



**Smithsonian Institution**

*National Museum of the American Indian Archives Center*

## **Grace F. Thorpe collection - Scrapbook: Return Surplus Lands to Indian People, 1971**

Extracted on Apr-18-2024 07:11:58

**The Smithsonian Institution thanks all digital volunteers that transcribed and reviewed this material. Your work enriches Smithsonian collections, making them available to anyone with an interest in using them.**

The Smithsonian Institution (the "Smithsonian") provides the content on this website ([transcription.si.edu](https://transcription.si.edu)), other Smithsonian websites, and third-party sites on which it maintains a presence ("SI Websites") in support of its mission for the "increase and diffusion of knowledge." The Smithsonian invites visitors to use its online content for personal, educational and other non-commercial purposes. By using this website, you accept and agree to abide by the [following terms](#).

- If sharing the material in personal and educational contexts, please cite the National Museum of the American Indian Archives Center as source of the content and the project title as provided at the top of the document. Include the accession number or collection name; when possible, link to the National Museum of the American Indian Archives Center website.
- If you wish to use this material in a for-profit publication, exhibition, or online project, please contact National Museum of the American Indian Archives Center or [transcribe@si.edu](mailto:transcribe@si.edu)

For more information on this project and related material, contact the National Museum of the American Indian Archives Center. [See this project](#) and other collections in the Smithsonian Transcription Center.

## DEGANAWIDAH-QUETZACOATL BRIEF PROPOSAL

### The Proposed University Program

The following needs should eventually be met by the University:

1. Teacher training. It is imperative that schools serving Indian and Chicano areas have as many teachers and parent aides of Indian and Chicano ancestry as possible. No matter how well-meaning the teacher may be, the student suffers from the lack of instruction from members of his own people. One of the most fundamental problems facing the Indian and Chicano student is his need to develop a sense of inner pride and security, and this cannot be developed unless the teachers he is in contact with are sympathetic towards his past. It is clear that few pupils can come forward into society with a sound psychological orientation if their instructors may have been teaching them solely and Anglo-interpreted version of history, culture, values, etc.; and yet all too commonly the schools have been dominated by such a point of view. All teachers being trained for Indian or Chicano area schools, whether they are of Indian or Chicano ancestry or not, needs thorough grounding in American Indian and Chicano history and culture and in cross-cultural dynamics. At present a few teacher training institutions are geared specifically to provide the proper orientation for such teachers. It is rather naive to believe that educational techniques which are designed to meet the needs of Anglo-American students will be sufficient to meet the need so f culturally different pupils. Teachers in Indian and Chicano area schools should be familiar with the language spoken in the hope by the pupils of school, for example, but very few teacher-training institutions offer regular courses of any kind in Indian languages (other than in the technical field of linguistics or in connection with special projects), and very few offer instruction in colloquial Spanish. The university will, in short, gear its school personnel training program specifically to meet the needs of the Indian and Chicano community and pupil. In addition, lay persons can be grined to serve as supplementary teachers in arts and crafts, dances, tribal lore, etc.

2. To provide special training for future tribal and community leaders, including courses in Indian law, tribal law, Indian culture, Chicano heritage, welfare rights, etc. This training could be intensive short-duration courses and could be offered in tribal or local areas.

3. To train students in Native American and Chicano arts at an advanced level. This training could be both on-campus and in the community.

4. To train social workers and government personnel especially for work with Indian and Chicano communities, both in regular course work and in special summer programs.

5. To attempt to foster American Indian and Chicano Studies by having strong programs in history, anthropology, religion and folklore.



It is very important that Indian and Chicano students be trained as historians, sociologists, folklorists, anthropologists, etc., because heretofore some of these fields have been dominated by an Anglo-American point of view, often to the detriment of the Indian and Chicano communities. The lack of Indian historians, for example, has allowed the "white" point of view to have virtual monopoly in historical writing. The effect has been that most, if not all, general works and especially school textbooks are anti-Indian or ignore the Indian. This in turn helps to mold public opinion and has blinded the general public to the Indian side of American history. Even more damaging, perhaps is the effect of Anglo-oriented textbooks and teaching has upon the young Indian or Chicano student.

6. Agricultural and Economic Development. The proposed university should train persons specifically to make a success of tribal-community agriculture and other enterprises by means of intensive field work geared to reservation and barrio realities, training in agricultural enterprise management, and training in the techniques for the establishment of co-operatives and in cooperative marketing procedures. This should be a "grass-roots" program which always keeps in mind the specific needs and attitudes of tribal and Chicano groups.

7. General Training. the proposed institution should seek to offer general college training. Majors in agriculture, home economics, forest management, pre-law, pre-medicine, pre-dentistry should all be implemented as well as in many other fields.

8. Junior College Training. A major emphasis of the university will be in terms of the development of a comprehensive two-year program designed to serve both the students intending to go on for further degrees and the terminal student.

9. Short-term Vocational Training. In order to meet the needs of the Chicano and Indian communities in a comprehensive way, the university will offer short-term vocational training, so long as the training is actually realistically designed to provide marketable or otherwise useful skills. Every effort will be made to encourage the short-term student to at least partially participate in more general types of instruction as well.

10. Pre-College Training. Many Chicano and Indian students have not received sufficient pre-college education to enter upon a full college program and thus the institution might well offer a series of college preparatory courses to rapidly make up any deficiencies which the student might lack. Furthermore, the college should offer remedial courses and have a strong guidance program to aid college-level students with academic weaknesses. In short, students should not be turned away merely because of shortcomings of the schools to which they have been exposed.

11. Student Orientation. One of the grave problems of Indian and Chicano education in the United States has been the poor psychological orientation of the student. Most people must be at peace with their past in order to meet the future, and the student must have a sense of pride and inner security. Thus the policy of the university should be to help students in their orientation by developing pride in themselves, and their heritage. This does not mean that the university should depreciate the value of the dominant society or artificially preserve the Indian or Chicano way of life. On the contrary, Indian and Chicano people who do

not suffer from inferiority complexes and insecurity will see to it themselves that those portions of the Indian and Chicano heritages which are worth preserving will be preserved.

12. Medical college. A major element of the university will be a medical college designed to overcome the problems created by the great lack of doctors of Indian and Chicano background. The Indian community, for example, faces a desperate shortage of doctors and a death rate which guarantees that the average Indian dies at age 42 (and on some reservations the life expectancy falls as low as 17 years). The Medical College should be of excellent quality but at the same time should seek to train general practitioners in the shortest possible time. A major element of the training program should be exposure to community health-community development concepts and an effort to build a bridge between folk medicine and professional medicine.

13. Cultural-Intellectual Center. It is the opinion of many that the Indian heritage is a dying one and that the only thing which remains is for the Indian communities to break apart and "assimilate" with the Anglo-American. There are some, however, who feel that the Indian community is ready for a "renaissance" and not for a funeral. Such an Indian rebirth needs a cultural and intellectual center where young and alert people can breathe life into old patterns and perhaps develop a dynamic synthesis of Indian and non-Indian thinking. The proposed college, with Indian and sympathetic non-Indian students from all over the nation, could serve as a nucleus or vehicle for such a renaissance. Similarly, the Mexican-American people possess a vital heritage which stands in great need of a place where new cultural innovations and synthesis can occur. The proposed university should attempt to make the whole nation its campus to some extent by developing educational programs designed to reach the community at large. For example, a cinema department could be created which would produce motion pictures in native languages and in English and Spanish in order to help reach the people. In this manner, Indian, Chicano, and other groups could be informed of the Indian-Chicano heritage, of new art forms, of folk music and dances, of new ways for solving problems, of how to develop tribal and local enterprises, of what other people are doing, and a multitude of other things. Dramatic presentations, based on Indian-Chicano themes, could be presented, so as to provide the Indian-Chicano community with entertainment (and education) within the framework of their own traditions. It is quite possible that a genuine Indian or Chicano theatre could be developed. It might be possible for the college to have one or more radio or television stations eventually, and via these media Indian-Chicano drama, music and news could reach a large audience. Furthermore, programs could be recorded on tape and film ads distributed to radio and television stations all over the nation. There are many other ways in which the university could serve as a cultural and intellectual center, but just one more example is as a place where conferences dealing with Indian or Chicano subjects could be held at frequent intervals.

14. Literacy. Many Indians and Chicanos are still non-literate and one of the functions of the proposed college might be to implement a program for developing alphabets for all those languages which still do not possess them. Then literacy campaigns win the native language, as well as in Spanish, could be carried out with all interested Indian or Chicano groups.

15. Spreading Knowledge of Indian and Chicano Culture. A very important function of such an institution could be the bringing about of an awareness on the part of the non-Indian community of the richness and vitality of the Indian and Chicano heritage. Certainly the general culture of the United States has been much enriched by Indian and Mexican influences in the past and there is no reason for believing that the native America cannot contribute still more. An American Indian-Chicano university could help to facilitate the spreading of valuable Indian-Mexican traits to the general public.

16. Tribal-Community Research. The university should serve as a major and unique research center in tribal, intertribal, tribal-supra-tribal and inter-ethnic relations the world over. Certainly, knowledge derived from study of native American tribes and Chicano communities could be fruitfully applied elsewhere. A comparative program dealing with tribalism, and with tribal relations with subtribal states, might well be of international significance.

17. Inter-American Indian Affairs. Most of the 30 million or more native Americans outside of the United States are in need of programs similar to those described above. The university can become a center for Maya, Quechua, Guarani, Aymara, Otomi, and Nahuatl studies, a center for others, and could serve students of non-United States origin. This program could materially aid the development of the Americas as a whole.

18. Overseas Programs. The university might eventually wish to offer its programs to students belonging to Pacific area, Asiatic, African and European tribal or folk populations. This would implement the worldwide comparative tribal program outlined above, and would seem to offer a means for bringing tribal groups from remote areas into contact with each other. Such contact could very well result in a marked improvement in tribal patterns of self-development and self-realization.

19. "Folk University" Programs. A university serving American Indians and Chicanos should be flexible enough to offer any kind of course desired by native communities. In May, 1966, a group of Nevada Indians drew up an outline of what such a "folk university" might offer. A few examples are:

1. Indian languages (Paiute, Shoshone, Washoe, etc.)
2. How to teach literacy in Indian language.
3. Indian Religion
4. Indian Dancing
5. Arts and Crafts
6. Gem Cutting, Polishing and Jewelry Making
- (continued from Page 4)
7. The Indian and the Constitution
8. Principles of Organization
9. Publishing a Newsletter (and creative writing)
10. Indian History (including the history of the Great Basin Tribes)
11. The Indian's Future
12. The Indian and the Law
13. Small Business Operation
14. Practical Nursing
15. Books about Indians
16. Tipi Making
17. Indian Clothing
18. Ideas for homemaking

19. Sewing
20. How to use tools (woodworking, etc and machines)
21. How to get a job
22. Teachers and Indian Pupils
23. The Indian [[Indian]] Heritage (for adults and also for young people on weekends)

Needless to state, this list could be greatly extended as regards [[to]] both the Indian and Chicano communities.

Some Proposed Courses in Native American Studies (For illustration only.)

- Native American Development
1. Native American Community Development
  2. Native American Economic Development and Planning
  3. Federal Programs Relating to Native American Development
  4. Historical-Recreational Development for Native American Communities
  5. Agricultural Development and Management for Native American Communities
  6. Native American Cooperative and Small Business Maagement [[Management]]
  7. Native American Water Resource Mangement [[Management]]
  8. Fish and Game Management for Reservations
  9. Forestry and Mineral Resource Management for Reservations
  10. Native American Food Science

- Native American Education
1. Fundamentals of Native American Education
  2. History of Native American Education
  3. Current Demonstration Projects in Native American Education
  4. Teaching Native American Children: Pre-School and Kindergarten
  5. Teaching Native American Children Elementary Level
  6. Teaching Native American Children: Secondary Level
  7. Native American Curriculum Development Workshop
  8. Vocational Education for Native Americans
  9. Counseling for Native American Students
  10. Learning Folk-Traditional Educational Systems
  11. Current Research in Native AmericEducation [[American Education]]

- Native American Languages
1. Introduction to Native American Language
  2. Introduction to Lakota-Dakota (Sioux-Assiniboine) Language
  3. Introduction to Dineh (Navajo) Language and Culure [[Culture]]
  4. Advanced Study in Native American Languages (will include coverage of the following languages during different years): Quechua, Maya, Nahuatl [[Nahuatl]], Otomi; Guarani, Algonkian Languages, California Penutial Languages, California Hokan Languages, California Tinnear Languas [[Languages]], Numic Languages, Cherokee, Etc.
  5. Natv [[Native]] American Alphabets and Syllabic Systems

- Native American Ecology and Geography
1. Native American Geography: Cultural and Historical Perspectives (North America and South America)
  2. Native American Ecology and COnservation

Historical Development (Ethnohistory)

1. The Native American Experience
2. Native American Historical Development in North America to 1790
3. Native American Historical Development in North American [[America]], 1790-1890
4. Native American Historical Development in North America since 1890
5. Native American Historical Development in Middle America to 1520
6. Native American Historical Development in Middle American [[America]] since 1810
6. [[7.]] Native American Historical Development in Middle America, 1520-1810
7. [[8.]] Native American [[American]] Historical Development in Middle America since 1810
8. [[9.]] Native American Historical Development in South America to 1530
9. [[10.]] Native American Historical Development in South America 1530-1810
10. [[11.]] Native American Historical Development in S [[South]] America since 1810
11. [[12.]] Native American Liberation movements
12. [[13.]] Native American Agriculture: Historical Development
13. [[14.]] Native American Astronomy and Calendars

#### Contemporary Native American Society

1. The Native American in Contemporary Society
2. Contemporary Native American Cultures
3. Contemporary Affairs of Native Americans in California
4. Seminar in Native American Affairs

#### Native American Law and Government

1. Native American Traditional Governments
2. [[2.]] Survey of the Legal-Political Status of Native Americans
3. The Constitution and the Native American People
4. Advanced Studies in Native American Legal Problems
5. Tribal legal [[Legal]] Codes

#### Native American Cultures

1. Native American Religion and Philosophy
2. Native American Music and Dance
3. Native American Cultures of North America
4. Native American Cultures of Middle America
6. Native Cultures of California and the great Basin [[Basin]]
7. Native Cultures of the Northern Plains\*. Native Cultures of the Southwest and Northern Mexico
9. Native Cultures of the Northwest
10. Native Cultures of the Arctic
11. Native Cultures of the Southern Plains
12. Native Cultures of the Eastern United States and Canada
13. Navajo History and Culture

#### Native American Arts

1. Native American Art in Cultural Perspective
2. Native American Art Workshop
3. Native American Crafts Workshop
4. Native American Architectural Theory and Practice
5. The Arts [[Arts]] of the Indians of the Americas
6. Advanced Workshop in Native American Art
7. Advanced Workshop in Native American Crafts
8. Native American Arts [[Arts]] and Crafts Management and Marketing
9. Native American Films and Film-making
10. Native American Film-

making Laboratory 11. Native American Broadcasting  
[[Broadcasting]] and Use of Advanced Communications Media

Native American Health (in addition to standard Medical College Curriculum)

1. Native American Approaches to Health Science . [[2.]] Native American Contributions to Pharmacology and Medicine
3. Native American Community Health
4. Current Research in Medical Developments in Folk Societies
5. Health and Native American Cultures
6. The Indian Health Services of the United States, Canada, and Mexico: Comparative Analysis

Native American Literature

1. Survey of Native American Literature
2. Native American Creative Writing [[Writing]]
3. Native American Expository Writing
4. Contemporary Native American Literature (North America)
5. Middle American Literature
6. The Native American Novel
7. Native American Journalism
8. Native American Newspaper-Periodical Development and Management

Native American Personal and Social Adjustment

Native American Individual and group Adjustment

1. Native American Personal and Social Adjustment
  2. Principles of Native American Psychological Therapy
  4. Native American Individual and Family Counseling
- (A great many of the above courses might well be offered jointly in the Chicano [[Chicano]] studies curriculum, especially those relating to community development, health, and South American-Mesoamerican peoples.)

Tentative List of Academic [[Academic]] Courses of 'Quetzalcoatl College'

Anthropology

1. Culture of the Chicanos
2. Ethnology of the Chicano Southwest
3. Modern Culture of Latin America
4. Introduction to Mexican American Culture
5. Mexican American Culture and Thought
6. Mexican American Life Styles

Fine Arts: Music, Dance, Drama, Art and Architecture

1. Mexican Art and Architecture
2. Mexican Music, Folk and Classical
3. Mexican Dance
4. Mexican Drama
5. Mexican American Art
6. History of Mexican American Drama
7. Mexican American Dramatic Production
8. Mexican and Chicano Musics [[Music]]
9. Advanced Chicano Dramatic Production



#### Economics

1. Economics of the Barrio and the Colonia

#### Education

1. Chicano Youth and Schools
2. Chicano Community-School Relations
3. Education and the Chicano Culture
4. The Mexican American and the Schools
5. Bilingualism and ESL in Elementary Schools
6. Curriculum development for Mexican American Studies Programs in Higher Education
7. Counseling the Mexican American Student
8. Testing the Mexican American Student
9. The Educational System
10. Rural and Migrant Education

#### Literature

1. Chicano Literature of the Southwest
2. Chicano Poetry
3. Chicano Creative Writing
4. Mexican Literature in Transition
5. Mexican Literature in Translation
6. Chicano Prose: Creative Writing
7. Prehispanic Literature
8. Mexican American Literature
9. Literature of Modern Mexico
10. Chicano Composition
11. Chicano Linguistics (pocho, manito, Tex-Mex)
12. Oral and Written Communication for the Spanish Speaking

#### History

1. History of the Chicanos
2. History of the Chicano Labor Movement
3. History of Mexico
4. Mexican National Identity
5. History of California
6. Modern exico [[Mexico]] and the Third World
7. History of the United States with Special Emphasis on Spanish and Mexican influences
8. History and Sociology of Racism

#### Law

1. Narcotics in the Mexican American [[American]] Community
2. Penology and Criminology and the Chi'o
3. Immigration and Law Practices

#### Linguistics

1. Linguistics of Chicano Language
2. Language of the Barrio

#### Political Science

1. Chicano POLitics
2. Urban Politics of Chicano America
3. Politics of Mexico
4. Mexican-United States Relations
5. The Mexican American Role in Politics and Government
6. The Chicano in Urban Politics

Philosophy

1. Mexican Philosophy
2. Introduction to Mexican American Studies

Psychology

1. Psychology of the Chicano

Sociology

1. Sociology of Chicano Community
2. Chicano Social Movements
3. Chicano Family Structure

(Continued on Page 8)

Grace F. Thorpe collection - Scrapbook: Return Surplus Lands to Indian  
People, 1971  
Transcribed and Reviewed by Digital Volunteers  
Extracted Apr-18-2024 07:11:58



## Smithsonian Institution

*National Museum of the American Indian Archives Center*

The mission of the Smithsonian is the increase and diffusion of knowledge - shaping the future by preserving our heritage, discovering new knowledge, and sharing our resources with the world. Founded in 1846, the Smithsonian is the world's largest museum and research complex, consisting of 19 museums and galleries, the National Zoological Park, and nine research facilities. Become an active part of our mission through the Transcription Center. Together, we are discovering secrets hidden deep inside our collections that illuminate our history and our world.

Join us!

The Transcription Center: <https://transcription.si.edu>

On Facebook: <https://www.facebook.com/SmithsonianTranscriptionCenter>

On Twitter: [@TranscribeSI](https://twitter.com/TranscribeSI)

Connect with the Smithsonian

Smithsonian Institution: [www.si.edu](http://www.si.edu)

On Facebook: <https://www.facebook.com/Smithsonian>

On Twitter: [@smithsonian](https://twitter.com/smithsonian)