25LSO-294

HOUSE BILL 124

HOUSE BILL 124

Title:

AN ACT to amend W.S. 21.1-14(c) introductory clause relating to certification of teachers; and providing the state board of education shall provide for certification of teachers of the Arapahoe and Shoshoni languages.

Sponsored by: John P. Vinich, Shirley R. Cranfill, Jack R Hurd, Bruce McMillan

DATE	ACTION	DATE	ACTION
JAN 15 1975	INTRODUCED READ FIRST TIME	FEB 28 1975	RECEIVED FROM SENATE
	REFERRED TO COM. NO. 4 DELIVERED TO COM. NO. 4		SENT TO LSO FOR ENROLLING
FEB 4 1975	RETURNED		RECEIVED FROM LSO ENROLLED
	RECOMMENDED DO PASS Ayes 6 PLACED ON GENERAL FILE Noes 3		HEA NO 104
FEB 5 1975	CONSIDERED IN COM. OF WHOLE		SIGNED BY SPEAKER 3-1-75
	RECOMMENDED DO PASS		SIGNED BY PRESIDENT 3-1-75
FEB 6 1975	READ SECOND TIME		APPROVED BY GOVERNOR 3-7
FEB 7 1975	Read Third Time		CHAPTER NO 152 SESSION LAWS OF WYOMING
	PASSED		HB124 D
	Ayes 56 Noes 4 Excused 2 Absent 0 Sent to Senate		
FEB 8 1975	READ FIRST TIME		
FEB 8 1975	REFERRED TO [illegible] NO. 4		
FEB 8 1975	DELIVERED TO COM. NO. 4		
FEB 24 1975	COM. RECOMMENDATION DO PASS		
FEB 26 1975	CONSIDERED IN COM. OF WHOLE		
	DO PASS		
FEB 27 1975	READ SECOND TIME		
FEB 28 1975	READ THIRD TIME		
	PASSED		
	Ayes 27 Noes 3 Excused 0 Absent 0		
	SENT TO HOUSE		

CONTINUED ON BACK

HB124 3 Date 2/8/2

Roll Call of the Senate

of the FORTY-THIRD LEGISLATURE

Of Wyoming

	EXCUSED	ABSENT	AYES	NOES
31 BOYLE			✓	
30 CHRISTENSEN			✓	
29 CUNDALL			✓	
28 DAILY			✓	
27 DAVIS			✓	
26 GEIS			✓	
25 HITCHCOCK			✓	
24 JOHNSON			✓	
23 KENDIG			✓	
22 KIMBALL			✓	
21 LEIMBACK			✓	
20 MADSEN				✓
19 MAJHANOVICH			✓	
18 MOORE			✓	
17 MYERS				
16 NICHOLS			✓	
15 NORRIS			✓	
14 NORTHRUP				✓
13 NOTT			✓	✓
12 NOVOTNY			✓	
11 OSTLUND			✓	
10 RECTOR			✓	
9 ROGERS			✓	
8 SADLER			✓	
7 SEARL			✓	
6 SEDAR			✓	
5 STAFFORD			✓	
4 TAGGART			✓	
3 TURNER			✓	
2 WALLOP			✓	
1 MR. PRESIDENT			✓	

PRESENT..... AYES ...27.....

NOES .....3.....

EXCUSED .....0.....

ABSENT .....0.....

TOTAL ...30.....

LESS .....

HB 124 Third Reading Date 2-27-25

Roll Call of the House

of the

FORTY-THIRD LEGISLATURE

Of Wyoming

	Ayes	Noes	Excused	Absent		Ayes	Noes	Excused	Absent
63 ARNEY	✓				28 McMILLAN				
62 BOUCHER			✓		27 MEENAN				
61 BUCK	✓				26 MOCKLER		✓		
60 BURNETT	✓				25 MORTON	✓			
59 BUTTERFIELD	✓				24 O'NEIL	✓			
58 CHASTEEN	✓				23 ORRISON				
57 COFFMAN	✓				22 OSLUND	✓			
56 COPENHAVER	✓				21 PARKS	✓			
55 CRANFILL	✓				20 PETERNAL	✓			
54 CREWS	✓				19 PROFFIT	✓			
53 CROSS	✓				18 PROSSER	✓			
52 CURRY	✓				17 ROTH	✓			
51 DONLEY	✓				16 SALISBURY		✓		
50 DOWNING	✓				15 SCHWOPE	✓			
49 EDWARDS	✓				14 SCOTT			✓	
48 ENGEN	✓				13 SIDI	✓			
47 ESKENS	✓				12 SIMPSON	✓			
46 FLEISCHLI	✓				11 SMITH	✓			
45 FRISBY	✓				10 SMYTH	✓			
44 GEESEY	✓				9 STEWART		✓		
43 A. GRAHAM	✓				8 TRUE	✓			
42 L. GRAHAM	✓				7 URBIGKIT				
41 HANSEN	✓				6 VAN VELZOR	✓			
40 ~~HELLBAUM~~					5 VINICH	✓			
39 HOLLAND	✓				4 WILKINS	✓			
38 HUNTER	✓				3 ZIMMER	✓			
37 HURSH	✓				2 ZUMBRUNNEN	✓			
36 JENNINGS		✓			1 MR. SPEAKER	✓			
35 JENSEN	✓								
34 JOHNSON	✓								
33 JONES	✓								
32 KINNAMAN	✓								
31 LEEDY	✓								
30 McCARTHY	✓								
29 McDANIEL	✓								

PRESENT..... AYES .....5.1.....

NOES .....1.....

EXCUSED .....2.....

ABSENT .....

TOTAL .....62.....

LESS .....

INTRODUCED

1975 STATE OF WYOMING 75LSO-294.01

HOUSE BILL NO. 124

Teacher certification - Indian languages.

Sponsored by: Representative VINICH

A BILL

for

AN ACT to amend W.S. 21.1-14(c) introductory clause relating to certification of teachers; and providing the state board of education shall provide for certification of teachers of the Arapahoe and Shoshoni languages.

Be It Enacted by the Legislature of the State of Wyoming:

Section 1. W.S. 21.1-14(c) introductory clause is amended to read:

21.1-14. Duties. In addition to any other duties assigned to it by law, the state board shall:

(c) Prescribe rules and regulations for administering the laws governing the certification of school administrators, teachers and other personnel to require either examination in specified subjects, or the completion of courses in approved institutions, or both. ~~; provided, that such~~ THE BOARD SHALL PROVIDE FOR CERTIFICATION OF TEACHERS OF THE ARAPAHOE AND SHOSHONI LANGUAGES. Rules

and regulations shall require the following minimum qualifications, and such additional qualifications for professional training and a broad general education as the board may designate:

Section 2. This act is effective ninety (90) days after adjournment of the session of the legislature at which it was enacted.

(END)

INDIAN CROSSROAD:

A Navajo comes to a reckoning of his past in the halls of Academe.

William Nakai is an intense young man who entered this life with a rich Navajo heritage, but received few promises for the future. He was raised in a world where a "sheepskin" was exactly that, and a higher education was as elusive as the jack rabbit.

Since then William has performed a remarkable feat: he has sidestepped his impoverished youth and earned a college education. Now he faces another challenge: what should he do with his newly-acquired degree.

To jump into the mainstream of modern urban life would mean he must share the pleasures and pitfalls of contemporary anglo society; to return to the timeless and proud Navajo nation would require sacrifice, which he remembers well sharing with his eight brothers and sisters in a small southwestern town on the outskirts of a reservation.

William reminisced about the deprivation of life among the Indians where he lived. The colorful landscape was a photographer's delight—but virtually worthless for growing crops. The family had a few head of sheep which foraged near the home.

"My mother strung some cedar berries once and made necklaces for us—my brother and me," he said. "We wore them proudly and someone who saw the beads around our necks asked to buy them. But we could not sell them. They were made by our mother. How could we sell anything she had made for us with her own hands?"

Those were hard times for his family—and times were to get harder. It became necessary to sell those Indian necklaces to eat—to survive.

Today, many years have passed and William is literally in another world, but he still has strong ties to his people and remembers them often. Times are still hard; his mother continues to sell her cedar berry craftwork—ignoring taunts from friends that she steals the berries from the small animals. The native crafts provide nearly the only source of family income.

The Navajo—the "Lords of the Earth" as they were described by the first white settlers—typify the struggle of today's native Americans. Tribal council leaders encourage their young people to gain an education—and capitalize on it.

William is a senior at BYU, majoring in social work. He is busy, having been elected by the 500 fellow Lamanites as president of the Tribe of Many Feathers and teaching a class in the Navajo language in the Linguistics Department.

He attributes much of his successful adjustment outside of the rural setting to his friends—both Indian and white—and the LDS Church's Indian Placement Program. He looks back on many fond memories with his foster families and feels that the experience was good for both sides.

"I was put on my guard to act my best, and sometimes it spurred the families I lived with to improve, too. We both benefited from the association," he said.

Gradually, he began to notice that the occasional visits back home left him with mixed feelings. No longer was he exactly like his friends. He persisted in using "please" and "thank you" at meals, a formal demeanor to which his brothers and sisters were unaccustomed. That, however, was only the first trace of more changes which were to come.

After graduation from a suburban high school, William entered BYU convinced of the value of a college degree as a means of fulfilling the charge given to him by his mother: "Although for me here at home, everything isn't well. But for you who are away from home, you have opportunity. Show your brothers and sisters what can be done. Be an example to them."

Being drawn away from the old way of life and catapulated into the mainstream of society in earnest, William developed his social abilities and soon realized that he was capable of meeting the rigorous standards under which he would be placed.

But, still, there were conflicts.

"There is a great deal of soul searching done by many who leave the Indian ways," William said, speaking slowly and thoughtfully. "We must determine where we belong. What it is we are to do with our lives."

Such questions are not easily answered either. There are compromises most Indians must come to grips with as they look beyond their native lands and investigate outside opportunities. Even faithful Indian Latter-day Saints who join traditional Mormon culture find they have mixed feelings about the cherished and venerated historial figure, the pioneer. "What the pioneers did was admirable," William said. "We take nothing away from them—their courage and faith—but our people were already living here when the settlers arrived and we have a great cultural heritage from our own people which we also respect.

He feels strongly that the LDS faith has been a great mainstay and reference point for the transition into Anglo society, providing a continuity which might have otherwise left him without a sense of purpose.

William speaks of his father, now deceased, who worked as a ranch hand and at odd jobs to help support his large family. They were frequently on welfare, unable to provide all the necessities of even the most meager subsistence.

His father's most important and conspicious role in the community, however, was as a medicine man—a "singer" in the native Athapascan language. What he practiced is regarded by some medical specialists as a type of holistic medicine, focusing at least as much on the prevention of disease and promotion of the health of the whole person as on the treatment of specific maladies.

"He was a type of physician, administering to the social and psychological needs of many families, as well as practicing a wide range of folk medicine," William explained. Using herbs and time-tested techniques, chanting and singing prayers, his father set an atmosphere in their home which affected each child's life. Had William followed the ways of his father, he, too, would have served an apprenticeship beginning at an early age, and been entitled to administer as a medicine man.

William ponders on the great Navajo traditions—especially the medicine man—and feels that it would be difficult to practice the rites today as they were in the past.

"It strikes me hardest," he said, "when I return home and try to share with my family some of the things I have learned."

"How do you explain Michaelangelo's statue of 'David' to someone who can't read—who can't really understand the significance of a great work of art?" he asked.

His expanding knowledge has also created a certain barrier between himself and his old friends. "You are an Indian, William Nakai," one of his friends said pointedly. "You are going away from what you are. You might fool everyone else, but you can't fool us," his friend said.

But William has grasped the situation and analyzes it in terms of "cross-cultural phenomena," which would certainly serve to further confuse his friends.

"What should I do," he asked. "I cannot put on a breech-cloth and spend all my time in the wilds hunting game, as my ancestors once did. No, there is more to life than eking out a survival. Knowledge makes life worth living."

John Maestas, chairman of the BYU Indian Education Department, said few people understand

the way of life of the Indian—or the pressures they face in adapting to mocern culture.

"It takes a period of adjustment before they can pull themselves together," he said. "Young Indians who enter the Indian Placement Program see the nice houses and the conveniences their foster families enjoy and realize that life can offer a lot more than they have been used to on the reservation.

"Most of the Indian students go through a stage of wanting to believe they are brown 'white kids'," Maestas said. "Then they begin to see some of the inequities between the different ways of life—and they insist on remaining 'Indian' in every sense of the word. They feel caught between two worlds and believe they have to belong to one or the other."

He explained that most students come to the realization sooner or later that they don't have to cling to group identity—they can become their own kind of person, an individual with strengths and self identity. They can have the best of both ways of life.

In the case of William, it was the semester he studied in Madrid, Spain, that brought him to a significant point of departure from life in the hogans of the reservation.

"Many of the people I encountered abroad didn't know who—or what—I was, and it didn't really matter to them," he recalled.

One one occasion, he was watching Spaniards dancing in the streets during a local folk celebration and he joined them spontaneously. A group of the dancers asked him to teach them some Indian dances and songs—which he really wasn't prepared to do, but improvised something appropriate for the occasion. The dancers lifted him to their shoulders, shouting: "Three cheers for William!"

That experience, and others like it, solidified his sense of identity and helped him achieve a feeling of independence which he now feels is vital for achieving his personal goals.

Soon, William will be faced with the decision of what to do with the newly acquired education—and a graduate degree. There are some considerations to carefully weigh.

"I've often wondered what I would do if I went to the reservation and found myself with the urge to go to an opera. Life on the reservation offers some advantages, but it doesn't offer the things which I have come to enjoy," he said.

"And I wonder sometimes if I would want my children to grow up in the environment where they could not receive the opportunities that I have known," he said.

But his heartstrings pull hard toward the land and people of the Southwest. He knows that he can offer leadership by virtue of his education—something the struggling Navajo nation needs to break the circle of poverty, malnutrition and disease.

He is proud of the strides taken by BYU's Institute of American Indian Services in establishing dozens of agricultural and cooperative self-help projects among the Navajo in Arizona and New Mexico. Only through the full development of human and natural resources can the Indians lift themselves from their shackles.

But, with progress, change for the Indian is inevitable. While the Indian nations move slowly, many non-Indians are ethnocentric, eager to teach, but reluctant to learn. They have a disturbing habit of regarding all other people as merely undeveloped Americans. They assume that Indians must be dissatisifed with their way of life and anxious to live and think as others in contemporary society.

William believes the fate of the Indian is a sort of golden cultural sunset, where they will remain quaint in their crafts, colorful in their dress and wise in their philosophy—but still reasonable enough in their relations with modern society to adapt to technology.

"We want to hold to the past," William said. "We will keep the wisdom of our fathers and build upon it, but we can't stop the clock."

How—and where—he and other intelligent young LDS Indians fit into the future remains to be seen. Certainly, they are the hope of future generations of proud native Americans who have been overlooked by society.

—Allen Palmer

1975 STATE OF WYOMING 75LSO-294.01

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(END)

INDIAN STUDENTS ATTENDANCE FIGURES
FOR UNIVERSITY OF WYOMING

1. Approximately 52 Indian students have attended the University during the past three years. Earlier figures are not available since records weren't kept on individual basis and minority groups until the Minority Academic Program and the Student Educational Opportunities Programs were set up.[1] Set up 3 years ago in 1971.

2. Of these 52 students, 15 have since then graduated, with eight of these students having Master's degrees or higher. Of the other 37 students left, 14 of these Indian students dropped out of school, the majority not finishing their freshman year; and the other 23 students out of this group are still attending the University this spring.[2]

3. As of the end of the Registration period, January 15, there was a total enrollment of 30 Indian students, an increase of 7 students from last fall.[3]

4. Out of the Native American Language test(Shoshoni and Arapahoe), run by Associate Professor Ann Slater, 3 Indian students have tested out in the 2 years the program has been in effect. The test is given to students On their Reservation and University Language credit is given.[4]

5. 14 Indian students out of the 30 students attending the University this spring are enrolled in the Wind River Teacher Corps Program. This program will end Summer session of 1975 with 11 students graduating with degrees.[5]

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1 Hernandez, Anthony, Director of Student Educational Opportunities.

2 Ibid.

3 Ibid.

4 Ibid.

5 Hook, James, Dr., Head of the Department of Educational Foundations.

OTHER INFORMATION

AND COMMENTS

1. There are no Indian Languages taught at the University at the present time.

2. Associate Professor Ann Slater of the Anthropology Department is the head of the Indian Language Testing Out Program. The test is given out on the Reservation and University Credit is given. The two languages presently being tested out of are Shoshoni and Arapahoe. According to Mr. Hernandez, failure of this program is due largely to fact that students are not being taught their native language, and therefore do not know their language sufficiently well to be able to test out of it. Of the students who have come to the University in the past 3 years, he estimates that approximately 10% have been able to speak their native tongue fluently, or even less.

3. Most of the Indian students who have graduated from the University have their degrees primarily in Education and Guidance Counseling.

4. Presently there is no program at the University available for the certification of teachers in the Indian languages.

5. People are available at the University who could teach Indian Languages.

6. Mr. Hernandez states that of all the minority groups represented on the University campus, the Indian Minority group has the highest drop-out rate, of which most of the drop-outs occur in the freshman class. The biggest factor for this high rate of drop-outs, he feels is due to Cultural shock, and the fact that until this spring there was no Indian Guidance Counselor available to the students. An Indian Counselor has recently been hired for this spring.

Formerly Director of Student Educational Opportunities - at U

7. The Wind River Teacher Corps Program was begun in May of 1973. The original legislation was enacted under Title V-B of the Higher Education Act of 1965. A total of 14 Indian students are presently enrolled in this program. One-half of the original 28 interns were of Native-American heritage.

PERSONS TALKED TO

January 20, 1975

Regarding Bill Number 124, calling for the State Department of Education to certify people in the teaching of Indian Languages.

Dr. James Hook, Head-Department of Educational Foundations. Room 220-223, in the Graduate Hall. Phone: 766-6325

Mr. James L. Headlee, Director of the Wind River Teacher Corps Program. Graduate Hall, Room 220-223. Phone: 766-6183

Mr. Clarence Crisp, Coordinator of the Minority Academic Program. Arts and Sciences Building, Room 220. Phones: 766-4108, and 766-4106.

Mr. Anthony Hernandez, Director of Student Educational Opportunities, Knight Hall, Room 346. Phones: 766-6189, and 766-4239.

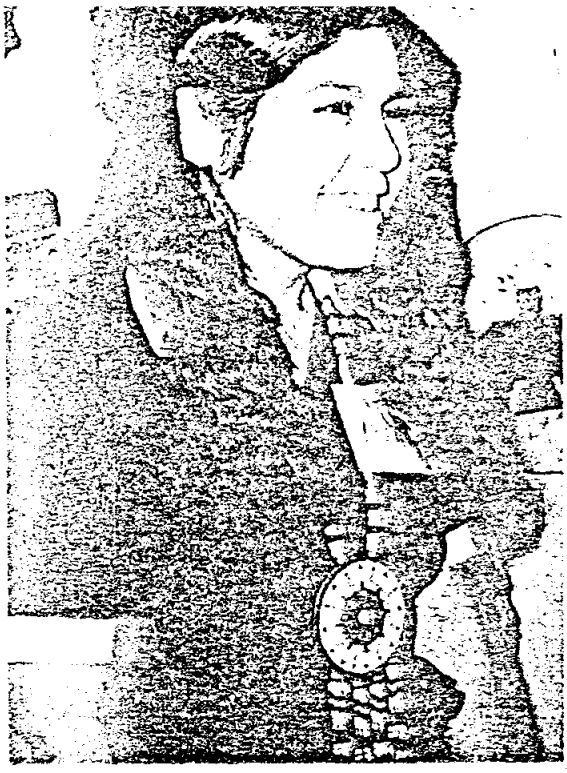
Mr. Charles Sanchez, Associate Director of Student Educational Opportunities, Knight Hall, Room 345. Phones: 766-6189, and 766-4239.

Spring 1974

Dept.	Course	Section	Enrollment	Title	Instructor
12	505G		15	People of Africa II	Glascock, A.
12	669D		34	Race	Gill, G.
AS	301D	Cancelled - Insuf. Enroll.		Academic Career Orientation	Slater, A.
AS	399M	Lect 1	34	Black Studies	Yates, R.
60	620D		31	Cross Cultural Communication	McCormott
AS	399M	Lect 2	12	Native American Studies	Shakespeare & Weeks
07	301G	41	22	Freshman English	James
07	603M	2	19	Topic of American Lit.	Ranta
07	f608		13	Afro American Novel	Wideman
23	301D		44	Intro to Philosophy	Bradsher
20	c300M		23	Intro to Physical Science	Kollias, N.
24	470D		15	Psychology to Racism	Allen, R.
06	505D		41	American Minority Life Styles	Feinman, S.

Fall 1974

Dept.	Course	Section	Enrollment	Title	Instructor
AS	301D	1	11	Academic & Career Orientation	Vela
AS	399M		13	Intro to Ethnic Studies	Benavides, E.
07	301F	36	14	Freshman English Chicano	Benavides, E.
07	301F	38	11	Freshman English Black	Cable, J.
07	301F	50	9	Freshman English Native American	Dunn, L.
07	502D		20	Black American Lit.	Cable, J.
07	504M		14	Topics in Lit: Native American	Dunn, L.
07	608D		7	Afro American Novel	Wideman, J.
09	411D		24	The Black in American History	Righter, R.
09	570F		18	Latin America	Cardoso, L.
09	580F		29	History of Indians in U.S.	Wright, P.
09	670D		0	History of Mexico Cancelled	Cardoso, L.
09	671D		10	U.S. Borderlands	Cardoso, L.
09	625D		7	History of Modern Spain & Portugal	Cardoso, L.
20	300M		7	Intro To Physics	Kollias, N.
06	617M		11	The Chicano Seminar	Flittie, E.
12	645D		26	Culture Change	Uhlmann, J.



Above, Frances Goggles, an Indian student at UW from the Wind River Reservation, wears some of her tribal jewelry. Above right, Miss Goggles (standing) confers with other Indians on campus—Leona St. Clair, Story teller Ralph Hopper and James Goggle.

'You Aren't the One Who Is Uneducated'

By Carol Schmidt

CONFUSION...FRUSTRATION...alienation and stereotypes. They're all part of everyday life for Indian students at the University of Wyoming, said Francis Goggles, a UW student from the Wind River Reservation.

Miss Goggles said it takes a lot of courage for an Indian student to stay on the University of Wyoming campus and get a white man's education. "Indian students have to have a positive attitude in trying to handle problems down here," she said. "You just have to realize that you aren't the one that is uneducated—it's those who have stereotypes of Indians that are uneducated. You have to realize that. You have to have something to hold onto."

An Arapahoe from Ethete who is a junior and majoring in English at the University, Miss Goggles was joined in her opinions by Leona St. Clair, also an Arapahoe and a junior majoring in distributive education, and Ralph Hopper, the official story teller for the Arapahoe tribe.

"There's a lot of times Indian students are stereotyped," Goggles said. Both Goggles and St. Clair who returned to school after her tribal leader husband was killed two years ago, belie the stereotype of the uneducated Indian. Both are articulate and charismatic leaders who effectively vent the frustrations the Indian student encounters.

"One problem I have seen in the classroom situation is that many non-Indian teachers expect poor performance from Indian students," Goggles said. "That degrades us. Non-Indian teachers lable us as dumb."

Goggles said that when Indian students first come to the University they mistrust white, Chicano and Black students and spend most of their time in the classroom observing the different world surrounding them.

"When we get down here we go into the classroom and are mistrustful of other students," said Goggles who is the peer counselor for Indian students at the University. "Then we start a type of role playing. We usually say nothing and sit there and just watch — just observe what is happening."

Indian students are often mistrustful of the school situation because of bigoted treatment in public high schools.

"In high school I spent 15 minutes every day washing off my locker where someone had written 'dirty Indian'," Goggles said. "I spent 15 minutes every day listening to people call me the daughter of a drunk Indian. You have to be strong to take it. You have to have the wish to be strong and stand up for yourself and your Indian people."

Goggles said she believes that because of the Wounded Knee incident most non-Indians are just becoming aware that Indians have problems. Before most people thought of Indians only as characters in westerns. She said the Hollywood Indian image even began to brainwash Indians.

"Society even brainwashed Indians," Goggles said. "I remember going to the movies with my mother and seeing those movies. We would even say to ourselves 'Come on, John Wayne, get those Indians', I was afraid of those Indians."

Goggles said that since she has been in Laramie she has met many whites who are sincerely interested in the problems of Indians, but many who are not.

"There are a lot of good whites, but many will feel sorry for you," Goggles said. "We don't need your sympathy. We need your empathy."

There are about 8,000 Indians on the Wind River Reservation but there are only 27 Indian students on the UW campus and only 13 of them are active in the Keepers of the Fire, the Indian Club, St. Clair said. Not all of the 13 are Indians from the Wyoming reservation.

St. Clair said many Indian students choose to go to other colleges because they offer more for Indian students. Some schools don't charge Indians tuition and offer Indian studies programs.

"Indians from all over the U.S. who come to the University of Wyoming face the same problems," Goggles said. "And there is no one to tell our problems to. We have no administrators, no faculty. Where do we go? There's no one to talk to about our problems except ourselves."

One big shortcoming of the University of Wyoming campus for Indian students is the lack of social life for Indians.

"Indian students have no social life except for meeting at public places such as bars," Goggles said. "We have a hard time facing whites and asking them to go to a movie, or if we can go someplace with them. We just can't do that.

"This is a good place to get an education but it is not a good place for Indian students. There is nothing for us — no activities. I can't picture myself getting interested in ballet or band. There are no Indian activities here. You don't have the dance and the song."

St. Clair, who before returning to school started an Indian craft guild that employs 500 Indians on the Wind River Reservation, said that the majority of Indians who get a higher education don't come back to the reservation because there is nothing for them to do with their training. She said she thinks that is changing with the Indian students now coming to college, but if there was industry on the reservation more educated Indians would return to develop their land.

Her feelings were echoed by Goggles.

"I realize we can learn a lot from a white education," Goggles said. "I'm going to get in the white man's system. I'm going to learn the white man's game for my people."

Goggles pointed out that Indian students attending college have to be careful, however, not to lose their identity while learning of the white culture.

"Many Indian students coming into this situation like to forget their old Indian ways," Goggles said. "They forget there is a difference between being wise and being smart. They're talking so loud that they only hear themselves. They forget who they are."

Goggles said this attitude usually will result in alienation and the student will get frustrated and return to the reservation "where they can get something good."

She said last year the drop out rate of Indian students was very large, and this year it is also beginning to grow.

The efforts of Goggles, St. Clair and other student Indian leaders may be beginning to pay off. The University has said it will hire an Indian counselor and an Indian instructor to teach the Shoshone and Arapahoe languages next semester. Indian students are hoping that an Indian studies program will develop around these two people.

If this happens more Indian students will be attracted to the University and possibly the feelings of isolation Indian students experience may be relieved.

Black Thunder - cont. from p. 9

The school district is faced with a potential doubling of student population. If the quality of the present county recreation department, which is one of the best in the state, is to be maintained, the department's budget will have to be tripled by 1980.

In the area of law enforcement 14 new policemen will be required by 1980. Facilities will be adequate until 1985 due to a recent expansion. Few men on the force now have had much training because of the hiring practices necessary during the 1968-70 boom.

Gillette now has five doctors, with two of them over 60 and the others in their mid-fifties. At least 25 new doctors will be needed within five years to meet nationally recommended standards. A feasibility study has been conducted on a new hospital with completion time of a new 80-bed facility scheduled in three years.

The Gillette Office of the Northern Wyoming Mental Health Center is now understaffed and the budget for mental health should increase to $500,000 by 1980.

It becomes apparent that increases in all areas are not possible and some blanket recommendations for the city and county to meet varying problems came out of the study. Among these are: (1) plans for securing federal impacted area funds; (2) a subdivision ordinance for quality and placement of mobile home parks; (3) consideration of development of one or more new towns, possibly a "company town" near Reno Junction; (4) county-wide planning with emphasis on land-use plans; (5) demands by the county that reclamation standards be enforced.

In summing up the purpose and usefullness of the entire Black Thunder Research Project, Oscar Paris, research coordinator, said of the study, "When the University's Black Thunder Project Research Team agreed to undertake the project for WEI, we expected that the information which we collected would be used in the preparation of an Environmental Impact Statement for ARCo's proposed mine. The team was extremely disappointed that an EIS was prepared by the Department of Interior before our environmental impact assessment of the proposed Black Thunder Mine was completed.

"We hope that the information contained in our assessment will be fully utilized by ARCo to minimize the environmental impact of its mining operation. The University's research team is putting together the most intensive and thorough environmental impact assessment that has been prepared for any strip mine in Wyoming. We hope that it will set a standard that other such assessments will be expected to meet. We hope, further, that as a result of our efforts, ARCo will, if its mining permit is approved, conduct a mining operation which will set a high standard for the mining industry in Wyoming."

Northland Wyo. Daily News 1/23/75 (World)

Schools asked end language problems

WASHINGTON (AP) — In an unusual move, the government asked top school officials in 26 states Wednesday for assistance in identifying and ending suspected language discrimination against more than one million minority children.

Peter Holmes, director of the U.S. Office for Civil Rights, said he has "strong indication" that 1.1 million Indian and Spanish-and Asian-American children are illegally being denied bilingual education in 333 school districts across the nation.

Holmes said each of the districts involved are believed to have:

—More than 4,000 pupils for whom English is a second language and schools offering no special language training.

—Or more than 1,000 pupils for whom English is the second language and schools offering programs in which fewer than 10 per cent of such pupils are enrolled.

"The fact that these students may not be receiving special language instruction on the basis of reports submitted by the districts to date is not in itself proof of discrimination," Holmes said in a statement accompanying letters to the districts.

"But we do have a strong indication that we need to look further into situations that meet these criteria and, if we find problems, we will ask for corrective action."

The letters requesting assistance were sent to state school superintendents and commissioners in Alaska, Arizona, California, Colorado, Connecticut, Florida, Kansas, Illinois, Louisiana, Maryland, Michigan, Nebraska, Nevada, New Jersey, New Mexico, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Texas, Utah, Virginia, Washington and Wyoming.

A spokesman for Holmes said it was the first time states had been asked to perform Washington's civil rights legwork, although the agency has worked closely with the states in the past in desegregating hospitals and nursing homes receiving federal funds.

Holmes said the new approach should "strengthen the possibility of voluntary resolution" of violations confirmed.

Holmes' office currently is engaged in a bilingual compliance review in New York City, plans similar investigations in Chicago, Houston, Los Angeles, and Philadelphia, and lacks the staff to add investigations in 333 districts in 26 states.