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Spring 1999

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Education: The Arizona State University Center
for Indian Education, 1959-1999**

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Journal of American Indian Education

Volume 38 Number 3

Spring 1999

Special Issue 1

An Enduring Voice in American Indian Education: The Arizona State University Center for Indian Education, 1959-1999

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The Center for Indian Education (CIE) at Arizona State University, originally known as the Indian Education Center (IEC), was the result of several local, state, and national factors converging in the late 1950s. The national political landscape of assimilation, termination, and urban relocation shaped how policy makers viewed Indian education. Broadly speaking, a conservative post war Congress sought to terminate federal obligations to Indian nations and reservations, and move Indians into the American socio-cultural mainstream. Legislation in 1953 epitomized these sentiments and objectives, and Indian education policy reflected these goals. Conversely, Indian organizations such as the National Congress of American Indians, many of whose members had served in World War II, challenged this assault on tribes. While they defended their way of life on and off reservations, these leaders also supported increased access to education for American Indians. Indeed, the 1950s became a transitional era for Indian communities, and in turn, Indian education. The Indian Education Center emerged within this milieu of federal sentiment for termination, increased urbanization, and a heightened need for improvements in Indian education.¹

The state and local context of Arizona Indian affairs also played a crucial role in the origins of the Center. First, nearly a quarter of the land in Arizona during the 1950s was tribally controlled and the state had one of the country's largest native populations. Additionally, a significant number of native people had moved to the Phoenix metropolitan area in search of employment. These demographic realities alone demanded that policy makers address the needs of Native students in public schools. Though Congress had passed the Johnson O'Malley Act in 1934, for instance, universities had by and large failed to initiate systematic research on Indian education in public schools. A handful of professional educators recognized this weakness, and they believed that a center located in a major university near Indian communities could address these issues. Arizona State University (ASU) itself played perhaps the most significant role in creating the Center. Established mainly as a teachers college, ASU possessed the resources and administrative programs to conduct studies on educational policy and community outreach. Ultimately, it took the special efforts of several individuals to actually create the IEC.²

In 1957 and 1958, Irving W. Stout, Dean of the Graduate College, and G.D. McGrath, Dean of the College of Education, argued that ASU was a perfect place to build an Indian Education Center. McGrath and Stout also believed that ASU could contribute a valuable scholarly perspective to Indian affairs. By combining research with community outreach, the Center could establish partnerships between the University and Indian communities in the state. Such relationships would serve as a prototype for centers and communities across the country. Additionally, the academic thrust might improve statewide public policy and curriculum development. Stout and

McGrath also believed the Center could train Native and non-Native students in Indian education with a series of classes, programs, and practical teaching experience. Finally, they wanted the Center to reach out to Indian communities in the Southwest and assist with education efforts, economic development, health care, and leadership. These goals promised to make the Center unique in the field of Indian affairs and American higher education. Indeed, when the University finally approved the Center in 1959, it was the only one of its kind.³

In addition to the efforts and support of Dr. Stout and Dr. McGrath, three other individuals also made lasting contributions to the IEC--Dr. Bruce Meador, a member of the faculty, Robert A. Roessel Jr., a doctoral student and soon-to-be Professor of Education and George A. Gill (Omaha) a graduate student who later became the director of the Center. Together, they outlined the essential philosophy and mission that continues to exist, in slightly altered form, to this day. The founders of the IEC proposed several overarching goals: research, teacher training, community outreach, policy advisement, leadership development, counseling, and student recruitment. This mission had a particular perspective that reflected both the intellectual tendencies of the architects of the IEC, and the political and cultural environment of the era.⁴

Once established, the Center began research on Indian student experiences in urban public schools and on reservations. In 1960, Robert Roessel and his colleagues directed a two-year research project entitled "Higher Education of Southwestern Indians with Reference to Success and Failure" (USOE Project 938). This study of Indians in college classrooms claimed that, in terms of academic achievement, students from non-English speaking households surpassed students from English speaking households.⁵

The sample drew from a pool of nearly 450 students attending ASU, Arizona State College-Flagstaff, Brigham Young University, the University of New Mexico, and Ft. Lewis A&M. The researchers also interviewed 60 tribal leaders from 37 participating tribes. These leaders ranked education along side employment and economic development as the key issues facing their communities.⁶

The Center also offered teacher training classes and courses in contemporary educational theories, but adapted them to the unique conditions in Indian communities. Faculty realized that the survival and utility of the Center rested in its experimental nature and its ability to meet the needs of a diverse student population. Adult education courses, for instance, gained prominence. Moreover, community outreach encompassed a wide range of duties and responsibilities, from curriculum development and special education classes, to economic development and family planning. Essentially, the Center promoted community based education with schools serving as focal points for other programs structured to benefit the community. Finally, the Center sought to relay this research to statewide educational institutions in the hope of shaping public policy.⁷

Though the Center resided in the University, it simultaneously existed within a larger landscape of Indian education. This represented a key theme in the life of the Center: it shaped and was shaped by pivotal events in the history of Indian education. Students who attended classes offered by the Center carried their new skills to other institutions and organizations. Observers of Indian education followed the evolution of the Center and modeled new programs after it. However, the Center also benefited from and followed other developments in the field. For instance, in 1966 and 1967, the

Center cooperated with the Navajo Nation to create the Rough Rock Demonstration School, a nationally recognized institution with strong links to the surrounding community. The Center additionally helped the Navajo Nation establish schools in Round Rock and Low Mountain and Navajo Community College (now Dine' College). Events such as the National Indian Youth Conference in 1961 and the publication in 1967 of a Special Senate Subcommittee report entitled, *Indian Education, A National Tragedy, A National Challenge*, were influenced by the IEC and they in, turn, contributed to shaping its future.⁸

National events directly affected the Center in other ways. Due to programs initiated by President John F. Kennedy, and expanded by President Lyndon B. Johnson, the Center grew and flourished at ASU. Johnson's War On Poverty generated millions of dollars for Community Action Programs in poverty stricken urban and rural areas. Specific elements of the programs targeted nearly 40 Indian communities across the southwest with Indian Community Action Programs (ICAP). ICAPs funded health, education, housing, and other social services. ASU and the Center immediately moved to the forefront in delivering the benefits of ICAP to urban and rural areas in Arizona.⁹

In the mid 1960s the Center became a logical place to focus ICAP funds, and it received a large grant from the federal government to administer money for education, health, employment, economic development, and housing in the Phoenix metropolitan area. ICAP also provided support for technical training for Indian teachers and assistants on reservations. As the Center gained recognition for its work, in 1966 the Office of Equal Opportunity endowed the Center with a \$400,000 grant to continue its programs. This work proved so intensive that Dr. Robert A. Roessel Jr., Director of the

Center since 1960, stepped down to focus specifically on the ICAP. Indian Community Action Programs and the work of the Center symbolized the best of civil rights activism and struggles for sovereignty, not only in education, but in a range of issues on reservations and in urban areas.¹⁰ After Roessel stepped down, George A. Gill and Frances McKinley directed the CIE for several years; George A. Gill remained with the CIE for 17-years.

The Indian Education Center played an important role in administering and overseeing other federal programs. Under the Kennedy administration, ASU also served as a Peace Corps training site for students interested in reforming American society. Specifically, ASU and the Center offered trainees an opportunity to work with Indian communities, particularly on the Gila River Reservation. As a result of this training experience, the residents of Gila River asked for Peace Corps personnel to remain assigned to reservation communities.

Positive relationships such as this had a considerable impact on the creation of a domestic Peace Corps known as VISTA (Volunteers in Service to America). VISTA initially functioned under the auspices of the Office of Economic Opportunity (OEO). At the outset, Arizona State University through IEC trained VISTA workers to serve on reservations throughout the United States. It trained fifteen different VISTA groups in two and one half years. Other Indian Center programs also had their origin with OEO, such as the Indian Community Development Program and Head Start for Indians.

The ICAP and VISTA programs signified an important role of the Center, but other efforts pointed to the positive impact it made on Indian education in the 1960s. As part of its dedication to community outreach and scholarly research, in 1960 the Center

began a long tradition of national level conferences at ASU. These conferences attracted professors of education and policy, as well as elementary and secondary educators. For instance, during the 1963 annual conference, Commissioner of Indian Affairs Phileo Nash served as the keynote speaker, and he stressed adult education and community development. During the following year “Unity Within and Between Tribes” served as the theme. The 1965 conference had “Indian Education and the War on Poverty” as its central theme and the Southwest Regional Indian Youth Conference and its 150 Indian youth attendees brought the next generation into the mix.¹¹

[Photo One - Indian Education Conference]

The Center also made important contributions to the growing body of scholarly literature on Indian education. In 1961, Robert A. Roessel Jr., Bruce Meador and George A. Gill established the *Journal of Indian Education* to publish new research and promote more analytical discussions in the field. The *Journal* accepted articles and essays from around the country and maintained a subscription list that made it the first nationally circulated scholarly periodical dedicated exclusively to Indian education. June Payne with ASU publications dedicated herself to the *Journal* for years. Additionally, with a \$70,000 Office of Economic Opportunity federal grant, the Center began several longitudinal studies to determine the relationship between language, reservation conditions, motivation, grades, adaptation, and dropout rates for Indian students. *Indian Communities in Action* (1967), the results of several years work proving that Indians could manage their own education, quickly became a classic text.¹² These studies represented the best combination of academic rigor with practical utility for Indian communities, students, and policy makers.

Despite the research and community outreach of the Center, the numerous students who enrolled in its classes reflected its real success. Since its inception in 1959, the Center made student recruitment a pillar of its existence. Beginning in 1964, summer college programs brought high school students to ASU from Indian communities. The programs exposed them to college life, and in particular, to Indian education. George Gill, for instance, brought over 70 students into the summer program during 1967. Gill structured the program around language arts, typing, mathematics, Indian culture, health care, and career guidance.

Gill and his assistant, Gabriel Sharp, encouraged students who had participated in the program to attend ASU in the following years. Several Nations, such as the Mohave, Hualapai, Hopi, Navajo, and Apache from San Carlos and White Mountain participated in the summer programs regularly. Eventually, Gill and Roessel extended their efforts and sought new sources of funding for the high school and summer project.¹³ In 1969, the two received a \$104,715 grant from the Office of Economic Opportunity to fund the program, which they entitled the All-Indian Upward Bound. Gill and Roessel maintained the project, one of the few of its kind in the Nation, from 1967-1971.

University students from several dozen tribes enrolled in classes and programs organized by or affiliated with the Center. Though many undergraduates participated in regular education programs, one of the most noteworthy aspects of the Indian Education Center was that it was the first institution in the nation to offer a full Masters Degree in Indian Education. The program started with five students from two Native communities in the early 1960s, and grew to 100 students from 27 Nations by 1966.

Navajo, Apache, Hopi, Salt River Pima-Maricopa and Tohono O'odham students studied similar issues. They learned from each other about different traditions and unique challenges they faced in their respective communities. They enriched their experiences at ASU in 1964 when they created Dawa-Chindi, an Indian student club, which employed the Navajo and Hopi words for "Sun" and "Devil." Since its inception, Dawa-Chindi evolved into the Native American Students Association, or NASA, which continues to serve as a voice for Indian students at ASU. Whether the students were an Inuit man from Alaska, or a Tohono O'odham tribal judge who commuted to ASU, they gained a valuable education from the Center¹⁴

These early years also witnessed the dedication of Center directors and faculty to outreach programs for Indian communities in Arizona and the southwest. The Center regularly visited most reservations in Arizona, even the Havasupai in the Grand Canyon.¹⁵ During these visits, Center representatives advised on curriculum and community members offered suggestions about how to improve the relationships between reservation communities and urban schools. A particular partnership with the Gila River Indian Community introduced instructors there to new techniques in art, science, reading, and mathematics. Though the Gila River partnership ended in 1968, the five-year program initiated an informal relationship with the Center that endured for several years.¹⁶ Additionally, the Center used reservation-based schools to implement a range of programs in health, education, employment, and economic development. In this respect, the Center embraced a holistic philosophy of education that recognized the organic relationship between numerous areas of life. During the 1970s the CIE experienced several important changes, many of which reflected national developments

in Indian education and politics. As elements of the classic civil rights movement died down, Native activism gained momentum. The founding of the American Indian Movement in 1968, the occupation of Alcatraz Island in 1968, and increasing demands for American Indian Studies programs, signified a new generation of activism for Indians. These events resulted from and contributed to efforts in Indian education at ASU. In the 1970s, the federal government responded to Indian activism with a series of legislative acts that significantly increased funding for Indian education. This national landscape served as the context for specific events at the Center.¹⁷

Indian activism at ASU made important contributions to student life and impacted policy and curriculum. Several individuals played prominent roles in these issues, but Rick St. Germaine, an Ojibwe working on his Ph.D. in School Administration, was particularly important. As one of the most vocal of several hundred Native students at ASU, he critiqued the university for its failure to hire more Native teachers. He also criticized the director of Indian Education Center, Dr. Harry W. Sundwall for his alleged financial mismanagement and failure to promote Indian leadership. As chair of the ASU Indian Advisory Board, Germaine argued that the school promoted institutional racism by failing to publicize the number of Indians on campus, and then generally denying them access to levers of power. Eventually Germaine appeared before the U.S. Commission on Civil Rights to discuss institutional racism, dropout rates, language issues, and issues with the director--Harry W. Sundwall.¹⁸

In the short run, such criticism had ambiguous effects. Dr. Leon Shell, Associate Dean of Student Affairs denied that the University ignored Indian affairs. He maintained that Germaine and others exaggerated the case and ignored the positive efforts of

administrators on the behalf of Indian students at ASU. On the other hand, in December of 1972, Robert Chiago, Director of the Navajo Division of Education, informed Schell that a special consultant would investigate the situation for Indians at ASU. According to Chiago and the consultant's report, the school fell short of its own goals. Additionally, the consultants supported the arguments made by Germaine and other Native critics of the school. At the very least, the report and the observations of students such as Germaine indicated that the CIE, despite its contributions, could improve.

In the midst of campus wide disagreements, the mission and programs at the IEC continued and evolved. The Center still offered classes on teacher training, curriculum, pedagogy, community outreach, and public policy. Masters students continued to move through the program, and the *Journal* remained an important source of information and discussion about Indian education. With funding from the Office of Indian Education and Department of Education the American Indian Leadership Program was initiated and, by 1980, more than 60 graduate students had received financial support for their education. Additionally, the Center continued visiting reservation and urban communities to meet with school administrators and discuss important issues.¹⁹

In 1975, Congress passed the Indian Education and Self-Determination Act as a response to nearly a decade of pressure from Indian communities and Native leaders. The Act quickly became an important tool to improve Indian education and strengthen tribal claims to sovereignty. Both goals, in turn, implied increased responsibility on the part of Native and non-Native educators. As a result of these local conditions and

national events, in 1979 the CIE received a grant from the United States Department of Education's Office of Bilingual Education and Minority Languages Affairs (OBEMLA) to establish a Bilingual Education Service Center (BESC). The new Indian Education Training Resource Center provided technical resources and training in bilingual education to schools, universities, state education departments, and Indian communities throughout Arizona and eventually the southwest.

The Center also continued holding annual education conferences for hundreds of people from across the United States. During 1968 the conference which opened with a keynote speech by Arizona Senator Paul Fannin, approximately 450 people from 75 Indian Nations and communities attended numerous panels and workshops. The conference for the following year opened with Grace Thorpe, the daughter of Olympic medalist, Jim Thorpe. This 11th annual conference attracted nearly 500 attendees for numerous panels, many of which addressed the Alcatraz takeover and its implication for Indian politics and education. Panel guests included Ronnie Lupe from White Mountain Apache; Dillon Platero, Director of the Navajo Rough Rock Demonstration School; and Alexander Lewis, Governor of Gila River. Attendees also discussed issues such as Indian health, economic development, teacher aides, college financial assistance, Head Start, and the newly created Indian Manpower Development Program²⁰

A particularly important discussion took place during the 1971, Twelfth Annual Indian Education Conference. Dr. Robert A. Roessel Jr. gave the keynote speech addressing the gains made by Indian educators in the past two decades. Roessel offered particular criticism to non-Indian policy makers who dictated to Indians, rather than working with them. He discussed his belief that the future of Indian education was

in reservation based, tribally run schools, rather than the off reservation institutions into which officials thrust Indian students only a decade earlier. As the Chancellor of Navajo Community College and previous director for the Indian Education Center, Roessel saw a bright future for Indian education in the 1970s.²¹

The 1977 conference indicated that the Center had achieved national prominence in Indian education and policy. The 18th gathering of the Indian Education Conference brought together nearly 1,000 people from tribal governments, the BIA, and educators from universities and public schools across the country. They convened to participate in the formulation of a national report for Congress. They also gathered to hear the findings of "Task Force Five," a study related to the American Indian Policy Review Commission, established in 1975 to fully investigate Indian affairs. The National Education Association (NEA) assisted the Center with the conference. Participation of the National Indian Youth Conference and the ASU based, Native American Students Association, added another dimension to the gathering.²²

Community outreach and research efforts of the Center continued throughout the 1970s as well. Beginning in 1973, the Center discussed two new programs: a library specialist grant for reservation based librarians, and the creation of learning centers in Indian communities. In 1974 and 1975, Gill and Roessel also published a *General Reference Guide* for Indians on topics such as health care and access to employment and federal services. During the 1978-79 school year, approximately \$1.5 million went to Indian Affairs at ASU. Directors also discussed how to improve the Native American Leadership Program for Indian students in conjunction with public and reservation schools.

As the social, political and cultural turmoil of the 1960s and 70s receded, the 1980s presented the Center with new challenges and opportunities. The Center confronted a growing Indian population on campus and in the metropolitan area, but it also contended with growing demands on its faculty and budget. Additionally, increased specialization in various disciplines and professions diminished the ability of the Center to meet the various needs of students. Professional associations and departments in health and nursing, family planning, legal affairs, tribal government, and other areas replaced the multi-purpose role of the IEC. Indeed, Indian professionals initiated many of these changes to more efficiently meet the needs of those fields.

As definitions of education evolved to focus more on classroom applications and curriculum rather than community building, the Center adopted itself. The University also demanded a more specific definition of the goals and mission of the Center. Was it trying to meet the needs of Indian education in a holistic sense, or focus on curriculum, teacher training, and research? Throughout the 1980s and 1990s, community relations remained an important, though reduced role of the Center. Finally, national political events, such as the budget cutting of the Reagan administration, forced the Center to adapt yet again. Thus, the Center reacted to events at a local and national level and adapted to meet the changing needs of the communities it served.

Not all changes jeopardized the role of the Center, however. For instance, John W. Tippeconnic III returned as head of CIE in 1980, after a two-year term as Associate Deputy Assistant Secretary for Indian Education in the U.S. Department of Education. Upon returning, Tippeconnic directed the American Indian Leadership Program and administered funds provided by the Office of Indian Education and Department of

Education. During 1982 the Center had 15 Indian students in the Leadership Program, all working towards masters degree in Indian education or doctorates in related fields such as curriculum and school administration. Additionally, in 1984 the CIE received a \$170,000 grant from the Department of Education to fund graduate students in the Leadership Program.

The Center also continued and extended its commitment to bilingual education. In 1980, the annual conference highlighted the importance of bilingualism in Indian communities. In 1982 the Center was contracted by OBEMLA to run the National Indian Bilingual Center (NIBC) to provide services to Indian educational institutions across the country. When OBEMLA reorganized its national service delivery program, NIBC was replaced by the Mountain States Multi-functional Resource Center (MSMRC), with the directors of the Center for Indian Education and the Bilingual/Bicultural Education Center serving as co-principal investigators. The MSMRC was one of 16 federally funded centers that provided training and technical assistance to bilingual education programs in a five state area. The three-year contract with OBEMLA to operate the regional center was successively renewed until MSMRC finally closed in 1995.

In 1980, the academic functions of CIE moved from the Special Education Department to the Elementary Education Department, although the research and service functions continued to report directly to the Dean of the College of Education. This shift signified a larger philosophical shift away from viewing Indian culture and ethnicity as a “handicap” or deficit. In 1984, the College of Education established a multi-cultural program area and courses previously operated by the CIE were consolidated in the multi-cultural program. There the courses joined others related to

bilingual education, English as a second language, and multi-cultural education. Originally begun as a College of Education Center with its operational budget and reporting lines within that college, CIE received interdisciplinary University Center designation in June 1987. Presently, operational funds derive from University and extramural sources with reporting lines and administration remaining within the College of Education.

In the late 1980s, new leadership guided the Center and its evolving roles and responsibilities at ASU. In 1988, Karen Swisher became the first female director of the Center. Swisher was born and raised on the Standing Rock Sioux Reservation, and acquired her doctorate from the University of North Dakota. She came to ASU several years earlier, to direct the ASU Mountain State Multi-functional Resource Center (MSMRC). One of Swisher's main goals was to increase the research component of the Center and expand its budget from external sources. In 1991, the Center published the *American Indian/Alaska Native Dropout Study*, research supported by a grant from the National Education Association. In the same year, the Center hosted the first Native Professors gathering which provided the impetus for formation of the Association of American Indian and Alaska Native Professors, a national organization known today as the Native Professors Association. Additionally, Swisher renewed an emphasis on the *Journal of Indian Education*, by this time one of the oldest periodicals dedicated to Indian education.²³

In recent years, the Center adapted itself yet again to meet a more specifically defined role in the University, State, and Nation. The flourishing of numerous programs in many fields has presented the Center with a new array of challenges. Within the

University, the Center has had to cooperate with the American Indian Institute (All), to reallocate responsibilities for the growing number of Indian students. The Institute, created in 1989, augments and develops recruitment and retention services for Native students while at ASU. Though it acquired some responsibilities previously held by CIE, the two work together for the benefit of the ASU Native population.

Specifically, the All facilitates inter-cultural relations among tribes, provides tutoring programs, counseling, peer advising, assistance with financial aid, and computer instruction for Indian students. It has also served as a general resource center and hub for social events and club activities. According to a 1994 interview with the All director, Cal Seciwa, from Zuni Pueblo, the All has tried to become a “home away from home” for Indian students. The All also reaches out to Indian communities and statewide organizations such as the Inter-Tribal Council of Arizona. Much like the Center for Indian Education, the All began an American Indian Institute Summer University Experience to improve the writing and college survival skills of some Indian students. To improve academic performance, the All worked with the Department of English, the Writing Across the Curriculum Program, and other departments, with assistance of the Gila River Indian Tribal Community.²⁴

[Photo 2 - students at the Center]

Now in its fourth decade the Center continues to be a national leader in Indian Education, research, and community outreach. In response to President Clinton's 1998 Executive Order on American Indian and Alaska Native Education and significant emerging educational issues affecting American Indians in Arizona, the Center for

Indian Education, sponsored a colloquium at Arizona State University Memorial Union, on February 25, 1999. Approximately 200 Southwestern educators were invited to examine the multiple and complex issues affecting American Indian students and educators upon entering the 21st Century. Aptly, this Colloquium was entitled, *On the Edge of the Next Millennium: A Colloquium for Educators of American Indian Students*. The Center continues to offer courses and field training as well as doctoral fellowships through a grant from OBEMLA. Fellowship recipients conduct research on Native languages, policy and administration, counseling, and curriculum and instruction. And more recently, the past issues of the *Journal of American Indian Education* have been digitized thanks to a grant from the John D. and Catherine T. MacArthur Foundation and launched to the World Wide Web on April 17, 2000. More than 1,000 articles spanning the history of the *Journal* are now a mouse-click away for scholars and educators around the world.

The Center has successfully served thousands of students, instructors, policy makers, tribal leaders, and administrators in Arizona and the Southwest. The *Journal* has an international audience, and the annual conferences serve as meeting places for academics, government officials, K-12 teachers and Indian youths. The impact of the ICAP, Indian Upward Bound, and other programs have brought innumerable students into the University and supported them while enrolled. The American Indian Graduate Center in Albuquerque honored Arizona State University for “Outstanding American Indian Programs” in the fall of 1999. ASU was selected for its high achievements in support of Indian Education. Peterson Zah, adviser to ASU President Lattie Coor on American Indian Affairs and former President of the Navajo Nation, accepted the award

on behalf of the University. The Center's director, Octaviana V. Trujillo, accepted the award "Outstanding Contribution to the American Indian Community" on behalf of the Center during American Indian Recognition Days banquet, an event sponsored by the Inter Tribal Council of Arizona on October 15, 1999. Dr. Robert A Roessel, Jr., was named to the College of Education Hall of Fame at Arizona State University at a special awards ceremony held November 12, 1999. A distinguished name in the field of American Indian Education, Roessel served as the first Director of the Center for Indian Education and was the founding editor of the *Journal of American in Education*. His professional career spans almost half a century. Among his many other accomplishments was his leadership in the founding of two educational institutions on the Navajo Reservation, Rough Rock Demonstration School and Navajo (Dine) Community College. These two institutions are considered the seminal models of community control and were among the first successful efforts to integrate Native language and culture into the school curriculum.

[Photo 3 here - Bob Roessel award - CREDIT PHOTOGRAPHER]

Indeed, since its inception in 1959 as a prototype for Native American Studies Programs, the Center has made unprecedented contributions to Indian Education. In the years ahead, the Center will be dedicated to promoting further excellence in research and scholarship in the field of Indian education. Improvement in education has been witnessed during the past 40 years but the road to true equity and cultural relevance in education to Native Peoples is long and arduous. There remains much work to be done. The Center for Indian Education stands ready for the many challenges of the 21st Century.

Octaviana V. Trujillo is a former graduate of the American Indian Leadership Program at the Center for Indian Education at Arizona State University and is the current Director of the Center and the Editor of the *Journal of American Indian Education*. For the past two decades she has been involved in educational program development for Native populations and, from 1992 through 1996, served as the Vice Chair and Chair for the Pascua Yaqui Tribe of Arizona.

Jeff Shepherd is a Doctoral Candidate in the Department of History at Arizona State University. His main area of research is American Indian History, and his dissertation investigates Hualapai history in the nineteenth and twentieth century. Currently he is working on an article discussing issues of land, labor, and leadership as they pertain to Hualapai community building before World War Two.

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