opportunity to see the summaries in a three-to-nine-page format. Thank you.

MR. ROSS BRAINE: All right. Well, thank you. Thank you. Let's get a round of applause. And let's give those folks a round of applause because, you know, this isn't easy because, you know, this young lady right here, typing away, is getting all the words we're saying. So they had to read them all. So when we started telling our stories again, they had to read them many times over. And so I appreciate that, you guys. Thank you again. It's also great to see that Cheyenne is involved because, you know, she's a UW alumna. So, yay. So I'm glad to see that she's also moved on to her higher education goals of being into law school at Cornell. So I just wanted to acknowledge that our students are still moving forward as well. And so I guess we're going to go ahead and move on to the Federal Remarks here. And so let's take our - we'll listen. And then our time to speak will come. So I know everyone's kind of getting antsy, and I know I feel the same way. We all have a lot to say. So maybe this will be the time to kind of bullet-point everything so that they can hear what you need to say today. The rest will be typed up and sent back in. So without further ado, let's go ahead and move forward with those Federal Remarks.

MR. WILLIAM MENDOZA: (Speaks in indigenous language) Bill Mendoza. And I'm the Executive Director of the White House Initiative on American Indian and Alaska Native Education. (Speaks in indigenous language) I greet you all in my Lakota language, greet you as relatives, extend my

hand to you in a heartfelt way. Thank you for being here today. Among my people, in our ceremonial way, I'm known as His Shield is Lightning. And, of course, my English name is Bill Mendoza. I'm the Director for the President's December 2nd, signed into authorization Initiative by Executive Order 13592, Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities, bringing together what amounts to, you know, everything that, you know, our great speakers have spoke about up to this point. And so it's in that context that I just want to, you know, of course, provide a few remarks for you here today and to just express how important it is for me, in representing the President and Secretary Duncan and Secretary Salazar, who serve as co-chairs of this Initiative, and, you know, the important work that we are engaging in, respective of this President's Initiative regarding American Indian and Alaska Native Students. There's a whole host of issues that have already been touched upon. And I think, at the outset here, I just want to first acknowledge our gracious hosts. I want to thank, of course, Mary and Arlie for their dedication and mobilization to get us here. And I think Joyce will speak to this as well.

But, you know, it was important to be back here in Seattle. We have done an unprecedented amount of engagement, whether it's through formal consultation and/or listening and learning, as it's become characterized. And even that process, as new and reemphasized under the President's memorandum regarding consultation and Executive Order 13175 from President Clinton, which, you know, elevated consultation to the federal agency effort, you know, these issues are, of course, a learning process for the federal government as well. We have experienced that directly. And so we just really want to express our heartfelt thanks for the quick mobilization of this community for us to be back out here. For all intents and purposes, the President - sometimes his actions do, you know, kind of circumvent the things that are going on. And in that case, you know, with the Tribal Leader Education Roundtables, a decision had to be made as to, you know, what we needed to do in terms of first steps regarding this Executive Order. And the Secretaries felt that it was of immediate concern that we engage tribal leaders at the outset of this. And I'll speak to that and what that rationalization is. And so, for all intents and purposes, you know, we wanted to come to Seattle at that point. But we needed to try to garner as much participation as we could from Shelton because the Affiliated Tribes of Northwest Indians were meeting there. And, you know, I think the participation level was in the upper 100s, if not close to 200 at the end of the day. And so I think that boded well for, you know, that decision. But we know that there are, you know, unique concerns in relationship to all those issues. And so we're really happy that we could be back out here now. And it was important for us to put that on the front end so that there wasn't a chance of that being massaged and perhaps lost. You know, as these

things sometimes go, whenever people hear that we do want to do more engagement with urban communities, you know, we tend to - I apologize. I think that's my phone.

MR. ROSS BRAINE: It's the President.

MS. JOYCE SILVERTHORNE: Well, I'll mention that he's also on call pretty much at a short notice at any given time; so . . .

MR. WILLIAM MENDOZA: So sorry. I thought I had everything on Silent. Better now. And so, you know, we wanted this in the front end so that we could be back out here. And that put tremendous time constraints on there. And I don't want that to go unacknowledged. And even under those tremendous time constraints, the devoted educators that you have here in our community responded, you know, beyond our expectations to get us to this point today. With the analysis that you see before you, they basically put the federal government to shame. I was telling Mary it would take us three months just to approve the format for that board up there, you know, to vet that through the appropriate channels of the Department or anywhere else. And so I just really applaud those efforts and thought I'd express my gratitude and just our sincere, you know, apologies for having to put that kind of response there.

And this kicks off, you know, our Urban Native Education Learning Sessions, you know, around the country. You know, Mary mentioned that we were doing the Tribal Leader Roundtables, of course, the Urban Indian Listening and Learning Sessions of 2011. We're going to be in, of course, Seattle today; on the 8th, in Chicago, of June; and then in Troy, New York, on a similar engagement. So, you know, we want this consultation to continue. We want this engagement with urban centers to continue. And a part of that is revamping the Department of Education's consultation policy. We do have a policy. And, quite frankly, it is outdated, and we need to be updating that policy. We've seen very robust policies be signed into policy from the Department of Interior as recent as December. And so we know that, you know, as much as we've kind of kicked this term around, "consultation," for, you know, many of people's careers in here, you know, the federal government - this is new to them. So we want to approach - we think there's an advantage looking at HHS, looking at the Department of Interior and say what works for education, especially in this new scope. And that context which Mary talked about and others - I characterize it and some of you have heard me talk about it as the 90/10 dilemma, if you will, the plain fact that 90 percent - at our most conservative - of our students are attending public schools. You know, we've seen recent census data that says 70 percent of our students are off reservation - or of our populations are off reservation.

So, taken in conjunction with those and taking into consideration a multitude of factors that impact our inability to adequately track data in that area, you know, we have some very substantive issues that we need to be looking at in terms of coordination of just what is the landscape, the educational landscape alone, because the numbers simply do not match up. And that's a part of this Executive Order. The President believed that we needed to be looking at this more comprehensively, knowing the complex issues that are involved. You have, on one level, tribal governments advocating from a sovereign-to-sovereign relationship. And I hail from the Oglala Lakota and the Sicangu Lakota. And when you talk about IRA governments there, you're almost saying a bad word. And so the disconnect between formal and informal leadership truly does impact our tribal communities and, even more so, our urban communities when we're talking about who speaks for who. And so, simultaneous to that tribal sovereignty dynamic, we have the notion that - and I always kind of dramatize it a little bit, but I know I'm in the area of activism and advocacy - that civil rights credo that our students do not check their sovereignty when they go into Seattle public schools, when they go into Kent public schools, when they go into any institution in this country. And so how are we addressing the notion that our students' sovereignty goes with them and the fact that, whether it was by relocation or by mere families deciding, you know, "This is all Indian Country. We're not going anywhere. We are still going to maintain Indian Country." We have some very interesting dynamics there as to, you know: How are we connecting the 27 or so urban centers around the country? How are we creating new universes of schools rather than look at it through the myopic lens of the Bureau of Indian Education system, which only serves 48,000 students, while the tribal college and university system, which only serves 30,000 students, a fraction of 6 percent, 5 percent or so, of our students, cradle to career? We need to be looking at Native Americans serving non-tribally-controlled institutions and an additional tier of schools that meets some arbitrary definition of program meaningfulness and proportional relevance, 10 percent, 15 percent. Right now we're throwing darts at the board. There's nothing strategic about it in terms of our National Indian Education agenda. And so this trajectory is about trying to bring those together. And I think, even though I've racked up engagement from my office to the Northwest, in trying to be out here and understand, you know, kind of where you are all at, on the precipice of some of this important state legislative measures, certainly the depth and breadth of the educators and what they bring to curriculum and resource and strategy development for education services and especially the proportional representation that you - the impact that you have around the country.

You know, we want to continue be engaged in this way. And that's a part of us being out here is to understand more about those issues, more about how the practices that are going on here informs other places that are either similarly situated or can be informed in some meaningful way as they

deem appropriate. So, you know, we're seeking your help here. The President and the Secretaries - they have always said that the best ideas come from those who know this work the best: our tribal leaders, our tribal educators. And so that's where we stand. Whether or not by phenotype, we're brown-skinned, and we stand before you. I know, speaking of myself, I come from these communities. And, like Mr. Ross, I story - his path certainly resonates with me. I grew up in Pine Ridge, the village of Pine Ridge, if you will. And those of you who may know my community, I was, for all intents and purposes, an Urban Indian, you know, with a little over 4,000 in population, 2,000 at best, you know, 4,000 if you count the dogs and cats. Well, maybe not the dogs. There's not that many stray dogs running around in Sioux country. But I went to BIA schools. I went to reservation public schools. Our dad was a basketball coach. His career took him to Lawrence, Kansas. And so I was able to enter Lawrence public schools and meet that, you know, handful of Indians in the school and experience, you know, what it was like to be the only Indian in the classroom. And so those experiences and being able to take that back to the reservation, to attend tribal colleges - I won't get into that long drawn-out story of my path to respect for education. But it involved five different universities, three of which were tribal colleges and universities. And of those three, I would not have been able to make it to the eight-year path for my bachelor's degree without them. Quite literally, our tribal colleges and universities are saving lives. They have dramatically changed the educational landscape because it's been informed from the tribal perspective. We believe, at the Department of Education and the Department of Interior, that we need to have more institutions behaving and acting like tribal colleges and universities when they're at their best. It's something that is core to this effort because bringing together these populations has been a dramatic shift, a paradigm shift, if you will. Think about the work, the passion, the blood, sweat, and tears, as was expressed earlier, that has gone into where we're at. And yet it has taken this long, just in 2011, to create an Urban Native, you know, effort within the Native Indian Education Association. It has taken this long for a President to establish and connect the dots between a comprehensive cradle-to-career, as we like to call it in Indian Country, lifelong learning for Indian Education at the federal level.

So we've come a long way. And yet it feels like we have so far to go. So in recognition of that, we have a lot that's at stake. And in case you didn't notice it, I'm a bit young. And so I'm always humbled when I come out into the public and I experience educators such as yourselves and the great work that you're doing. And so, you know, I, just from a personal standpoint, ask you to push us, to hold us accountable. And as these each steps go along, how are we being more accountable to you? How are we being more responsive to you? And what we hope to do within this year in the building of this Initiative and for all intents and purposes, we've been running on light speed. In three months we held four different roundtables of tribal leaders, bringing together for what we and others validated as being

the first time that tribal leaders actually sat down and prioritized with tribal educators. And they were trying to understand one another and what it is that we need to move forward with. And that wasn't trying to usurp or not pay attention to the voice of the educators who have been the mantle of this movement of self-determination and self-governance through education. It was to say, "Who has not been playing ball with us?" And it's been tribal leaders. We have great examples, especially here from the Northwest, that have led tribal leaders in the educational conversation. But by and large, we need to have greater understanding because they are in the decision-making seats when it comes time to prioritize the budgets. And to their respect, of course, they have a lot on their plate. It's not just education. It's health care; it's economic development; it's water; it's land, all wrapped up in jurisprudence. And they have all that to consider for their tribal nations. But what we're arguing to them - and many get it; some don't - is that it is a matter of national crisis; if you view yourself as a sovereign nation, it is a matter of national crisis if 90 percent of your future generations are not within the scope of your educational control, if you're talking about nation building and you don't control what those students are being taught, the kinds of 21st-century jobs that those students are being prepared for, much less do they speak their language or culture and history. If you were depending on where you fall, that should be of dramatic concern to you. And education, from an educator's standpoint, is upstream to all of that. If we're going to have healthier students, if we're going to have students who are, you know, conducting, you know, a way of wellness, not engaged in alcohol and substance abuse, violence of all forms and, worse yet, complacency and dependence, we need to fix our education system. And so, when you have those seats - and they do - it is tough for people like Mary and Arlie, Colin Kippen to get seats with Secretaries, to get seats with the They get to go in there. And I've been in those meetings. And education might, at best, make the comma line. But I worry about the robust conversations that happen around that. And so, without engaging them in this issue, we can't even get at that 90 percent because our education efforts, speaking of this movement, have only gotten us so far because we've had that disconnect from tribal governments. So we have to hold them accountable for our citizenry to them.

So I just want to share that context to your solutions that you offer today, to some of the issues that you express today, is that we're truly looking at what is innovative, what is different about how we can get beyond Title VII and JOM and Impact Aid and all these critical programming to our efforts, because those are microscopic compared to what goes to states in the name of Indian Education, Indian students, and especially in the name of students as a whole. We need to be looking at greater accountability from sovereign lands for each of those students. And we need a better mechanism for that.

I don't know what that looks like. Those answers will have to come from you. So we have some practices out there with TANF. We have some practices with health care. So we need to know what looks like a new framework that we can build that we can advocate for both in the short term and the long term. But I know that's way past my remarks. So I want to pass it to Joyce. You guys were nodding your heads, and you got me carried away. So worse than a Crow with a microphone is a Sioux who has gathered some momentum.

MS. JOYCE SILVERTHORNE: (Speaks in indigenous language) And then you have a tupya who wants to tell you about children and the education system and how the problems that face all of our children are rampant still, that we still have great issues to address. The problems that are referenced by all of the speakers this morning are not new to us. They are not surprises to us. We're not unaware that our children have struggled, that there is an achievement gap. And so all of the work that is coming forward, as new as it may sound or we would like you to believe it's a new effort, is very familiar, is very common to most of us. I am the product of boarding school success stories and boarding school runaway. And with that I found education as a solution. I went from being an Air Force brat, across the country in many different places, to going home to the reservation in high school years, not an easy time to make that transition. I thought I was a city kid, and I went home to find out that I wasn't as welcome as I thought I might be. I trampled on unwritten rules that I didn't know existed and left school early.

So in the course of all of that, coming back to education and coming to the importance that education brings to our children is a story that goes on and on in many of our lifetimes. The effort that each child makes through that education system, whenever it begins, however young it begins, is once and once only. We talk about these programs as if they have been here forever and that they are renewing each time and that, as changes are made, that those changes will be better. But they aren't for that child. For the child that experienced them, they went on to the next level, the next level, and the next level. And so even though we make changes, the education system still has left challenges for students who have gone through it.

So we need to make that seamless education a reality, however we can make that a reality. Whether it's in the transition times from one place to the next or if it's in the kind of content that children are receiving, the accountability of our school systems needs to be in the totality of what that education looks like. And so the child who comes into school - and we have seen schools - Virginia spoke about the 100 percent children that were placed in special education. Unfortunately, that's not an unfamiliar story. Not right, but it happened. And so how do we look at accountability of school systems and educating?

We don't talk well with states. We have not done a lot of - we don't have a lot of experience with state education systems across the country. That has to change. There are horrible concerns for sovereignty, for preservation of who we are and where we go as a people. And that is made up of a lot of different experiences, whether it's in our school system or health system or economic welfare. I am enrolled Salish. But my mother was from Kansas, and she was a full-blooded Mohawk, Chippewa, Kickapoo, Potawatomi. And so I have a lot of different heritage across the country.

In 1966 my husband and I were scheduled to be relocation students. We were sent to Seattle. We didn't stay together to go to Seattle. He did go. He graduated top of his class. He came back, with an education in airline mechanics, to St. Ignatius, Montana, where there were not Native American people at the airport, let alone working on the planes. So all of those pieces of our history, of our experience - we have to remember still that the education that each of our children experience needs our support, needs our support for their progress on a daily basis. And I applaud the organization - I'm sorry - Western Washington - and you have a nice acronym, but haven't memorized it yet. Native American Education Consortium. Thank you. That coordination is critical in how we are able to make a change for those children's education. I am the Director of the Office of Indian Education. I've been there for a little over eight months. And I left Montana to take this job last August, without really realizing - when Bill tells you that it would have taken much longer to put this chart on the wall, I guarantee he's right. I was inexperienced at the kind of bureaucracy is necessary. I mean, we want our government to speak well for us. We want them to be monitoring what they say and what they do. But it is a system, and it is a challenge.

And so learning that system, understanding the incredible number of acronyms that we live with continues to be a challenge even after eight months. There are days when I believe I can do it, and there are days when I'm not really sure that I have the capacity at this age in my life. I'm old enough to be almost his grandmother. So it is a challenge to come into a system like this and seek the change that we know needs to happen. And we have a rare opportunity at this point in time. We have Bill Mendoza, who is in a political office, who speaks very well for our issues and our concerns. We have Keith Moore, in the Bureau of Indian Education, formerly the Office of Indian Education Programs and under the Department of Interior, who is also an educated Native American, who speaks well, who was a former State Education Director. I came into this office in August. And so, for the first time, we have Indian educators who are in those lead offices across the government. And the 90/10 split that we have in our students is for the first time addressed by Native educators in those director roles. So we have a wonderful, unique

have the support of the President, of a Secretary to go farther and make change. That's not been our history. We've all seen the challenges of trying to be the only Indian in the room and trying to make change happen. That's not the case. And with the Title VII programs, we do work with the urban population. We do work with those students who are in public education systems across the country. And there are many, many of them who are not on reservation communities.

So we do not intend to go away. We have no reason to believe we might. Of course, that's never a guarantee in government. But we have no reason to think that there is any change in that. And we do believe that the funding crisis that we are now in is one that can be temporary, that we will continue to work toward what those funding necessities are and how to fill them. As you look at the list of topics that are in the urban issues, you'll see many, many things that are very common to the reservation setting. We need to learn to communicate between urban and reservation communities. Success stories do abound. We do have many changes taking place in curriculum that is available. We see new opportunities that are coming. We have a study, under Title VII, that is looking at all of the work that you are doing, trying to understand those programs and those stories from the field, and to bring those back and share with other people who are doing similar activities; although they may not get the opportunity to meet you, how can we share that better. And so we're trying to take a look at that this year. We have over 1,300 Title VII programs in public schools this year. And that includes - I believe it's about 50 that are Bureau of Indian Education programs. I have no role with the Johnson O'Malley. And I know that that was brought up as a topic. But they will come under that discussion that is continuing between the American Indian and Alaska Native Executive Initiative and the Department of Interior. I do understand that they will be having a new Johnson O'Malley camp. So that is a positive. That is a plus. Today we have an opportunity to announce at least a new program and a pilot program that came to us through appropriations last year. A Federal Register came out today. There have been many people who have worked very hard on this. It will be sponsored through my office. It is the State Tribal Education Partnership. And that Federal Register notice came out today. We'll have an address for you, for people who would like to look that up. But that will be a first. And this will be funding going to tribal entities to work with an agreement with the State to improve education within a reservation community, also a first-time-ever funding, first-time-ever opportunity that is small, far too small to reach as many people as needed. But it's a beginning, and it's a pilot project that's out there now. We look forward to the day, to the wealth of information that you share from the urban settings, from the rural, very different issues. But they are all affecting children. I would also like to acknowledge Patsy Whitefoot - she is a member of our National Advisory Council on Indian Education - and thank her for being here with us today as well. So,

with that, I want to thank you for coming and hope that you will stay with us. And we'll share more information at the closing. Thank you.

MR. ROSS BRAINE: All right. Thank you. Give a round of applause for our federal speakers. And, you know, I always like to tell this joke. All of our boss is Barack Obama; right? At home we call him Barack Black Eagle because he's adopted into our Nation. And his Crow name is Awe Kooda Bilaxpak Kuuxshish, "One That Helps The Many." And so I always like to bring that up because, you know, he got more of a phrase than a name. But, you know, he does have us in mind, and I do appreciate that. And, you know, I think he does call his parents at home every week. So you know, he does keep in touch with us in more ways than we realize. And so I appreciate that. And I appreciate you guys' time. Since we started about ten or fifteen minutes late, we're actually on schedule. So we're going to go ahead and have a little break right now for ten minutes. And we want to thank the Seattle American Indian Women's Services League. Let's give them a round of applause and especially the president, who's here, Andrina Abada. Would you please come forward? Thank you. And so we're going to have - would you like to say a few words? It would be nice.

MR. WILLIAM MENDOZA: While she's coming to the mic, I just actually want to contest the fact that - I'm going to bring this up to Dale Laverdure - that I don't think - as many of you know, Dale Laverdure is our Acting Assistant Secretary of Indian Affairs when Mr. Echohawk left. But I don't think Barack is really a Crow and especially in light of the recent media around his affinity for a puppy. You know, he's probably more akin with Sioux in that respect. So we might look forward to it.

MS. ANDRINA ABADA: I'm very glad to be here. I'm very glad that Mary Wilber invited us. I'd intended to attend this meeting in the first place. Then she asked if the American Indian Women's Service League would provide some refreshments for the morning. And I was glad to do so. My family has participated in an Indian Education program, the one that Mary Wilber currently oversees. And it's a good investment. My children, five of them, between the ages of about 34 to 50; so it's a long time ago, 17 years ago. It's a good investment. Out of four children, the oldest one has a four-year degree in fisheries and an MBA. My daughter has a degree in anthropology. Her youngest brother has a degree in business administration. And my youngest, who is probably the worst student, didn't finish high school but joined the Army, served seven years - two tours in Iraq and one in Afghanistan - came home sound of mind and body, and now attends Bellevue Community College. But this Indian Education program was very important to him. It saved him, made him feel as if he belonged somewhere. Where other students in white schools felt like they belonged, he didn't. Despite the fact that he looks like he's white, in his head, he was Native. And the activities that that program did were the activities that kept him as long as

he did stay in school. He's on the path to some kind of education. And I'm very grateful for the Indian Education program because it helps. And my advice to you would be, as a parent, you learn very early that you don't know where your efforts are going to pay off. Keep at it. Keep knocking on the doors. How many times do you want "No"? But the fifteenth time, the tenth time, the fourth time, it might be "Yes." And do you have a supporter? Yeah. Mary Wilber asked for help. We'll see to it that we give her help. Keep on.

MR. ROSS BRAINE: Well, thank you for those words, Andrina. We always appreciate hearing them. So for now, let's go ahead and take our break, use the restroom. There's the men's on this side, and the women's are on this side. And I'll call you to order soon. Oh, also, for the wi-fi users, there's free wi-fi.

(A short break was taken)

MR. ROSS BRAINE: And so we're going to move forward here on our agenda there. And again, as a reminder, there's those cards in- the little business cards are what you can use to email your comments. Or you can fill out the comment card and leave it today. Just like we tell our kids, though: Cross those t's; dot those i's. Make it legible. So we're going to go ahead and move forward here on the agenda, on the issues and topics for comment. And so we're going to be making all these comments here. We're going to have the Policy and Funding. We're going to have Arlie and Lena do that. For the Data, we're going to have Laura, Phyllis, and Karen. For Title VII, we're going to have Maxine, Earline, Cheyenne. And then for Innovative Practices, we're going to have Sam, Arlie, Mary. I left their last names out because we all mostly know them and they can introduce themselves when we get there. And so, again, you know, thank you for your time. And I know we're getting more coffee. So she'll give me the heads-up when it is time to get more coffee. And so thanks again to the Seattle American Indian Women's Services League for feeding us today. It's always appreciated. And so thank you again. Yeah. Let's give them a round of applause. I'd just like to let everybody know that, when we have our annual Native American graduation on campus - it's called Raven's Feast - the American Indian Women's Services League always gives us a scholarship. And so I always want to thank them for that because that helps us out; that helps our students out. And I just want to let them know that we are appreciating them and that, you know, we do remember all their service. So, again, thank you. So let's go ahead one move forward here with the Policy and Funding. And so, once Arlie can join us again, then we'll go ahead and move forward. Or is Lena Maloney here? Where is Lena? Oh. Well, Lena, would you like to come and sit with me? Okay. She'll come up later. All right. And, again, you guys, when we're going to the microphone, please, name, title, Nation. And then the next time, just your name is fine. So thank you. And, please.

MR. ARLAN NESKAHI: Good morning, one and all. And Bill Mendoza and Joyce Silverthorne, thanks for coming to hear us today. And we know that these comments are being recorded and they will be shared with the Department of Education, too, as well. And I am from the Diné Nation. (Speaks in indigenous language). And it's good to be here and all the relatives that are here with me in different places and all of the work that you're doing. So I just want to share a little bit of my perspective about what I see and have analyzed over the last twenty years or so, really looking at this issue with low Native achievement. So I want to start off my remarks with No Child Left Behind. NCLB, to me, means Native children are being left behind. And that's very clear. And as was said earlier, we in the Seattle School District this past year, we celebrated rising test scores. And the Superintendent announced that. And everybody was, like, "Yay!" And even in this room, everybody applauded the school board: Great! Two weeks after that, our data person released that, even though that's happening, Native scores are dropping and that they've dropped in all categories. And, you know, as has been said many times, this is not news to anybody. It's something that we've been seeing for decades, myself. And the question that comes to me, in the midst of all of this and as I took this position: Who is responsible to marshal a response to data showing poor academic achievement for Native students? Who is responsible to bring that response? As far as I can tell, this low achievement scoring has gone on for decades unabated. I don't think I've seen a principal fired maybe or a school district administrator or a superintendent of state education ever disciplined or brought under any sort of accountability for the fact that that continues. So the question still falls: Who is responsible to marshal that response? And I've stood in front of this school board several times, with a lot of heat and pressure, people calling for my job. It looks like I'm the one who's responsible, you know. So one person with a staff of, you know, one? We're going to change this achievement gap? It's kind of wild.

So let's continue. And if you look at this, you know, we know these statistics going back, 2001, all these different years, on-time graduations 40, 47, sometimes about 50 percent; dropout rates 10, you know, 10, 10, always on the highest of all categories. Here in Seattle schools, on-time graduation back in 2002, 31 percent, 47, 20, 39, 50, 58. Who's responsible for that? Who's accountable for that? I don't think anybody. You know, it just rolls on. And it just seems to be that's how it is. Dropout rates similar, too, as well. And, you know, here in the school district, it's not just us. It's all across the country. Urban Institute, 2001, 51 percent graduation rates. Alliance for Excellent Education, 2008, 50 percent. Diplomas Count, 51. U.S. Department of Education Core of Common Data, 2007, Washington State, 39.6 percent. So these statistics just keep rolling. They just keep rolling. They just keep rolling. And so, when I took this job, I really took it to begin to look: What is going on systemically that we need to really begin to work on? And it's not just here in this district. It's across the nation. So that's the kind of

approach that I took as I began to work on this. So what are some of our challenges here in the school district? As is noted on the wall, in other school districts, our kids are scattered all across the district. There's no single urban center. And if we did have an urban center, then maybe it would be great for us to start our own school there. But the fact of the matter is our kids are scattered across a whole county. The Seattle School District is huge. Funding stream. Title VII is not sufficient to make an impact on the most wide and persistent achievement gap. And if the District, if the State, if the feds believe that the funding available to Title VII is going to do that, it hasn't. A lot of hard work has been done by these people right here in many, many, you know, years. And still that achievement gap is sitting there. So much time in the work is spent on crisis management. We have difficulty focusing on academics. How many kids are behind? How many kids need remedial work? How many kids need advocacy? A lot of crisis. It's hard to really get back on the focus of the pure academics. We have students in secondary levels with elementary skills. I remember running a Credit Retrieval program for the United Indians of All Tribes. And we had juniors trying to retrieve credits. When we tested their skill level, their skill level was fourth grade. It's, like, wow, man. You know, that's pretty tough. And it's very difficult to sustain Native focus programs. You've probably heard that different places. We used to have a school here, as in other places, and sustained by grant funds and other kind of moneys. Once those grant funds run out, then how do we keep those going? What possible things are out there? There is one thing that we have seen in Milwaukee. They have a school there. It's a beautiful Native school. It's funded by a casino tribe there nearby, you know. We're going to see: Is that a great program? Is that something that can be sustained? Right now there's a program down in Auburn, a great program, Native focus program, just got started this year. The question again is going to be: How long can that program be sustained? It's a great program. You know, I think they're doing great work. So here's an example in Seattle Public Schools, elementary enrollment across the district. There's a few spots: Highland Park, 16; Whitman Middle School, 10; Roxhill Elementary, 12, with a large majority of our kids scattered around the district. Some of the statistics that people quote say, you know, high schools, there's more and more there. But really at the elementary level, you see that. So this past year, I went home, climbed our sacred mountain by our house. I was up there, as many of us do, in my prayers and offerings: What's next? What's next? What's the next part of this? And as I returned back to work, I had a new boss. And she sat me down, and she said, "You know, I come from Tri-Cities area. Where I work, we have this program called Response to Intervention. And I'm very interested in seeing what a program like this might have in its ability to make an impact with Native student achievement." So we've begun these discussions. In fact, in Seattle Public Schools, we've started some projects that are going to build next year under multi-tiered systems of support based on RTI.

RTI basically is, if you do an intervention, you check to see if it works. If it doesn't work, then you have to change the intervention. Then you test to see if it works. If it's not working, you have to keep changing and adjusting the intervention till you find a match with the students. And so what we're doing in Seattle schools - we're trying to get out of the wait-to-fail model. We don't want to continue doing autopsies but develop real progress monitoring, targeted supports, and healthy academic growth. Progress monitoring is huge. What that means on a regular basis: We need to assess where our kids are. Are our interventions working? Are they effective? If they're not, then we need to make adjustments. Right now pretty much when I talk to people, a school district will see a Native kid falling behind; they'll say, "Okay. You have after-school tutoring. You know, it's there. You know, it's up to you if you want to go." And a child will be allowed to struggle through a whole semester class before anybody begins to take notice. So this kind of work is really looking at that, looking at the data on a regular basis: What is the data telling us about where the student is at? We need a system-level response to low academic achievement rather than relying on poorly staffed and funded programs to decrease the achievement gap.

So what does this mean? Okay. If you look at the RTI philosophy, it's got three parts. Tier 1 is classroom instruction. All kids go through classroom instruction, Tier 1. In RTI, percent of the students will be effective with Tier 1 instruction. Some will need more. They're behind. They need remedial work. They need to catch up. They'll be offered Tier 2, in this model, 15 percent of students. And then some - Tier 2 won't be enough. They're going to need more intense kind of work and up at the higher levels, whether that's special ed or other kind of high-intense, kind of one-to-one kind of work. So when I saw this, I was kind of, like, "Okay. Wow. That's a cool idea. This sounds great." And the purpose of this is to help kids get more and more support. And, also, part of the original development of this was to stem the number of special ed referrals that were coming out of schools. And so, by utilizing this, it did have an impact on reducing special ed referrals. So I started thinking: What does the pyramid look like, then, for Native students? So, based on our data, what does a pyramid look like? I don't think it's even a pyramid. It kind of looks like this. If 50 percent of our kids are graduating, then, you know, well, we can assume then maybe 50 percent of core instruction is helping there. But it balloons out of kids who are needing intervention and remediation and a lot of the work that these people are doing here in this room, trying to stem that tide and keep kids in school, catch them up, keep them somewhere close to standard. And the current in Seattle Public Schools is 25.6 of Native kids are in special education. So that's double the rate of white kids. And the lowest is 8.8 for Asian kids. So it's not a pyramid. It's this thing. So it makes me start thinking, then: Where are we at? Where are we going to go? And once again, here's the model. And as it goes up, more intense instruction and less special ed referrals. So, you know, there's some good intent with this. Here's another model. So it's coming down to me, then, in talking with

my bosses and everybody: What's happening? To me, the core instruction in the classroom is not effective with our children. And, to me, the graduation rate is just pure proof of that in and of itself. The other proof of it is that, as Title VII and other Indian educators, we have to make up for that lack of ability of the school districts and the core instruction to effectively educate our children. Right now we wrote our Title VII grant for next year to target third and fourth graders because the data shows that they're behind in their subject. So we're actually writing our Title VII program not as a supplement anymore, what it's originally designed for. We have to take up the slack for where the classrooms are not doing their job effectively. So things are kind of squeezing out of balance. And I hope you hear from some of the Title VII people here, too, who are being directed, by the Office of Indian Education, to begin to add more academic goals and objectives. So if you go back: Who is responsible to marshal response to low academic Native achievement data? It looks like it's pointing back to our Title VII and us as being the main ones. So I'm saying that hasn't worked. It's not going to work. It doesn't have the built-in capacity to make that work. So what do we do? We have begun, here in Seattle Public Schools, to begin to look at the Native achievement data and begin to hold meetings with principals, sit down: "These are the kids that are in your school. What academic supports and interventions are you offering to these children? Are they effective? We're going to come back and visit you in a couple of months, and we're going to ask you the same question." So when we scheduled these meetings, the majority of principals just blew us off. They didn't even respond. I asked my boss, who was here, Wendy London, to send them an email to meet with us to review Native student data. They didn't even respond to her.

So, once again, who's responsible for marshaling a response? So we have received a new set of data. It shows very clearly those Native students who are struggling. We're prioritizing it by school building. And we are going to call for another set of meetings. And with this set of meetings, we're going to rely on the next level of administrative authority here in the School District, who is the Executive Directors of Schools. And we're asking them to pull their principals together and meet. So, at these meetings, we don't just want to point fingers and say, "You guys are bad," because the truth is that the majority of our kids are taught by non-Natives. And the large majority of those are white teachers. If I could have my kids taught by Native teachers, that would be wonderful, my grandchildren. But it's not going to happen, not right now; maybe five years, maybe ten years down the road. But for right now, we have to collaborate at a level greater than we ever have in the past. And I believe that we can inform in a way and a manner, through professional development, through consultation, through coaching, through building on the resource of our Native community, we can help inform that education right in the classroom area, where that change needs to take place. We do need to change the effectiveness of core instruction so that we are not always doing intervention and remediation over and over again. So that's the

main thing I wanted to share in this beginning. And No Child Left Behind - it was hard for us as Native People. You know, it brought all this stuff down: Standardize this and that. But what it has done for us - it has allowed us to see the disaggregated data at a level before where we're seeing this. And I can sit down with the principal and say, "These are the children right now who are struggling in their class." So that's a powerful, powerful position. And the people who have worked in Native Ed for the last several years - they've told me, "We've never been able to do this before." There's a couple things along with that. We have the ability right now to find out, at the school level, which schools are effectively teaching Native kids percentage-wise. Not only that; we have the ability to go down to the classroom level: Which teachers are successful with Native kids or consistently failing Native kids? We even have that data. So I asked a couple of questions. I said, "You know, the data on what's effective with Native kids in urban sites is very limited. Can we look at the data, look at the teachers who are doing well, and begin to learn from them and see what's happening?" My boss said to me, "It's going to be tough because the unions don't allow you to really pull out people like that." So there's challenges even in that. But I do kids. And parents can point right to that year: "Why is that such a problem? Because in second grade my kid did well," or, "in fourth grade my kid did well." I am hoping that we can find ways to mine that gold. To me, it is gold. They're our teachers. And probably each one of you has a non-Native teacher who impacted your life, who gave you that sense that you're smart, that you can do it and overcome anything and build upon that. Thank you.

MR. ROSS BRAINE: All right. Thank you, And so, in order for us to move forward with the time, I'm going to ask that the presenters keep it to maybe twenty or maybe ten minutes even so that we can actually have some open public dialogue as well as some comments. So I'm going to ask Lena to please come on forward and do what you got to do. And then we're going to go and have some open public comments. Okay? And so, again, in order for us to be able to get through this agenda on time, we just got to keep moving. And so I appreciate your time. I don't want to cut any of our presenters off. But we do need to keep moving. And so, without further ado, please, Lena. Thank you.

MS. LENA MALONEY: Good morning. My name's Lena Maloney. I am Suquamish. I am from the North Kitsap School District. And we are a unique district because the district resides within the boundaries of two tribes. We have one on the north and one on the south. So we're within both. Because of that, it's been really good for many pieces. They're two very different tribes, of course. One's a checkerboard reservation, the Suquamish. And then we have the Port Gamble S'Klallam, which is a closed reservation. So there's major learning curves for the District. I've been with the District since '94. We've made lots of progress, which is a good thing. We have developed MOUs with both - well, with

one tribe for sure. Suquamish Tribe has a - we have an MOU with Suquamish Tribe - I'm speaking as the District right now. There's an MOU, with the Suquamish Tribe, for truancy, for general education. And currently the Suquamish Tribe sent a certified staff member and a classified staff member into our district buildings, where the majority of their population go, for them to help track. We have given them access to the Skyward data so they can track their own students. And then the pieces that they can't get - I give them those as well. The S'Klallam Tribe - we give them the same data. We're working on MOUs. But we feel the MOU needs to come from the Tribe, not from the District. They need to say what they want and how they want us to work with them because they are the sovereign nation. And the District really gets that, which is really helpful. We have made progress. I was looking at Arlie's data, thinking, "Wow, we're looking pretty good." But we do have Suquamish and S'Klallam. But I also have a third of my North Kitsap School District: Suquamish, S'Klallam, and everybody else. And we have to provide services for all the kids. Fortunately, I have two elementary schools that the majority of my students go to. I have 110 at one and 100 at the other. And I have a middle school with 110. My high schools are at 170. So we're able to put staff into those facilities to help support them. And that's where the tribes - and both tribes do send in staff to support their kids. So that gives us more time to work with the Native students that are the other tribal kids at different levels. It's a great partnership, and it's a long partnership. I came in in '94, when one tribe was in the midst of suing the District for over-representation in special ed. And that still is there today. But there's a partnership now, and they're working out the 18 pieces. They're listening. They're evaluating. And it is curriculum. The Sovereignty Curriculum we are actually - one of our middle schools is a private school for Sovereignty Curriculum. It's been helpful because it requires the District to work with the tribes. They have to teach both tribes sovereignty, their history, their culture. And what they do is they bring people in from both tribes. And I think that all of the 7th graders from the middle school spent a day at both tribes. They bussed them out. They got to go. And there are so many kids and there are so many staff that don't even have a clue that there's two tribes within their community. They don't know. And the kids are learning that. And it's unfortunate it's the kids that are teaching the adults. But that's how it always works. We learn more from our kids. It's just been a great partnership. And then that's what's helping drive our data is the partnership. The school board goes with both tribes. They go and meet with the Education Departments, the Tribal Councils, and they talk. They ask what's important to them, and the District does listen or begins to listen. And, of course, we have, of course, the funding issues. We have to cut \$1.5 million from our district budget. And that does hurt some of those pieces. But they are trying to find ways to keep the partnerships and keep some of these programs and train the staff about sovereignty, what sovereignty is. We hired - oh, four years ago, we hired a Superintendent and the Assistant Superintendent. And neither one of them knew what sovereignty was, but they were willing to listen and learn. And they came from - and now we're going

through - we have a new Superintendent, and we're going to get a new Assistant Superintendent and a new Special Ed Director and some other people, a whole bunch of new folks coming in. There's more education. We start all over again. And that's what seems to happen. We get those good staff there that support us, and then they move on, or they retire. And then we have to start over again. But the new Superintendent looks really good; so I'm hopeful. I have a meeting with her tomorrow to talk about Native Education in North Kitsap School District.

MR. WILLIAM MENDOZA: Lena, I have a question, if I may.

MS. LENA MALONEY: Sure.

MR. WILLIAM MENDOZA: Is that right? Lena?

MS. LENA MALONEY: Yes, Lena.

MR. WILLIAM MENDOZA: Because these are my Indian glasses.

MS. LENA MALONEY: Yeah, Lena.

MR. WILLIAM MENDOZA: Can you talk about these MOUs and, you know, what they address? I got down truancy. And what else did you say? And then, also, what is the role of the tribes in this? And how do they coordinate since you're working with tribes? Are there separate MOUs that are --

MS. LENA MALONEY: There's going to be separate MOUs. They each have their own. Suquamish's MOU covers truancy, accessing data for their kids. They have a pilot school, sort of. They have their own - Chief Kitsap Academy is what it's going to be next year. And it's a 9-through-12 school that they provide all the certified teachers for that program. And they partner with colleges. So the students will be receiving high school credit and college credit at the same time. But they do not have accreditation. So that comes through our Kitsap School District. So all of their students at Chief Kitsap Academy will be North Kitsap students. That's the big partnership with Suquamish. The S'Klallam - they're looking at an umbrella MOU, one for truancy. And the Becca Bills in Washington State, whether they don't go - they have to go to court, the students - right now, for both tribes, they go to the tribal courts. Our students are Becca'd within North Kitsap School District. And they're responsible for them.

They go to the tribal courts. For S'Klallam we have to file it with the County. And then the County tells the tribe. The tribe pulls it. But the Suquamish will go straight to tribal court. And so that's the biggest part of the MOU. Then, of course, the Skyward - the data so they can access their own data on their students with those - because of FERPA, with a release on file. They have to give us a release currently to get access to their students' data.

MR. WILLIAM MENDOZA: Okay. I just want to point you to, as a resource, the new FERPA regulations, too, that have come out from the Department of Education. And we can have an off-line conversation about it. But those are specifically designed - it's not a fix to this data alignment issue, but it certainly is something that we envision as being kind of positive to help support these Memoranda Understanding.

MS. LENA MALONEY: Yes, because it's very time consuming with this data because I have to take them, all their releases, make sure that the District recognize guardian. And then I enter them into the Skyward system, which students they can have access for. So it's a process. And it's ever changing. So I'm hoping for the FERPA. I've heard some guidelines, coming down from TEDNA, that they're going to change some of the FERPAs so that the tribes can have access to their students' data. Haven't heard that it's been there yet.

MR. WILLIAM MENDOZA: And we can talk a little bit more about it, too.

MS. LENA MALONEY: Good.

MR. WILLIAM MENDOZA: Thank you.

MS. LENA MALONEY: Thank you.

MR. ROSS BRAINE: Great. Thank you. Thank you. (Round of applause). So, looking at the time here, maybe we could take two public comments regarding the Policy and Funding. Please come to the microphone now. If not, we'll just keep going. We can always circle back. Or we can always do it on line with comment cards or online with the business cards. And so if anybody has anything they want to comment on? Everyone's hungry for lunch, huh? Dang. Okay. Again, name, Nation.

MR. LALO MIHOINIWA: No. Not now. I said it already.

THE COURT REPORTER: But I didn't get it the time.

MR. LALO MIHOINIWA: My name is Lalo Mihoiniwa; Tewa, Santa Clara Pueblo, and Hopi. And I wanted to know if the white kids are getting this Indian Education as well as the Native kids. Can anybody answer that?

MR. ROSS BRAINE: Did you want to take that, Patsy?

MS. PATRICIA WHITEFOOT: Are the white kids also receiving access to Title VII funds?

MR. LALO MIHOINIWA: No. I didn't say that. Any education, history of Indians.

MS. PATRICIA WHITEFOOT: First of all, my name is Patricia Whitefoot. I'm a member of the Yakama Nation. And I'm also the Chairperson for the Affiliated Tribes of Northwest Indians and also serve as the President of the Washington State Indian Education Association and have been working in education for forty years from preschool to higher education. I started out as a parent volunteer. In terms of other students having access to the services of Indian Education, I can say that they do, just merely because of the way public school systems are set up. And in some cases - I'll just give our example that, in our Tribal Government classes that we offered, we also have the Sovereignty Curriculum. You know, public education policies are such that, you know, you need to make these courses available to any students. And I'm pleased that we do have non-Native children that are receiving our course work, in the Sovereignty Curriculum, as well as our language. We also teach the language classes in our community. And so they are taking these classes for credit, for high school credit, in order to graduate from a public school in the state of Washington. So it will be on a case-by-case base. If they're a tribal-based program, then they would have - I think that the tribal-based programs, because you're offering MOUs, you might be able to limit if you're utilizing tribal funds, tribal resources; and having done that before, too, you can limit what you're doing as well. So it's going to be on a case-by-case basis and, based on that situation in your tribal community, whether those kinds of opportunities are open or closed to students.

MR. ROSS BRAINE: So, yes. Thank you for that, Patsy. Okay. So, seeing that there is not a line - oh, we have one. Please come forward. And then we're going to move forward, with our

discussion here, to the Data. And so if we can get Laura, Phyllis, and Karen ready to do their presentation, let's try to keep it to ten minutes, please. But you're up.

MS. KRISTIN ENGLISH: Good morning. My name is Kristin English. And I am Tlingit and Aleut. I'm from Alaska. My tribal affiliation is the Central Council of Tlingit and Haida. And I work for Cook Inlet Tribal Council, which is a provider of social services in Anchorage, Alaska. I think that my public comment fits in here as well as anyplace. I'm covering a few things. We are now putting together a strategy with education and trying to come up with some different ways of doing things. What we want to see in our organization is we want to serve more kids, see more change, instill more pride, and help more students become leaders. Anchorage is Alaska's largest city. And we also have the highest population of Alaska Natives. And we're often referred to as Alaska's largest village. We are truly a melting pot of all the many Alaska Native and American Indian cultures in our community. CITC has partnered with the Anchorage School District for over ten years now. And I think we have a partnership that is pretty unique within the nation. We have used funding that we've received under the Alaska Native Education program, part of ESEA, to operate schools within schools within the Anchorage School District. And with those programs, we've reached hundreds of students every year from kindergarten to 12th grade. We can show in numbers - we have gotten fairly sophisticated in analyzing our data. We've worked around some FERPA loopholes that were very difficult, with the Anchorage School District, in order to get the data on the students that we teach. And it's no easy feat to do that. But we are able to show now in numbers that students are benefiting. They are advancing in their test scores. They are graduating at higher rates when they work with our programs. Right now we've done a lot of planning. And we have been working with results-based accountability and the setting of goals. And we're going to try to create a sense of urgency within our organization. I have the pleasure of interacting with the Chairperson of our board, who is an elder from the Kenaitze Tribe and is Dena'ina Athabascan. And she's just a wonderful person. She's in her eighties. She wouldn't mind saying that. And she has a saying that time is running by on the footsteps of our children. And when I think about this and the way that we look at our planning, we have incoming seniors, and we're going to have one year left with them, at least in our domain. And those seniors need champions hitting the ground right now and helping them cross the finish line.

I want to mention someone in our audience, Gail Weinstein. She works within our programs. And she doesn't have Alaska Native blood coursing through her, but she has the heart. And she has single-handedly helped so many seniors eliminate their barriers and make progress and go on to have rich postsecondary opportunities. We have kindergarteners now, and we have twelve or thirteen

years to work with these students. And you have to wonder: Are we going to be using those years and be there for them every step of the way? Or how many of them are already starting off behind, to get further and further? So I think of this as needing to work both forwards and backwards in our programs. For us, and I think what I'm hearing from people that I've heard today, we really think collaboration is the catalyst for systemic change. And I think that there is consensus around the fact that that is needed. We need allies within the existing education institutions. And we believe that we can hold on to what's unique about being Native American and Alaska Native without setting up an us-versus-them environment that usually doesn't get anyone anywhere; it's a stalemate. Native organizations' involvement in mainstream education is value added. We bring a lot when we have Native programs within these large intimidating school systems. In Alaska our high schools average 1,500 to 2,000. Many kids come in from villages that have populations of about 100. It's frightening, and they need a safe haven. When you are value added and you can prove your effectiveness, you will get a voice at the table. And you can start influencing change. Working change from within is just one way to make things happen. But it's not the only one. We have to hit this from all angles. We have a few what I call strategic underpinnings. We want to generate a type of excitement for education that will encourage students. We need to work forwards and backwards, like I said. And it does involve remediating, preventing, intervening, differentiating. But we also have to work towards accelerating and providing opportunities. So I'm trying to get things finished. We're working towards defining programs and curriculums that combine traditional and modern. We look at STEM. We know that that and all those 21st-century skills are important. And literacy is such a basic. And many kids are coming through high school without those skills. But the culture needs to be there. Somewhere is an overlap, and somewhere is the sweet spot. And that's where we think we need to be. My only last point is that we always like to represent the state of Alaska and remind people that, when conversations come up, we are different. We don't have reservations. Our tribal structure is different. And if we're not careful with the way that the wording goes out in RFPs, we can be excluded as we don't get BIE funding. Thank you.

MR. ROSS BRAINE: Thank you. Thank you. And I know it's hard for us to, again, cut our times down and because I know I like to chitchat and keep going and all that stuff. But I appreciate that everybody is honoring each other's time and, you know, our limited time together here. And so thank you. So we're going to go ahead and move forward with the Data portion of the Topics for Comment. And so we're going to have Laura, Phyllis, Karen. And we'll try to keep it at ten minutes. And thank you.

DR. LAURA LYNN: Good morning. My name is Dr. Laura Lynn. And I am the Education Consultant with the Puget Sound Education Service District. Our program consists of a consortium of five school districts. And we represent over 1,100 American Indian and Alaska Native students through our Title VII program. This is the largest program in the state of Washington at this time. My comments are prepared and are going to be addressing the concerns around data collection. As a Statement of Concern: The current system(s) of data gathering and reporting is not sufficiently reliable and accurate to allow for interpretation to support program and instructional decision making and planning for the achievement of American Indian and Alaska Native students. The areas of concern include:

1. Who is the data representing? 2. Missing and incomplete data; 3. Statistical analysis errors arising from small samples. The first area of concern is: Who is the data representing? There are two primary data issues that center around enrollment. The first is around racial and ethnic self-reporting at the time of school enrollment. And the second is the Title VII enrollment process. Racial and ethnic self-reporting at the time of school enrollment: The data is reported for American Indian and Alaska Native students in Washington State, based upon self-reported racial and ethnic identification that is provided by parent guardians to districts at the time of enrollment in school. In some instances, a box is checked without awareness of the sorting and reporting that results from the checked box. A student's ancestry may not be accurately represented with the checking of the box. Nonetheless, the full weight of sorting and reporting begins with this single mark. The achievement data of students whose parent guardian identifies their child as multiracial, including American Indian and Alaska Native students, may not be represented with all data of this group.

Finally, self-reporting may be a stronger indicator of racial and ethnic identification as to ancestral relation. Ethnic identification is subject to complex and historic discourses around individual and group identity development. An examination of the U.S. Indian policy practices over the past 500 years that have influenced these discourses inevitably lead to the resulting under- and non-reporting status of American Indian and Alaska Native students. Title VII enrollment: The reported achievement data that is based on self-reported identification of American Indian and Alaska Native students is not representative of the students who are enrolled in Title VII programs. Because students must additionally be enrolled in the Title VII program through the 506 process, not all students who may be identified as American Indian and Alaska Native, at the time of school enrollment, are enrolled in our Title VII programs. Additionally, there are students who qualify for and are enrolled in local Title VII programs

who have been grouped, through the self-identification process of their parent guardians at the time of enrollment, with a racial group or groups other than American Indian and Alaska Native. The district and state achievement data for these students will not be represented in the American Indian and Alaska Native information reports. The second area of concern is around missing and incomplete data. From *Where the Sun rises: Addressing the Educational Achievement of Native Americans in Washington State* is a comprehensive report delivered to the Washington State legislature in 2008, providing recommendations to increase achievement opportunities for Native American students throughout Washington State. Discussing the concern of data in relation to the National Assessment of Educational Progress, which is the NAEP, the researchers suggest: "One of the potential reasons for the gap in data may be due to reporting standards. Schools that have small numbers of Native Americans may not be required to report NAEP test results in order to protect the confidentiality of students' academic scores. While the reason behind reporting standards is understood, this may contribute to a larger problem. Because Native Americans have small percentages at many schools within Washington State, the scores of these students at these schools are excluded from the NAEP database, which prevents researchers from being able to make an accurate assessment of Native Americans' academic progress overall."

At the district level, Title VII program managers experience the same effect, often facing at best a "checkerboard" of missing data and at worst a complete lack of achievement information for their students. The thunder of silence of this missing and incomplete data is deafening and heartbreaking. Mediating this silence and making this "invisible" expression of our Native students' achievement manifest as vital, present, and "visible" requires the development of processes based upon sophisticated knowledge of multiple systems, persistent research, and a great deal of valuable time. The third area of concern is about the statistical analysis errors that arise from small samples. When working with smaller populations, traditional forms of statistical analysis do not work. In smaller samples, one student may disproportionately influence the statistic process. In the extreme, if there is one student at grade 3, that student represents 100 percent of the total.

In addition to the ethical concerns of confidentiality cited in the research passage above, it is not a sound statistical practice to compare data of small sample groups with that of larger groups, for example, comparing the performance of one 3rd grade student as representing all American Indian and Alaska Native students to all 3rd grade students in Washington State. Addressing these areas of concern are a couple of recommendations. First is that we acknowledge the flaws of current data gathering and reporting systems, flaws that lead to inaccurate and potentially misleading representations of achievement of American Indian and Alaska Native students. These inaccuracies and misrepresentations are

problematic and may adversely affect our understanding of the progress and the needs of our Native students as well as program decision-making and planning processes. Secondly, that we invite all primary users, including Title VII managers, in the development of more reliable and accurate data systems.

Thank you for your attention to these comments.

MR. ROSS BRAINE: Thank you. Appreciate that. And so, Phyllis, if you had anything to add, it would be a perfect time for that, please.

MS. PHYLLIS COVINGTON: I'm Phyllis Covington, Colville tribal member and coordinator of the Title VII program for Fife School District. So, about two years ago, the federal government is requiring a form of all public schools for every student in the United States. So it's a two-part form. The first part is: "Are you Hispanic or Non-Hispanic?" So if you are Non-Hispanic, you check that box. If you are a part of any of these other groups - Mexican, Central America, South America, Latin, Puerto Rico, or Dominican Republic - then you're considered Hispanic. That's part one. Everyone has to check a box. However, you also have to check another box below, which is a list of races. So, say you have a student that checks "Mexican" at the top. They also have to choose a race below, or the data will not be entered. So they have a choice of Black, White, Asian, Native American and Alaska Native, Native Hawaiian, and there's one other. But, anyway, my point is: So, if you have a student that comes in and checks "Mexican," they also have to choose something below. And most of them do not consider themselves black or white. And they're not Asian. They're not Filipino. So they come all the way down, where it says, "Other American Indian." So the first year, going into our public schools, that we were using this collection system, I had over 100 American Indian students in the high school, when, in fact, I know my kids, and I knew there were at best 32 or 35. So in that realm, it's over-identifying in some categories. However, I have students that are enrolled tribal members, say, in Puyallup Tribe, that are also part Mexican. So when they mark, in the first part, "Mexican," and then they go down to the bottom and mark "Puyallup Tribe," it is diverted back, when the data is being reported to OIE, to Hispanic. So then we're having a great under-identification of our Native students. The other thing about this form is, if for whatever reason a parent chooses not to fill it out or just neglects to fill it out, the secretary of the building is required to look at the student and, at their best, identify that student. That's scary. It's so wrong. The other thing - I was on the Internet because, when I'm looking at these - and at the bottom you have a choice of 59 races. And my question first to the CEDARS department - do we have anyone from CEDARS today?

MS. MARY WILBER: They were invited.

MS. PHYLLIS COVINGTON: So at Washington State OSPI, it's the CEDARS department that developed our state form. At minimum, the federal government requires the top part. But on the bottom, where it says, "Race," it could be as minimum as 5 categories. However, Washington State has 59. And 29 of them are our 29 recognized tribes. And we've asked them three times why that was being done and have never gotten a good answer. Let's see. I had one other. Oh. One of the other things that, in terms of data collecting, all of those coordinators of Title VII programs - we have such a dilemma in collecting 506 forms for all of our students. It is so time consuming. And then, of course, when our students leave, we lose that 506 form funding. And then, when we get new students into the district, we have to start all over again, collecting that data. So we are spending so much of our time doing that. And my understanding is, with the migrant program, migrant students are tracked - or can be - across the country. Why can't our Native students, who have 506 forms on file, be tracked state to state, city to city, school district to school district? It would be make our lives so much easier. I think that's all I have to say about that. I would just like to say that the data collection and reporting is so frustrating and very inaccurate when it comes to Native students.

MR. ROSS BRAINE: All right. Thank you. And that's something that we do here a lot. I do work for the University of Washington. But, you know, we have those same issues with our program because we can't track them. A lot of people will check a box, thinking they'll get in easier. And then we never see them again. They never come to any of our events we have. And then Tommy, in the back there, is a Native recruiter for the UW. And he knows how that goes. And so we actually have a little bit of time for maybe one or two comments about data. Please come forward. Again, we'd like you to please speak into the microphone. The last couple, we haven't been able to hear. So if we make sure that we can get this captured - also with the acronyms. Can you please explain what those are first so then that way they can capture. And then that way --

MS. WENDY JONES: I'm a parent --

MR. ROSS BRAINE: -- thank you.

MS. WENDY JONES: -- so I have no acronym. My name's Wendy Jones. And I'm Athabascan. And I have comments on all of them, and I'm a chatterbox. So I've elected only a few things. But on the data, that's very interesting because I'm adopted. My biological father was Scandinavian. And so our older son is 6'1", blond hair. And for years, only because Mary - we're in her VII program - gets a readout - and Alex, my eldest, who's blond and 6'1", now is taken out of the system because the register at

Bellevue High looks at him, and he's blond. He's a lifeguard in the summer; so his hair gets very white. Fall time, he gets his picture. And every year almost, he's off the register, and I have to get him back on.

And Bellevue's supposed to be a wonderful school district. And in a lot of ways, it is. And in the Native thing, we have a lot of areas we can improve on. And also in recognition and things, there's so few of us that our counselor systems just don't have the time to be mentoring or identifying recognitions. And both my boys have excelled at a lot of things. And, luckily, we're very humble people, and we don't need those strokes. But there are kids out there that don't have the opportunities my two boys do, that just one "You're doing a great job," from a non-Native person, could make a difference between them going to university and going on and not. And so the data - I have to completely agree with you - really does need some improvement. And most of us have Indian blood members. And that's some easy statistical thing we could use that's at hand right at the moment. And not all parents utilize that data. And a lot of parents I know - anyone here who grew up in Seattle knows who Sonny Sixkiller is, a UW football player - woohoo! Anyway, his grandson goes to our school. And for some reason, he feels not comfortable being part of a group. And I respect that. And he always talks to me when I do see him. But we're not welcome a lot, at least in some of the areas here. I'm just thankful we're humble enough, in my family, that we don't need that. But, yes; the data system needs improving. And we really need people who want to do it correctly and not randomly look at a child and say he's white because he has blond hair. Anyway, that's all I have to say.

MR. ROSS BRAINE: Thank you. Thank you. And I don't mean to cut anybody off or move anybody along. But if you notice in the agenda, from 1:00 to 3:00 o'clock, we will have more public comments. So don't feel like we're just glossing, glazing over. But, please little bit better? Okay. Good. My name is Lara Nault. And I am an enrolled member of the Tlingit Tribe in Alaska. And Sitka is my grandmother, Andrina, back there, from the American Indian Women's Service League. I got to participate in my enrollment program when I was young. And I really appreciated it. And it was definitely something that made a big difference to me. And I did go to Bellevue schools, actually, all my years until I graduated. And there was a year where I was the one Native American student in the Bellevue School District, which, of course, made the numbers a little odd, I'm sure. But, you know, my uncle and I - he's three years older than I - we worked on removing the mascot that they had because it was called the Totems and the mascot was not respectful, and it wasn't reasonable. And it took us years to get our own school to change this mascot. And I'm class of '99. So it's not like, you know, it was in '75. This was something that still has kind of persisted in the separating Native Americans into this category of how we used to be and not addressing the fact that we're still here and we are modern and that this

education needs to reflect that. And so this data that they have is putting us still in that same place of being our former selves, our ancient selves. And so, if we can have this data not just, you know, collected properly but also brought to the forefront of education, as a whole, and be able to engage community members, as well as educators and parents, then this can be more meaningful if we can use that data to actually say, you know, this is information that these students are going to benefit from. It's hard when they think there's only one of us and that's not really a big deal. But it makes a big difference to us.

And my daughter's four years old. So now she's going to go to preschool. And then in fall of 2013, we're going to put her in a school. Is she going to be one of five? Are their numbers going to be accurate? Are they going to be able to actually address her concerns if she's less than 1 percent of the population? I certainly hope that, by the time her education is getting to the point where she can learn these things, that we have actually not only collected the data properly but actually analyzed it to make use of it, because they are working really hard; all of these people are working so hard at getting this information. Let's make sure that that next step happens and actually use it to make these decisions. And I think Arlan was right about that, to have the data be a major part of our decision making. At least I'm hoping that, because you can see that value. And thank you very much for letting me speak.

MR. ROSS BRAINE: Yes. I agree with that.

Oh, it looks like we have another one. Oh, now the juices are flowing. I'm just going to let you guys know we are running about ten minutes behind, and we will be going into our lunchtime. And we will be starting promptly at 1:00 o'clock again. But, please.

MS. PAULA BENTZ: I just have just a few comments to make. My name is Paula Bentz. I'm Gros Ventre. And I'm a parent from the Eastside Native American Education Program. And I just had two comments about the data. One is I'm a college graduate. And I filled that form out twice, once in the Seattle School District and now in the Lake Washington School district. And I'm challenged by how to fill it out. My daughter - she's many different things. But she's also Native American. And I'm always puzzled about exactly how to represent who she is. The other comment I wanted to make is I worked in the field of Indian Child Welfare for 19 years. And one of the requirements - for the State of Washington, one of the requirements is to identify Indian children. And it takes a lot of work to identify Indian children. And I don't think of it as race, ethnicity. I think of it as political status. And that's the way I was trained as an Indian Child Welfare worker, governed by the Indian Child Welfare Act of 1978. And it is a hard job. But also it's so important. And I think it is tied to political status. And I do think of

it as different from race and ethnicity. Even when children were not enrolled or eligible for enrollment, if there was descendency, we also acknowledged them and treated them as Indian children. Thank you.

MR. ROSS BRAINE: And it's funny because, you know, the phones are buzzing over here, and we're all getting our emails on the smartphones. And it just so happens that I have a student who just emailed me, asking me how they get enrolled in Cherokee Nation. They're on the Dawes Roll and everything. So we still deal with it. Like, I'm doing it right now, and, I mean, hey. Well, I'm going to ask you guys for help with that. But this is today. This email just came in at 8:07 this morning. And so, you know, these are all things that we're still going to have to deal with. And our students need our support. And so that's why I'm glad we work with such great coworkers here. I consider you co-workers friends, family, and that I can call upon you if I really need some extra help. I saw Earline hand's go up real quick there for a second.

MS. EARLINE BALA: I'll help you enroll.

MR. ROSS BRAINE: Perfect. Thank you. All right. See that? That's how it is. Let's give her a round of applause. I appreciate that. You know, it is hard. It's hard to do these things. I mean, my office is me and Tommy and then Tia and a few others. There's only five of us. But I guess Arlie has something to say here.

MR. ARLAN NESKAHI: Arlie Neskahi, Seattle Public Schools. Yeah. Just last week a school secretary called me. She said, "I don't know what to do. We sent this letter for testing to this family. The father called and said, 'My child is not American Indian. Take him off that. Change it.'" So she says, "I don't know what to do. He's claiming he's Dominican. But when I look at the data, he checked 'Other American Indian.'" So she said, "I don't want to check 'White.' Look at him." So she pulled him on up on the data thing. Right? He's a brown kid, you know, probably South American - yeah - Indio. Right. And so she says, "I can't check the 'White' box, you know. What do I do?" So I went down to Enrollment, which is right over here, and I asked them. And they provided me a memo which said, if the person checks "Latino" and they check "Other American Indian," it's inclusive of Central and South American Native descent, too, as well. So my suggestion with that is that maybe we need to break that out to where it says maybe, "Central and South American Native Descent." That might be a part that would do with that. So, anyway, that was a recent example.

MR. ROSS BRAINE: Well, thank you, guys. We're going to just keep on moving here. We're going to go on to the Title VII presentation with Maxine, Earline, and Cheyenne. So, ladies, if you want to go in that order, that's fine. If not, let's change it up.

MS. MAXINE ALEX: My name is Maxine Alex. I'm the Native Coordinator for Federal Way Public Schools. And I work in Federal Way Public Schools. And our school district is the sixth largest school district in Washington State. And we have 22,000 students in our school district. We have over 40 school sites. We have 82 languages spoken, world languages. And we have a very transient Native population. And before I even get to that, I want to talk a little bit about my history in Indian Education. And I came to this area as a student of the military. I spent my 8th grade here, on up. And so I didn't even know what an Urban Indian was until I came to this area. And then I became familiar with the term Urban Indian. But I was a military family. And within the military, you always find other Native families because there's a lot of Natives in the military. And so my family retired here in this area. And that's how we came to be in this area. But I learned about the local tribes because a lot of the students would ask me - because they would see that I was, like, a visible Native person. And they would ask me about the local tribes. And I'd tell them, "I'm not local. I don't know anything." And that's back in the '80s, when I was a student, and before House Bill 1492. And so, as a Native person, I was responsible for teaching other people in my class about Native People. But the Native People - I didn't know anything about them. So I was telling them about my people and what I knew. And I'm Diné. But I didn't know that - like, the local languages - didn't speak their own language. And so I was really surprised by that. But, luckily for me, there was a Native Education program. And that helped me solidify my identity and really boosted my self-esteem because being one visible Native in a very large white urban population was hard. And so getting a lot of information about scholarships and higher education - I received that from my Indian Education program. And so that was vital to me. And so that's what's important for me to give back to my students because, as an Urban Indian and with just, like, 20 miles down the road here, I have approximately 650 students, Native students. We have 393 506 forms that we turned in. We have 119 tribes represented in our school district. And that also includes Canadian tribes, which we're not supposed to count; so I don't get to count those students. But I provide services to those students. So that's a unique situation for our Title VII program in Washington State is that we have a very large Canadian population that requires services also, because teachers and the principals and the social workers don't differentiate Canadian tribes from U.S. tribes. So that's one issue that we have in Washington State. So we have a very transient population. In any given school year, I'll have 60 students move in and probably about 75 move out. So every year we're dealing with students that come in, that come out, because we're in an urban population between Seattle and Tacoma. So we have families that go

north; we have families that go south. We have students that go back to tribal schools with Chief Leschi, Wa-He-Lut Tribal School. We have students that go to those schools. So I'll have students that transfer out, transfer back in. We have students that move to the reservation, and then they'll come back. Or we have students that will be fresh off the reservation and, all of a sudden, they're plopped into an urban setting. And you know, they're coming from a whole different state system, where their expectations and educational goals are different than our district. And so it's really hard for our students. Identifying students is really hard because our students are often multiethnic. And by "multiethnic" - I'll have students with Samoan last names. I'll have students with Japanese last names. And so you have these - you know, how does the school district break down or disaggregate the data? Luckily, I'm kind of a nerd that way. So I like to look at the data. And I'll even spend extra time on my own to come in and, you know, pull apart the data. And once I started doing that and, you know, looking at the programs and showing the data to the districts, all of a sudden, it wasn't a good thing. You know, the district, all of a sudden, was, like - I'd be telling them about "ELL has this many students." And they would be, like, "Oh, but that's our money." You know, "We don't want to share our money." Or once I pointed out how many students we have in SPED. SPED will be, like, "Oh, oh, yeah, yeah. Well, we need money from you to, you know, help - how can your program help our program financially?" It's always about money or "How are you going to solve this problem, because these students are your students." And where I'm, like, "But they're in SPED. That's issue. You know, you're the autism specialist," or, "You know, you're the ADD specialist. You know, "How are you helping our students? I'm just pointing out the fact that these students are in your program." And with all the substantial budget cuts that each program has, it seems like there's more elbowing and, you know, more cutting of territory and saying, "Who's going to be responsible for what?" And so a lot of times, as Native educators, we wear several hats. We've got to do the case management. We have to do ICWA work. We have to do SPED. We have to be the curriculum consultants with the social workers. We have to be the consultants for RTI. We have to be on board for PBIS. Our school district is a school of choice, which means students can go to any school that they want as long as they choose in. And not every school has the same program. Some of our schools have AVID. Some of our schools have the IB program, the Inter Baccalaureate. Some schools have the Cambridge program. And so it's really hard to educate our parents and let them know about what's going on in the schools and the opportunities that are available to them, you know, if you're one person doing all these other jobs, but yet we're held accountable for the data that isn't even accurate. And so I know they can tag students in ELL. And so that's one thing that I strongly advocate for is that we somehow tag our students for 506s and make that, like, a statewide or national system, because a lot of our students get lost in the data. They never show up. And I lose so many students. I had one student who was in the school district

their whole life. And then they saw another student who had a - we would make graduation sashes for them. And they said, "Well, I'm enrolled in my tribe. How come I've never heard of your program?" And, I'm, like, well - and then I pull up their enrollment data for the school district. And they're enrolled, you know, something else. So it's really hard to make sure that we identify our students. And a big part of our time is spent looking up students and doing a lot of intervention and remediation for families. One thing that we do well in our district is act as a voice for our parents. The school districts always come to us and say, "We need a voice. We need your population's opinions," on this or that. But it always seems like it's last minute. They're always coming to us the last minute: "Oh, we're going to do" - you know, "We're going to do some curriculum stuff, but we need some input. Can you get six parents here tomorrow?" And, of course, I can do that. But it seems like we're always called upon for different things. But that is one thing that we do well with our parents and our Parent Committee is that we are able to do that; we're able to provide information and keep them in touch with their tribes. And in this urban area, one of the things that we're relied on heavily is to provide information about tribal programs and help families keep in touch with their tribes as well as be the liaison for the District.

So I think, at this point right now, I want you to realize that, as an urban school, our programs are unique and different than tribal schools. And not all miles is Phyllis's program. And I don't know how many buildings she has. But we have 40 programs and over, you know, 25 programs just in our high schools alone. So even within school districts, we have a lot of change and a lot of different programs. And I think that needs to be recognized, also. Thank you.

MR. ROSS BRAINE: All right. Thank you. Thank you. Let's give her a round of applause. Well, we are coming up on our time here. But let's go ahead and just keep moving forward. And if we work through lunch, then we work through lunch; right? Oh, man. Everyone got, like, real quiet: "He's mean. I don't want to ask him any questions." I'm just kidding. Ask away. Ask away. So we'll get Earline up here unless - okay. Here she comes. She was telling me over here - she was saying, "I wasn't ready," and we kind of shocked her. But that's okay. That's how we do; right? We talk off top of our head. Every time she speaks, I always appreciate it. So thank you.

MS. EARLINE BALA: Well, thank you. I'm Earline Bala, with the Renton School District, Seneca, Beaver Clan. And I've been with Indian Ed Title VII, Title IV, Title IX, whatever, 37 years. It's been a long time. Mary wanted me to do some educating on best practices. I can't do that until I go back to the very beginning, which I started as a parent on the very first Indian Parent Committee of the

Renton School District in 1974. And that was a challenge because I came from a farm in the valley outside of Renton and I came from poverty. And when you went to a high school of 3,000 people, there were only five families that were Native, one in the valley area and four around the river. We knew who we were. But when we went to high school, we were very, very small. And if you can believe it, I was a very silent person. And I didn't develop my voice until the junior year. And then I started to be radical and militant and came through the '60s being radical and militant. My Parent Committee, when they hired me in 1975, were very highly educated people with master's degrees and B.A. degrees. We were very fortunate in Renton. At the same time, when they hired me, I came to say to them, "What do you really want from me? Because I see many things and I hear many things. But what goal do you want me to do?" And out of those 25 schools at that time - and we now have 21 - they said, "The biggest thing that we want you to do, Earline, is to build communication in each building, at least with one person, so that our students can feel safe." And I thought, "Hmm. Okay. I come from Renton School District. I went to Renton School District. Maybe I can have a really easy door in and out. "Well, I found out, the first year, it was an all-white school district, that it was very hard for me to break down the doors and jump the roadblocks. I was not treated like the other staff members. And there were a very small group of minority people within the that district. It was tough. And many times I wanted to quit. But I did not. As of today, in the best practices in our program, I carried through with what my Chairman, Lyman Laverdure, who is now in the heavens, in the spirit world - he said, "Earline, take it as it is. You have a tough skin." That best practices has held out in each one of my buildings, that we're not given that option to stress or to even talk about inside the grant in Indian Ed. Every person in the administrative level, every secretary, every psychologist, every counselor, and over half of the teachers in the Renton School District know who I am. We have a population of 288, 62 different tribes. I have to wear a thousand different hats. Attendance is the goal. And on our grant this year, we were even questioned about that: "Why are you not doing reading and math?" Attendance should be a service. If you don't have them in school, you don't have reading and math. Eleven years ago, in regards to the Becca Bill in Indian Education, we became very, very strong. So, when a kid missed ten days, guess who they had to come to? So picture one of you young people coming to me with an attendance problem. If they did not attend, according to a contract that I would have them sign, I said to the Attendance Supervisor, "Take them to court. I will meet with their parents, and I will meet with them. And I will speak with them with the Commissioner," who is known as a judge today. Every Friday, for approximately eight years, I spent in court, with my Native American and Native Alaskan students, in keeping them in school. So when Indian Ed says to me today that attendance should be a service, I raise my hand and say, "Can I speak?" In the last five years, I have been to court three times. Contracts with students work. Attendance works. In the Renton School District, there's not a special ed department in every high school or in elementary

that does not invite me to the table with their parent. If I can attend, I attend. If I can't, I'm very honest. For every student that is in the 506 form in Indian Ed gets some kind of service from Bala. The most important thing that I wrote in the grant - and when I sat with my boss last Thursday, Vickie Damon - and she's here today; she has the Director of Categorical Programs - she was as angry as I when we got the red flag on our grant. How can one person service 21 schools and tutor in math and reading? We do something even better. We service special ed with those in need. And those teachers say to me and the psychologist says to me, "Is this a cultural conflict?" If I see it, it is necessary to say that, yes. If it is not, I don't speak to it. We had "X" number of students in the LAP program. We made sure that 61 of our students last year received additional services in their building, meaning they were pulled out for either 20 minutes or 30 minutes or 50 minutes. We service our students in reading and math. But yet it still becomes a flag at D.C. The best practices in Indian Education is communication. And I've proved that with inside of an all-white district who's turned to be a very diversified student district. Communication with all. I don't care what color you are. Communication. Sharing of one's services, sharing of one's needs. When asked about sharing a program, I have to go back many years because I've jumped so many hoops. And I'm still standing in front of you, going into 37 years, and still fighting a battle. With inside of those best practices, it still is a war, because I have to think, "How can I service that family from a reservation?" I'm a kid that grew up in the city. My father was born and raised on the Tonawanda. He was very traditional in many ways. I was raised to be a strongwoman and to be respectful of all colors of people. So when you talk about best practices and you have to sit back and listen to the government's needs and try to practice or put in order on paper to prove to the government that we're doing a job out here, it's very difficult because you still push my button, because our programs are being very, very positive and we all have our issues, across the country, every NIEA meeting I go to. It's across the country. I listened to tribal people back in San Diego. And they said, "We live right on the boundary of a school district, but they will not share with us." And my heart went out. And I sat down with those tribal people and said, "Tell me what your needs are. Let me see if I can give you some information." And he said, "We don't have a communication with our district." And I said, "Hire me. I'll get that communication." So in Title VII, Indian Ed, Renton School District, we still have our flaws. Those 506 forms - I believe Max spoke very true to that. It's a monthly duty. It's very hard for me and still is over 37 years of handing a 506 form to a parent and asking what race they are. I was not taught that way. I was taught to say, "You are Earline Griffith. You're a Tonawanda Band of Seneca. You're Beaver Clan." Now we have to sit back and ask a parent, "Who are you? What are you? Where do you come from?" How disrespectful. So in conclusion - and I know my time is running short. I'm sorry, Ross.

MR. ROSS BRAINE: That's all right.

MS. EARLINE BALA: Is that you asked a Seneca to speak. The goal of communication, the mentoring of programs. Soon I will be retiring. I don't know when. Soon I will be retiring. But I've mentored some people in this room. And I pray to the Great Spirit that they will continue my work. I don't think I will retire totally from children. I once asked Annabelle, "Hire me. I will go out and train from Indian Ed." She tells me she has no money. But you know what? 1974. I know the rules. I've taught the rules. I've taught the regs. We still have conflicts. At one time in this state, we had the best consortium, represented by United Indians. They were our technical services across the state, in Oregon and Idaho. We Title VII programs do not have that no longer. But the best practices is effective communication, working together district to district, city to city, state to state, so we will be heard, Mr. Mendoza, in Washington, D.C. And I thank you.

MR. ROSS BRAINE: All right. Thank you for those powerful words. We appreciate it. You humble us every time you speak. And I appreciate that too because, you know, I get up here in my suit and tie and I realize, you know, I was taught to be better, to be different. And so I appreciate that every time. So why don't we move on to Cheyenne Sanders. And we'll have a few minutes. And then I think we might just save the public comments for after lunch. So if you have public comments on Innovative Practices, we'll take care of those after lunch and so that we can move forward with the Title VII. And then I'll do Innovative Practices before lunch, come back, and comment. Is that okay? Okay. That's what's going to happen, then. No one said yes. So appreciate your time. Thank you.

MS. CHEYENNE SANDERS: Good morning. My name is Cheyenne Sanders. I'm from the Yurok Tribe of Northern California. And I graduated Mary Wilber's program, the Eastside Native American Education Program. I graduated from the Lake Washington School District in 2007. I went to the University of Washington, graduated last June. And I just finished my first year at Cornell Law. And I'm up here today to speak from a student perspective and thank Mary and the program for the foundation that it's given me to go forward and pursue the work that will, hopefully, get me a job as a Native lawyer working for my people or the government. We'll see. So I just wanted to say that I grew up in a single-family home. It was just me and my dad. So the program first gave me that feeling of family that I think is so important. Mary and the women who make up]the parent group definitely became my aunts and my uncles and gave me their encouragement to move forward in my studies. The program also gave me support when I wanted to go back home to the reservation and fish. I missed the first two weeks of school every year while I was in school. And I needed that advocate for me to go to my principal, to go to my superintendent and say that I needed to be fishing with my people; I needed to learn

those skills to be who I am. So I thank the program for that as well. As we're talking about academic readiness and going into college, the program definitely helped me in getting me into programs I didn't know were available. Many people have stressed that our college counselors in school are very busy. And I think it was easier to group me with the low-income or the first-generation college students and not really give me a space as being a Native. And I deserve, you know, different programming. So Mary helped me get into the Seattle University pre-college program, multiple University of Washington pre-college programs, and helped me feel comfortable going to college. I know it's a big jump for a lot of our Native students. And I knew First Nations at UW. I knew professors at the University of Washington. Mary had invited them to come to the program. They read my admissions essay, my personal statement. So I felt confident going forward. And I think that was instrumental in me succeeding. Studies and Political Science. And today I'm at Cornell. I'm the president of the Native American Law Students Association. We're fighting hard with Admissions to get more Natives in school. We're asking for Native faculty. And we're hoping to build an Indian Law Journal on campus. And I think that's important. So I just wanted to thank everyone for their time today. Thank you.

MR. WILLIAM MENDOZA: Our fearless leader has left the room. And if I remember correctly, were we going to break or --

MS. MARY WILBER: Well, no. Sam is going to speak because we're going to do Innovative Practices. So we'll have Sam's --

MR. WILLIAM MENDOZA: And other comments after lunch.

MS. MARY WILBER: Yeah.

MR. WILLIAM MENDOZA: Okay.

MS. MARY WILBER: After lunch.

MR. WILLIAM MENDOZA: Okay.

MS. MARY WILBER: So, Sam, if you can - and, Arlie, I didn't know if you wanted to - okay. We'll just do Sam for --

MR. WILLIAM MENDOZA: Okay.

MS. MARY WILBER: Sam is our leader. Helen, if you could go after lunch as a representative from the State?

MS. HELEN MALAGON: That's fine.

MS. MARY WILBER: Okay. Thank you.

MR. SAM MORSEAU: (Speaks in indigenous language) My name is Sam Morseau. I'm Pokagon Band Potawatomi. And I'm son of Stan Morseau and the grandson of Nora Mae Weesaw. What I'd like to really speak about is just the good things that are happening in Title VII programs and the collaboration that we're using. There's leadership at all levels. And I'm really appreciative of the legislation and policies that have been passed, in the state of Washington and across the nation, that really lend the support and advocacy of Title VII programs and what we're doing. There are so many things that we do on a daily basis. And too oftentimes we hear about the hardships and the struggles that we do. But there are a lot of great things. And one of the great things is the consortium. The Western Washington Native American Education Consortium is fantastic. And I have to thank everybody who's involved, from Mary at the national level, Lena with the MOUs, Earline with the Becca. And it's really not necessarily state, federal, and district. It's also past, present, and future. And I am grateful that - and I'm new to the position. And I've learned so much from everybody. But some of the things that we're doing across the state is bringing collaboration with the different organizations to really make Native Education important, make it viable. And I think about one of the things - we have a summer program where the First Peoples' certification - those are little things, little steps that we're making to improve all aspects of Indian Education. For instance, in the Kent School District, we're working with Mike Evans. And he is doing the Native language for our Native students. We also have a summer program which helps - Holly Olson helped start it with the UW. And that's all the collaboration that we're using. We focused on a summer program that really gave Native students a sense of their own cultural identity. The STI curriculum does a lot with Washington State. But our district represents over 80 different tribes. So a lot of the urban population that come in - they might be Sioux; they might be Cherokee. They come in with the same as - like my children. They're Pokagon Potawatomi. And the reason I got into education is because they're not going to have the same cultural upbringing that I had. And so I wanted to be that positive influence and see how they were doing that. So what we did is we started concentrating on their own tribal identity. Students would start looking into that. But we'd also link it into STEM careers. For instance, we would go to University of Washington and go to the Children's Research and go to the Burke Museum and learn about, you know, science, technology, engineering, and math. We would go down to the Muckleshoot Tribal College. And they would get taught indigenous

plant studies. Then we'd go to Evergreen and talk about the MPA program because the Tribal Governance at Evergreen is, you know, one of the leading programs in the nation as far as Tribal Governance. So it's really about building that foundation and carrying it into the future. Another great thing about it is the Kent School District - by opening up eyes with the type of different collaborations within our school district, it's really important. For instance, I have to thank Helen for being so vocal, as far as Title III programs, and going down and saying, you know, Native students can be served with Title III money. Professional development can be used for our Native students because Title VII programs are operating on such a limited budget. But there's other pools of money, signing up with the Memorandums of Understanding with the local tribes and being able to use different resources. That is a huge benefit for our Native programs. And just recently, all of our high schools adopted the ability for our Native students to go on the Canoe Journey and get credit for that, which is a huge, huge step because not only are we influencing the urban population but this is a roadblock to continue – to continue to build on that. And I just want to thank everybody. Our consortium has been fantastic as far as, you know, taking different leads and things that they're passionate about and really going with that, whether it's data collection, whether it's innovative practices, whether it's working on a national level. And I'm just honored to be a part of this group. But at this time I'd like to bring up Helen. Oh, no. We're going to do that afterwards.

MS. MARY WILBER: We can do it after lunch.

MR. SAM MORSEAU: Okay.

MR. ROSS BRAINE: Thank you. Thank you. Cheyenne went too fast. I was out there just chatting around, texting. No. I'm just kidding. Just some housekeeping things. Lunch will be on the third floor. Tickets will be available with the ladies, Cheyenne and Wendy, at the back. So you have to have one of those tickets to get grub. And then I have a code here for the elevator or the stairs. You have to write it down, or one of our personnel will be standing, pushing the button for you. Are you ready? (Speaks number very quickly) Just kidding. So it's just 11702#. And that will open the elevator, the stairs. Don't worry. If you didn't get it, we'll be standing around.

MR. ARLAN NESKAHI: Just a little bit about that. You have to put the four numbers in, push (#) pound. Then it will beep. Then you have to push the other elevator door. Then it will open.

MR. ROSS BRAINE: And then you've got to - no.

MR. ARLAN NESKAHI: The stairs --

MR. ROSS BRAINE: Right here next to it. The stairs are right over here. They're closer even. 11702, pound.

MR. ARLAN NESKAHI: There's also food across the street.

MR. ROSS BRAINE: Oh, yeah. And, also, you know, there's a food truck over here, Arby's, McDonald's and other stuff, whatever I saw on the way in. Someone was talking about doughnuts. I think it was Brandon talking about doughnut shops today. There's a doughnut shop over here Anyway, I digress. I guess we should finish up our Innovative Practices with --

MS. HELEN SPENCER: Didn't you want to wait till after lunch?

MS. MARY WILBER: Yeah. Because I have you scheduled after lunch --

MS. HELEN SPENCER: Okay. That's fine.

MS. MARY WILBER: -- in a different section, if that's okay.

MR. ROSS BRAINE: So then we'll finish our morning session here with Arlie. And then if we want to --

MS. MARY WILBER: No. He's not going to --

MR. ROSS BRAINE: Oh, are you all done?

MS. MARY WILBER: Yeah, we're done.

MR. ROSS BRAINE: No public comments? We'll do it --

MS. MARY WILBER: Well, they did public --

MR. ROSS BRAINE: -- after lunch?

MS. MARY WILBER: Public comments after lunch.

MR. ROSS BRAINE: After lunch? Okay. Everyone's, like, checking their blood sugars. All right. So, again, get the tickets and upstairs to the third floor.

MS. MARY WILBER: And Patsy's going to bless our food upstairs.

MR. ROSS BRAINE: Patsy will bless the food upstairs. So take your time. There's only two elevators.

MR. ARLAN NESKAHI: The meal is pasta. And there's also a deli up there. So if you want to buy something from the deli, you can. But the pasta – you can get a ticket for it. The pasta's provided.

MS. MARY WILBER: And the meal - I'd like to thank Western Washington Native American Education Consortium for hosting our luncheon for us. Thank you, Sam.

MR. ROSS BRAINE: Did everybody hear we wanted to thank Western Washington Native American Education Consortium? Sorry. I was getting hunger shakes. So I want to thank them and thank Sam and the group. Thank you again.

(A lunch break was taken)

MR. ROSS BRAINE: I know that this is our favorite part. This is where we get to do our public comments. And so I'd just like to remind folks that you can go ahead and comment on other things that we talked about since we bypassed Title VII and Innovative Practices. But we did bypass that public comment section to go to lunch because I know a lot of us are diabetic or need to eat, like me. I get shaky because I'm a chubby bunny. So again let's thank the Western Washington Native American Education Consortium for that lunch. Thank you. I know everybody, like, is all pasta filled up and kind of getting, like, tired. But that's made out of sugar. And that's what we eat it for, long-distance running.

So I have a sign-up sheet here. And so there's another sign-up sheet out in the lobby there. And so I'm looking at the - I'm stuck in the western thinking on time and data. I have my Excel sheet up right here. So, if somebody wants to talk for this long, it's messing up our hours by this many. That's just how I am. So, if we have fifteen people talk today, we're going to have 8 minutes each. So far I've got four signed up. So sign up out in the lobby if would you like to speak. Otherwise, all those folks will have 30 minutes to speak each. Then you just get to hear a lot of me talk. And I'll just move around here, get everybody moving. So let's go ahead and get started here. Looks like we're going to start with Parents, Students, and Community. And it looks like we're going to have - oh, sorry. Oh, reverse. We're going to have Helen speak today, Helen Malagon. Okay. I think I got it mostly right. Malagon?

MS. HELEN SPENCER: You're on the right road.

MR. ROSS BRAINE: Okay. Yeah. Thanks. And she's going to be talking about Title II right now. Correct? And then we'll move forward with our public comments. We're going to start with - Julie Paddock will go first. And then I'll just keep everybody, you know, on deck just like at a powwow: "Next we got Junior Girl Jingle." All right. Just going to make sure that we're going to keep moving. So, without further ado, please, Helen.

MS. HELEN MALAGON: So you got me on the mic now. I want to sing. I'm Helen Malagon. I am the Director of Migrant and Bilingual Programs at OSPI. In the Bilingual Programs, there's the Transitional Bilingual Program, which is a state-funded program. And Title III is the Language Acquisition Program, which comes out of D.C. It's one of the federal programs. One of the things that it's really - I want to thank you for the invitation. It's really an honor for me to be here. I want to give just a tiny little bit of background. I think it was in 1978 when there was - correct me if I'm wrong - the second taking over of Wounded Knee. Is that correct?

MR. WILLIAM MENDOZA: '73.

MS. HELEN SPENCER: '73?

MR. WILLIAM MENDOZA: Yeah.

MS. HELEN MALAGON: Well, anyway, I was watching TV, and I was watching this. And on TV they were talking about Wounded Knee and a lot of Russell Means and different people.

And, you know, I'm from Colorado. So this was kind of a distant history, historical event, to me. And unbeknownst to me, in 1982 I end up taking a job in Gordon, Nebraska, which was the site of the second taking over of Wounded Knee. And I had never worked with Native American populations. And so I remember one of my colleagues, at the University of Colorado, saying, "Do you really want to go there? Do you know where you're going?" And I didn't know anything. I said, "Yeah. I think I know where I'm going." I went for an interview, and I got the job. So, anyway, what happened was I didn't know where I was going. And I didn't know the conditions under which I was taking a position. And, having never worked with Native American students, this was a new experience for me. And so I ended up doing in Nebraska the Title III - it was at that point the Title VII, which was enacted in 1968 under the Office of Bilingual Education and Minority Language Affairs. And that was the old Title VII, which later became Title III. So I was implementing a three-year program for Native American students. And so I have to admit that being very green in that area didn't help any. But sometimes it's better not to know things. Anyway, I really ended up really finding out a lot about my own background that I had never had the opportunity. My grandmother was full-blooded Apache. She passed away. I never knew her. I just heard from my father about my grandmother. And so, anyway, this was a way to get back to begin to understand about another side of my culture that I had no knowledge of. But what I found out in Nebraska was the very type of things that you're talking about today in terms of language, in terms of culture, in terms of academics. They're the same things that were happening there that are still happening today. And so I ended up working with a lot of great people. I went to also work on the Pine Ridge Reservations at Wanblee, at Crazy Horse School, and did some training at the Rosebud. From there I went on to Albuquerque, New Mexico, and I've also worked with the Pueblo there. So it's really been interesting coming to Washington State as the Supervisor for Bilingual Education in 1994. We were discretionary grants under Title VII at that point. But since then, since No Child Left Behind came into play, Title III became a formula-driven funding - and there's also discretionary grants - for Native Americans. And right now there is one in Puyallup. Chief Leschi School has a Title III five-year grant. So I think one of the areas in the state - because I had worked with several other states in terms of Native Americans in Title VII and Title III. When I came to Washington State and began to talk about Native Americans being eligible for Title III, there was this big question, you know: "Well, we speak English. The kids speak English. They do not belong in Title III." But the legislation for Title III has Native American and Alaska Natives are one of the potential groups of students who might qualify for Title III funding. And right now in Washington State, we have, I would say, about six school districts across the state who have identified Native Americans for Title III. And I think one of the sensitive areas is that sometimes there might be a belief that the Native American who may be Limited English Proficient, as the federal title goes - we speak English. So we're not Limited English Proficient. But I think one of the areas, as I was looking at

the data, that we look at is that it's about the level of English language acquisition that you have. So if you're not writing at a high level of proficiency, if you're not speaking at a high level of proficiency or reading or communicating, then that really impacts your academics. And so with Title III, we are selecting students based on risk. It's not every Native American would be selected as a potential student under Title III. But if they are at risk and they meet the criteria, as set forth by the State with an English language proficiency test, then they're entitled to be part of the Title III family. And, again, I think part of it is that one of the big requirements of Title III is actually teacher training. And I see bilingual education - the state has a transitional bilingual law. But in terms of when I take a look at students that we serve under, whether it's TBIP or Title III, is there's three very distinct components: You have your academics that should be the same for all students. You have the language and the culture, which interphase with those. And I think that's what I'm hearing today is that we're hearing that we still want to know and self-identify, know who we are. I remember my father - he was probably my best teacher that I've ever had. He says, "Know who you are. Don't let other people define you." And so I think, with the experiences that I had up at Crazy Horse up in New Mexico, up at the Rosebud, I think it was really bringing me down to a part of really knowing the whole me. And I think this is what I would like to see for all kids. Under Title III we've had some parent conversations for the last two years. And our purpose was for us to hear the parent voice of the student voice because I think sometimes they're not the ones we really cater to. And so the parents from the many different groups - we have about 202 in Washington State. They're asking that they would like to continue to maintain their culture. They do not feel like they want to trade in one for the other. They want to make sure that their children still are bilingual if possible. And also one of the things I heard here is that they want our people to really know about each other because that's what makes us whole; that's how we relate. We've talked a lot about communication here. How do we communicate if we don't know each other and we're not open to the sameness or the differences within who we are? And so I think, when you take a look at the Title III programs and the partnerships that we have with migrant education, that we have with Title I, that we have with the Title VII now, it's really going to enrich and provide kids with that basic foundation that they need in order to make it through the system. Because, when you really stop to think about it, each one of us has had to stand up here and communicate. So we need to be able to speak and know about what we speak of - right? - and communicate those messages. And the other thing is we have a lot of writing. And so I think the Title III programs - it's not about limited; it's not to keep kids limited. It's to increase the proficiency levels in listening, speaking, reading, writing, and comprehension. So I think that, for individuals or parents or educators who feel that this is something that isn't for their children, I think it's for all children. And I think the richness of Title III is that it

provides professional development and it's not limited to employees who are employed by Title III or Transitional Bilingual. It's for every teacher, every secretary, every paraeducator; it's for parents to become part of a system to help kids in those four areas. And then those particular strategies are embedded in math, science, and special ed. I think we've done a lot of work with special ed, also. And so those are some of the things that I think that we are really striving for in terms of our programs. But I know that one of the things, when I was in and we had a great partnership. And we had classes of language and culture. And the teacher said, "We're never going to learn this language." I said, "It doesn't matter if you learn it. But you need to understand what it's about so that, when kids are making grammatical errors, you know the foundation of the language so that you can help bridge that." And the culture - I think that was one of the most enriching pieces for teachers in this community who was very - I won't say anything else. But, anyway, what they were actually saying - we didn't know that some of the culture really was - we were impacting. And they were reprimanding kids, for example, when someone died and the kids were out for four days and they said, "Well, it only takes one day to bury someone." Well, that's not the case in that. And then I remember myself learning - I had a child say, "My mom died." And I saw the mother walking down the street. And I said to the principal, "I thought the child's mother died." And she said, "The grandmother passed away." And so I think there's a lot of things that we have to learn about each other that will help this communication, that will help relationships, and to bring a stronger bond for the purpose of educating our children, because I think, you know, we have to prepare them to take on the leadership roles that we are leaving behind. And so I think only working together can we do that. And so I would hope that, as you go out and you hear Title III, don't see Title III as something negative. See something that will help provide access, greater access for students to get into the academics, to read, at a higher level of proficiency, and write and to be able to be the spokespeople that we need out there for our communities. And so I would invite any of you who may have some additional questions to contact me at the Office of Superintendent of Public Instruction if you need some more clarification. I would also like to say that our Superintendent, Randy Dorn, endorsed a white paper that was written by the Bilingual Advisory Committee for the state. And he endorses bilingualism. So I think that this is something that, since my being in Washington State since '94, this is the first time this has happened. And I think it's really critical that we all embrace. Sometimes we won't be bilingual. But if we understand it, that's good too, you know. So it's better for - but the other question I think that we also needed to remember was for the data collection, it's brought us to - under Title III, we've had the same questions in terms of, you know, you're marking one "Native American" and then the other one something else. So it's really been a question for us to identify too. So if that could be the conversation you can have in D.C., to see how we do this, it would really help us, because I think we are either over counting, undercounting, or just, you know, not even aware of some of these areas. So, again,

if you have any more questions on Title III, I think we have a good start and a good partnership. And I thank you.

MR. ROSS BRAINE: Perfect. Thank you so much. We appreciate that. And I hope everybody contacts her today, Helen here, because she has great love for us and is a great advocate for us. So let's use her, help her, and do whatever we can together. So I'm just going to go through - they took my list. So I'm just going to go through the list that we had typed up earlier. So we're going to kind of bounce around on the Tribal School, Community Based, City Government, if you're following along on the agenda. So right now, reading through what I've got here, I have the Northwest Justice Project, and I have Jennifer Yogi. And I just want to let everybody know, with the amount of people we have, if we keep it to exactly three to five minutes, then we'll all be on time. And we may be able to add extra comments or responses. So, please.

MS. JENNIFER YOGI: Hi, everybody. My name is Jennifer Yogi. Oops. Can you hear me better now?

MR. ROSS BRAINE: Yes.

MS. JENNIFER YOGI: Okay. I'm a Staff Attorney at the Northwest Justice Project, which is a civil legal aid organization. We provide free legal services to low-income people in Washington State. We have 13 offices around the State and a small Native American Unit, which I'm part of. There are two other attorneys in the Native American unit, Millie Kennedy and Brooke Pinham. And some of the advocates in the room might know them. In general our Native American Unit tries to focus on issues involving some issue of federal Indian law. An exception to that is the issue of education because we recognize what a critical issue it is for the community. And so we do some advocacy around the issue of education in a variety of areas. For example, we collaborated with Dr. Pavel in the report that was mentioned earlier. I'm forgetting the name of it.

MS. MARY WILBER: From Where The Sun Rises?

MS. JENNIFER YOGI: Yes. From Where The Sun Rises. Yes. We also work with community groups, Indian parent organizations, and provide educational presentations that are meant to empower parents and families about issues in the schools. And then, finally, we also provide individual representation for students in certain cases where parents or students have been unable to reach resolution

with the school on their own. And I just want to provide a couple examples because I think they illustrate some of the problems that Native students may encounter. In just a couple of cases this year, in one case we represented a student from a county up north, where the school district had - just it was not quite the level of a truancy action. But the student was being disciplined for failing to attend class. The parent had sought the permission of the school for her daughter to return to her reservation in Arizona for a once-in-a-lifetime religious ceremony. And the parent really had no control over when this would take place. She knew she would be getting a call, saying when this would happen, and that the ceremony would take place and that she would have her daughter ready to go down there. So she did that. She told the school about it. The school refused to let her go even though it was, you know, within their policies that a religious event would be something that would be excused. So in the end, we ended up working with the school. And the school did end up, you know, acknowledging that this was something that could be excused. But it made a huge difference in that student's life because she wouldn't have been able to make up the classwork; it would have affected her grades; it could have meant her being held back.

In another case, we represent a student where she had brought a weapon to school. The student was not intending to use the weapon. Her mother had given it to her because she takes the bus at night; it's dark. And you know, her mother felt like, as a safety precaution, she should have a knife with her. And so, like I said, the student hasn't used it or anything. But the school had found it. And as a result of that, she faced suspension until the end of the semester. Just picking on Arlie's district here, in the Seattle Public Schools, I think, in an effort to be fair, has sort of a matrix that says, you know, if this happened, if you did this conduct and this is your first offense, then this is the punishment. And it's fairly inflexible. And so in this case, the punishment was "You're suspended until the end of the semester." Well, that could be anywhere from two days to, you know, more than two months, depending on when that happens. And in this case, you know, this was a student who had never had any kind of disciplinary history; she was not a danger to herself or anybody else. And we were able to, you know, have the suspension dramatically lessened.

But, again, I feel like, in those cases, we're lucky to actually be able to have those students come to us. We can't be in every school district because we're limited in our size. And so I really hope that - it sounds like there's some amazing advocates for students and families in this room. And I hope you'll call on us if we can be of help to the students. Thanks.

MR. ROSS BRAINE: Thank you. Thank you. And so I only have one more on my list.

Can somebody go get the sign-up sheet for me, please? So right now we're going to move on to Cory Barker, the Seattle Indian Health Board. He's going to say a few words right now. And this young man has been working really hard and meeting with the community members. And, you know, I'm happy to have met him. And he's doing a lot for us now. And so I appreciate your time being here, young man.

MR. CORY BARKER: Thank you, Ross. Good afternoon. My name is Cory Barker. I'm the Education Coordinator for the Seattle Indian Health Board. I'm Oglala, Lakota, Sioux, and Dakota Oyate, Band of the Seven Fires. And I'm a proud member of the Crow Creek Sioux Tribe, located in South Dakota. So right now the Seattle Indian Health Board has its Education Initiative. And what that initiative is - it's holding preplanning sessions to create a consensus and an overall agreement about what is involved in the disparity between the education achievement gap and Native students. So what the Seattle Indian Health Board is trying to do is to create a bridge, a relationship with the Native community here in Seattle and with the Seattle Public Schools. We've brought on Dr. Mike Pavel to bring his indicators of effective relationships and preview it to the community here and take a survey about where they feel the status of the relationship is. We're using these sessions to talk about information and data and build an overall consensus about what we believe the issues are and what the current status of the community is here in Seattle. If anybody wants to know any more, I'll be here all day. So, thanks.

MR. ROSS BRAINE: All right. Quick and to the point, succinct. I like it. You must have went to school with me. Nah. Just kidding. And so I'm just going to keep going down the list here. And so I'll start with Kristin English, of the Tlingit-Haida Cook Inlet Tribal Council. Is she here?

MS. MARY WILBER: She did speak earlier.

MR. ROSS BRAINE: Oh, okay. All right. And now I guess I'll call forward Lalo, please, if he's still here. No? Once, twice. Onward and upward. Okay. So, then, we're moving on, making some progress here with Helen Spencer. And she's representing herself in a program that she wishes to share.

MS. HELEN SPENCER: With Patsy Whitefoot's blessing. I put that on there.

MR. ROSS BRAINE: With Patsy Whitefoot's blessing.

MS. HELEN SPENCER: And Denny Hurtado.

MR. ROSS BRAINE: And Denny Hurtado.

MS. HELEN SPENCER: They're all in favor of children getting better vision care. And we're deep into the issue here.

MR. ROSS BRAINE: Hold on, Helen. We're going to help you pass it out so we can get your voice recorded.

MS. HELEN SPENCER: Okay. All right. Thank you so much. I'm Helen Spencer. I spent twenty years representing tribal elders, on the Yakama Reservation, with legal services. I'm an old BIA child, which means I didn't get to the city. I went from Fort Hall to Seattle, and it was a culture shock. And so I'm thirty years working on or near the Yakama Reservation. I am currently advising AmeriCorps volunteers. Our state and every state, except Colorado, with Indian populations is not doing the right thing about vision care. We've been throwing kids in school forever, not figuring out what their vision issues are. This has gone on - we're no better than we were in the '50s is the truth. So Colorado has come around. We're trying to push Washington. I don't know if we're going to succeed, but we're trying our best. The problems are that, for example, we don't check kids well before they start school. Iran does. They check all their first graders. We don't. We don't check special ed kids although we know that something like 70 percent or more of special ed kids have vision problems. We know, from a New Jersey study, that we'd have a great cost savings if we would check them, if we'd correct their vision problems. New Jersey - and I think they've implemented this. But their study was finding \$200 million, after ten years of good vision care for their special education students, in cost savings, as in children who wouldn't need special ed or wouldn't need as much special ed, huge cost savings of good vision care. We've had, on the books, a diagnosis of convergence insufficiency for decades. We've never checked children. This is the rattling one that correlates so much with delinquency and dropouts. This is where the little eyes just don't work together well and there's no help. The optometrists find them 20/20: "It's good enough for me." The parents don't know what's going on. There's no good information out there. IHS is in denial. The percentages are maybe 7 percent, maybe more - say 3 and a half to 13 percent - I mean, one of those kind of numbers - and in some populations, 31 percent with this convergence insufficiency.

The problem is the AMA hates vision therapy, hates vision therapy. Yet it's the best treatment. In the Yakima area, in the state generally, we have great developmental optometrists, great pediatric optometrists. Do we ever talk to them? Do we ever refer to them? Virtually never. So we've

taken it upon ourselves, with the help of talented AmeriCorps volunteers, to just take all the kids we can find to our good developmental optometrist. And we found 54.6 percent of our foster kids – and mostly Native, although we don't publicize this – with undetected, untreated vision problems. These are kids that are on Medicaid. These are kids that, supposedly, had well child checks. We find the optometrists all around the Yakima area making mistakes, not finding, not correctly diagnosing, not diagnosing early enough. My friend Arlene Olney - who's on the cover – and I are on a campaign. So you know, we caught her Titus, her beloved grandson - if it hadn't been for our program, we wouldn't have taken him in. The little four-year-old had serious astigmatism in both eyes. If we hadn't got him in glasses, he would have been in a mess, in a mess in a few years. We found four-year-old twins that IHS had never checked, with serious amblyopia, the both of them. Twins are high risk. You know, they'd never, never checked them. So this packet has real essential information such that, starting from the back, Convergence Insufficiency, almost ten times as common as glaucoma, usually can be detected between seven and nine years. We don't even try. We don't even try. Then Beyond 20/20, talking about the different kinds of issues that you probably can't get from a Snellen chart. I mean, a lot of kids are going to have 20/20 vision and still have scrambled eyes that don't do what they need to do carefully enough or quickly enough or together enough. Risk Factors: All of these things - alcohol, neglect, twins, low birth weight/premature, birth trauma - I mean, how many of these kids are this? You know, this is a big percentage of our kids. And then you get into Signs of Progress. Now, this is what all of our teachers, all of our parents need to know, this bad balance, these kids with motion sickness, these kids can that can't catch a ball. What is this? 10, 15, 20 percent of your kids? It's a bunch of your kids. The ones that can't see 3D? Whoa. How many of those, you know, it bothers them to watch 3D. They're avoiding their work. They're avoiding reading. They're covering one eye. You know, all of this - sensitivity to light. I mean, they finally say - oh, yeah. Oh, yeah. Sensitivity to light is a big indicator. Well, they could have told our parents that 40 years ago. And then this chart ought to get your interest. And I'm going from the back again. So this is what is important in good test scores is visual skills. It's not race. It's not money. It's not socioeconomic. It's good vision skills. So you either have these terribly sophisticated parents that know everything about vision development and brain development and do everything correctly all of the time; or you have to have a lot of folks watching, watching for these indicators, watching for the bad balance, watching for the kids. And the First Lady needs to be complimented on her emphasis on sports. We need to have all of our girls that can catch that ball. That's what we really need because it's such an indicator of so many things. And good vision is one of them.

So my paper, Eye Care vs. Vision Care, is getting quite a lot of notice. The Dean of UC Berkeley Law School came to the University of Washington Law School in April and said poor vision

care counts for the discrepancy in test scores in proficiency tests, of our children of color, in math and reading. Now, I've been saying this for years. But when it he says it, suddenly we've got attention. So I've been circulating my material. It's gotten the attention of one of the Supreme Court Justices in our state. I mean, this is so ready to happen in our state because we have these great professionals all over the state, great clinics in Lynnwood, Federal Way, Olympia. You know, all corners, we have great professionals. I'm looking for money. I'm looking for money to go through the kids at Chief Leschi Schools. If anybody wants to give us a little grant, we would absolutely figure out - we'd give you some great numbers.

So, anyway, look at my material. You've got our websites. We've got a lot more material. We've got a lot more material on the correlation between bad vision care and dropouts, delinquency, recidivism. Please send us an email. Thank you.

MR. ROSS BRAINE: Thank you. Thank you. Round of applause, everybody. Okay. So we'll just keep on trucking. So we're going to call forward Jim Dunham, Native Village of Afognak.

MR. JIM DUNHAM: You got it.

MR. ROSS BRAINE: Oh, okay. Good. All right. So, welcome. And it's yours.

MR. JIM DUNHAM: I'm Jim Dunham, from the Native Village of Afognak, Vice Chair of the Tribal Council. I'm also diabetic, Ross. (Speaks in indigenous language) One of the things I'm up here for is to ask for some help. And one of the things our villages – we have 236, approximately, in the state of Alaska. And most of the smaller villages - we're working really well with the language, culture, and history. But when we get to the urban areas, we don't seem to get any help with the culture or history and especially the language programs or even get those recognized. And we need some help there. So why I'm here right now is just to ask: Is there someplace we can get help for these to be recognized, once we get out of the villages to the bigger school districts, and help us out there? That's all I got. So please come up with some help for us. Thank you.

MR. ROSS BRAINE: Thank you. Thank you.

MS. JOYCE SILVERTHORNE: Excuse me. Which urban centers are you talking about?

MR. JIM DUNHAM: Well, mainly the Anchorage-Fairbanks area. And those areas are the big - like I said, there's 12 regions, in Alaska, which have different languages and whatnot. But like I said, there's 230-some villages.

MS. JOYCE SILVERTHORNE: Check with your Title VII programs because they can emphasize language.

MR. ROSS BRAINE: All right. Thank you. And just going on down the list, we have Suzette Espinoza-Cruz, please, from the City of Seattle Human Services Department.

MS. SUZETTE ESPINOZA-CRUZ: Good afternoon. I'm not going to say my name again. Thank you, Ross, for the introduction. I am an Education Specialist in Early Childhood Education. And I also monitor contracts that the Human Services Department has for culturally specific after-school programs that serve children from 5 years old to 12 years old. One of the contracts that I'm currently working with is Huchoosedah. And it's a partnership with the Seattle Public Schools. And it provides culturally specific after-school enrichment programs to children 5 years of age to 12 years of age. It's a very small program, but it's a mighty program. And it's had outcomes that have been very successful for the children in an urban setting. The problem is that the model is one classroom. It's a very small model. And we would really like, as the gentleman before said, to make sure that there are more programs like Huchoosedah available to children in an urban setting like Seattle. It provides for a lot of the children, who might not be completely connected with their Native ancestry or roots, to really explore who they are. Many of them are reclaiming culture. Many of them are reclaiming and learning language through the program. And, you know, in reading through your materials where you're talking about putting more money into kindergarten readiness or early childhood, just speaking about the early childhood level, it's really important, too, that not only when you look at a state assessment on how a child is doing, that every state and the people who are building policy and the people who are creating those assessments might not have a fair representation of the community that they're serving when they're creating or choosing a research-based acceptable assessment. Right? And we know that, here in Washington State, the Washington State Kindergarten Readiness Guidelines and the benchmarks - they weren't created with cultural people in mind. They had some gaps.

And so the City of Seattle brought a work group together who really looked at assessments. Really we worked with people from the University of Washington, like Dr. Geneva Gay, Dr. Brinda

Jegatheesan, and Dr. Johnnie - oh, I forget her last name. But they really looked at the assessments that we're using. And we're expecting children to meet certain benchmarks. We really need to make sure that whatever the federal government is looking at, when it comes to assessments, that there's also an eye on who's at the table when those assessments are being created or chosen at the state level, because that really does affect the communities, the cultural communities. And I guess the main reason why I'm here is really to make sure that there's a connection really to reach out and bring more sort of a cultural community base. Here in the city of Seattle, I don't know if you're aware, but we had, in the mid 1990s, some early childhood task forces came together. And they did a participatory action research project that brought in community, parents, families, small nonprofit organizations to really do a research study on the Seattle community. One of those culture-specific child care task forces was a Native American Child Care Task Force. There's also an African-American, Latino Child Care Task Force, a Lesbian and Gay Child Care Task Force, a Homeless Child Care Task Force, an Asian-Pacific Islander Child Care Task Force. And of those task forces that started in the mid 1990s, there are but three left, unfortunately, that actively meet and are still advocating for the communities for early childhood. And, unfortunately, one of those that did not continue to actively meet has been the Native American Child Care Task Force. And that was a loss to the Early Learning community specifically.

And so I'm here today as an advocate for all the communities of color but specifically for the Native American communities to receive the funding that they need locally so that we can continue to grow Early Learning programs and after-school programs like Huchoosedah in the future. Thank you.

MR. ARLAN NESKAHI: Suzette, could you just tell them about the Family Levy and how that works and how it's targeted some funds.

MS. SUZETTE ESPINOZA-CRUZ: The Family and Education --

MR. ARLAN NESKAHI: Yeah.

MS. SUZETTE ESPINOZA-CRUZ: So here in Seattle, there has been a levy on the real estate and your housing levies - right? - to get more tax dollars to specifically target those dollars for education for children from birth to 21 years of age. The Families and Education Levy is looking at specifically getting rid of the disproportionality gap in education, making sure that children that are at most risk are getting the services that they need and the enrichment programs that they need so that they can be successful and graduate at higher rates or rates that are equal to those of their white middle-class

counterparts. The levy is currently in an RFQ process, where they're putting the funds out to bid. And what the current RFI is - they're putting one together to specifically focus on the Native American community and supporting Native American children from birth to 12 years old and beyond, high school, to high school age, 12th grade, so they can have the services that they need, the supports that they need for language, for culture, and to make sure that they're getting the academic support that they need. Thank you.

MR. ROSS BRAINE: Thank you. Everyone, let's give a round of applause. And so we're just going to keep going on down the list here. So next I'm going to call up - I'm sorry if I said this wrong - Carmen Maymi-O'Reilly. Is Carmen here?

MR. ARLAN NESKAHI: He's going to speak for her.

MR. ROSS BRAINE: Oh, okay. All right. So Bernardo is going to speak for her.

MR. ARLAN NESKAHI: Yes.

MR. BERNARDO RUIZ: Hi. I'm Bernardo Ruiz. I'm the Manager of School and Family Partnerships for Seattle Public Schools and Equity and Race. And I just wanted to talk about the partnership that we have established with the Huchoosedah program in order to support family engagement efforts across the district. We just recently had a Family Engagement Symposium, at Chief Sealth High School, in which we offered several workshops that we provide families with practical tools and strategies to support their children's learning. And we very intentionally partnered with Arlie and the Native American staff to provide three workshops for Native American families. One of them was the Multi-Tiered Systems of Support, to look at the student data for our Native American kids for families to understand it and for families to learn what are the conversations they need to have with the schools. We also had a performance by the Huchoosedah, you know, singing group from the Duwamish Tribe, as part of our celebration. And we're really looking forward to partnering with Arlie.

On another note, I'm also leading the work on Equity and Race for the district. And also Arlie is part of that committee, which advises the Superintendent of what are the things that we need to do in order to improve the equitable access to high quality education for every single one of our children. This year we're focusing on three goals: Creating policy that is called Educational and Racial Equity Policy that calls out the institutional racism that has been taking place in this organization for many years and calls for steps to eliminate it. We're also having a Professional Development Committee, which we're looking at how can we embed cultural content practices in the material students are learning so they see

themselves reflected, valued, and appreciated in the materials they are learning. And the last one is Hiring and Staffing. We know and understand that we need to do a better job for increasing the diversity of our staff so our children realize that the people of knowledge and power also look like them and speak like them.

So I just wanted to thank you for the opportunity to speak and thank you for the partnership. And we're really looking forward to continuing this partnership for the symposia in the next school year. We're going to have one in October and one in May. And thank you.

MR. ROSS BRAINE: All right. Thank you, Bernardo. And so, moving down our list here, I'm going to call up Swil Kanim, please.

MR. SWIL KANIM: (Speaks in indigenous language) Did you get that? Okay. What I said was: Family and friends of family held in high esteem and teachers held in high esteem, educators held in high esteem, I want to thank you for being here and giving me this opportunity. And a little bit off the record, William Mendoza, when I heard you speak earlier for the first time, I remembered when I heard Obama speak for the first time. And again a little bit off the record, I just want to say that, if you ever decide to run for office, I want to be at your first campaign fundraiser.

MR. WILLIAM MENDOZA: I think I'm a little bit too rezzy, though.

MR. SWIL KANIM: Maybe that's what we need. What I want to say to this country, not just to this organization - I want to say that I'm a musician; I'm an actor; I'm a composer. And it was a well-supported public school music program that saved my life. I also intended to bring my fourth grade teacher, Kathy Dorr, here tonight. She's on the Board of HonorWorks, the nonprofit organization of which I'm the President. Our mission is to create and ignite the potential for honor among all people. This board and the people that organized this organization saw my life as a microcosm of how society could possibly change and survive and thrive and become sustainable. They saw that who I am was expressed through the traumas and the intergenerational trauma that I experienced. I was able to express myself in a qualitative way that was beyond empirical evidence. And I want to say that that is our possibility, as we the people, to hold these truths as self-evident that all people are equal. And my fourth grade teacher, Kathy Dorr, saved my life because she forged the parent permission slip which allowed for me to play a school instrument, a violin, in school. And I mean that she saved my life because it was through the violin that I was able to teach other educators that I had intelligence, that I was beyond special ed,

because, up until fourth grade, every year it was a battle to stay out of special ed. But music helped me to express myself in a way that said I am of quality, that these basket-weaving fingers that I have and the genetic memory I have of weaving together the qualitative expression of being and culture - weaving them together is what carried, for me, what it took to survive.

Honor, I believe, has many elements. Each and every single one of us carries the potential for honor. And it is impossible to educate the youth without honor. If we do, then it is purely programming; we're programming youth. We're not educating them. Education is a higher calling. Education creates the potential to ignite honor in our communities. But when we focus on the objective, interpretive, and decisional processes in education and deny ourselves the reflective process, all we are doing is programming our youth. I wrote a poem early in my overcoming of my traumas. And the poem goes: When I was child, I dissected a frog. And it hurt. I'm Lummi, or Lhaq'temish. I'm of the place of frogs. When my parents were passed out, one on the couch and the other on the floor, it was a chorus of frogs that sang for me a lullaby. When I was I child, I dissected a frog. And it hurt. But, oh, yes; I did get an A for the day. It's not my intention to discredit the educational process in America, because I benefit from the dissected frog every time I take an aspirin, that way of thinking, of cutting things up and isolation of things. But I also benefit from the healing sound of a frog singing its song in a chorus of frogs in a healthy environment. And we can't forget the qualitative process and only fund what is empirical evidence. Every once in a while, I realize that my whole life and everything I've overcome, everything my ancestors overcame and everything that everyone has overcome - it comes to a particular moment. And, to me, this is one of those moments. Each and every single one of you - my heart is so full of gratitude that, of all the things you could be doing with your smarts, your good looks, of all the things that you could be doing with who you are, you're choosing to serve the future generations.

And I want to thank you - hy'shqe - from the bottom of my heart for the work that you're doing. It really comes down to: Are we, the people, going to be who we are? Are we going to be the artists that we all are? Art is the qualitative expression of being. And yet arts - I don't see that on the board. Someone way smarter than me did the math. And they said that 85 percent of the word "emotion" is "motion." And we're not funding P.E. up there. That's not even a category up there, unless I'm missing it. But I think it's not even a category up there. Physical education helps us process traumas. We need to be worried about emotional development of our children. Physical education helps us to feel our feelings. There's a reason why our ancestors danced. There's a reason why they danced. There's a reason why they listened to the heartbeat. There's a reason why they reflected on that in a qualitative way. And there's a reason why we play basketball. There's a reason why we do all that work together. Those things need to

be a part of our educational process. And they need to be tied into trauma processing. Trauma is when something bad happens but, because of the circumstances you're in, you can no longer feel the feelings. And emotion is how we get past trauma. And emotional intelligence is what we need to be focusing on if we want to be beyond that. Thank you for your time. Hy'shqe.

MR. ROSS BRAINE: Thank you. Good words and things to live by. I like the frog analogy. You know, that really does strike a chord. Like, our people – we don't eat fish. So when I come here, I just eat cheeseburgers. No. I'm just kidding. It's good. I appreciate that. And so we're going to just keep on moving down the line here. I've got Robert Upham on. And then after him will be Cynthia Swenson and then Joel - Cuellar? I'm sorry. I'm sure I said that wrong probably. Okay. Please, Robert.

MR. ROBERT UPHAM: My name's Robert Upham. I'm a Gros Ventre, Assiniboine, Salish, Pend Oreille, Dakota. And I'm adopted Blackfeet. And I went to Seattle Public Schools because of a relocation program back in the day, went to school up until the third grade. I lived in the projects over here. And my grandmother moved back to the rez. Graduated from high school on the rez. Then I joined the military. I joined the military because I was a mixed-blood Native, didn't believe I qualified for a lot of the education benefits from enrolled members of the community. I was in the community. A lot of benefits were given to people, like basketball camp, music, trips to D.C. But I wasn't enrolled. And then the kids were, like, "How come you're not going with us?" "Well, I'm not enrolled." I'm not, you know - because I'm five tribes. How am I going to be a quarter of one tribe if I'm five tribes? So that kind of fractionalization kind of left me in a certain dilemma.

But I think, when Indian kids come to the Indian Education program, they need to know - I wish I would have known, actually, that I could have went to Dartmouth for free or Fort Lewis College for free or Oklahoma State for free, because I wouldn't have joined the Army to try to get money to go to school. I was misinformed. And so I think, when people are part of - you guys have your applications, 506 forms. When they're a junior or a senior, I think they ought to be given basic proficiencies on opportunities in Indian Education. I think they ought to know where all these free institutions are so they're not joining the military. I dedicated four years of my life to protect this country. I come to find out, when I enroll at the University of Washington, they're only going to give me \$390 a month. Tuition's \$500-something back then in '85 when I started school. That's not going to provide for my education. I wasted four years of my life. Where was my educators from my school? A lot of m Natives that grew up with me - they were enrolled. They still joined the military. You know, it's how we get conditioned in our mind. I'm going to do a survey of my own right now. How many of you people live in a tepee? Raise

your hand if you live in a tepee. That's a serious question. Nobody wants to raise their hand? Everybody knows that word "tepee." Do you know what it represents in your mind? In the Lakota language that he speaks, "tepee" means "home." If you live in a home, raise your hand. Okay. We get miseducated. The system allows us to get miseducated. We signed treaties with this government, without all of that stuff happening. If you go all the way till PhD, the treaty says we're entitled to an education. Why isn't that spoken of? You know, Obama might be - I would love for him to give us our treaty right. I'm emotional. This is stuff we sacrifice for, you know. Marlon Brando advocated for us. There was a lady speaking here earlier. He went and got arrested with the Natives. You guys know that story when he denied to get the Academy Award and the Indian lady went up there and spoke on our behalf in front of the media. Marlon Brando said that he was underprivileged, underprivileged as a white American. He said he's underprivileged because he wasn't taught the correct history of how this country was stolen, how it was deceived of the Native Americans. With this Time Immemorial curriculum, Indian Education, Indian history, I think money should be put so it's delivered to everybody in the whole country.

Lalo had a great point. You do effective management of these resources. I go into the schools, and I teach about lacrosse. I sneak it in the back door. He probably does the same thing with music. When you're in there introducing music, you introduce Indian history. When you're in there introducing lacrosse, you introduce Indian history. You know, that's a medicine game, because music's medicine. I heard him play violin. It's great stuff. That's a sneaky way to get in there. But now we got the front door, that's what we should do. Marlon Brando's words should be held applicable because what they end up doing is they divide us amongst our white brothers. They say, "Oh, well, you're not special privileged." Well, our history of this United States isn't a special privilege. We have, like, 90 percent of the history on this continent. How come we're not investing in that history? Everybody should benefit. I just wanted to say that good word, Lalo. Arne Duncan used to be CEO of Chicago Public Schools. Why did he get chosen for his position? Because who worked in Chicago, you know? Obama did. He brought his people with him. Well, in Chicago Public Schools, on the survey when you enroll in school, "Indian" isn't even on there. Arne Duncan was chosen as, you know, Secretary of Education. And at his school that he came from, he lacks proficiency on dealing with Natives, you know. So when you choose people to work for higher echelons of education, pick somebody that has some practices with us, you know. So he's probably learning a lot from you, Bill. I know he is.

Anyway, in that school system, when we have people working in Indian Education - I know you guys heard me say this at the Western Washington Education Conference, but I learned something

when I was in Chicago. I learned that this little kid was being directed by an Indian Education Director to fill out a FAFSA, a Pell Grant, you know. He said, "You got to do that." She said, "You got to do that," in Chicago Public Schools. The kid says, "My tribe doesn't allow me to do that." And that Indian Education Director says, "Everybody does it. I have to talk to your parents." And he goes, "Go ahead and talk to my parent." So when they talk to the parent, the parent said, "Yeah. We're Mississippi Choctaw. We pay for our own education. We don't require the government to do it." See what I'm saying? Our sovereignty. So we condition our kids to need this. It shouldn't be we prove that we're poor in order to get a basic treaty right. I've got one minute. Okay? Oh, okay. Strange data. Strange data. I want to know if Pine Ridge graduates the most from college. I want to know if Mississippi Choctaw has the most PhDs. I want to know which school district graduates the most Indian students. We don't collect data for our proficiencies. Why do we always collect all this negative data? What are we doing, funding something that's not doing so well? Inadequacies? Are we funding inadequacies? I need these data. I need to know where all our PhDs in Indian Country are coming from. And they need to lift their head up. I want to be proud: I'm Navajo, and I got the most PhDs. I want to be proud: I'm Navajo. We got the most first-language speakers. Makes me have goose bumps. Because we're here in this land, and these people were challenged upon. They probably have less than a handful of first-language speakers. Yet we have a Indian Education Director that has people that were first-language speakers. Navajo Nation probably has 10,000 first-language teachers. That's a richness. And it's not talked about. I think I covered my one minute.

MR. ROSS BRAINE: Thank you, Robert. And all of us love having him speak to our students and then teach them the lacrosse too. They got really excited when we had the professional players here and so on. I appreciate that. That should be one of our - what is it? - what did we talk about earlier? Our innovative practices. There we go. Right there. So, moving on forward, I'm going to call Cynthia Swenson, please come on up, and Joel. It looks like they're both with the same organization

MR. JOEL CUELLAR: I'm Joel Cuellar. And I'm a first-generation Mexican-American. I'm an artist. And I'm currently a local farmer.

MS. CYNTHIA SWENSON: And my name is Cynthia Swenson. My mom is Chickasaw, from Oklahoma. I married a Native Alaskan. He's Tsimshian, from Metlakatla. He passed away in 2003.

THE COURT REPORTER: I'm sorry. From where?

MS. CYNTHIA SWENSON: Metlakatla, Alaska. My children are Tsimshian.

MR. JOEL CUELLAR: And we are a part of Abundancia. Abundancia is a not-for-profit which helps build community development by teaching the community to grow food, local organic food, together. And also we teach sustainability in permaculture practices and green technologies.

MS. CYNTHIA SWENSON: So we're here today to talk about ancient Native agricultural systems. Fortunate for us, we farm in what was Lushootseed land in the Sammamish Valley. So our ability to grow organic produce, high quality organic produce, is strictly dependent on the ancient people who managed that land for hundreds of thousands of years. So, as a retired teacher from the Lake Washington School District, my children were in Mary Wilber's program. And my career in higher education - we're starting to think about how does civic history and agriculture science play a part for Native students.

In looking at the data, we're looking at the number of steps it takes for an average student to reach biology, sciences, and agriculture. We believe that the groups of teachers and students who come and farm with us lack the ability to learn with all of their senses, something that Native students already have. They are holistic learners. They're listening with their toes and their ears and their eyes. They're challenging us to have a deeper understanding of photosynthesis because their stories are transformative. So we're in the process now of looking at curriculum, for agriculture science, that is better integrated with the Native story and the ancient storytelling, because it's much easier to explain photosynthesis, leaves, to someone who's already geared to hear about the earth in a way that's holistic and whole, that you're not cultivating anything but that you are the land; you are the rain; you are the mountain. So that's why we're here today. We're not public speakers. I'm probably the quietest teacher you've ever heard of. How are you doing?

MR. JOEL CUELLAR: I'm okay.

MS. CYNTHIA SWENSON: Okay.

MR. JOEL CUELLAR: So we invite everybody to check us out. I have business cards. And if you guys are interested, we can collaborate together for the future.

MS. CYNTHIA SWENSON: All of our produce goes home for free. So everything that comes out of our two acres of organic farm goes home with our students during harvest time. So we don't work with a monetary system. Lucky for us, Joel, as an artist, and me, as a teacher - we were able to utilize and acquire land that keep our costs low so that our students, when they come out learning with us, will be guaranteed that they'll be taking home good nutritious organic product.

MR. JOEL CUELLAR: Thank you.

MR. ROSS BRAINE: Thank you. And it looks like we're down to only three speakers. So we're going to have a little bit of time to add some on the way as we move along here. So I'm going to go ahead and move on to Patsy Whitefoot, Patricia Whitefoot, who's part of the Affiliated Tribes of Northwest Indians, Washington State Indian Education Association, Washington State University, University of Washington, NARF, and on and on, auntie, teacher, grandma, mom. You know, she does it all. And I always appreciate working with her as well. So, Patsy, please.

MS. PATRICIA WHITEFOOT: Hello. Can you hear me? Okay. Thank you, Ross. You're doing good. Just keep it up. I'm coming to this session today from several points of view. But I think I want to condense it to three points. And I think many of you know my years of engagement with education of about 40 years. And I also just want to say that my role as a parent is really what got me engaged with education and then went on to be a teacher and have served as the superintendent of our tribal school. But, you know, I served as the Director for Indian Education for the State of Washington and more recently a Presidential appointee to the National Advisory Council on Indian Education. And so I get to see Bill and Joyce pretty regularly. And I was thinking about the history that was shared about the Seattle area. And in some of the history of the Seattle area, I think what brings us often times to the urban area communities is that we are simply practicing our traditional ways of, you know, food gathering and relationship building with our families.

And so my history is that of going back and forth between the Seattle area, not thinking about it in terms of the urban community but building the relationship with my aunts, who lived over here, many family members who live here in the urban communities, but also that of food gathering.

So when I first came back to the Tacoma area, I naturally went back to where I had harvested food as a young child. And this last weekend, I had the opportunity to gift my cousin - and many of you know the Harvey boys that grew up here in the Seattle-Tacoma area, and they still live here. And so I had the opportunity to gift her with her name. And they have a long history here in the Seattle area. And so subsequently I'm here quite often. And in thinking about that, I think, in terms of the education of the federal government, that we also have a responsibility to make certain that we provide the correct education for the federal government. Because the federal government doesn't know our history, it's really up to us to interpret what our history is. I was going to begin with the language because the language really comes from the land. And I'm thinking about all the place names over here that have some origins from our Sahaptin language, our Yakama language, and how our people traveled back and forth across the mountains. And when I go to visit the elders in Nisqually or over on the coast, they'll always talk about the trails and the paths - which I recounted this weekend in giving the name - about those mountain paths that journeyed us back and forth across the country and here around the region.

And so, just having lunch, you know, with Arlie today, we were talking about our trading. We continue to carry on our indigenous ways by the trading that we did along the Columbia River and the fishing and the sharing that we have conducted over many, many years. And we still continue to do that. And so I really appreciate Robert's statement about not putting ourselves into these western education models of thinking and that we need to get ourselves out of that box. And so the three points that I want to talk about is simply the decolonization of western education systems from preschool to higher education. And those three points and recommendations are that we, first of all, must acknowledge our indigenous ways of knowing our languages, our cultures, and our ways based on our holistic world view and the contributions that we have made. That's all strength based. That's who we were historically and continue to be. I mean, where do the buckskin dresses come from and the bead work? Where did that come from? To me, that's a healthy way that our people originally had is to be able to have these songs, these ceremonies that are healing based, that can help us to continue to move forward in a very progressive way.

This morning, if you had a chance to see the Seattle Times, what was on the front page of the Seattle Times? It was that schools-to-prison pipeline, our Native families that are in the prison systems today. When I saw the front page and the photos of the children, our Native children, who are going back into the prison systems just to visit with our relatives, to hold a powwow and to continue being there for one another over in Walla Walla, I can just think about the number of Native children, regardless of where they're from, that are in the prison system. So we know we have a lot of work to do.

But it's our indigenous ways of knowing that brings us back together, that that doesn't let us forget where we come from. So in our practices, you know, our tribes do live in urban areas. And as you know, I lived over here for a number of years. And I was a tribal member living on the Puyallup Indian Reservation because that's where I grew up as a young person and came back to live there again. And so I think it's important to recognize that we are a part of the inherent tribal sovereignty, regardless of where we're at. And as a part of that tribal sovereignty, we recognize the fact that the scholarship funds are provided to the tribal members. There are these resources that are available when it comes to critical health issues. We also support the critical health needs of our families. Is it sufficient? Not always. It's not always sufficient. And I recall the time that I was on Tribal Council, the numerous requests that were made from tribal members, whether they were on the reservation or in the urban community, about their requests for urgent health care needs. And where do we come? We come to Seattle for those major medical needs that our families and our children have.

And so I just want to just acknowledge that fact, that, you know, the sovereignty of our tribes is important. Secondly, I appreciate the comments that have been made around the acknowledgment of sociopolitical oppression and historical trauma. I think that's something that we need to continue recognizing because that's what we're dealing with. It's not just the achievement gap, but it's also the mental health issues that are impacting our families today. And so in some of the work that we're doing – and I appreciate the work of the University of Washington Indigenous Wellness Research Institute. We're doing our own research, our own community-based participatory research. And that's a resource that is here in the Seattle area. But they're coming out into the tribal communities so that we are taking a look at the data that was discussed this morning. We're not only putting ourselves in a box and looking at Title VII data only. We're also looking at the health needs of our students as well, and the needs of Native women, the needs of Native men, in our communities, because the men and the women impact the lives of our children and our grandchildren on a daily basis. And so we need to continue to focus on the holistic needs of our tribes even though we have these Title VII supplemental funds. You know, Secretary Duncan needs to know that, with these supplemental funds that we are receiving, we're responsible for the holistic lives of families and children, because of some of the challenges that were raised earlier today by Arlie in his presentation. We take a look at the challenges more seriously, I think, than other educators. And, having been a classroom teacher, I recall my first evaluation by my principal in Arizona, when he says, "You are really looking at this way globally." And it was like I was doing something wrong. But that's how we are taught: We're responsible for looking at the whole child and not a child on a limited basis: You're one fourth Title VII, one fourth Title III, one fourth Title VIII, whatever. We don't

follow our degree bloodline, you know, the box that we're in as well. And then I think I just want to highlight too, unfortunately, that oppression and trauma is also more pronounced particularly with people of color. I think that's a major issue that we're dealing with is because of our skin color.

And just about two years ago, just driving through Bellevue, I was stopped and pulled over and handcuffed simply because I had bullets in my car. You know, we're a hunting community. But you know, my son's bullets were in my car. And I was getting ready to be whisked off. And thank God I had my family here, just came and rescued me. I mean, it's that kind of treatment because of the color of our skin. And that's the reality. And I think we just need to say that, you know, this whole sociopolitical oppression and trauma continues. But really it's up to us to be able to address those. And so what we need to do is prioritize the resolution and revitalization of our indigenous practices and ways of knowing. And that means building sustainability, capacity building, and being culturally responsive in the work that we're doing.

It also means, for the tribes, we need to increase the services that we're providing to our families in the urban community. And we want to make certain that we have culturally sensitive educators who can utilize the appropriate ways of coordinating educational services that are needed. I think that's an area that we really need to focus on is culturally appropriate and sensitive support systems for our Native children regardless of where they're at. And then, finally, one of the things that I keep saying to the Department of Education officials, when we're meeting in Washington D.C.: We're not only talking about Title VII programs only. We're talking about all the parts of the No Child Left Behind or the ESEA provisions. One of the statements I keep making over and over - and I probably will continue - is the need for a treaty of self-determination principles which address Native hiring and Native preferences in any of these programs that exist within our public school systems or tribal school systems, because, as we know, that's not always the case. We want qualified Native teachers, educators, and preference in hiring our own Native People.

In addition to that, we want to be able to make certain that we have clear and concise Native student identification and enrollment. We've already heard that. Another huge one, for me, is the Title VII objectives must provide a dialogue with our Title IV programs in the development of the GPRA measures - GPRA means the Government Performance Results Act measures - because those measures were developed without consultation with our Title VII programs. And so those are the measures that we've been living with for many years now. They've not been changed. And so that also includes a dialogue with Office of Management Budget - that's OMB - that sets the budgets, that also established

some of these GPRA measures that we are following today. It's not just about student identification. But it's also how these measures were developed in the first place. And that's part of the reason we have this scroll-down system in Title VII and the reason why we get these phone calls telling us that we have to make certain that we're correlating with math and reading needs.

The other one is to improve FERPA provisions to list tribes as eligible entities to receive our tribal student records, the numbers that we have there. And we also want to make certain that we are - as the Department of Education moves forward with the Department of Interior, we want to make certain that we have a dialogue to make certain that the MOU is more expansive, because the way it is right now, it's a Memorandum of Understanding between the Department of Education and the Department of Interior. And I think we all know, in Indian Country, that the work that we're doing is beyond that, that, you know, many of us are working with Department of Health and Human Services; we're working with the Department of Justice and other federal agencies. And, again, we can't allow ourselves to be boxed in. We've got to think outside of that box and make certain that we're reaching out to, for instance, the Substance Abuse and Mental Health Services Administration to be able to help us define and develop that broad-based approach that we want for the education of our children. So, as you can see in just these remarks, it's that we need to be more global and more holistic in our thinking. But it means breaking down those barriers that have been established or those walls that have been established and not allow ourselves to be limited in our thinking but open up those doors that provide support for our Native children and families wherever they may be. The last one that I want to prioritize - and I heard some of it today - is to prioritize identification of our Native children that are serving with their military families. Unfortunately, today the children may not be identified in Title VIII, the Impact Aid funds. But we know that, in many of the urban communities, we have a number of Native children that are being served that are simply being overlooked in some cases simply because they're a part of a military family. And just knowing, from personal experience, military families are also subjected to receiving poor services through the Title VIII provisions of Impact Aid funding. Okay? Thank you.

MR. ROSS BRAINE: All right. Thank you. Thank you, Patsy. And so I'm looking at our list here. And there's a few folks that are on here that have already spoken. So I want to give everybody the chance, and we have 20 minutes left. If nobody has anything to add - I see you, Lalo. And then I see you - okay. Good. Please come forward.

MR. LALO MIHOINIWA: Martha Brice.

MR. ROSS BRAINE: And Martha?

MS. JULIE PADDOCK: And so my name was on, I think, a couple of lists. I'm not sure. Julie Paddock.

MR. ROSS BRAINE: Oh, okay. There you are, Julie. Go ahead.

MS. JULIE PADDOCK: So my name is Julie Paddock. And I'm here representing the North Kitsap Inter-Tribal Parent Education Committee. And I was asked, by my Native American Education Program, my Title VII person, and by the parents of my community to come and talk today. My personal parental journey into Native American education began April 16th, 1996, with the birth of my oldest daughter. I'm the parent of three Native children in the North Kitsap School District. My kids - my personal kids - depend on the Native American Education Program as a connection as they are just three of the 30 percent of the students in the North Kitsap School District that are not Suquamish or Port Gamble S'Klallam. And so they really fall into the Urban Native Education population. As a member of the Parent Committee at this particular school district that Lena Maloney talked about earlier today, I have been part of a really unique collaboration of the tribes in the school district. The Parent Committee meets with both tribes, the Education Department, the Native American Education Program Coordinator, as well as the school district administrators regularly. And in addition, the Parent Committee meetings include tribal members, parents, school staff, and administrators. The tribes have given really generously to the Inter-Tribal Parent Education Committee. They've given their time. They've given use of their facilities, Appendix X funds.

However, doing some of the reading for some of the other subjects, I'm very concerned about possible movement of Title VII funds away from the schools or out of district hands. My personal kids, as well, as I said, you know, a large percentage of the population of the North Kitsap School District Native students, would probably not benefit from that. However, I'm very excited to be part of the Native Education now. I love that good education, good educators, good leadership, culture competency, and collaboration are discussed. And they're so important to everybody. I also am hoping that we can continue to be allowed the ability to be innovative and to do things differently. Thank you.

MR. ROSS BRAINE: Thank you. Thank you. And so I'd love to ask, Martha, if you'd please come forward to give your testimony. Give her a round of applause, everybody.

MS. MARTHA BRICE: Good afternoon. My name is Martha Brice. And I have been welcomed and have been very honored to work in this community for the past twenty years. I have the honor of being adopted by a Tlingit family. So I've been working with an organization – and I'm one of the founders of - Red Eagle Soaring. And Mary asked me to say some words today about that. We're a nonprofit organization that is serving the students in the greater Seattle area, for the past twenty years, with a drama program. We're called Red Eagle Soaring Native Youth Theater. Almost 250 young people from this greater school districts have come through our after-school programs. And what I'd like to say today is to advocate for arts programs to be supported by Title VII funds or wherever they can be introduced into the public schools and specifically for Native students. We have found, in almost every case, that any student who's come through more than one or two of our workshops and performance projects have done better in school, have changed their attitudes towards school. And the students that have stayed with us for two or three years, I would say probably - although we haven't documented it - 100 percent of them have graduated from high school. So I guess one thing I want to say, to contribute to this forum, is that I wish there were better ways for the nonprofit organizations that are serving our students to partner in a better way with the people who are serving the same students in public schools. And we depend totally on grant funds, a lot from the City of Seattle but also from foundations and corporations. And it would be very helpful if we could have some data - just numbers, you know; we don't have to have the individual names - about how the young people are doing in school. More and more, the granting agencies are asking for documentation of some kind. And I think nonprofit organizations serving Native youth could partner with the schools more closely somehow. So I guess I just want to say how grateful I am to have been part of this community for so long. And I'll continue to do so as long as I'm walking and talking. So thanks, Mary. And thank you for coming from Washington, D.C., to hear what we all have to say. And thanks to Arlie and Mary, who are working so hard with the youth.

MR. ROSS BRAINE: Thank you. And Red Eagle Soaring was performing just yesterday at the Northwest Folklife Festival. And they were great. So I hope everyone was able to see them. Oh, here she comes. We got her going again.

MS. MARTHA BRICE: I just have to tell you and share with you that our play this spring is a play about boarding school experience. And our young people are learning not only drama techniques, but I forgot to say that we're incorporating traditional Native performing arts in everything that we do. The next big performance will be on June 22nd at Tulalip in the museum at 1:00 o'clock in the afternoon and at 6:00. So you're all invited. If you're from here, we'll also be performing at Squaxin Island somewhere during the Canoe Journey. So thanks for the opportunity to advertise a little.

MR. ROSS BRAINE: Oh, definitely. Again, thank you. A lot of the students that are in Red Eagle Soaring also go through our other after-school and out-of-school program, Huchoosedah, and other programming like that. As of right now, I only have Lalo on the list to speak. Are you done? Did you want to speak? Here he comes. And then we're going to move onto, of course, the fastest hand.

MR. LALO MIHOINIWA: (Signs in ASL) We are our Native speakers. I know that when Cortés came here, they were greeted by Native speakers who spoke with their hands and listened with their eyes. I don't know why we can't teach our youth to speak sign talk. All of us, our ancestors came together. We spoke different languages. We understood each other. We talked with the hands and listened with the eyes. We listen with the eyes all the time, see what's happening to us. We watch you to see what you're doing. We listen with our hands. We talk with the hands because we do things with our hands. We're artists. We make things: canoes, hangings, playing music with our hands. We're speakers that way. And we spoke to make the white people understand us when they came here. And you can teach our children to be Native speakers by just teaching them sign talk. I don't understand why we don't do that. It's so simple, easy. One week, you make your Native kids Native speakers, no problem. 100 percent Native speakers that way. Nobody's brought that up. We all speak that way. And that way, when the French came here to help government for their white kids to speak because they are deaf, hard-of-hearing white kids, French teachers came here in the schools on the prairies and everywhere. And the kids were already speaking languages, using the hands, what they learned from the local Native Americans. (Signs in ASL) This is American in American Sign Language. It means "White people build fences." See that? Americans. Log cabins. Many of the signs in American Sign Language are from Native signs. Just a little bit of research from educators would find that true. Every time we meet, somebody comes up: (Speaks in indigenous language) What did I just say? I said, "I come from the land of the painted desert." I can say this. (Signs in ASL) I come from the land of the painted desert. You know? Everybody understands what it says. This is words of fact.

MR. ROSS BRAINE: Thank you. And so how do you follow that? I see Arlie's hand shot up the fastest. And, you know, we appreciate your time. And so, Arlie.

MR. ARLAN NESKAHI: Thank you, Lalo. Beautiful words and beautiful . . .

MR. LALO MIHOINIWA: Expression and speaking.

MR. ARLAN NESKAHI: Nice. There were some topics that I want to just say a few things about so it can be on record. One is with discipline disparity. It's been going on for a long time. And I'd really like to see models developed across the country - whether it's tribal schools, Urban Native schools - utilizing restorative practices. And I'm very excited because here in Seattle schools we're going to pilot some schools using restorative practice. And I first began to learn about that a few years ago. And Denver Public Schools has a pretty model policy: If a child gets into a discipline situation, they can choose to either follow the handbook or go through a restorative process. I love this because a lot of these principles come from indigenous knowledge and wisdom. And they have their roots there. And when something happens and harmony is broken, then it works to restore relationships. And that's what we need for our kids, to be re-bonded back to their school communities and those relationships renewed, rather than continue to be pushed away and "We don't want you, and you're just a bad kid."

The other thing I want to talk about real briefly is the whole area of professional development and, with that, cultural competency. I know many of us here in this room have been involved in deep, well-thought-out professional development for educators, wonderful trainings just on all the different aspects of Native people and things like that and beautiful trainings. I've been involved in them and helped design them. What I began to realize was that, when our teachers come to these trainings - many of them mainly white teachers come to these trainings - they return to their classrooms. And here in an urban setting, maybe they have one, maybe two kids. Three would be a lot. And then in that same classroom, they have Somali kids, Latino kids, Korean kids, just a mixture. And so all that we share with them and talk to them about how to teach Native kids is, like, "Wow. This is great stuff I learned, but I got to set it aside because I got to figure out how to teach all these other kids." I say that because what we're seeing right now is that, after all this time and all this professional development and these trainings that we've done, there's no change in practice at the teaching level. We don't have sustained change in practice. And that baffles me, just like the data here. You know, here we go twenty, thirty years in doing this work and people working really hard. Why is it, after that much time, our teachers and our schools still don't know anything about teaching our kids? You know, something's really wrong with that. It just baffles me.

So I'm really looking and throwing my hat into that whole area of cultural competency. How is it that we can, at least at a basic level, have teachers, no matter what background they come from, with a set of philosophy, with a set of strategies that, when they utilize them with children, regardless of what background, they have a chance to connect and begin to learn about them and begin to build upon

their strengths and start that educational inquiry, adventure with them, you know. And I read it in the consultation. So I want to mention it again. I have really fallen to really have respect for the four R's. They come out of an offshoot of Ginsberg's motivational framework. And this is the way I look at them because, to me, these are the important parts for our Native kids: Relationships, Relevance, Rigor, and Results.

And so here in Seattle Schools, I'm really trying to push for that because, otherwise, just like you said at lunch - we were having a discussion. We were just throwing darts: "What do we do with kids," you know? "Well, let's try this." "Let's try that." "Let's try that." We've got to come farther than that. We're not in that situation anymore. We have to move this field forward. And so, you know, having some constructs, that we see promise, that we can have some agreements, common language, not just here in this setting but with the educators out there and in connection. So I like the four R's. I know it was mentioned in another area. We just did a professional development a couple of weeks ago, looking at that. Another thing I want to talk about briefly is research. It's really important, I think, for us to begin to add to the research nationally, especially in Urban Native Education. If you do a research search on the Internet, you just hardly find anything. And so we need to start adding to that.

One of my goals with this is that someday there will be the Journal of Urban Native Education. I would love to see that, you know, and each one of you and people adding to that and research that. I remember, when I was in school, you know, I was always looking up to see what was the Native stuff that I could find. I would love to see that. And I think that has to be driven from the upper levels and beginning to look down and draw that and that research that's gathered to begin to help inform as we move forward. Those are the couple of things I wanted to talk about and make sure are on record here at Seattle.

MR. ROSS BRAINE: All right. Thank you, Arlie. And we only have a few more minutes before our break. So we'll have our last right now. And then we'll move forward because I know we'll want to get to the Next Steps, Action Plan. I mean, that's the meat, the potatoes. So we'll go ahead and keep moving forward.

MS. HELEN MALAGON: Okay. During my presentation, I failed to mention our Migrant Education Program, which many of our Native students may be eligible for also. And I think one of the areas that our office has begun to focus on is parent – not involvement but engagement. And right now we've got our migrant programs - because of the migratory nature of the student, the disruption in

schooling is one of the big factors. So one of the things that, as I began looking at working more with parents - and I think this is where, you know, we're always saying parents are the first teachers. And sometimes we fail to talk to the first teachers in terms of what they're doing. So between parents and students, we've begun to take a look at what they need. Right now we talked about the earth. And one of the areas that we're having a - oh, it's Voices From the Field. We're hosting 60 kids with an emphasis on math, science, integrating arts and writing into the work, because we feel that the arts are a way to express and there's different ways to express. But one of the areas that I mentioned to the host of this, this Voices From the Field, is that the first message I want kids to get is that their parents are already scientists and so are they because they work the earth. And so I think part of it is sometimes it's our parents who are doing a lot of the legwork, and they're the ones that feel that they don't have a contribution to anything. And yet they are the foundation to the food that's put on our table, whether they're in the orchards and the fields, in, you know, fisheries. And so I think part of it is the way we take a look at the parents out there and how we respect them and we honor them as first teachers. And I think this is what we're also trying to do right now. And one of the things that I tell parents for us in the bilingual department - they'll say, "Well, we can't teach our kids because we don't know English." And we're saying the teaching comes in any language. And the stories that parents have - as I mentioned earlier, I think my parents set the foundation for me. The other one was schooling. But the foundation came from the home.

So I think the emphasis on parents and also bringing the student voice is really critical to all the work we do because they're the ones that are in those classrooms; they're the ones that are experiencing. Parents are the ones that are sending and trusting us with our kids. So I think that, when we focus on parents and students and hear their voice, it's really critical. Thank you.

MR. ROSS BRAINE: Thank you. Thank you. Give her a round of applause. So we've gotten through the Public Comment section of the agenda today. So now we have ten minutes for a break. And, you know, then we're going to just be moving forward with the Wrap-up, Next Steps, Action Plan. So everybody take a break. Get some more juice, snacks. And we'll be back in ten minutes.

(A short break was taken)

MR. ROSS BRAINE: We did have some other folks that we hadn't seen on our list - or I hadn't seen on our list. So we're going to finish out three more quick public comments. Then we'll move to the Wrap-up. I'll start with Fauna Doyle, Snoqualmie Tribal Education. Please come on up.

MS. FAUNA DOYLE: My name is Fauna Doyle. I feel really funny with my back to you. It's kind of awkward. Can I move here like this? Is that okay? So my name is Fauna Doyle. I'm a Coquille tribal member. My father is Paul Doyle. My grandmother is Virginia Blanche-Doyle. Her grandmother was Susan Adulsa, and her mother was Gishgiu, who is really important in my family because she was moved to the Siletz Reservation when she was old and blind. Our terminated tribe was restored in 1989. And part of the story of termination is they were moved up to the Siletz Reservations to live on the Oregon coast and they could not resist. But her daughter didn't have to leave because her daughter was married to a white man. And so she traveled the Oregon coast - which is Siletz, which is pretty far north - all the way down, blind, keeping the water on her right side, back to her home in Coos Bay. And she did it three times because the soldiers came back and took her back to Siletz right before they just let her be. That's an important story for my family and tribe and my wanting to do right by them. And so I'm really honored to be here today. Thank you for being here.

I'm very new in my position. I'm the Snoqualmie Education Director. They haven't had an Education Director for some time. And they just hired me. And I benefited from getting tribal support for education. And I don't look Native and so have always struggled with how to be part of that community but really wanted to get back to it. And I actually come from a health background. I have my masters in public health from Berkeley and a masters in public policy from Berkeley. And so just a couple of thoughts that I would share. Thank you for asking me to come up, Mary. One, as someone who's just started to do research, I was on my tribe's Education Committee for a while but never was working in this world. And there isn't a Tribal Education Administrator 101. And, boy, that would be great. So, as someone who wants to work with school districts, particularly with the Snoqualmie Tribe, you know, they have students in so many different school districts, I don't really know where to start. I just started calling Tribal Education Directors, and there isn't a list anywhere. And so I'm trying to do some research. And then the other issue that I had questions about that wasn't really brought up today is: What happens if you are a terminated tribe? There's some story, some history there. And then, if you've been restored, you have a compact, and that works differently if you're a compact tribe. So where does self-governance and compact come into play with some of these different titles and initiatives? Because I think a lot of some of them actually don't apply, but some might. And are there other grant opportunities that apply specifically to tribes that are self-governance or compact tribes? Because I just don't know. But I know, for instance, we're not eligible for things like Johnson O'Malley funding and things like that. And then the third thing was just looking forward to working with school districts and learning how to do that better and how to support those kids. So thank you.

MR. ROSS BRAINE: Thank you. Welcome. Welcome, Fauna. I know we were just out there talking about you the other day out in Snoqualmie. We're, like, "Hey, there's Fauna, a director we can get a hold of out there." There are some administration lists I can show you. We'll talk after this. Also I always like to say the real tribal administration training is called getting your degree in forestry, public health, early childhood learning, psychology, and basic going to college, because tribal administrators - they take care of a lot of stuff. That's all I know. And so, moving along, I'm going to ask Vickie Barron to come up, please, from YMCA.

MR. SWIL KANIM: I have one other thing. Does your tribe have the status of 7871 I the tax code?

MS. FAUNA DOYLE: I don't know that - I don't know about Snoqualmie --

MR. SWIL KANIM: Okay.

MS. FAUNA DOYLE: -- what their tax status is.

MR. SWIL KANIM: Because people can give money to a tribe, and it would be a write-off as if it was a 501(c)(3). And so, if you're looking for a lot of money, then you can raise a lot of money privately and have the same write-off as that.

MR. ROSS BRAINE: Perfect. Perfect. You know, again, those are the reasons why we come to these meetings is so we can get those ideas that, you know, we have not thought of. So, Vickie, please come on forward.

MS. VICKIE BARRON: My name is Vickie Barron. And my great-grandmother was Choctaw from Oklahoma. My mother-in-law was Maizie Joe Barron, from Swinomish and Halalt. And her mom was from Halalt. She did the sweaters down there on the Pike Place Market that many of the elders know and remember her. They're both gone now. But I do bless them much. I work for the YMCA Family Mental Health Services. Our program is called CCORS. And what that stands for is Children's Crisis Outreach Services. And we go out in the community when somebody calls the crisis clinic, and we are sent out there. We do home-based services. I'm usually the one that goes out to work with the Native community because I used to work for ICW and Snoqualmie Tribe. And we've learned to slowly but surely build bridges with the different school districts. I've worked a lot with Mary. And I'm

actually on part of her Parent Committee as her Treasurer for Eastside Native Program. I've built bridges with Arlie in the Seattle School District, Maxine out at Federal Way School District, Robin in Auburn School District. And so I'm slowly kind of getting out there. I've been in this program for two years now and, you know, just slowly getting out there to let everybody know we're out there. What we do is we're a 24/7/365 crisis program. We have people on call after 8:00 o'clock at night. We do on-call services. People just call the crisis clinic, and then we're sent out there. We have Crisis Intervention Specialists who are licensed therapists. There's a Family Advocate. And then there's Parent Partners. And Parent Partners are really an important role, building these bridges themselves with the parents, because, you know, a lot of times they don't know how to deal with certain situations or, you know, think of different areas, where us, as Parent Partners - that's my role; sorry - we kind of teach them different types of skills or ways to, you know, handle situations differently.

I myself try to get out a lot in the Native community to learn, you know, new strength-building skills or structures or anything like that so that, you know, a lot of Native families can have somebody that they can trust, because that's a lot of things we also notice that, you know, a lot our crisis specialists - you know, they don't know what to do when they go out to see the Native families. And so then I'm brought in. And I try to bring them back to either the cultural skills or cultural ways and really teach them, you know, we need to go back to our roots, you know, because a lot of stuff - you know, it's hard to handle with the new things that are attacking our kids and stuff nowadays. And so our program - we're there for everybody. So we're funded by King County right now. And YMCA is our boss. But, you know, it's a fantastic program, and we're there for the kids. We work with children mainly ages 5 to 18. We work a little bit with 3 to 4. But, you know, at that age, they're still kind of learning, or, you know, they're not as, you know, comprehensible as what 5-to-18-year-olds are. I've brought brochures for our program if anybody wants any back there afterwards. And thank you. Hy'shqe.

MR. ROSS BRAINE: And then finally --

MR. ARLAN NESKAHI: Oh, I thought she was going to sing. I've got karaoke here. No. We do karaoke together.

MR. ROSS BRAINE: Oh. I was sitting there - I was, like, someone left the phone on back there.

MR. ARLAN NESKAHI: You can give me the slip.

MR. ROSS BRAINE: So we're going to have Marc Taylor come up, from the Seattle Indian Health Board.

MR. MARC TAYLOR: Okay. My name's Marc Taylor. I'm a Lummi tribal member. I studied chemical engineering at the UW. I was the first Native American ever to get into that program. And I got my master's from Georgetown University. And now I work for the Seattle Indian Health Board. The Seattle Indian Health Board is the largest nonprofit in the state of Washington serving Native Americans, with the largest UIHO in the United States of America in the lower 48. And we are the only UIHO with an epidemiology center in the country, studying specifically Urban Indians. We give \$4 million a year to thirteen mental health professionals that do research on Urban Indian health. And so we really are driven by statistics. One of the things that we do is we have a youth program. And for the last two years, Robert here has been in charge of our youth program. And if there's a kid lost, he'll be on Aurora at midnight, looking for that kid. We've done that in the past. If there are children that are just having trouble, have run away from home, he'll go out and help them. And there have been homeless youth that he has helped. After the newspapers decided that they didn't need to talk about them anymore, Robert was there. And we've been working very closely with Denny Middle School. And so we thought we were making a difference. But after two years with Denny Middle School, we noticed that the grade point averages had dropped from 2.4 to 2.0 over that same time, even though we'd given a lot of time to that school.

I want to read you some of the grades in some of the classes for these kids that we've worked with. And we have over 17 kids in the survey. For art, the average grade point average for two years was 4.0. 4.0 for art for Native American kids at Denny. 3.4 in P.E. 3.2 in music. 3.1 in a class called Miscellaneous Leadership. Then you start to get to classes that are reading based, and it gets a little lower, not for foreign language, which was 3.0. But science, 2.3. Reading, 2.1. Math, 2.0. History, 1.8. Now, we entered this program called SES, Supplemental Education Services. We became the first Native-American-focused Supplemental Education Service provider. We were told we'd get \$68 for every time that we tutored the child. But we had to do one thing. We had to show that that child was improving. Okay? For a kid that's a high-risk kid, the kids that we deal with, who don't have basic reading skills, as the classes get more sequential and their grades get worse, it's really difficult to make improvement, especially when you take in the statistic that, by the third grade, the average American Indian has missed 130 days in Whatcom County. That's where my people come from, Lummi. So how can you make up for 130 days of absenteeism by third grade with tutoring? How many days is that by

the time they're in tenth grade? 1,200 days? 1,300 days? That's a lot of tutoring; right? So it's not very effective. So what we're really trying to focus in on is reading. I think, if someone were to ask me what the biggest problem in Indian Country is today, I would say it's the lack of reading skills. By the time a kid comes into kindergarten, they have about two thirds of the reading vocabulary of a non-Indian kid. Okay?

So Butterfield, from Gonzaga, did a research study. And she was a PhD, a Native American. And she found that there were two things that were really important for parent involvement. One was that parents read to their kids or listen to them read. She found that there was a 50 percent improvement in grades for reading to your kid. There's also 50 percent improvement for just asking your kid how they were doing twice a week and checking their school stuff. And she found that, for the younger kids, the younger you started working with the kids, the more effective it was. So one of the things that we have at Seattle Indian Health Board is a Reach Out and Read program. Another survey found that the number-one most trusted individual that parents look to, for their child's education, is actually their health care provider. And so all of our doctors and nurses - every time a child comes into the clinic, they get a book. It's free. All tribal clinics get free Reach Out and Read books. Usually it costs \$2.00, for every other clinic in the country, to give a book to a child. But for tribal clinics, it's free. So we make sure that every kid goes out there with a pile of books when they leave the clinic. So we think that's important.

Another thing that we can do is we have an MSW program. So children can have Medicaid. Every Indian child basically is eligible for Medicaid. And we can bill that to Seattle Indian Health Board, \$214 for a licensed mental health professional to meet with them. For a lot of our high-risk kids, they're dealing with things that are way beyond, you know, what I'm going through on a normal day. And we can actually get them out of the suspension that Arlie was talking about earlier, instead of putting them out of school, where they fall further behind, having them meet with an MSW. We think it will be really good. We would love to get into the school district and provide that MSW. We could even potentially give back some of it to the school district. We could make so much off of that. So one of the things Seattle Indian Health Board does is we sign up kids for Medicaid. We enroll 636 people a year in Medicaid at the Health Board. Let's see what else I've got. Oh. Another thing - and I was telling William earlier - is that on peer parenting - some of these kids - they don't have parents; right? And so it's a lot to say, like, you're going to go meet with their parents when they don't have parents who are there, that they may be in jail, or they don't care or for whatever reason they have other things that are pressing on their minds so they can't make the baseball game or whatever.

So we want to get into Big Brothers and Big Sisters, where we really start to get a Native American who cares about the kid to come back. And so we identified 85 people, in the Seattle area, who have at least a master's degree and they were Native American. And we called up 35 of them, you know, and we said, "Would you be interested in working with a kid?" And 30 of them said yes; for no money, they would come and work with a kid. And so we just want to match up those people with kids. And we need some help with that. And so if you guys can think of anything . . .

MR. ARLAN NESKAHI: I just have a quick comment. I really wanted to make sure, Will, that we had community nonprofits and others here because they're resources right here, right next to the school districts in the urban areas. And it would really be great if somehow we could do partnership grants or something like that down the road. A lot of these agencies are already doing the work. And when the grants are in place, it really helps, too, with the flow of information, you know, FERPA and all of that. It's a struggle for them to make that. So, under these partnership umbrellas, you can really assist with that, too, as well. So that's why I wanted them here. And thank you, each one of you who shared. And we appreciate the work you do and hope to work more in the future.

MR. ROSS BRAINE: Robert, you've got something to add?

MR. ROBERT UPHAM: Patsy wanted me to say this that I was sharing with her earlier on, that there was that tax levy that was mentioned earlier, Families and Education Levy. Some of that grant process required the nonprofits to communicate together. And that money's actually given to any nonprofits after they do the work. Okay? That's the same thing with the SES program for the tutoring. You got to prove their effectiveness first, which I think is a good idea. Me and Patsy was talking a little bit, and I was telling her that, when they put this data out there, comparing a reservation community to an urban community - me, I kind of spent time, earlier in my education, in the projects here in Rainier Valley and then went back to the rez and that I think that it's unfair to compare the two, because I think there needs to be analysis taken, withdraw nonprofit moneys that are out there, to be fair. On reservation we don't have all these nonprofits favoring our kids, you know. I went fishing and hunting. And I almost shot anything that moved, you know, just having fun as a kid. In an urban setting, we can jump on a bus and go to a school, I mean, any school, any university here in Seattle. There's universities all over. There's libraries all over. There's educated people. There's job opportunities. And there's so much money put into our Native community. I think there needs to be at some point, similar to the Families and Education Levy, where the nonprofits are required to say that they're working together. In some cases I

think some of the nonprofits are taking care of 50 kids. I see the same kid in each program, to be fair with you. I grew up on a reservation. So I don't want all this money to come into the urban setting and leaving out them where they got to go 20 miles to get to the nearest library. I can go 20 miles, and I'll hit a hundred libraries in the urban setting.

So I think it's unfair to compare the two. There's so much that could be given to the reservations. And I think some people are stepping up to the plate in the Indian community nationwide, and they're saying, "Most of our people are going to the urban setting. More money needs to come to the urban setting." I don't agree with that because I go back to the reservation to wait for a job; I have to wait six months to a year. And we got 70 percent unemployment on that reservation. When I came back over here and I was going over the Cascades, dropping into Seattle, I was happy to see a 7-Eleven. I could get a job. So I think, when we start evaluating opportunities, we need to challenge these nonprofits that keep track of which kids they're taking care of. And I don't know how that could be done. But I think, with all this data, I almost think that - what's it called when you keep people - the information is very secretive? Confidentiality. I think that this favors us. Somebody here mentioned - well, Patsy said it. She said communication is one of the biggest things. How can you communicate when they're forcing us to be secretive with our information? And then they got us pitching against each other, trying to get program moneys. So we're keeping our information secret from the other guys. And we're serving the same people. Actually, in some cases I think the Native kids in the urban setting probably get ten times more funding than the reservation kid. I just wanted that to be said because I've lived in both settings.

MR. ROSS BRAINE: Thank you. So, as I'm listening, I'm kind of hearing the Next Steps suggestions. So we wouldn't have to use that part of the agenda because we're starting to get suggestions. And so, you know, it kind of seems like we're all moving towards the same ideas right now. And so we might as well just keep going with more public comments if you have anything about Next Steps, what you suggest, action plans to keep moving forward. Why don't you go ahead and bring those forward right now, you know, so at least our hosts can hear us, can hear what we need to say today.

MS. HELEN SPENCER: On my favorite issue, one of my awesome AmeriCorps members is going to D.C. The Prevent Blindness America program was so impressed by what she'd learned in such a short time, they're sending her as a delegate from the Northwest. But they, of course, don't get into the binocular dysfunctions or, you know, the convergence insufficiency issues because they're funded by the people who sell glasses and contacts. And so that's where the money is. I mean, they can go out and keep finding lots of kids who need glasses and get nice numbers and still ignore this

huge population that has other vision problems that often aren't addressed by glasses. So if any of your organizations wants to give us a letter of support for the efforts, my good Kara is going to - on her own time while she's in D.C, they'll be lobbying on various vision issues. And she'll be taking our request for coverage and recognition of binocular dysfunctions, convergence insufficiency being the main one, the one that's maybe as much as 7 percent of our kids, a whole bunch of our kids, going undetected every year, every year, every year, all of our generation and the generation below us. And we can't let it happen to our kids So if anybody wants to give us a letter of support that I can send with her, she can't lobby on AmeriCorps time. But if you send me a letter, I'll see that she takes it around to Congress people and other on her own time. Thank you.

MR. ROSS BRAINE: Good. Good.

MR. LALO MIHOINIWA: I just wanted to say, if there's anybody who wants to really talk, do some more research on the Indian sign talk, the Intertribal Deaf Council is a great resource. They're from Canada. The Willow Creek Saskatchewan Tribe still speaks sign talk. But their elders there keep it going. They've been going for many, many years, hundreds, of course. But we have a meeting there. We went there. For an entire summer, I talked to our kids. And every one of those kids could come and speak with their hands and talk, sign talk. And in a matter of one summer, they learned it all. And they're called Native speakers. They're learning the Indian sign talk. So I just wanted to give you that information.

Also, I wrote a thesis at Evergreen State College, in my master's for the tribal program there, on deaf and the hard-of-hearing Native Americans, why the greater increase in deaf and hard-of-hearing Native Americans out there in the reservation than in the general populations. And the government said it was because of fetal alcohol syndrome, where the babies got ear infections. But my research said it was because the government gave the Native American reservation cheese and dairy products, during the '50s and '60s, which caused fevers in babies because they're lactose intolerant. And that research is available at Evergreen State College. But I did it when I was going there. So that's good information to have to go ahead with this kind of program if you want to start it. Thank you.

MR. ARLAN NESKAHI: Unless there's other comments, well, I would like to know what's planned or what is the process, next process, that we build with this information and what's the plan from here.

MR. ROSS BRAINE: Well, I think I had --

MS. MARY WILBER: Oh, yeah.

MR. ROSS BRAINE: -- one more suggestion, one more --

MS. MARY WILBER: Okay. Yeah. Ross did make a suggestion and wanted me to bring it up. Let me go over here. I'm Mary Wilber. Ross just shared with me about breakfast programs and lunch programs that happen on reservations and on reservation schools. And so he was suggesting - and I know in our schools we do have free reduced lunch. So children who do qualify for free and reduced lunch - they can receive, depending on the building, a breakfast and a lunch either free or at a reduced price. But I guess the question was maybe that would be something for our students in the schools in regards to that. And then I can let you . . .

MR. ARLAN NESKAHI: Yeah. As we begin to think about Next Steps, what's planned with the information that's gathered? What's the process?

MR. WILLIAM MENDOZA: How much time do we have? Just want to make sure that I'm being respectful of everybody's time. Okay. I just want to - I think it would be appropriate for us to just get into our closing remarks. And so I'll touch upon what Mr. Neskahi inquired about and can speak to just some of the, I guess, impressions and, you know, thoughts that I've kind of heard in today's discussions. And then Joyce, of course, will have the same opportunity. In terms of next steps, you know - and even you see the transition in the language and certainly in Mary's insights. She picked up on this in one of our meetings. I think she said, "I see that you're now calling them learning sessions." And we really didn't get to expand on that. But where we are at, as a Department, is that the Listening and Learning Sessions of 2011 were a direct result of tribal consultations. Tribal leaders themselves said, "You know what? Most of our students don't even attend schools that we have an impact on. We need to find out what's going on in Urban Indian communities." That's kind of contrary to what we would think they would say, you know. I guess, if we took the most, you know, knee-jerk perceptions, they would say, you know, "Let's talk about our own. Go talk to them about their issues." So we did the 2011 consultations with that in mind, that this was always connected to consultation. But, again, we get into that official, you know, definition, operational definitions, if you will, of what is consultation and who is consultation with. Is it with tribal leaders? Principals? Representatives, if you will, from the Department? We face those concerns and sentiments all the time. And this gets back to - is it Fawn?

MS. FAUNA DOYLE: Fauna.

MR. WILLIAM MENDOZA: Fauna is concerned about who does this Initiative, President's Initiative, speak to. Well, it's kind of gray. It's not easily answered. If you look at the Executive Order itself, it's federally recognized tribes, American Indian and Alaska Natives, as is associated with those, again, you know, definitions. But if you apply it to the agency, it gets increasingly complex. And if you even apply to it to the Department of Education, it gets even more complex, given the broad definition of "Indian" as it relates to our programmatic areas, not only Office of Indian Education but Adult Vocational Education, Office of English Language Acquisition, Office of Postsecondary Education. And that's also not taking into consideration Native Hawaiians and the kind of similar programmatic initiatives that we are engaged in with them. So we kind of delve in and out of - okay. You know, we know that we're going to have to weigh in on this, especially for American Indian and Alaska Natives. But we also know that, as minority-serving entities and efforts within the federal agency, we're all kind of in the same canoe, if you will. And so we're constantly having to look at the issues and, you know, determine, of course, what is the body of program demonstration, how does it relate to the will of Congress, as that's kind of all of our guiding lights, and especially how that relates to the President's, the Executive Office's, as we all kind of serve under as well. The key priority is strategic objectives.

So I know that's not an easy answer, you know, to take into consideration on this Initiative. But we are thinking about those issues deeply. And we don't approach those irresponsibly, either. We have engaged, through the Office of Indian Education state-recognized tribes, the Lummi Nation. We did Listening and Learning there as well in 2010, I believe. And those kinds of efforts, I can only envision, will continue because they're important. At the end of the day, the way I have been injecting into this conversation is that we don't have enough Indians in this country. At 1 percent, all these quibbles, over who is an Indian and who is not, barely even gets us above 1 percent. And when we're talking about global poverty issues, when we're talking about global outreach to underserved, underrepresented populations, you know, we need to be carrying, as I sometimes say, a bigger stick, a bigger voice, by being inclusive to the kinds of issues that, at the end of the day, when we separate, we have a tremendous amount in common with one another. Mary and I also talked about this list and, you know, how you see the similarities from each location. You would automatically think there would be, you know, dramatic differences for as much as we say we're unique. But you get a bunch of us in this room, and when we're done analyzing these, we're going to probably hit a lot of those areas as well. We got about twelve tribal leaders in the room December 1st, to say, "What is it that you want to do about Indian Education?" The conversations that were there fell along these lines, very common themes to what we were hearing up to

that point, represented through consultations and Urban Listening and Learning Sessions. And now this next step is the mechanisms that we put in place to be not only assessing where we're at, with these themes, these broad themes, if you will, and the framing is important as well. Are we looking at this through the lens of the strategic objectives of the Executive Order? Or are we looking at this just through sheer frequency analysis of the comments themselves? We have, you know, every seminal education study up to date saying pretty much the same thing. We know this because those of you who have been a part of those studies have told us this. You know, the Tribal Leaders Speak: The State of Indian Education 2010 doesn't say anything different than what we are already speaking to in these issues.

What are we going to do about it? And for us, quite simply, it's about what is going on now, those mechanisms within the federal agency that others employ in arguably varying degrees of effectiveness. And so you've heard them before as well. There's no magic to this. There is an interagency working group for this Initiative, senior-level officials, again, to a varying degree of quality. We want to be able to push on agencies to place effective individuals on this interagency working group that can have the ability to mobilize implementation teams within each of those federal agencies, all 32 of them. And we're going to be strategic about these agencies, as well, for them to plan on a four-year cycle, looking at the pragmatic administrative turnover, if you will, the political turnover, plan for four years, looking at one part being cradle-to-career Indian education, lifelong learning from early learning to career and technical adult basic education and beyond, that they're living healthy, you know, ways of life that they deem as successful by whatever measures.

The other part, staying true to our Tribal Colleges and Universities agenda, initiative, however we want to frame it, will speak directly to tribal colleges and universities and their relative infancy, only being four years old and only being about thirty-seven colleges deep. So those two parts, by four years, coupled with annual measures of performance from these agencies, will serve as our new baseline of getting at, you know, what it means to be demonstrating progress underneath whatever strategic objectives we go to. The first lens that we look through is, of course, the three broad goals of this Executive Order, which are improving outcomes for our students; expanding opportunities; and, while doing both of those, looking intently at language, history, and culture, knowing that, for us to have success in any of those areas, we're going to have to have the latter. That being said, we have seven objectives under the Executive Order. And so these comments are going to be framed in that scope. And we're going to look at them in terms of frequency. And we're going to look at, you know: How does that relate to education? What are the levers within education? How can we take that to the implementation team of education and say, "These are some areas that we've identified that you can impact. These spoke

specifically to programmatic areas of education." We're going to go to USDA and do the same thing. We're going to go to labor and do the same thing. And in that process, we, for all intents and purposes, received the, I guess, marching orders, from the people, through this process of these learning sessions. And we hope that there is a feedback group, with that, through consultation. And herein lies the notion of consultation beyond conference. Right now it's being used in the states; it's being used, certainly, in relationship to flexibility, through the Department of Education and ESEA. It's probably being used in the levy measure, you know, how are you consulting with a diverse group of stakeholders on the implementation of - yada, yada, yada. You know the language that goes into that. We can play a role in that by defining what we mean by consultation. When we engage in these conversations with senior officials at Ed, it baffles them. They say, "You mean, in order to change something with my program, I have to go talk to tribes about it?" "Yes. Yeah. You have to go talk to them about it." "Well, what if it's" -- "Yes, you have to go talk to them." Or "Yeah, but" -- "Yes. You have to talk to them. If it's going to have an impact on policy and budgetary concerns, you should be talking to those whom it's going to impact the most." And so, whether or not we're talking about changing this form or that form, if it rises to the degree of some threshold that we deem appropriate – and we don't know what that threshold is or how we can argue it, you know, up or down in terms of, you know, what is effective. But I'm of the opinion it's still going to be arbitrary because what is acceptable, you know, management to Mary might be totally different to Arlie. He might want to get in the weeds about that issue. It should have triggered consultation, and it should have gone through the field.

So we're going to be somewhat lackluster in that respect for the entirety of Indian Country. But, either way, it's going to be a dramatically different conversation, within especially the Department of Education. But then we're going to lean on federal agencies for that. We're going to say - and a lot of this work has already been done through the National Congress of American Indians and the White House itself – that these are best practices in consultation. This is what we've learned at this agency, that agency. And this is how you need to, you know, preferably engage at the state level, because again we get into that trilateral relationship - with state, tribe, and federal government - on how to implement especially educational services because, after all, it's a state/local issue. But where we see this relationship flourishing the most - in places like Montana, Washington, Oklahoma, New Mexico - is where we see that collaboration of getting more at meaningful consultation. But even then, in many recent political, you know, arenas, we've seen where that suffered as well. So it's Indian Education 101 is what Joyce and I's job usually ends up amounting to. And it's that infrastructure. I mean, I know there's a lot of emphasis on the MOU between Interior and Ed right now. And I encourage you to scrutinize that, to look at ways that

you see that Bureau of Indian Education can help you here in the I-5 corridor and beyond. That's in your packet. You can read that MOU. You can read the descriptive background of that MOU, you know, as objective as we could, what that entails. We need to hear your feedback on that. But only then that's one mechanism of which we're looking at to impact. We need additional MOUs. We're looking at one now with HHS and us and BIA, BIE, regarding language, history and culture, and the coordination of our critical programming areas that Esther Martinez and OELA and Title VII and everything that the BIE has to offer. We're going to need that same kind of effort to look at issues of health and wellness as it relates to the USDA and Department of Justice. And that may require an MOU. And as much as I'm sick of MOUs and interagency working groups, it is the mechanism of which others effectively engage in that ball game of complete program set-aside, competitive preference, invitational preference, technical assistance as it's walked back. And then the last ball - okay. Let's keep the conversation going and give me an IOU, you know.

That's the ball game that Joyce and I play and Director Moore and together coordinated - and I've shared this before with others. But, you know, I started out that we're a three-legged stool. But, you know, I didn't like the stool analogy. And so, like, "Aha," you know, "the tepee." It's our home, you know, and the foundation of that, at least in Lakota country. You know, the Crows - they're kind of backwards, you know. They use four. But even then I'd argue for the four. You know, that's foundation to our home, those three poles. And that's how we need to be operating because we do not have a strategic federal direction that's taking all these things into consideration. So in that, when you ask, Mr. Neskahi, about next steps, the best that we can do at this point is create the mechanisms to inject these conversations. And the impact is going to come from our strategic coordination at all levels. We have about fifteen states that have tremendous proportional representation of not only tribes but Indian students. We have barely a handful of others that have, you know, statutory legislation that gets at the kind of collaborative relationship we're looking at. We need to have those efforts more coordinated. Our Title VII Director, our Impact Aid Director, our Johnson O'Malley Director need to be coordinating their activities together versus, you know, hiding the ball with one another when they come to Washington D.C. and meet with Joyce and I, Director Silverthorne. I would love the day that they all walked in the room at the same time and said, "These are the four things that we agreed on. And you all need to follow through with this. How can we help? We've elicited this set of partners in these states." We need Indian School board associations. We need state Indian Education directors collaborating and coordinating in ways that they haven't before. And that's where we can really utilize the political arm of the Initiative, the National Advisory Council on Indian Education, to dramatically change these conversations and bring them to a light that never happened before, where we walk into each state and we

say, "We're not here to argue about the context. We're not here to, you know, point fingers and blame. But we have some proactive solutions that we'd like you to consider. And we're looking at, you know, teeing up partnerships and fostering engagement. And guess what? You have this great amount of people that we've already communicated with, through this unprecedented learning and consultation, that we can point you to, to help implement this work. Help us get there, because we have this added-value interest in what this means for education as a whole, for not just Indian people but the nation." And so it's getting at that added value, telling that positive story that Robert was talking about. We've increased college graduation rates by 40 percent. We've doubled the high school graduation. And we've only done that in a matter of thirty years, with everything that we don't have.

We're not telling that story adequately. We're not telling the story of tribal colleges. We just hear about the concerns of them. We're not telling the best practices that's happening in public schools. And so we have to at some point quit throwing darts and pick something and say, "Let's mobilize around that, because, in the very least, if we get this done, it's going to be dramatically different than what we've been facing." I'm often looking at, you know, what is the importance of diversity. We get in these conversations where you're talking with dramatically different ethnicities and minorities. And somebody characterized it earlier, and it's about innovation and effectiveness and especially sustainability. That's ultimately what is, you know, the deliverables behind diversity. And, granted, it's, you know, framed within a market economy; it's framed within, you know, a commodity environment, not the CommodCheese you're thinking about there. But we need to do a better job of telling, that contribution of ours that's related to all of that. And it gets back to what Arlie is talking about with, you know, the strategies involved and how do we reach practice and change practice, giving our efforts. And there are mechanisms there. Being an educator myself, you know, the first thing I clinged on to, as an Indian educator, was differentiation and the disaggregation of data. When I saw those, I was, like, "This is great. This is great stuff," because it gets at quality services for, you know, my people, underserved, underrepresented in any of those kinds of quality areas. And so when we ask them and when we learn what it is to conduct teaching in a differentiated way that's meaningful in terms of alignment of resources, benchmarks, strategies, and outcomes, they're backpedaling. They don't want to have conversations with us. And when we connect that to their own data, it's even more powerful. And so it becomes a conversation of, you know, "At what point is treating us differently something other than different?" That's my creative way of saying, "You're being racist here." And so I think there's a lot of - and we may not make dramatic changes even though we need to. But when we put it in that context, we can at least break it down from school to school, classroom to classroom, student to student, how we can begin to demonstrate growth, gain, and outcomes. And we as Indian people - that shouldn't be a hard subject for

us. I've always said that tribal sovereignty and self-determination does not equate to physical mismanagement and especially doesn't equate to a lack of quality services. We have always determined appropriate growth, appropriate gain, and especially the certification of knowledge and wisdom. The question is: How do we do that in a modern context among diverse Nations?

I'm getting way carried away. And so I want to just wrap up with: Continue to reach out to us. We have colleagues; we have partners within the federal agency, and they need to be in your communities. Send us invitations. You send that invitation to a Deputy Assistant Secretary in such-and-such office - cc us on it, because, you know, we need to have them out there. You know, it's one thing for us to go to these communities. We understand some of these issues. You know, I know there's always unique differences. But at the same time, we need to get these other officials inspired and understanding of the issues that you're facing in your communities. And so, you know, whether it's - and, you know, don't leave any stone unturned. If it's a commencement, if it's a grand opening, if it's a community event, you know, send those invitations. And, with dwindling tribal budgets and everything, you know, we certainly couldn't accommodate every one of those. But we may be able to plug that into somewhere. And that's how we utilize your voices as constituencies to the kinds of issues that we're advocating for. And so I just don't want you to forget that. I'm going to follow up with the Western Washington Native American Education Consortium on FERPA issues. And we want to make sure that we're communicating from our FERPA team, you know, what we can do in terms of data exchange right now, the important work that nonprofits and tribal governments are doing on behalf of our students and how we can strengthen those. My understanding of the issue is that it's not the fix that we all want that Ms. Whitefoot was conveying. But it's something that is at least manageable for those of us that want to put in the hard work of truly looking at collaborative relationships. Consultation. Call your state; call your school to the table for consultation. If they're using that word, point to a federal policy that says, "This is meaningful consultation." Especially as we begin to engage in the revamping of our policy, we're going to be taking that back out to the community. And I don't know if we'll make it back to Seattle with that. But do not underestimate the level that we consider your input whenever we are trying to think about garnering greater access to these kinds of forums as they happen around the country. Whether or not it's through webcast, teleconference, email, snail mail, you know, whatever it is, or face to face, you know, we need to hear from you on those critical policies. And so don't think for a second that your voice doesn't count on that, because we have people scouring through that and scouring through what our thought process is. And these are good people behind these efforts to find out where are the gaps, where are the similarities, how can it be enhanced. And we do get great ideas from the field. And some of them, we can't deliver on. But that's a matter of public record, and it's critical to these discussions. Thank you to our hosts. Thank

you to especially Ross here. Contrary to our hairlines, we're not brothers. Nor are we children of Russell Means. I'm going to get in trouble for that. That's on public record just as soon as I said that.

MR. SWIL KANIM: You mean you are?

MR. WILLIAM MENDOZA: But I just want to thank again Mary and Arlie for really being gracious collaborators in this. And thank you to the community. It's really easy for us to come in here and just be a part of all of this. You know, we recognize, whether or not we are brown skinned or not, that we're federal officials. And so we really tread lightly on these. And so we don't mean offense to anybody by any perceived engagement or disengagement today. We're learning from this process. So thank you. I want to point out the contributions of our contractor, too, our Manhattan Strategy Group. And we're also getting tremendous transition help from our previous contractors, Kauffman & Associates. And we couldn't even have gotten here today without their mobilization and their help. So please extend our gratitude to all the appropriate thank-you and acknowledgments for today. And just on behalf of myself and my family, thank you for having me here today.

MR. ROSS BRAINE: Thank you for that. That was exactly what we all wanted to hear. It was all then points. So thank you for that. And, Director, did you want to add?

MS. JOYCE SILVERTHORNE: Mr. Mendoza does not leave a lot for me to say, with that wonderful closing. I think that there are a couple of issues from Title VII that we can work on immediately. And part of those are how we communicate back out with the public. There are a set of webinars that are planned that will be delivered before September 30th. One will be for superintendents of schools. And the concern will be to address all of those pieces of information that they need to know about running a Title VII program. Some of them already know it. This will be a nice refresher. Some of them are challenged in some of the detail work. And so we'll try and bring a quality webinar to the superintendents for the information they're looking for and they need to know. The next will be a series. And it will be designed for the staff members, the people who are directing programs, the people who are working in programs, and the kind of information and questions that they need to be addressing. I heard today that there were concerns about discrepancies between what one program is told over another program. And we need to be working on that. So, as we are pulling this information together for those webinars - and they're in draft form at this point - certainly the need to get all of the grants out by June 30th is taking precedent. And so we'll probably do that before we're able to get the first set out and for you to hear them. But by fall, watch for them.

The third one, we'll actually do a series of four sessions. And that will be for parent communities. It's a more difficult task to reach the parent groups than it is to reach the school personnel or the superintendents, mainly because they are not sitting in a room with access to Internet, with access to the technology to be able to reach and listen to webinars. So that will be a series that will be done by September 30th. And, hopefully, those will include information. Mary has promised that she'll send her summary of the work that our office has been collecting. My goodness, what an interesting circle of information, isn't it? Thank you for that hard work. And thank you to all of the people who did the reading and summarized that work. I know how much work it was because I've looked at it and thought, "I can't possibly begin that right now," and so it's been set back. This summer we will have a Udall intern student, who is going to be working with the Title VII program. And one of the tasks that we have asked is to help us to synthesize all of this information. We have two additional sessions that will be held: Chicago on June 8; and July 20th will be in Troy, New York. And so, as we continue those, that information will also be fed into this process. So, by the end of the summer, we hope to have a manageable working document that we can begin vetting through our process and to be able to bring back out. We also have a Technical Assistance Day planned for the fall NIEA conference, the day before the NIEA begins. I suspect that you have heard that there has been a General Services Administration - GSA - problem with how conferences get conducted and the kind of money that gets spent on them. Unfortunately, the negative side of that is that all conferences, all meetings are under heavy scrutiny at this point. And so we don't know how large we will be able to be, at the October NIEA, or the kind of volume we'll be able to bring together for the workshops for the field. But I think we're a little beyond some of the basic information at this point. And so maybe some of the things that we have been doing repetitively over the past three years, we may be able to summarize into a couple of sessions and look to the areas like what is coming out in the MOU consultations and the listening sessions and see what we can take for the next steps. Those are things that we can assure you that we'll be looking forward to doing in the near future. This has been valuable for us today. I appreciate the time and effort it has taken to bring this together and the dedication of your leadership, who persisted in bringing us back. And I thank you. And it has been important to have that kind of concern and dedicated interest. With that, thank you for spending the day with us.

MR. ROSS BRAINE: All right. You guys ready for a story? Okay. No.

MR. SWIL KANIM: Does it come with cookies and milk?

MR. ROSS BRAINE: No. It comes with a nap time, though. No. I just want to thank the organizers for choosing me to represent our area today. And I want to thank you two for coming up,

William and Joyce. I appreciate you guys coming out here. I know it's a lot when you have to leave the families to travel. Again, I just want to say thank you from me to the group choosing me. I'm always humbled when I'm asked to speak in public. And I just earned that way a couple years ago. And, you know, every once in a while, I don't know how much I can joke or how much I can really say like that. But that's just my nature. I didn't mean to offend anyone today. I hope nobody was upset with the way I was chatting, trying to keep us all going. Let's see here. I'd like to just tell a quick story of how I came to UW because this is what I tell my students to make them keep going to school. I used to go to school on the Northern Cheyenne Indian Reservation. I went to Can Do Center. So I used to go to school there at Head Start. Then I bused off two hours every day to school and two hours home. So I'd get up in 4:30 in the morning with my mom. She'd dress me because I'd still be asleep. And then she married my dad, and we moved out to the country in Montana. And again we were the only Native family, and I was the only Native student because my little brother wasn't born yet - or excuse me. No. He was just a baby. And so, you know, I grew up there for a few years. And then I was watching football on TV. I think I was about nine years old. And I was making an airplane in my dad's shop. And I was watching football, and the Huskies were playing in the Rose Bowl against Michigan. And so I was, like, "Holy" - I was, like, "Look at that team." And they won. They won the national championship. I said, "I'm going there." And here I am, out in the middle of the snow-covered countryside of Montana, working on an A-10 Thunderbolt. It's called a Wart Hog. I remember that that well. I knew when I was going to school here.

So, as the only non-Native in - or as the only Native in school - excuse me - I got to high school. I started playing basketball. I started recruiting to go play for prep schools. And so I was kind of excited about that. I was, like, "Oh, I'm finally going to start playing really hard. I'm going to be on the varsity team." And so, by the time I got there, you know, my freshman sophomore year, I talked to my coach, who also happened to be my advisor. He was my counselor. And he looked me in the eyes and said, "You should probably think about going to another school. Indians don't do well in school, especially you Crows, because you don't know how to stay there." And, you know, I was a - what? - 14 year-old. You hear that from this guy you hold up this high. You know, he was everything, my coach, my mentor. I'd been playing ball for him since I was - what? - 11 years old. And so he told me that. And I was so upset. I said, "I'm never playing for you again." I said, "I'm definitely going to go play at the Catholic school down the street," you know, because they were going to pay for my scholarship. And then instead, Dad got a job in Ephrata out here on the east side of the state. And you know, my parents asked me, "Do you want to move?" I said, "Let's move." So I left my starting position. I left all my friends. I left the family, my support structure, because, even though I lived off the rez, we were only 65 miles from Crow. So I could go home every night. Almost every night we were home. And then I got to Ephrata.

And, you know, that gamble paid off. I got in. And so I was wearing my Ephrata jersey with my name on the back because we could afford that here and not in Montana. So I go back, and I showed the coach. I was, like, "Look. I got in." And I dropped my letter of acceptance on his desk. And I walked away. And, you know, that's the kind of story – that only happened - ten years ago? Yeah. Or fifteen years ago. These things are happening. But, you know, like, I hear people talking about parent support. I had amazing parents, amazing parent support. Both my parents are lucky enough to have – or good enough to have master's degrees. So college wasn't an option for me; it was a requirement, you know. And that's how I teach these kids that I volunteer with here in Seattle Public School District. Whenever we meet with them, I'm, like, "Okay. What are you doing after school?" They're, like, "What do you mean?" I'm, like, "Well, when you graduate, which college are you going to?" I don't ask them if they're going to go. I say, "Where are you going to go?" And we need to keep those kind of things up. And that's why I appreciate all the work that you folks put forward with them, with our students, with our family members. A lot of us are related somehow or another. And so I always like to tell that story to, like, show these kids that, "You can do it. We are doing it. We're not just surviving, but we're thriving." And so with that, I think we should go ahead and have our closing prayer and retire our Colors.

MS. ANNA HAALA: Oh, Great Spirit, we give thanks for this wonderful day and for all the wisdom that was shared so that we can have some beautiful precious children in our future to take care of us. Bless each and every one that came, and see them safely home. Aho.

(The Colors were retired)

MR. ARLAN NESKAHI: This past month, just a couple weeks ago, we lost one of our Code Talkers back home. His name was Samuel Tso. He came and did a presentation at Mary's program. And a wonderful, wonderful gentleman. His son sang with me for many years. So, in honor of Samuel Tso and all the Code Talkers of all tribes, this is for the Code Talkers.

(Closing)

(Concluded at 4:30 P.M.)

Written Comment Submitted 5/29/12

Parent testimony by Julie Wulff:

On Friday, May 25, 2012, at 7:43 AM, Wulff, Julie D

<julie.d.wulff@boeing.com> wrote:

The Native American Club gave my daughters the opportunity to explore their heritage with a variety of family activities and special events sponsored by the club, which enable us to interact with other tribal members. They learned leadership and a new pride in themselves as Native Americans. As a parent, I saw my children grow and thrive. Native American Club in the public schools is an invaluable way to reach out to those children who are unable to attend a tribal school or are not able to register with a tribe but are still Native American nonetheless.

Thank you,

Julie Wulff

Written Comment Submitted 5/29/12

Testimony by Dorothy Apple:

Title VII May 29, 2012

My name is Dorothy Apple. I am Cherokee and Russian from my mother and Chippewa, Blackfoot, Irish, and French from my father. I have been serving the Title VII Native American Education Program since 1994. I worked for Puget Sound ESD and served the White River School District and other school districts as assigned. Since 2005 I have been an employee of White River School District as the Program Manager for the Title VII Indian Education Program. My experience with Indian Education started in high school. As a student at Fife High School, I participated in the Indian Education program in the '70s. My parents did not raise me, and those who did often made it clear to me they did not want to. My family became - and is still today - many of the kids I went to school with. My high school Indian Education counselor was Raleigh Irwin. The program was somewhat different then, but the goals are the same as today, seeing our Native students graduate and be prepared for their life to further their education whether in college, technical or apprenticeship programs, or gainful employment. Raleigh's role as my Indian counselor, as I called him, was not only to keep me in school but to be a positive male role model in my life as I had not had too many of those at that point in my life. Raleigh encouraged me, pushed me to believe in myself, and was just there. I appreciated that very much and was grateful for the opportunity to write him a letter in my adult life and thank him for being there for me. He passed a few years ago, but I will not forget the contribution he made to my life.

When I saw the Title VII position advertised in the newspaper, I was a stay-at-home mom. I was so excited at the possibility of being able to get the job and "give back" or "Pay it forward," as some say. I applied and, after passing a couple of group interviews, I was hired. I had a Bachelor's in Social Work from Pacific Lutheran University, a degree that I worked and paid for myself. When I finished at PLU, I went in to say goodbye to one of the pastoral staff, who asked me how did I ever manage to go there since I was not one of their typical students. He affirmed all the struggle I experienced while I was going there; the harder they seemed to make it for me, the more determined I was to get my degree from there. I worked full time through my first three years at PLU. And then, while at home with my first

child, I finished my last year. It took me a few years, but I did it. I graduated with my Masters in Education 2005. Because I am one of those unpapered Indians, I paid for my college education; I had no tribe to help me. That is one of the things that drives me in this job is working with and for ALL the Native American students who participate in the Title VII program, because all Native students, especially those students who do not have local tribes to support them, need someone they can turn to, someone to push them to believe in themselves, someone who cares about what happens to them. I consider it a blessing to have witnessed so many of our Native students graduating and moving on to higher education. One former student has her MSW and works for a Washington State tribe in children's services. Many of the Native kids I have had the privilege of serving in Title VII have graduated and gone on to be productive citizens. Educating staff and non-Native students is also part of the job. Since our history books share very little on the true history of Native people and because Hollywood has done such a bang-up job in teaching society who Native Americans are, our roles as Title VII Indian Educators are to also teach about the real history and true contributions Native Americans have given us, historical and in our everyday lives. This instills pride in our Native kids and enlightens others, dispelling stereotypes and creating a more mutually respectful environment for our Native kids to grow up in.

Title VII funding is minimal, in other words, "underfunded." I read in the Stockton, California transcript of a Title VII meeting where our government gives \$14.5 billion to Title I and only \$100 million to Title VII. Yet, as a Title VII program person, I have been held responsible for the Native American students' test scores in reading and math. Why are the teachers not responsible for these academic needs of Native students? If Title VII is not to duplicate or supplant existing services, why is Title VII held responsible for these test scores? Another area that challenges those of us working in Native American Education is the reporting. I know you have heard this concern from us before, but the ethnic reporting system in Washington State, CEDARS, has some serious flaws in counting our Native students. This relates to the above concern as well. Our new ethnicity form has the 29 federally recognized tribes listed on it and also enables the enrollee to add their tribe from out of state. However, if the person lists a tribe and "Hispanic," the data automatically defaults to Hispanic. This skews any real data on our Native students' test scores and enrollment. Another data issue is those enrolled as Native American in the school district and those with a 506 form in the Native American Education Program; many times there is inconsistency in this, skewing our test scores, attendance, and graduation rates. I did my graduate work in Culture Based Education and firmly believe that this helps to keep our Native students engaged and provide relevance to them in coming to school and participating in their educational process. Students get the opportunity to learn not only about their culture but about the other Native

cultures that are represented in our rural/urban community. We have over 40 different tribes represented in White River; so learning about all the different Native cultural areas includes everyone. We also have non-Native students participate in our clubs and encourage them to share their cultures with us as well. Our Native American Club at the high school participates in many community service projects and gives back to our school community in many ways. Whether it be through a new backpack filled with school supplies, hygiene kits, gloves and snacks for a homeless student or a student whose family is experiencing a crisis, or participating and teaching kids in our elementary schools or Cub Scouts about Native Americans through a Culture Day, giving back to our community is part of our culture. As a Title VII person, I have many roles: a life coach, encouraging, building, and cheering the student on; counselor, guiding to make good choices/decisions about life/behaviors, personal power, life lessons, and positive coping skills; social worker, finding resources they need to succeed, food, help with utilities, clothing, health care, et cetera; teacher, their tribal history, their story; sometimes parent, sometimes mean auntie: If it gets them to school, it works. Working to build relationships with our Native American students, their families and school communities, guiding and working to help these students reach their potential, set goals, and make plans for their futures. I find my job challenging. Yes, I work more than my Title VII grant pays; that is what it takes to do this job. But I also find it rewarding and a privilege to serve and give back, though I would not object to an increase in Title VII funding if that were to happen. :-)

Respectfully,

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C E R T I F I C A T E

I, LORI L. STEFANO, a Certified Court Reporter of the State of Washington, do hereby certify that the foregoing proceedings were reported by me on May 29, 2012, and thereafter transcribed by me by means of computer-aided transcription. I further certify that the said transcript of the proceedings as above-transcribed is a full, true, and accurate transcript of the aforementioned matter.

DATED and SIGNED this 19th day of June, 2012.

Lori L. Stefano, CCR NO. 2373
Certified Court Reporter in
and for the State of
Washington, residing at Yelm