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# Native American Social Work Symposium : an evaluation

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NATIVE AMERICAN SOCIAL WORK SYMPOSIUM:  
AN EVALUATION

by  
LOU STONE

A practicum submitted in partial fulfillment of the  
requirements for the degree of

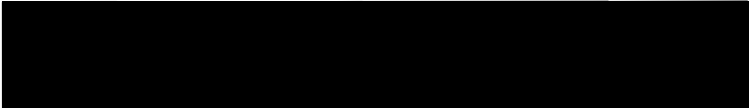
MASTER OF  
SOCIAL WORK

Portland State University  
1978

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\_\_\_\_\_  
JOSEPH GALLEGOS

DATE: May 15, 1978

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## CHAPTER I

### INTRODUCTION

The evaluation of Indian and Alaskan Native social work organization and general organization processes is an important area of concern for both the Native society and majority society. The relative importance of evaluation in the Native community is based within an historical context which presents itself with evidence that indicates a general lack of preparation by the Native community (in part because of language and cultural barriers) for the consequences of decisions made by the majority community--for and in behalf of the same Native community. The lack of preparation, however, can be viewed as the result of the longstanding strategy of the majority culture to control the livelihood of the Native communities throughout the country.

Vine Deloria, Jr. presents many illustrations of how Indian country was mis-represented in its self-surviving-interests with relation to the development and implementation of the Federal/Indian policies to which Indian and Alaskan Natives must now either confront or continue to try to "live with". In his writings, Deloria, Jr. refers to the "Doctrine of Discovery"<sup>1</sup> which was held by explorers to the New World as their right to settle upon the continent without compensating the dwellers for their "possessions". But "Aboriginal Title" was

<sup>1</sup>Vine Deloria, Jr., Behind the Trial of Broken Treaties: An Indian Declaration of Independence, (Dell Publishing Co., Inc., New York, N.Y., 1974), pp. 5-9, 187-189.



allowed to the inhabitants only to be preceded by the scriptures of the Puritans who claimed that they were present by "divine revelation". Whatever the rationale, it is evident by Deloria's description and analysis of the past and current history of Federal/Indian policy that the Native community was unprepared to deal with the "new ways".

It seems that the conclusions of Deloria, Jr. which veil the dim light on Indian country as a result of the Federal/Indian policy, bears upon the fact that the Indians had been listening to the beat of a different drummer, eg. different than the Euro-Americans. Indians remain to have a different drummer or "alternative lifeways".<sup>2</sup> Today, Indians and Alaskan Natives are educating and/or re-orienting themselves in order to maintain a more definite hold on the decision making functions regarding Federal/Indian policy. The process of educating the Indian and Alaskan Native is complexed and fraught with pitfalls of the above mentioned policy relationship. The late and former Senator Robert Kennedy presented a report from his HEW subcommittee on Indian Education which indicated that "schools must do better than they are now doing". In order to investigate the subcommittee report, the investigating team had to take into account the following considerations:

1. The failure of Indian education has deep historical roots and is closely interrelated with a general failure of national policy.
2. The failure of Indian education must be examined in the context of the most severe poverty confronting any minority group in the United States.
3. Indian education is a cross-cultural transaction. The failure must be examined in terms of its complexity of causes and psychological and social effects.

<sup>2</sup>Georgene H. Seward, Psychotherapy and Culture Conflict: In Community Mental Health (The Ronald Press Company, New York, N.Y. 1972), p. 207.

4. Indian education has evolved a controversial and unique institution--the Federal Boarding School--which deserves special attention and concern.
5. Indian education takes place<sup>3</sup> in a great diversity of geographical and cultural settings.

That report and subsequent investigation of the same report took place almost ten years ago. Notwithstanding the problems with curriculum development and staffing for Indian education, the problem is at the fore-front of controversy in Graduate Schools of Social Work throughout the country:

A frequent complaint of Indian people has been the ignorance, insensitivity and lack of respect displayed by professional social workers in the planning, development and delivery of social services to Indian communities and tribes. These complaints have supported the belief that social work education has not taken significant steps toward adapting their professional training to assure that social workers become responsive to the needs of Indian communities.<sup>4</sup>

In order to make this point, the author refers to a study made of Indian students in the graduate Master of Social Work (MSW) program at the University of Denver, Colorado. "...over 50% felt their curriculum was not relevant to the needs of their communities and tribes":

Most stated that the curriculum paid only token attention to Indians, consisted largely of misinformation about Indians, and was over-simplified or too general to be useful. Even schools with formal programs for Indians were judged to be weak in this area.<sup>5</sup>

<sup>3</sup>Indian Education: A National Tragedy--A National Challenge (Washington, D.C., U.S. Government Printing Office, 1969), pp. 3-4 in Estelle Fuchs and Robert J. Havighurst, To Live On This Earth: American Indian Education (Anchor Books Edition, New York, 1973), pp. 300-301.

<sup>4</sup>Eddie F. Brown and Betty Beetso Gilbert, Social Work Practice With American Indians (American Indian Projects for Community Development, Training, and Research, Arizona State University--no date), p. 2.

<sup>5</sup>John Compton, Social Work Education for American Indians, in Eddie F. Brown and Betty Beetso Gilbert, *ibid.* p. 3.

The Kennedy subcommittee report and its intended investigation regarding; "the failure of national policy", "the most severe poverty confronting any minority group in the United States", and the "psychological and social effects" --adequately reflect the observations of prominent psychologists and psychiatrists such as Dr. W.G. Jilek, M.D.<sup>6</sup> and Georgene H. Seward, Ph.D.<sup>7</sup> Dr. Jilek presents the case in this manner:

Years of close contact with the Coast Salish Indian population of southern British Columbia and northern Washington have made me realize that the mental health problems of the Native people are inseparable from their peculiar socio-cultural situation. This situation, created in the aftermath of a Western intrusion whose effects were, on the whole, more deculturative than acculturative, is breeding cultural identity confusion and ethical disorientation. The traditional norms of Salish Indian culture have been eroded or destroyed, while the values of Euro-American civilization appear contradictory and its prized goods largely unattainable. I have described the ensuing disorder as anomic depression, a psychic, psychophysiological, and behavioral syndrome characterized by dysphoric feelings of existential frustration, discouragement, defeat, and lowered self-esteem in the context of cultural and social deprivation. Anomic depression is in many cases disguised as somatizing symptom formation or as aggressive behavior that is directed against self or kin in acts highly deviant according to traditional social norms.

Dr. Jilek's awareness and appreciation for the generic differences between the native populations and the Euro-Americans lends a helping hand in creating this sort of appreciation within the majority culture. There are other prominent educators and practitioners in psychiatry who are non-Indian such as Philip A. May, M.A. and Larry H. Dizmang, M.D.<sup>8</sup> and

<sup>6</sup>W.G. Jilek, M.D., "Indian Healing Power: indigenous therapeutic practices in the pacific northwest", in Psychiatric Annals, November 1974, pp. 13-17.

<sup>7</sup>Georgene H. Seward, *ibid.*, pp. 88-89.

<sup>8</sup>Philip A. May, M.A. and Larry H. Dizmang, M.D. "Suicide and The American Indian", in Psychiatric Annals, November 1974, pp. 22-28.

Joseph Westermeyer, M.D.<sup>9</sup> just to name a few who present the conditions of Indian Mental Health in the same vein. They place the Indian in a context reflective of the longstanding Federal/Indian relationships which have been brought to bear upon the Indians and Alaskan Natives alike.

While being appreciative of some exemplary non-Indians for their sensitivity concerning the problems which face the Indian and Alaskan Native, it must be remembered that there are Indian organizations which are working closer together. The National Tribal Chairman's Association, the National Congress of American Indians, the National Indian Education Association, and the developing and growing Association of American Indian Social Workers together have and will continue to play important parts in the coordination of organizing the Indian community. All of these efforts are uniformly held now within the "intent" of the Federal government to allow tribal organizations and thereby individual Indians, to "self-determine" the conditions that present the future for the Indians of North America.

The Self-Determination Act (Public Law 93-638) of 1974 has developed guidelines for the implementation of courses of action for tribal governments in their quest for self government and self-surviving-interest which were referred to above. However, in a report and study of the results of those guidelines and provisions of the Act, it was found that "the tribal leaders do not feel the policy gives the Indian tribes an opportunity to establish their own goals".<sup>10</sup> In her conclu-

<sup>9</sup>Joseph Westermeyer, M.D., Ph.D. "The Drunken Indian: Myths and Realities" in Psychiatric Annals, November 1974, pp. 29-35.

<sup>10</sup>Ramona O'Connor, Perceptions of Indian Tribal Leaders Regarding the Indian Self-Determination Act (Public Law 93-638), (Portland State University, 1978), p. 37.

sions, O'Connor found that:

In terms of the Indian Self-Determination Act, if the policy continues to be administered by dominant values and ideologies, it will end up as a strategy to mold Indian culture into that system.

The insulting use of policy formation and maintenance, with respect to Indians during the past, appears to not have been enough to satisfy the Federal government in their current attempt. The Self-Determination Act was thought by many Indians as the capacity of self government for the future. The conclusions presented by the study of O'Connor provide more reason for the improvement of Indian and Alaskan Native organizational stability.

#### PROBLEM STATEMENT

Today, Indian and Alaskan Native social work and social welfare service needs are primarily addressed within the resource allocation strategies of both the Federal and State governments. This condition in most cases is a frustrating one for Native communities. These conditions are upheld by three significant factors: (1) The formal authority vested in the United States government is left by itself to "determine" what is right for Indian people. There is no formal method available to this minority group for the purpose of assuring quality assistance to its people; (2) Financial resources are derived from (primarily) federal and state funds and (secondarily) from tribal resources; and (3) The Federal/Indian and the State/Indian policies are not equal--the state can carry on business with Indians in a manner different than what the federal policy had intended for the state to maintain. In terms of providing goods and services to Native communi-

ties, the difficulty arises in the interpretation of laws and regulations between the community, the state, and the federal government. This pattern of policy maintenance is the most frustrating to the Native community in their interaction with the formal governmental systems.

The inconsistencies of the state and federal policy toward Native populations and additionally those inconsistencies within the two governments themselves, require the maintenance of Indian and Alaskan Native organizations with sophisticated mechanisms developed to advocate "reforms"<sup>11</sup> in Indian services to meet unique Indian needs.

Indian and Alaskan Native social workers invariably find themselves at the confluence of client service provision and surviving the extension of policies available to them from resource allocators for the purpose of service provision. In order to approach this dilemma, the Native American Social Work Symposium, held in May of 1977, convened on the basis of three purposes: To provide a conferencing situation with Indian and Alaskan Native social workers and non-Indian social workers who primarily provide social welfare services to Indians. The Association of American Indian Social Workers (AAISW) with an all Indian membership, has, in the past, been the only formally established Indian social work organization that presents the potential capability of surviving as an organization to purposefully advocate the Native social work interests. The conference involving both Indian and Alaskan Native social workers et. al. proposed to re-establish the communication of our common interest in social work and facilitate the meeting of AAISW

<sup>11</sup>Robert Morris and Robert H. Bisnstock, Feasible Planning For Social Change (Columbia University Press, New York, 1966), p. 14.

members and prospective members in order that the AAISW could develop a broader constituent foundation.

The second purpose of the symposium was to address specific problems involving the provision of social welfare services. Those specific problems were reflective of local, regional, and national concerns of the Native community.

A final purpose of the symposium was to present a series of concurrent workshops to provide specific training curriculum pertaining to Native social service concerns. In conjunction with the training intent is this evaluation which proposes to indicate an organizational profile of Indian and Alaskan Native social workers.

#### THEORETICAL FRAMEWORK

This Native American Social Work Symposium, like most other social work conferences or organizational conferences in general, was in effect a social plan.<sup>12</sup> Our planning and coordinating process was similar to Lauffer's in that the setting was:

a means of directing social change through some form of coordinated program in order to further social well-being by attacking social and community problems.

The symposium was a means of recognition of Native social work as a viable alternative to inaccessible, inadequate, non-comprehensive, incomplete, and uncoordinated services. That is, as an organizing plan, the symposium role which can be interpreted in the same manner as the planning role expressed by Perlman and Gurin, was an engagement "in the

<sup>12</sup>Armand Lauffer, "Social Planning in the United States: An Overview and Some Predictions" in Fred M. Cox, et. al. Strategies of Community Organization (F.E. Peacock Publishers, Inc., Illinois, 1974), pp. 352-353.

engineering of discontent...and...to make explicit the discrepancy between an existing state of affairs and some desired or valued condition".<sup>13</sup> A discrepancy for example, exists between the intentions of Congress and application of its intentions through the Bureau of Indian Affairs and Indian Health Service administrations across the country. In a series of documents having to do with cultural differences which may affect the provision of rehabilitative services to major minority groups, Mackey and Blanchard support the contention of claimed discrepancies:

Traditional programs and services have failed to meet the needs of the American Indian because of their complete disregard for recognition that the American Indian is an individual with his own set of cultural values, rewards and life styles...No one can really appreciate the situation of the Native American until he realizes that Indians must live between two cultures.<sup>14</sup>

In their article addressing various aspects of social work intervention methods with Indians by non-Indian-aware, non-Indian social workers, Lewis and Ho find that:

Although social workers are in sympathy with the social problems and injustices long associated with the Native American people, they have been unable to assist them with their problems. This lack of success on the part of social workers can be attributed to a multitude of reasons but it stems, in general, from the following: (1) lack of understanding of the Native American culture; (2) retention of stereotyped images of Native Americans; and (3) use of standard techniques and practices.<sup>15</sup>

In addition to mentioning of the attributes of the problem, Lewis

<sup>13</sup>Robert Perlman and Arnold Gurin, Community Organization and Social Planning (John Wiley & Sons, Inc., New York, 1972), p. 209.

<sup>14</sup>John Mackey and Evelyn Blanchard "The American Indian", Ethnic Differences Series No. 1 (National Rehabilitation Association, Washington, D.C.), pp. 1-7.

<sup>15</sup>Ronald G. Lewis and Man Keung Ho, "Social Work with Native Americans", in Social Work, September 1975, pp. 379-382.



and Ho reflect upon the definitive dilemma of "culture" through the realistic conclusion that:

although there is no monolithic Native American culture--because each tribe's culture is unique to that individual tribe, and no social worker could be expected to be familiar with the culture of some two hundred tribes--the worker should familiarize himself with those customs that are generally characteristic of all Native Americans.<sup>16</sup>

The need to re-examine the services and service systems of state and federal governments and to expand the present allocation of goods and services (expansion made both on a qualitative as well as on a quantitative basis) to Native Americans and Alaskan Natives alike, is an acknowledgement supported by David Gil.<sup>17</sup> His conception of the situation is analagous of this writer's thinking that the resistance to change the dominant social, economic and political institutions of this nation which support the above mentioned treatment of Indians, other ethnic minorities and minorities in general, is a serious problem which should receive more attention. It seems that there is representation from the majority culture to restore psychological equity<sup>18</sup> to the first Americans but that actual equity is a different prospect altogether. The problem solution becomes more clear as Gil continues in his discussion of it:

a true societal transromation requires fundamental changes of consciousness concerning social reality and perceptions of self-interest on the part of the population. Such a transformation is therefore a cultural change process and not merely an institutional and structural one intended...to unravel and

<sup>16</sup>Ronald G. Lewis and Man Keung Ho, "Social Work with Native Americans", in Social Work, September 1975, pp. 379-382.

<sup>17</sup>David G. Gil, Unravelling Social Policy (Schenkman Publishing Company, Cambridge, Mass., 1973).

<sup>18</sup>Elaine Walster, G. William Walster, and Ellen Berscheid, EQUITY: Theory and Research (Allyn and Bacon, Inc., Mass., 1978), pp. 25-30.

demystify, by means of systematic counter-communications and re-education, the illusions and distortions disseminated perpetually by the dominant communications media.<sup>19</sup>

The idea of restoration of actual equity never seems to enter into the discussions of policy makers in the formal governmental systems. This fact is obvious in view of some current proposed legislation which is aimed to abrogate the Indian Treaties established so long ago. It was not enough in the first place to force Indians to accept the documents called treaties which were presented to Indian "leaders" for their signatures: The treaties were not written to give actual equity to Indian people but to present purely token compensation to the already undermined Indian ways and belief systems, and ultimately, to the undermined life style. The treaties signed long ago represented an attempt to restore psychological equity to the intimidated Indian people. That is, it was not true compensation but cosmetic and appropriate for the purposes of the government.

Times change for government policy and this is the reason that the status quo practices of the legislature now find it convenient to take away the treaties once developed by their own hand. If the treaties were not enough compensation to the Indian people then, just what does the government expect will be the effect of the abrogation of treaties today? The passage of these forms of legislation will add to the loss of what remains of the homogeneous Indian tribes and cultures of today.

Native social workers understand the hypocrisy of the current legislation in relation to the former policies of the government based

<sup>19</sup>Ibid., David G. Gil, pp. 169-170.

upon the intentions of the legislation passed in the early days of Federal/Indian policy formation. It was with this understanding that the symposium was held: Communicating the issues involved in this dilemma is the first action to be applied to the development of comprehensive solutions for the confrontation of that dilemma.

The remainder of this work is concerned with the evaluation of the symposium, its processes, and its outcomes. At that point the ability to determine the approximate profile of Native social work organization will be less complicated.

## CHAPTER II

### METHODOLOGY

### EVALUATION

The purpose of this evaluation is to apply systematic research for the matter of problem identification.<sup>20</sup> Similarly, meaningful evaluation generally requires that the results of the planning operation be judged by criteria that are not self-contained within the operation itself, since most planning has the goal not simply of making sure that certain activities take place (like providing services), but that some beneficial end result is achieved in relation to social problems. The example that comes to my mind now is for instance that the planning committee act similarly to Nagandhi's corporate board in relation to the corporation, that is, at a "purpose to provide a way of organizations to fight the larger environment and gain resources from it".<sup>21</sup>

### PLANNING AS A PROCESS

By October of 1976 there had not been any mention made regarding an annual meeting and convention of the Association of American Indian Social Workers. November of this year would have been the month to expect such a meeting. A representative portion of the AAISW membership had accordingly voiced concern over this situation and the interest

<sup>20</sup>Robert Perlman and Arnold Gurin, *ibid.*, pp. 233-234.

<sup>21</sup>Anant R. Nagandhi, Interorganizational Theory (Kent State University Press, Kent, Ohio, 1975), p. 228.

began to develop into an ad hoc committee for the purpose of formulating a practical solution to meet the concern.

The majority of the ad hoc committee was derived from the Indian Education Project of the Graduate School of Social Work at Portland State University. There were additional AAISW members within the greater Portland-Metropolitan Area and fortunately for legitimating needs for the committee, the AAISW President was available and further provided an enabler role<sup>22</sup> for the committee's need to become productive within the framework of its concerns. Notwithstanding the need for expediency toward a delivery of a sound plan, the student membership had primary involvements with the general curriculum requirements of the School of Social Work, thereby subordinating the planning tasks. However, in the meantime, ideas and suggestions were formulating and preliminary and informal contacts were being made with the Indian community in order to recruit a broader identification of the conferencing need.

A National Conference of Mental Health Services and Social Work Education with Native Americans was held at the University of Oklahoma in Norman, Oklahoma during January of 1977. Our Indian Education Project was represented at this conference. There are five Indian Education Projects (Portland States' being one of them) in the United States and all had student representation at this conference. The representatives of the planning committee who were in attendance at this conference used the conference forum as a sample from which we extracted opinions to reflect some topical issues to be applied for our symposium

<sup>22</sup>Murray G. Ross, Community Organization: Theory, Principles, and Practice, (Harper & Row Publishers, New York, 1967), pp. 214-221.

(although we had not formally assigned any task responsibilities to any of the committee members, we had, by this time, assigned a label for our concern). In addition, the committee was able to identify some people at this conference who would ultimately be assets to the symposium content.

The concluding days of January found the committee with both a first draft of the tentative symposium schedule and a tentative date on which to convene. At this time it was purposeful to avail ourselves with a draft because the need for funding resources was imminent--without a plan, it would have been difficult to acquire funding support.

The month of February signaled the committee (by this time behind schedule in the sense of accomplishing tasks) to hasten its efforts. The committee now, for various reasons, realized the need and importance to designate areas of responsibility to individuals and to further order the work loads into sub-committees. These decisions were followed by letters of intent to speakers and proposed speakers. The facility, the Lloyd Center Sheraton, was at the top of our list and the Public Relations Committee people communicated the symposium intentions and thereby secured those accommodations. As February became March, a grant proposal and less tentative program schedules and speaking appointments were established.

Meetings were coordinated with the hopeful funding resource providers. Upon submitting our proposal to these resource people, the final topical areas and speakers were designated. Brochures, registration forms, and other information were distributed by mid April.

Everything appeared to be going well until cancellations of speakers at the last minute had taken their toll on the agenda.

#### PROGRAM CONTENT

The two and one half days of the symposium were arranged in a modular design with presentations by speakers and designated workshops operating alternatively at different times and places within the Sheraton facility.

The curriculum content or subject matter was presented by Indian and Alaskan Native professionals for the majority of the programs. In content areas where the Native expertise was less readily available, non-Native expertise was substituted when their sensitivity to the Native concern was identified (with the exception of the Latter Day Saints). The areas of lectures included:

- \* An address (keynote) of Federal/Indian policy
- \* Indian Women in Society
- \* Medicine Men and the Indian Health Service
- \* Positive Psycho-Cultural aspects of the American Indians and Alaskan Natives
- \* A statement regarding projections of the Department of HEW and Department of the Interior by the Acting BIA Commissioner
- \* An address on Tribalism as it relates to the American concept of Jurisprudence

Workshops and discussion groups were specifically designed to involve face-to-face interaction among the participants of the symposium and additionally, between the participants and the workshop leaders.

Topical areas for the workshops included:

- \* Grantsmanship
- \* Mental Health
- \* Child Placement
- \* Alcohol Treatment and Prevention
- \* Title IV

- \* Family Counseling
- \* Aging
- \* Cultural Universals

The symposium agenda in its final draft provides a better time-line description of specific events (see Appendix D ). It further indicates that some workshop topics did merit repetition as a result of the participant interest.

#### EVALUATION DESIGN

The evaluation methods and design, in terms of a category, fall between a quasi-experimental<sup>23</sup> type and an action type as defined by Issac and Michael. The use of these two techniques was reasoned because on the one hand, the research setting was such that the control of all possible and relevant variables could not be possible. On the other hand, the research setting had to be "flexible and adaptive, allowing changes during the trial period and sacrificing control in favor of responsiveness and on-the-spot experimentation and innovation".<sup>24</sup>

However, these techniques correspond to a behavioral model of evaluation which has been advanced by Robert Washington.<sup>25</sup> This kind of evaluation was appropriate for this purpose because, as Washington describes it, it:

<sup>23</sup>Carol H. Weiss, Evaluation Research: Methods for Assessing Program Effectiveness (Prentice-Hall, Inc. Englewood Cliffs, New Jersey, 1972), pp. 67-68.

<sup>24</sup>Stephen Isaac and William B. Michael, Handbook in Research and Evaluation (Edits Publishers, San Diego, Ca, 1977), pp. 26-27.

<sup>25</sup>Robert Washington, "Alternative Frameworks For Program Evaluation" in Fred M. Cox et. al. Tactics and Techniques of Community Practice (F.E. Peacock Publishers, Inc. Itasca, Illinois, 1977), pp. 348-349.



places a heavy emphasis upon measuring goal attainment, but regards goal statements as statements which define the dependent variable only in terms of behavior(s) the consumer should be able to demonstrate at the end of the service intervention. It differs from a more structured impact model in that it places little importance upon controlled experimentation on the ground that the selection of comparison groups which match up in all respects except for the intervention is rarely if ever possible...the basic strategy of the BME is to use the treatment group as its own control by employing pre and post treatment measure. In using this procedure, the assumption is that each subject is his own control and that the behavior of the group before the program intervention is a measure of performance that would have occurred if there had been no program service.

The primary question raised by the BME is: "To what extent has the program intervention improved the consumer's ability to gain mastery over his environment?"

The Social Work Symposium Questionnaire, B1,<sup>26</sup> was the pre-test measure. It was designed to produce groups of information from the participants (respondents) on the basis of: Their relationship to Indian governments and Indian social work service systems; their relative experience with Indian and/or Alaskan Native related social work conferences; their feelings regarding subject matter, exchanges of information, their familiarity toward speakers, and finally, their self-perception rating which best reflected their knowledge, expertise, and sensitivity about each particular subject area per workshop topic and lecture topic.

Part A1, the End of Symposium Evaluation, was also a self-perception rating measure. However, Part A1 was considered the post-test of the one group design. There was additional space provided through A1

<sup>26</sup>Corrine Williams, Designing and Evaluation of Workshop "Bridges": A Training Project to Upgrade Social Services in Long Term Care Facilities, Portland State University, 1974, Appendix.

in order for each respondent to the instrument to indicate (in writing) what his/her satisfactions or dissatisfactions were with regard to the particular topical area presented in the symposium.

## CHAPTER III

### FINDINGS

A final tally of the registration forms that were completed and accounted for revealed a total of 104 symposium participants. The representation of the respondents for the Social Work Symposium Questionnaire evaluation form B1 (see Appendix A ) was N=58. While the form B1 sought indications to some individual personal, educational/practical, and professional characteristics of the respondents, the computer analysis of variance program showed that in addition to N=58, there was 57% response to B1 where 69% of N was the response by the female participants and of course 31% of this N was the response by the male participants. Table I below is a listing of the various backgrounds and job titles of the participants:

TABLE I

#### VARIOUS BACKGROUNDS AND JOB TITLES OF THE PARTICIPANTS

<u>Backgrounds</u>	<u>Job Titles</u>
Child Welfare	Social Service Representative
Master of Social Work	Outreach Worker
Bachelor of Social Work	Mental Health Social Worker
Social Services	Mental Health/Social Work Clerical
Bachelor of Social Science	Social Worker
Education and Social Work	Community Health Representative
Psychology/Counseling	Researcher
Alcohol Treatment	Title IV Counselor
Medical Social Work	Social Service Assistant
Sociology	Medical Social Worker
Social Work Assistant	Higher Education Counselor
Public Administration	Title XX Officer
Clerical	Alcohol Counselor

### Pre-Test, B1

With 19% of B1 N representing responses from administrative and supervisory participants, 41% were Social Service employees and 21% were in some area of counseling. The remaining percentages in this category were distributed around para-legal and other activities.

In the area of affiliation with Indian or Alaskan Native organizations, 72% of the respondents indicated that he/she was an enrolled member of one or the other of the two groups. Additionally, 83% indicated that they (at the present time) were employed with one of the two groups in the Mental Health/Social Service related fields and further that 90% had been employed at one time or another with the same. Of N, 54% had attended Native American or Alaskan Native social work related conferences prior to their attendance of this particular symposium. However, of those who responded "yes" (54%, 43% "no") to the question of prior conference exposure, only 2% placed marks in spaces indicated for "how many" and those marks were in the spaces for two or three attendances.

The remainder of questionnaire B1 was designed to learn of how effective exposure to previous conferences in social work services was experienced by the respondents. Because B1 was the pre-test, it was important to accumulate as much information from the respondents concerning social work in order to make reasonably reliable conclusions from the post-test regarding any changes which may have been the result of the symposium participation.

Questions 13 through 18 inquire about how satisfactory or unsatisfactory the individual respondent's feelings reflected his or her

experiences in the context of previous native social work conferences. Within the continuum of satisfactory on the one hand, and unsatisfactory on the other, there were five numbers from 1 (satisfactory) to 5 (unsatisfactory). The numbers between these two ends represent responses which have less extreme strength in the sense of satisfactory or unsatisfactory; 3 would represent a "middle of the road" attitude about this feeling and numbers 2 and 4 would represent the strength of the reflected feelings in a direction away from the "middle of the road" but toward either end of the continuum. Table II below illustrates how the continuum appears in the questionnaire which is located in the Appendix C .

TABLE II  
SAMPLE ATTITUDE RESPONSE CONTINUUM

Satisfactory		Unsatisfactory
1	2	3
		4
		5

#### Item Analysis

The responses are recorded in percent.

Item 1, the subject matter of previous conferences, question 13 found: 1/12%; 2/19%; 3/21%; 4/2%; 5/7%.

Item 2, how appropriate was the exchange of information at previous conferences: 1/10%; 2/38%; 3/21%; 4/2%; 5/7%.

Item 3, how interesting were the speakers: 1/10%; 2/33%; 3/24%; 4/5%; 5/2%.

Item 4, how informative was the speaker's presentation: 1/16%; 2/29%; 3/24%; 4/5%; 5/0%.

Item 5, to what extent was the individual familiar with the speaker: 1/12%; 2/33%; 3/21%; 4/7%; 5/0%.

Item 6, how familiar were the respondents to the speakers in a professional, quasi-face-to-face, working sense: 1/9%; 2/16%; 3/33%; 4/7%; 5/2%.

As one would total the percentages of the responses per question, it would be found that there were many "no responses" which were consistent from questions 13 through 18.

The concluding section of B1 had the same functional format as the previous section but it did differ slightly. It maintained a continuum which sought to elicit specific responses regarding the participant's knowledge, expertise, and sensitivity about the intended program content.

Changes in the format involved the shift from the term "satisfactory" to "knowledgeable" and from the term "unsatisfactory" to the phrase "need more information". The numbers were the same on the continuum as well as their relationship to the continuum within the 1 to 5 range respectively from questions 19 through 28.

### Item Analysis

The responses are recorded in percent.

Item 7, Indian Aging and Nursing Homes: 1/10%; 2/14%; 3/26%; 4/16%; 5/10%.

Item 8, Alcohol prevention and rehabilitation: 1/14%; 2/28%; 3/17%; 4/28%; 5/10%.

Item 9, Tribal courts and justice processes: 1/12%; 2/24%; 3/26%; 4/21%; 5/12%.

Item 10, Indian Mental Health: 1/7%; 2/22%; 3/14%; 4/29%; 5/12%.

Item 11, Family counseling: 1/9%; 2/26%; 3/22%; 4/26%; 5/14%.

Item 12, Human services programs and administration: 1/10%; 2/31%; 3/26%; 4/17%; 5/12%.

Item 13, Grants/funding and proposal writing: 1/2%; 2/29%; 3/34%; 4/22%; 5/9%.

Item 14, Community resources from non-reservation sources including metropolitan : 1/9%; 2/12%; 3/24%; 4/26%; 5/24%.

Item 15, Group homes: 1/12%; 2/24%; 3/24%; 4/22%; 5/9%.

Item 16, Foster homes: 1/17%; 2/17%; 3/21%; 4/28%; 5/14%.

### Post-Test, A1

The End of the Symposium Evaluation, form A1, as the post-test measure, attempted to show or elicit how much change had occurred within the respondent retrospective of the program. Since the scores of both the pre-test and the post-test were blocked by themselves and also that the pre-test questionnaire elicited information regarding personal and professional characteristics of the participants, it was not necessary to include those inquiries within the post-test format. It was based on that reasoning that form A1 would begin with inquiries regarding program content and subsequently exclude the content of personal background characteristics, etc. Table III indicates the findings from the respondents (N=64) of form A1, section A regarding their subjective interpretation of their learning within the symposium workshop-setting:

TABLE III

#### CHANGES IN LEARNING BASED ON WORKSHOP PARTICIPATION\*

	NONE	SOME	MUCH	NO RESPONSE
New insights	6	80	13	2
New understandings	6	72	19	3
New ideas	9	67	19	5
New skills	33	53	11	3
New motivations	16	55	25	5
New feelings	16	58	23	3
New relationships	14	56	27	3
New resources	22	64	11	3
New ways of using resources	28	56	11	5
New approaches	28	55	11	6
New confidence	16	58	17	9
Renewed reinforcement	16	53	27	5
New knowledge	8	72	17	3
More detailed knowledge	20	59	9	11

e.g.

\*This table represents responses in percent of N.

There were two respondents who made written reactions to the last question regarding "more detailed knowledge". The more detailed knowledge derived from the workshops was of: (1) Current Events in the form of political and educational updating; and (2) Indian Mental Health.

Section B of form A1 asked general questions regarding the symposium speakers, subject contents, and concludes with similar questions where, in addition, there was adequate space to write personal statements (pro or con) regarding their interpretation of subject depth or lack of it and whether the subject topics were appropriate, etc.

The format of section B is the same as the continuum format in the pre-test questionnaire. The difference is, however, in the terms used at the ends of the continuum. In section B there was a five-point range where the number "1" was matched with the response of "Yes" at the one end of the continuum and then numbers 2, 3 & 4 followed as in the pre-test format. The number "5" matched the "No" end where "3" was again the "middle of the road" increment on that continuum.

### Item Analysis

Item 1, did the respondent get the feeling that the conference was designed to help meet his or her needs: 1/23%; 2/28%; 3/27%; 4/16%; 5/5%.

Item 2, did the conference in fact meet your needs and concerns: 1/13%; 2/22%; 3/25%; 4/33%; 5/5%.

Item 3, was the time, pace, and scheduling of the speakers and workshops acceptable: 1/28%; 2/28%; 3/25%; 4/11%; 5/8%.

Item 4, was there enough lead time available to the participants in order for them to be ready and make preparations for their participation: 1/52%; 2/13%; 3/13%; 4/16%; 5/5%.

Item 5, was the cost for the symposium registration reasonable: 1/72%; 2/17%; 3/8%; 4/2%; 5/2%.



Item 6, was the presentation of the subject matter in coordination with meeting their needs: 1/11%; 2/25%; 3/39%; 4/20%; 5/2%.

Item 7, were the speakers interesting: 1/20%; 2/31%; 3/31%; 4/11%; 5/0%.

Item 8, were the speakers informative: 1/17%; 2/31%; 3/36%; 4/8%; 5/0%.

Item 9, were the participants personally familiar with the speakers: 1/3%; 2/13%; 3/13%; 4/16%; 5/53%.

Item 10, were the participants professionally familiar with the speakers: 1/2%; 2/17%; 3/17%; 4/16%; 5/44%.

The following four questions (Items 11 through 14) asked for specific responses with regard to both the positive and the negative aspects of the symposium as the respondent interpreted it. Items 11 and 12 sought to learn of how the program could have been improved. Items 13 and 14 asked what special parts of the symposium were particularly positive. All four questions had space provided below them for written comments from the participants. The written comments are presented in tables immediately following the respective question. Because of the repetitiousness of some written comments, a frequency column is accompanying the list of comments. Only questions 11 and 12 ask for the "yes" or "no" responses.

Item 11, could the subject matter have been presented in greater depth: 1/53%; 2/19%; 3/20%; 4/2%; 5/2%. If the respondent answered the question "yes", then he/she was requested to give a written comment which follows:

TABLE IV

SUBJECT MATTER  
REQUIRING GREATER DEPTH

<u>Frequency</u>	<u>Subject Matter*</u>
10	Child Placement--1st day
12	Family Counseling
4	Cultural Universals/Indian Ways
3	Indian Psychology/Mental Health
	Title XX
	BIA Policy Statement
	Luncheon Address
4	Women in Current Affairs
	Acculturation
	Local Resources
4	All of them
	Indian Foster Care
1	Alcoholism
	Not enough time in general
2	Grantsmanship
3	Non-Indian Education of "Indianness"
	Federal Funding
	Title IV
	Alaska Natives
	Medicine Men and Indian Religion
	Tribal Court
	State Social Service/Indian Policy
3	Urbanization and its Problems
2	Indian Aging
1	Legal issues

\* If there is no frequency beside the subject matter column, then there was only one entry or comment on that topic in the space provided in the form.

Item 12, were there any additional subjects or topics which could have been addressed: 1/36%; 2/14%; 3/17%; 4/3%; 5/5%.  
Written comments follow:

TABLE V

ADDITIONAL SUBJECTS REQUESTED

Indian Family Life  
 Political activities of social workers  
 Foster care and Indian Life  
 Tribal court systems and the State/State Jurisdiction  
 Specific treatment methods for Indian clients  
 Counseling and Interview techniques  
 Indian Social Welfare Policy  
 Inter Tribal and Tribal conflict; RE: Mental Health/Economic  
 Development  
 Labeling theory as it relates to Indians  
 Coping skills  
 Youth/Aging  
 Child Protective Services  
 Law and Order  
 Discussion of daily, routine social work activities employees  
 and how that will impact on Indian programs  
 Positive aspects of Indian Life and Indian Social Work situa-  
 tions as opposed to rehashing the negative aspects  
 How to best work with (other) professionals in your locality  
 who are non-Indian  
 Urbanization and resulting conditions for Indians  
 Educating and sensitizing the non-Indian to Indian cultural  
 values  
 How to service Urban Indian children in trouble with the law and  
 how to keep the issue away from Tribal jurisdiction  
 Organization and Planning  
 Public (Indian) denunciation of Latter Day Saints Child Place-  
 ment Services; RE: Why put this symposium in association  
 with LDS in the first place?  
 Input by Elders, Spiritual Leaders, and Medicine Men  
 Indian self-evaluation in order to uplift the self-image of the  
 professionals and paraprofessionals in Indian Social Work  
 Indian Child Placement and related issues eg. incest, rape,  
 beating

Item 13, what subject or topic was of special interest to the respondent:

TABLE VI  
SUBJECTS OF SPECIAL INTEREST

<u>Frequency</u>	<u>Subject</u>
3	Public Laws regarding Child Welfare
1	Political aspects of topics and individual stands therein
2	Title XX
16	Dr. John Bryde: Positive Aspects of Native Culture
5	Alcoholism
5	Family Counseling
1	Counseling
6	Aging
	Boarding School controversy
3	Mental Health
	Economic Development
	Myths and Legends
3	Dr. James Shore: Native Epidemiology
1	BIA Policy message
8	Indian Foster Care/Child Placement Youth
1	Mel Tonasket: Federal Policy
7	Dr. Renard Strickland: Tribalism and Jurisprudence
	Duane Mackey: Counseling Indian Youth
2	Grantsmanship and funding
2	Cultural Universals
	All topics

Item 14, written comments regarding any particular skill or professional improvement as a function of the program.

### TABLE VII

#### SKILLS OR IMPROVEMENTS DERIVED FROM THE PROGRAM

Awareness of legislation regarding Indians  
 Insight into other work areas and their experiences with their programs  
 Some helpful approaches in direct relationship to helping Indian clients and their problems  
 Better awareness of problems faced by the aged  
 Skill and understanding about working with alcoholics  
 Knowledge of how Indian Social Work operates as an organizing function  
 Better understanding of myself and social interaction  
 A chance to meet other Indian Social Workers  
 More knowledge of Mental Health  
 More knowledge of Family Counseling  
 Knowledge about the Child Welfare Act  
 Grant writing and new resources for funding programs  
 No new skills  
 Counseling  
 Self-reinforcing to be with other Indian Social Workers  
 Better understanding of the Urban situation  
 To come together like this promotes and supports group identity of native social workers; very much needed  
 Federal Policy

Part A2 of the post-test form A1 was the concluding element of the evaluation instruments. Part A2 had ten questions and represented the post-test corollary to the concluding section of form B1. A2 sought to learn of a change in knowledge, expertise, and sensitivity per subject area with respect to what the participants received from the program. The continuum range (1 through 5) and the terms ("knowledgeable") and ("need more information") were the same. Item analysis follows:

Item 15, Indian aging and nursing homes: 1/5%; 2/9%; 3/27%; 4/31%; 5/11%.

Item 16, Alcohol prevention and rehabilitation: 1/5%; 2/17%; 3/28%; 4/22%; 5/8%.

Item 17, Tribal courts and justice processes: 1/2%; 2/6%; 3/19%; 4/22%; 5/16%.

Item 18, Indian Mental Health: 1/2%; 2/28%; 3/25%; 4/27%; 5/2%.

Item 19, Family counseling: 1/5%; 2/22%; 3/25%; 4/27%; 5/13%.

Item 20, Human services programs and administration: 1/5%; 2/22%; 3/27%; 4/23%; 5/9%.

Item 21, Grants/funding and proposal writing: 1/3%; 2/19%; 3/16%; 4/28%; 5/17%.

Item 22, Community resources from non-reservation sources including metropolitan sources: 1/5%; 2/28%; 3/19%; 4/23%; 5/11%.

Item 23, Group homes: 1/5%; 2/17%; 3/27%; 4/25%; 5/9%.

Item 24, Foster care: 1/9%; 2/30%; 3/19%; 4/19%; 5/8%.

Finally, with regard to the overall sequence of events, there were written complaints directed at the "pace and scheduling" in that it was "too slow--too many breaks and periods of waiting". There were also complaints about the fact that some people had to travel a long distance in order to attend the symposium and found that the speakers of their interests had canceled his or her engagement to speak or present. But one last complaint was sounded and commonly held at the symposium which was held at the Sheraton Hotel--"the food was lousy".

## CHAPTER IV

### CONCLUSIONS BASED UPON THE FINDINGS

In order to constructively understand the relationship between the conclusions and the findings, it is important to maintain a reflection upon the three goals of the symposium. Briefly restated the goals were: 1. Conferencing with the intent of interpersonal exchanges of information; 2. General problem identification with Indian Social Welfare Issues; and 3. Workshop training setting to confront the problems. Similarly it is important to remember the order of significance or relative importance of each goal in relation to the others.

While historically evaluations have been characterized by negative stigmas with respect to the amount of response the instruments seem to be capable of securing, the 57% and 62% return rate of forms B1 and A1 for this conference was quite adequate for the evaluation purpose. The 38 to 43 percent non-return rate for the instruments appears to be the token attrition condition for the evaluation process. These figures bear special significance for themselves when they are corroborated with the 72% figure of Indian and Alaskan Native participant membership: These two groups of people have been studied so much in the past by anthropologists, psychologists, sociologists, etc. that it is almost amazing that this willingness to be evaluated exists at this time. The major difference with this evaluation compared to preceding evaluations is based with the situation that: It was not performed

on the reservation or in the individual's home where traditionally these similar evaluation instruments are administered with this particular population.

The high percentages of respondents lends reliability and validity to the "priveleged" responses to the content-specific questionnaire for the target group. An assumption of the symposium planning committee was that the majority of the participants would be non-administrators. This assumption was supported by the finding that 19% of the participants were administrators and that 62% were in direct service positions. The relative responsibilities of the remaining 19% who did not respond to this question is unknown. However, the figures for the other responses tend to imply that a larger percentage of that 19% of non-responses would lean toward a direct service background or position.

The finding that 52% of the respondents indicated that they had previous exposure of social work conferences while 43% revealed that they had no previous participation presents an interesting point in support of the need for this type of interaction. The relative need is not founded simply on the basis of these figures alone but rather is represented in written comments which are qualitative measures rather than quantitative. Only 2% of the respondents placed marks in the spaces for "how many" previous exposures for conferencing--it seems that this statistic further indicates the need for such interaction.

Responses to questions 13 through 18 of the pre-test of form B1 indicates a general satisfaction with experiences by those who had



previously attended social work conferences. Although the responses regarding the subject matter and professional familiarity to the speakers of previous conferences were rated somewhat lower compared to the questions of; information exchanges, the interestingness of the speakers, the informativeness of the speakers, and individual personal familiarity to the speakers--the differences were not really significant. The "no responses" to these questions may indicate the possibility of three conclusions at least: 1. Based upon the assumption that the respondents understood the evaluator's assumption that the previous exposure to conferences implied that those conferences were Indian or Alaskan Native oriented, the subsequent lack of response is due in part to the holding that there is a Native cultural tendency of "non-interference"<sup>27</sup> in the judgement of the fellow Native; 2. Vagueness within the questionnaire by the manner in which some inquiries were posed; and 3. The reluctance of the respondent to the commitment that perhaps he or she has had little or no exposure to conferencing.

With those values of form B1 presented as the pre-test, let us look at the comparative section in the post-test, section B. Section B had a few additional questions regarding the conference design, time, space, and scheduling. In all, there were ten short questions: There was a high percentage of positive responses to the question of whether or not the symposium was designed to meet the needs and concerns of the participants but the responses also indicated that the symposium did not in fact meet the needs and concerns of the participants. It

<sup>27</sup>Rosalie Wax and Robert K. Thomas, "American Indians and White People," (The Center for the Study of Migrant and Indian Education, 1971), pp. 5-11.

seems that this finding indicates in part a reaction to the actual agenda as compared to the agenda that was mailed to the people and agencies as announcements and pre-registration forms (see Appendix C ). As an example of the change in the agenda, some "key" presentations were not made as a function of extremely last minute cancelations on the parts of key speakers.

The time, pace, and scheduling of speakers and workshops was generally acceptable to the respondents albeit written negative comments were expressed in this regard. The announcements and invitations for the attendance of the symposium were distributed within an adequate amount of lead time. The exception in this case would probably have been with those participants who were employed with federal agencies who service Native clientele. These particular employees at that time would have been under travel restrictions by the Department of the Interior and possibly by the State where their agency is located but none-the-less, federal restrictions were in effect during the time of the symposium. On the planning side of the issue, our Public Relations had its own problems with time. The \$10.00 registration fee was met with reasonable favor by the majority of the respondents but there was some disapproval to the fee by others. At this point it is speculated that the responses of this nature were directly associated with the quality of the menu during the luncheon. Admittedly, the lunch was the most verbally condemned aspect of the conference. In hindsight the facility in general was held to be of poor accomodation.

The post-test indicated that the presentation of topics and

subject matter for this symposium was adequate or improved. An interesting paradox here is that there was less enthusiasm about how one's needs and concerns were met. The discrepancy in these findings is probably due primarily to the reaction to the general programming in that aside from the subject matter, the scheduling or final agenda processes occurred not in the way they were originally intended. The post-test further indicated that the speakers were interesting as compared to those of previous conferences. The findings for this question could have been more appropriate if the question was broken down to making an indication on the different affect by the speakers according to whether or not the speaker was Native or non-Native. On the informativeness of the speakers the post-test showed a higher value than did the pre-test. The fact that the speakers were both interesting and informative is supportive of the symposium planning motive, but not necessarily of the planning results--the cancelation of speakers was not planned and it further had a negative affect upon the potential outcome. There was no particular intention to establish new social networks between the speakers and the respondents as may have been implied by the use of the "personally familiar" inquiry--it was assumed that this activity would occur informally. However, the question did have some relevance to the outcome in terms of planning for future conferences. This question should have been broken down according to the topic or subject and then correlated to the particular speaker in order that familiarity of the speakers would be studied as a relevant factor. The results indicate that the speakers were relatively unknown to the majority of the respondents.

Questions 19 through 27 of form B1 indicated a general sense of knowledge regarding specific subject areas. With the exception of the subject of "community resources from non-reservation sources including metropolitan", the reaction to the questions were represented in the normal bell shaped curve when adapted to graph forms. The exception mentioned above relates to a significant self-appraisal by the respondents that their knowledge was less adequate--the exception additionally relates to the subject of Group Homes but to a lesser degree than the question which related to resources.

The "change" or learning affect of the subject matter of the symposium is presented in the results from the corresponding section of questions 19 through 27, B1, in Part A2 of form A1. Utilizing the program/subject content as the dependent variable and the self-appraisal of what capacity of knowledge each respondent maintained as the independent variable, Part A2 indicated the following conclusions: More information was needed in Tribal Courts and Justice processes, Family counseling, Indian Aging and Nursing Homes, and Grants/funding and proposal writing. These results seem quite realistic in the present context of the respective community needs on the reservations and rural Alaskan (Native community) levels. Of these four areas, the only subject area which has not been currently introduced as a Native community practice concept is the justice processes. However, the constant battling in the state and federal courts with regard to Native jurisdiction and legal authority of both its own membership and non-Native law and order violators within the jurisdiction, give rise to administrative change and turbulence despite the local Native

interest to find an end to this vassilation of policy and the question of sovereignty in these matters. It is on that basis then that more knowledge and information is needed by the Native administrator and practioner.

On the positive side of the outcome with the independent variable, the subjects of Alcohol prevention and rehabilitation, Indian Mental Health, Foster Care, Human Service programs and administration, and finally Community resources, were interpreted as adequate presentations. Although the presentations were adequate, it was not statistically significant whereby one could base any particular reliance upon the conditions of adequacy--there is (as indicated in the findings revealed in Tables IV through VII) room for improvement.

Statistically speaking, Table III presents the best all-around description of what changes in learning occurred with the respondents based upon their own self-evaluative interpretations. Based simply on the percentage of differences of the intensity of changes, "new skills" appears to have had the least success of all desired positive changes. This deficiency is associated with the apparent lack of; new resources, new ways of using resources, new approaches, and more detailed knowledge. Naturally it is anticipated by the symposium purposes that more positive changes would present themselves over time. "SOME" positive changes were apparent with regard to; new insights, new understandings, new ideas, and new knowledge. These positive changes did not necessarily receive the same credit in the "MUCH" column but certainly support the significance of the need for the general opportunity to confer with colleagues on common issues. Finally, the "MUCH" end of the continuum indicates positive changes occurred with respect to new

motivations, new feelings, new relations, and renewed reinforcement: It is on these conditions that conferencing succeeds in delivering a service. In the case of minority community development in general but specifically for Indians and Alaskan Natives, that chance to organize as opposed to divide is the deer meat and fry bread of the entire matter.

Tables IV through VII provide a breakdown of the written comments by the respondents which reflect their reaction of subject matter, depth of subject matter, and what additions or special interests of subject matter were important to them. To this point most of the written comments have been addressed--especially in the context of subject matter. However, a major area which received the most repetition is that of the condition of Indian and Alaskan Native cultural emphasis and interest in the social work arena.

### Summary of Conclusions

A review of the conclusions could best be made by relating the findings to the purposes of the symposium. The relationship was considered on the basis of how positive or negative the findings reflect the outcome of the symposium when compared to the purposes.

One goal of the symposium was to provide a forum for the purpose of exchanging information among the participants with the implication that the exchanges were important to the Indian and Alaskan Native social welfare service providers. The study indicated that almost 100% of the participants were providing such services to the Native community. In addition to this positive outcome was the finding that the previous exposure to conferencing in this symposium context was

not significantly high nor was it common for the greatest majority of the participants; that outcome was positive because the symposium had the intention to provide that particular service to those who have not had the opportunity to share their wisdom with peers in diverse regions of Indian Country. Exchanges of information seemed to have occurred in view of "SOME" new insights, new understandings, new ideas, and new knowledge; and "MUCH" new motivations, new feelings, new relations, and renewed reinforcement.

Another goal of the symposium was that of problem identification with respect to Native social welfare issues: It seems that Tables IV through VII indicate both a need for more information for some participants on the one hand, while an adequate amount of subject matter and information was available to some participants on the other hand. Problem identification may not have been enhanced according to the indication that there was a lack of acquisition of new skills, new resources, and detailed knowledge. Ironically, these latter elements may not have been adequately abundant by the standards of the participants, but that process alone was an example of an exercise in problem identification for the practice of conference planning.

Finally, the goal of problem confrontation in the arena of Native social welfare service provision was accomplished in part by the mere opportunity for greater exposure to a conference setting for those participants who had little or no opportunity to participate in a conference setting prior to this symposium effort. Problems were not necessarily confronted in consideration of the expressed need for more information and in addition, no new skills were developed.

However, new motivations and renewed reinforcement are positive aspects to the development of the capacity of self-determination involving Indian and Alaskan Native social welfare issue and policy resolution.

### IMPLICATIONS FOR SOCIAL WORK PRACTICE

The importance of this symposium evaluation lies in the validity of these findings and the concomitant need to develop "formal" standards by which the Native community can gauge itself in the future during new policy shifts and transformations. The Native community is now committed to develop resources and support its existing resources. It is important because times change, as do policies change, that the Native community take a long and hard look at what the conditions are today in relation to yesterday and the future: Evaluations provide both an opportunity to learn or approximate where an organization or an individual stands in relation to self-prescribed objectives and further allows an opportunity to draw conclusions about how to direct or re-direct preceding methods in view of achieving self-prescribed objectives.

The field of Social Work Practice is flooded with a history of its belief of positive community mental health. Unfortunately, the fact is that the overwhelming majority of middle classed social workers cannot find themselves outside of the company of their non-minority-cultured values:

Once in the treatment facility, in addition to being labelled alcoholic, Natives may also be labelled emotionally defective because they organize and manage their emotions differently from their white professionals. ...Getting drunk may be



considered a more honorable way to handle troubles than fretting or complaining.<sup>28</sup>

Ironically, with all of the knowledge of practice with the underprivileged, how does it happen that insensitivity persist in the practice of social work with minorities?

The insensitivity and lack of respect for the Native community, combined with the awareness by the Native community of this condition, finds the organizing demands of the Native people among themselves rather than in the comfort of the status quo practices of the traditional approaches in American Social Work.

In view of this hypocritical tradition in social work practice which is additionally corroborated by hypocrisy in Federal/Indian policy, it is becoming more obvious to this author that many of the complaints of Native North Americans on the basis of unequal distribution of resources and ethnic discrimination might find the international social work arena a more realistic source of support. The conditions in third world countries are similar to the Indian and Alaskan Native struggle for "human rights" in the United States. Yet the U.S. Government continues to claim that other countries (generally non-third world) are not allowing human rights to flourish in their respective lands. It should make any respectable social worker and student of social work, stop and examine just what basic human rights really are and what they mean to the masses who possess little or no self-decision making authority or power.

<sup>28</sup>Dorothy M. Jones, "The Mistique of Expertise in Social Services: An Alaska Example", (Journal of Sociology and Social Welfare, Vol. 3, No. 3, January, 1976), pp. 332-345.

## IMPLICATIONS FOR SOCIAL WORK EDUCATION

Various schools of social work in the United States have a commitment to develop or maintain minority content, e.g. Native American, with their curriculum. Part of the reason for this commitment is due to the Federal regulations of some funding sources for many graduate schools of social work as well as the requirements established by the Council on Social Work Education. Another part of the reason is the strong insistence toward this end from the Native community.

Along with this commitment is the non-commitment of many schools to actually "deliver" the goods. The major rationale to this situation rests upon the fact that there is a general lack of commitment to employ instructors of the minority community for the purpose of upholding the stated objective: The commitment is unsupported by practice. The lack of practicing the commitment is represented further by the insistence of non-minority faculty to deny the mere thought of relating content to the minority student(s). It has even been known that some faculty passively ignore (sometimes actively) the concerns of their minority students. There is no doubt that graduate social work programs maintain competitive curriculums but this condition for minority curriculum development should be enforced just as well.

Furthermore, for Indian and Alaskan Native social work education, a bridge must be constructed to better associate as much as possible, the academic practice to the practice of service provision. Modular, off-campus, and Reservation instruction should be realistically approached in curriculum content. This way, the Native community, the

student, and the graduate institution would be satisfied--the latter for legal/political reasons but the two former for the anticipation of receiving their fair share of benefits that are intended to be produced in their behalf in the first place. Responses and written comments especially indicate the relevance of additional Native content in the development and implementation of educational exercises. The symposium evaluated in this work also indicates a readiness on the part of Indian professionals to work toward this end.

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## APPENDIX A

## SOCIAL WORK SYMPOSIUM QUESTIONNAIRE

May 1977

## Part B1

1. Male \_\_\_\_\_ Female \_\_\_\_\_ 2. Age \_\_\_\_\_
3. Are you a registered member of a federally recognized tribe?  
Yes \_\_\_\_\_ No \_\_\_\_\_
- 3a. Tribal affiliation? \_\_\_\_\_
4. Are you a member of a non-federally recognized tribe?  
Yes \_\_\_\_\_ No \_\_\_\_\_
5. Do you presently work with a Native American Social Service/  
Mental Health or other Native American group or agency?  
Yes \_\_\_\_\_ No \_\_\_\_\_
6. Have you been employed with an organization that delivers ser-  
vices specially to Native Americans?  
Yes \_\_\_\_\_ No \_\_\_\_\_ If yes, how long? \_\_\_\_\_
7. Present employment
- |         |       |               |       |
|---------|-------|---------------|-------|
| BIA     | _____ | Private       | _____ |
| IHS     | _____ | State         | _____ |
| Tribal  | _____ | Other specify | _____ |
| Student | _____ |               |       |
8. What is your primary professional background?  
\_\_\_\_\_
9. What is your job title?  
\_\_\_\_\_

10. What is your main job task?

\_\_\_\_\_ Supervisory  
 \_\_\_\_\_ Administrative  
 \_\_\_\_\_ Therapy  
 \_\_\_\_\_ Para-legal

\_\_\_\_\_ Counseling  
 \_\_\_\_\_ Social Services  
 \_\_\_\_\_ Other, please explain

11. How long have you worked at your present position?

\_\_\_\_\_ 0-6 mo.  
 \_\_\_\_\_ 6 mo.-1 yr.  
 \_\_\_\_\_ 1 yr.-1½ yrs.

\_\_\_\_\_ 1½-2 yrs.  
 \_\_\_\_\_ 2 yrs.-3 yrs.  
 \_\_\_\_\_ 3 yrs.-over

12. Have you attended Native American related social work conferences before?

Yes \_\_\_\_\_

No \_\_\_\_\_ If yes, how many?

1 \_\_\_\_\_ 3 \_\_\_\_\_ more than  
 2 \_\_\_\_\_ 4 \_\_\_\_\_ four \_\_\_\_\_

Place an (X) at the spot on the line provided which best reflects how you feel about a specific situation.

13. In general, how would you rate the subject matter of social work conferences as they intended to meet your needs.

Satisfactory \_\_\_\_\_ Unsatisfactory  
 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5

14. Has the exchange of information at other social work conferences for Native Americans been satisfactory?

Satisfactory \_\_\_\_\_ Unsatisfactory  
 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5

15. Were the ~~speakers~~ speakers interesting?

Satisfactory \_\_\_\_\_ Unsatisfactory  
 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5

16. Were the speakers informative?

Satisfactory \_\_\_\_\_ Unsatisfactory  
 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5

17. Were you personally familiar with those speakers from previous conferences?

Satisfactory \_\_\_\_\_ Unsatisfactory  
 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5







## APPENDIX B

## END OF SYMPOSIUM EVALUATION

## Part A1

- A. Please rate how much you have learned in this workshop in the following areas (check 1 of the 5 boxes):

		None	Some	Much
1. New insights	1.			
2. New understandings	2.			
3. New ideas	3.			
4. New skills	4.			
5. New motivations	5.			
6. New feelings	6.			
7. New relationships	7.			
8. New resources	8.			
9. New ways of using resources	9.			
10. New approaches	10.			
11. New confidence	11.			
12. Renewed reinforcement	12.			
13. New knowledge	13.			
14. More detailed knowledge	14.			
e.g.				

- B. Please rate the following items.

1. In general, do you feel this conference was designed to help meet your needs and concerns?

Yes No  
 1 2 3 4 5

2. Did this conference in fact meet your needs and concerns?

Yes No  
 1 2 3 4 5

3. Was the time, pace, and scheduling of the speakers and workshops acceptable?

Yes No  
 1 2 3 4 5

4. By the time you received the information regarding the symposium, did you have enough time to prepare yourself for attendance?

Yes No  
 1 2 3 4 5

5. Did you think the cost of registration was reasonable?

Yes				No
1	2	3	4	5

6. Was the presentation of topics and subject matter expressed in coordination with meeting your needs?

Yes				No
1	2	3	4	5

7. Were the speakers interesting?

Yes				No
1	2	3	4	5

8. Were the speakers informative?

Yes				No
1	2	3	4	5

9. Are you personally familiar with these speakers?

Yes				No
1	2	3	4	5

10. Are you professionally familiar with these speakers?

Yes				No
1	2	3	4	5

11. Could the subject matter have been presented in greater depth?

Yes				No
1	2	3	4	5

If yes, please indicate which subjects could have been addressed with more depth. \_\_\_\_\_

\_\_\_\_\_

12. Are there additional subjects or topics which could have been addressed?

Yes				No
1	2	3	4	5

If yes, what additional areas? \_\_\_\_\_

\_\_\_\_\_

13. What subject or topic was of special interest to you?

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14. Would you specify any particular skill or professional improvement that you may have acquired from this symposium experience? \_\_\_\_\_

---

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15. Thank you for your help with this evaluation, one and all!

## Part A2

Place an (X) at the spot on the line provided which best reflects any change of your knowledge, expertise, and sensitivity about each particular subject area per Native Americans.

1. Indian Aging/Nursing Homes.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

2. Alcohol: Prevention & Rehabilitation.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

3. Tribal Courts and justice processes.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

4. Indian Mental Health.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

5. Family counseling with Native Americans.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

6. Human services programs and administration.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

7. Grants/Funding and proposal writing.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

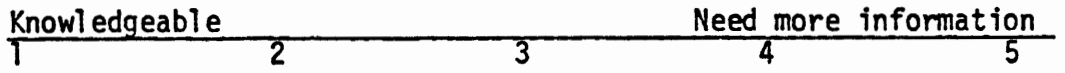
8. Community resources from non-reservation sources including metropolitan sources.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

9. Group homes.

Knowledgeable \_\_\_\_\_ Need more information  
1                      2                      3                      4                      5

10. Foster Care.



## APPENDIX C

## NATIVE AMERICAN SOCIAL WORK SYMPOSIUM

MAY 11-13

SHERATON HOTEL PORTLAND, OREGON

This training program addresses a vitally needed, short, but concentrated session for those individuals presently working in the field of service delivery to Native Americans. The training sessions are intended to provide stimulation and bibliographies for additional reading and study for the participants.

Our focus for the training symposium intends to provide a basic understanding of the generic approach to problem solving and skill development for providing services to the Native Americans.

One (1) hour of college (graduate or undergraduate) credit will be given to those trainees desiring credit and meeting minimum standards of admission of the course. Dept. of Cont. Ed. Portland State University.

SPEAKERS

Dr. Ron Lewis Ph.D.  
 Dr. H.C. Townsley MD  
 Ms. Maxine Robbins ACSW  
 Mr. Don Milligan MSW  
 Ms. Pam Kiser MSW  
 Mr. John Mackey MSW  
 Ms. Evelyn Blanchard MSW  
 Ms. Marilyn Bentz MSW  
 Mr. John Compton MSW  
 Ms. Carolyn Attneave Ph.D.  
 Mr. Rennard Strickland  
 Mr. Mel Tonasket  
 Mr. Ed Brown Ph.D.  
 Mr. Ray Butler Acting Commissioner, BIA  
 Mr. John Spence MSW

WORKSHOP TOPICS

Aging  
 Child Welfare  
 Alcoholism  
 Tribal Courts  
 Indian Mental Health  
 Family Counseling  
 Advocacy in Social Work for Indians  
 Cultural Universals  
 Administration  
 Title IV  
 Title XX  
 Local Foundations

Registration form on following page. There will be a \$10.00 registration fee which includes the cost of the Thursday luncheon, complete, and mail to:

Native American Social Work Symposium  
 c/o Indian Education Project  
 Harder House  
 Portland State University  
 P.O. Box 751  
 Portland, OR 97207  
 503 229-4021

## Symposium Schedule

Wednesday, May 11th

8:00 am Registration  
 8:45 am John Mackey; Introduction  
 9:00 am Mel Tonasket: Policy Review  
 & Foster Care  
 9:45 am Break  
 10:00 am Ed Brown, Ph.D.; Community  
 Organization to Natural  
 Helping Systems and Social  
 Planning; Discussion  
 12:00 am Lunch Break  
 1:30 pm Rennard Strickland, Prof.  
 of Law University of Tulsa,  
 OK Author: Fire and the  
 Spirits  
 3:00 pm Break  
 3:15 pm Workshops  
 5:00 pm Adjourn

Thursday, May 12th

8:00 am Evelyn Blanchard;  
 Indian "Woman in the  
 Social Structure"  
 9:45 am Break  
 10:00 am Workshops  
 11:30 am Banquet Luncheon; H.C.  
 Townsley, MD presenta-  
 tion on "Depression"  
 1:30 pm Carolyn Attneave; Med-  
 icine men and Indian  
 Health Service; Dis-  
 cussion  
 3:30 pm Break  
 3:45 pm Workshops  
 5:00 pm Break  
 7:30 pm Red Earth Performing  
 Arts Company (all  
 Indian)

Friday, May 13th

8:00 am John Compton; Child  
 Welfare and discus-  
 sion  
 9:45 am Break  
 10:00 am General Convocation;  
 closing statements  
 11:30 am Break for Salmon Bake,  
 Portland State Univer-  
 sity

DISCUSSION GROUPS: Evening Discussion groups may be arranged, dependent on interest by symposium participants.

EVALUATION: All those attending the symposium will be asked to participate in our questionnaire survey of the quality of conference content, speakers etc.



SYMPOSIUM CO SPONSORS:

BUREAU OF INDIAN AFFAIRS

INDIAN HEALTH SERVICE

INDIAN SOCIAL WORK EDUCATION PROJECT, PSU

ASSOCIATION OF AMERICAN INDIAN SOCIAL WORKERS

UNITED INDIAN STUDENTS OF HIGHER EDUCATION

---

Symposium RegistrationRegistration  
Fee: \$10.00

Name \_\_\_\_\_

Includes cost  
of Thursday  
Luncheon

Organization \_\_\_\_\_

Address \_\_\_\_\_

Make check payable to: Association of American Indian  
Social Workers Inc.

## APPENDIX D

Sheraton Hotel - Lloyd Center

May 11-13, 1977

Portland, Oregon

Co-sponsored by the Indian Education Project, Portland State University, the Association of American Indian Social Workers, Indian Health Service, the United Indian Students of Higher Education, and the Bureau of Indian Affairs.

## Symposium Agenda

Conference Headquarters Room 948

Wednesday

8:00 am East Ballroom General Registration and Registration to receive college credit.

Pre-symposium evaluation survey.

9:00 am Introduction - John Mackey, Director, Indian Education Project.

9:15 am Mel Tonasket - Addressing Federal Policy.

10:00 am Break

10:15 am Evelyn Blanchard, MSW, Indian Women in Society.

12:00 Noon Lunch

1:30 pm Gayla Twist; Medicine men and Indian Health Service

3:00 pm Break

3:15 pm Workshops: Grantsmanship; Rich Levine  
Mental Health; Leah Manning  
Child Placement; Oliver McPherson  
Alcohol Therapy; John Mackey

5:00 pm Adjourn

Thursday

- 8:00 am Dr. John Bryde, Professor, University of South Dakota,  
Positive Cultural Aspects of the American Indian and Alaskan  
Native
- 9:45 am Break
- 10:00 am Workshops: Title IV; Azure, Lamb, Smith  
Family Counseling; Maxine Robbins  
Child Placement; Oliver McPherson  
Cultural Universals; Marilyn Bentz
- 11:30 am Luncheon: Dr. James Shore, Psychiatrist, University of  
Oregon Health Sciences Center, Portland
- 1:30 pm Ray Butler - Acting BIA Commissioner, Washington, D.C.
- 3:30 pm Break
- 3:45 pm Workshops: Grantsmanship: R. Levine  
Title XX; Goldie Denny  
Alaska Native  
Mental Health; Pam Kiser  
Aging; John Mackey
- 5:00 pm Adjourn for Supper
- 7:30 pm Red Earth Performing Arts Theatre  
Portland State University, Lincoln Hall

Friday

- 8:00 am Rennard Strickland, Professor of Law, University of Tulsa,  
Oklahoma, Author: Fire and the Spirits
- 9:45 am Break
- 10:00 am Duane Mackey, "Counseling Indian Youth"
- 11:30 am Salmon Bake and Red Earth Performing Arts Theatre  
Portland State University.

## APPENDIX E

## REGISTRATION

Name \_\_\_\_\_

Address \_\_\_\_\_

Agency/Organization \_\_\_\_\_

## Workshop Preference

Wednesday	3:15 pm	_____ Grantsmanship; Rich Levine
		_____ Mental Health; Leah Manning
		_____ Child Placement; Oliver McPherson
		_____ Alcohol Therapy; John Mackey
Thursday	10:00 am	_____ Title IV; Azure, Lamb, Smith
		_____ Family Counseling; Maxine Robbins
		_____ Child Placement; Oliver McPherson
		_____ Cultural Universals; Marilyn Bentz
Thursday	3:45 pm	_____ Grantsmanship; R. Levine
		_____ Title XX; Goldie Denny
		_____ Alaska Native
		_____ Mental Health; Pam Kiser
		_____ Aging; John Mackey

Registration Fee \$10.00 which includes the cost of the Thursday luncheon.

Make check payable to: Association of American Indian Social Workers, Inc.

\_\_\_\_\_ Registration Fee Paid At Time Of Registration

\_\_\_\_\_ Registration Fee Paid Previously By Mail