

RECENT SHIFTS IN NATIVE STUDIES PROGRAMS AND JOURNALS FROM PRACTICAL ISSUES TO THE ARTS AND HUMANITIES

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ABSTRACT/RESUME

The author outlines and compares the nature of programmes in native studies in colleges and universities in Canada and the United States. He then classifies articles in two important United States native studies journals. He notes differences in interests between native studies in the two countries.

L'auteur décrit et compare les programmes d'études indigènes dans les universités et collèges canadiens et américains. Il passe ensuite à la classification des articles qui ont paru dans deux revues américaines importantes d'études indigènes, et conclut en remarquant les différences de préoccupations entre les études indigènes au Canada et celles aux États-Unis.

Native students in colleges and universities typically take only a course or two in Native studies, and very few Native people major in Native studies. They are getting their degrees largely in the traditional academic and professional disciplines. Native studies programs and journals have changed largely according to the changing interests of the Native students. At first it was the racial politics of the 1960's and early 1970's; then it was the rush to be practical with special programs on Indian education, administration, law, journalism, etc.; and now in the 1980's we see that some of the earlier and more politically motivated courses and programs are being dropped while Native studies moves into a more mature and stable place in academia. U.S. Indians have been participating in higher education at a higher rate than Canadian Indians so these changes have been accelerated in the U.S.

Four kinds of changes seem to be occurring in college and university Native studies programs in the U.S. and Canada: (1) an increase in the teaching of Indian languages, (2) an increase in fine arts, literature, and history courses, (3) the teaching of some new kinds of specialized courses, and (4) the development of a few graduate level programs in Native studies. Undergraduate courses that were specialized around the applied problems of Indians, such as education, have not fared well and many have been eliminated from U.S. programs. Indians were simply going into the regular education and other preprofessional courses.

A dozen universities with Native studies programs and about twenty community colleges now routinely teach one or more Indian languages. Ojibway and Cree are the most commonly taught: Brandon (Ojibway, Cree), Lakehead (Ojibway, Cree), Laurentian (Ojibway, Cree), Manitoba (Ojibway, Cree), Saskatchewan (Ojibway, Cree), Trent (Ojibway), and Minnesota (Ojibway). Sioux is taught at Brandon, Minnesota, and San Diego State University, and is also available at several small colleges in North and South Dakota. Then there are the languages with a more limited availability: Chipewyan and Inuit at Brandon; Blackfoot at Lethbridge, Old Sun College on the Blackfoot Reserve, and colleges in Montana; Crow at Montana State; Hopi and Kumeyaay at San Diego State; Mohawk at Trent; Navajo at Brigham Young University and Navajo Community College; and Seminole-Creek at East Central University in Ada, Oklahoma. There are now 140 community colleges in the U.S. with large Indian enrolments (of which 22 of the more prominent Indian community colleges are listed in an appendix) and, although most of these do not have formal Native studies programs, quite a few now offer a course in the local language. In the past we had courses taught by linguists doing a kind of linguistic analysis that emphasized a single language, with added discussions on the oral literature and on techniques for teaching languages. The University of Victoria's diploma program in Indian languages relies on seven regular linguistics courses and two more courses that describe Indian grammars and lexicography. This is because the program is designed for British Columbia Natives who already speak a Native language. At a few other schools we are now seeing long sequences of language teaching courses that can carry a student from an introduction to full conversational competence.

A new summary is the *Directory to the Native Studies Programs of Univer-*

sities in Canada and the United States by Charlene Martin and Roger Charles (Toronto: Ontario Indian Education Council). I have analyzed their data on Native studies programs in a matched sample of six Canadian and six U.S. universities, where they provide detailed course descriptions. I have generally followed the Brandon classification of divisions within Native studies: (1) general - descriptive results of work in anthropology, history, politics, philosophy, and religion; (2) arts - graphic and plastic arts, dance, literature, and music; (3) preprofessional or applied - community development, education, health, journalism, law, recreation, and social welfare; (4) language - linguistics and the teaching of languages; and (5) research - field methods, theories, and general seminars. These tabulations are of courses listed in university catalogs under Native studies or American Indians studies, which include some courses that are not actually taught each year and exclude many other courses because of the academic politics of Native studies. American Indian archaeology and even some American Indian social anthropology courses are not counted as Native studies courses. I have not counted individual studies courses or courses that by title and course description do not seem to be predominantly in Native studies (see Table 1).

One result is that the Canadian schools list a larger number of course-year offerings, but an analysis of the details show that U.S. schools have a greater variety of courses. The U.S. programs place more emphasis on the arts and humanities and less on language than in Canada. Within Canada there is an emphasis on language and fine arts at Brandon, Manitoba, and Lethbridge; education at Lakehead and Saskatchewan; and a "general" emphasis at the two schools in central (Laurentian) and southern (Trent) Ontario.

Due to a modern western migration of Indians, California now has more Indians than any other U.S. state and greater Los Angeles alone has about 80,000 Indians. These western migrants settled down, became relatively prosperous and educated, and shifted their ethnic interests over the past generation away from legal, political, economic, and social problems toward recreation, historical heritage, and aesthetics. It seems that the motivating drive within the Indian community of a search for political and economic power in the 1950's and 1960's was accomplished to some degree of satisfaction and acceptance of limitations in the struggle, while the younger generation of Indians was moving on to a new set of challenges in business, the professions, and fine arts. Los Angeles now has regular Saturday night powwow dancing and Sunday Christian church services led by Indian preachers, with choral groups singing hymns in such languages as Zuni and Navajo. There are Indians now in all the professions. This kind of urbane Indian culture has pushed Native studies to great heights in California's museums, publications, and colleges and universities.

Extensive Native studies curricula are now offered in the colleges and small universities in the metropolitan areas of San Francisco and Los Angeles. Most of the universities in California now have formal Native studies programs, but it is the smaller suburban universities, such as Hayward, Long Beach, and Northridge, that often have the most successful programs. Their curricula reflect a trend in Native studies in the U.S. to the fine arts and humanities, and to the

TABLE 1: A CLASSIFICATION OF COURSE-YEARS LISTED IN SIX U.S.
AND SIX CANADIAN NATIVE STUDIES PROGRAMS

	General	Art	Applied	Language	Research	Total
California State						
Fresno	10.0	4.0	4.0	-	2.5	20.5
Hayward	4.5	2.0	1.0	-	-	7.5
Long Beach	6.0	1.5	1.5	-	1.0	10.0
San Diego	4.5	1.5	1.0	4.5	0.5	12.0
Minnesota	5.7	1.3	2.7	4.0	0.7	12.4
Montana State	5.0	1.5	4.0	2.5	1.0	14.0
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Total U.S.	35.7	11.8	14.2	11.0	5.7	76.4
U.S. %	44%	15%	19%	14%	8%	100%
Brandon	7.0	2.5	1.0	7.5	2.5	20.5
Lakehead (Education)	1.0	1.0	0.5	1.5	-	4.0
Laurentian	4.0	1.0	2.0	2.0	1.0	10.0
Lethbridge	5.5	3.0	1.5	5.0	1.0	14.0
Manitoba	7.5	2.5	2.0	4.5	0.5	17.0
Saskatchewan (Educa- t/on)	-	-	13.5	4.5	1.5	19.5
Trent	12.0	2.0	5.0	3.0	2.0	24.0
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Total Canadian	35.0	12.0	25.5	28.0	8.5	109.0
Canadian %	32%	11%	23%	26%	8%	100%

development of new kinds of specialized courses. In the latter case, Long Beach, in addition to an array of history, arts, and applied courses, has new semester-long courses in such areas as American Indian Philosophies, American Indian Psychology, American Indian and the Mass Media, American Indian Women, American Indian Leaders, and the Bureau of Indian Affairs.

Montana State University in Bozeman now has Internship courses in Native American Studies at the second and fourth year levels: "Assignment at the lower- and mid-management level of a tribal, local, state, or federal jurisdiction or a quasi-public agency serving American Indians; an opportunity for a learning experience . . . merging theory with practice." It also has such specialized applied courses as American Indian Health Affairs, Program Development and Proposal Writing, and Tribal Governments and Community Development. A similarly applied orientation in Canada is found in the program in Native journa-

lism at the University of Western Ontario in London, Ontario.

In the U.S. it was Arizona State University at Tempe that started the first major Indian teacher training program. The B.A. level programs in Indian education have declined in importance in the U.S. in recent years as Native students just go through the regular teacher training programs. However, Arizona State's emphasis has shifted to the graduate level and it now has programs at the master's and doctoral levels in Indian education.

The University of California at Los Angeles started the first interdisciplinary M.A. program in Native studies in 1982, with a mandate to train students to (1) teach Indian studies, (2) develop Indian studies materials for secondary schools, and (3) work in tribal and governmental administration positions. It is a two year program. Candidates must concentrate in either (1) history and law, (2) expressive arts, (S) social relations, or (4) language, literature, and folklore. Following the format of Table 1, I would classify their graduate level Native studies courses as (I) general - 2.3 course years, (2) art - 2.7, (S) applied - 0.3, (4) language - 0.7, and (5) research - 0.7, for a total of six course-years listed in Native studies proper. All of the programs listed in Table 1 except one have a greater variety of offerings and Trent has four times as many course-year courses listed. So the U.C.L.A. program is not important because it is large but because it is being offered at the graduate level.

There is an interesting lack of correlation, however, at U.C.L.A. between the applied mandate ("teaching", "developing materials", and "working for governments") as well as the applied implications of terms in the four concentrations (such as "law" and "social relations") on the one hand and the strong concentration of actual courses offered in anthropology, history, and art, not applied, language or research. That is, they claim one thing and do something else. While we can applaud U.C.L.A. for moving Native studies to the graduate level, I am skeptical of the seriousness of its applied dimension and believe that a person interested in working in tribal government or Indian administration would be better in the internship courses at Montana State, the broad and practical program at the University of Minnesota, or in our graduate level Native-Canadian Relations program in the Faculty of Environmental Studies at York University.

At any rate, one of the impressive products of the urban Indian institutional growth in Los Angeles has been in Native studies at U.C.L.A. Several other universities have comparable programs at the undergraduate level, but the graduate program in American Indian studies at U.C.L.A. is probably the most comprehensive anywhere. It is one that I think we can all learn from.

In its early years the U.C.L.A. program went through a turbulent phase under the directorship of the Ponca historian Roger Buffalohead. It originally came into being with the help of a political coalition within the University of Blacks, Chicanos, and Orientals, but a competition for resources then broke up the coalition. They sought guidance and support from Indian leaders, but soon found a difficult conflict within the Indian community as well. The local Indian adults wanted practical and remedial courses, such as English and mathematics, while the students were into Red Power and the Alcatraz Occupation

TABLE 2: ACADEMIC DISCIPLINES OF ARTICLES PUBLISHED IN THE INDIAN HISTORIAN AND THE AMERICAN INDIAN CULTURE & RESEARCH JOURNAL

	1968-73		1974-78		1979-81		Total %	
	IH	AICRJ	IH	AICRJ	IH	AICRJ	IH	AICRJ
Archaeology	4%		1%	0	0	0	3%	0
Anthropology	17%		15%	17%	3%	12%	14%	14%
Art, Music	4%		3%	3%	5%	6%	4%	5%
Education	11%		9%	28%	10%	6%	10%	14%
Geography	2%		0	0	0	0	1%	0
History	26%		34%	24%	22%	20%	28%	22%
Law	2%		9%	3%	3%	4%	4%	4%
Linguistics	1%		0	7%	0	0	0.5%	3%
Literature, Media	11%		12%	14%	12%	47%	12%	34%
Medicine	1%		1%	0	0	0	1%	0
Politics, Administration	15%		8%	0	28%	0	14%	0
Religion, Philosophy	5%		8%	3%	16%	4%	8%	4%
Total %	99%		100%	99%	99%	99%	99.5%	100%

in 1969.

Anthony Purley, a Laguna Pueblo Indian, was the director of the U.C.L.A. Indian Center in 1974 when the Center began publishing American Indian Culture and Research Journal, but the new journal had problems, with no issues in 1975 and only one issue each in 1977 and 1978. Charlotte Heth, a Cherokee musicologist, became the director in 1978 and in that year published a Symposium on American Indian Studies (AICRJ, Vol. 2, Nos. 3 & 4).

The general shift toward fine arts and humanities is shown in the content analysis of the Indian Historian and the American Indian Culture and Research Journal. Neither of these journals have published a significant number of articles in the disciplines of biology, economics, psychology, or sociology. They have also had very little on archaeology, geography, linguistics, and medicine. The Indian Historian was published in the San Francisco area by the American Indian Historical Society. It came out irregularly between 1964 and 1967 as a mimeographed publication and then shifted to a quarterly journal with a large number of short articles at the end of 1967. In 1980 it merged with the political newspaper Wasaja, "because of skyrocketing printing costs and difficulty in attracting professional personnel." It closed at the end of the year, with the husband and wife editorial team of Rupert Costo and Jeannette Henry planning to turn their attention to other publications.

American Indian Culture and Research Journal is published by the American Indian Studies Center at the University of California at Los Angeles. It too had a highly political and difficult starting period for the first few years. The major change of the AICRJ content over time was its expansion of pages and articles, and improvements in the general quality of its writing. Articles have tended to get longer, particularly those by historians, and there has been a marked increase in articles on literature. *AICRJ* was never very political in its editorial policy, as indicated in the absence of articles on politics and administration, and made a transition into a widely respected, regular academic journal.

These changes in Native studies programs and journals indicate a general shift among U.S. Indians away from the racial politics and practical struggles of the 1960's and 1970's, into a new era marked by an expansion of the arts and humanities.

APPENDIX

PROMINENT NATIVE COMMUNITY COLLEGES IN THE U.S. BY STATE

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| Alaska | - Inupiate University of Arctic, Barrow |
| | - Kuskokwin Community College, Bethel |
| Arizona | - College of Ganado, Ganado |
| | - Navajo Community College, Tsaile |
| California | - D-Q University, Davis |
| Kansas | - Haskell Indian Junior College, Lawrence |
| Minnesota | - Minnesota Chippewa Tribal College |
| Montana | - Blackfeet Community College, Browning |
| | - Dull Knife Memorial Community College, Lama Deer |
| | - Little Big Horn College, Crow Agency |
| | - Salish-Kootenai Community College, Roman |
| Nebraska | - Nebraska Indian Community College, Winnebago |
| New Mexico | - Institute of American Indian Arts, Santa Fe |
| | - Southwestern Indian Polytechnic Institute, Albuquerque |
| North Dakota | - Fort Berthold Community College, New Town |
| | - Little Hoop Community College, Fort Torton |
| | - Standing Rock Community College, Fort Yates |
| | - Turtle Mountain Community College, Balcourt |
| South Dakota | - Cheyenne River Community College, Eagle Butte |
| | - Oglala Sioux Community College, Pine Ridge |
| | - Sinte Gleska College, Mission |
| | - Sisseton-Wahpetan Community College, Sisseton |