

Immersion Program Introduces American Indian Students to Stanford Campus

Stanford's American Indian Summer Immersion Program (AISIP), which has won national recognition among educators for its success in providing an intensive orientation to academic life for students in need of a bridge from native community to university, is now under way.

Funded by the Irvine Foundation and now in its seventh year, the program is taking place in Muwekma-Tah-Ruk, the theme residence for Native American students.

Jim Larimore, assistant dean of students and director of the American Indian Program Office for the past nine years, started the program in 1988 because of high dropout rates among American Indian students.

"Nationally, only 55 percent of Native American students graduate from high school," Larimore said. A scant 26 percent go on to college, and of this number a mere 6 percent complete their degree programs (compared with about 20 percent of the total U.S. population that finishes four years of college).

"Historically, American Indian and Alaska Native students had the highest attrition rate of any group of students on the Stanford campus," he said. "In many years it was not unusual for about half of the first-year Native American students to leave Stanford before completing their first year of studies. In addition, while many American Indian students entered Stanford with an interest in premed and science majors, most ended up majoring in the humanities and social sciences because they lacked the foundation courses in math and science."

But beginning in 1988, with the first AISIP program, these figures have turned around, Larimore said, and the benefits of AISIP appear to be cumulative. "Year by year, AISIP students have developed and strengthened peer support programs, incorporating them into the fabric of 1993 was in honor of the fact that not a single Native American freshman was on academic probation at the end of fall quarter."

Enrollment of American Indians at Stanford has increased steadily in the last decade in both undergraduate and graduate programs. And while Stanford's undergraduate retention

rate has increased to approximately 90 percent, retention rates nationally have remained stagnant.

AISIP is not a remedial program. It is a voluntary and intensive three week academic enrichment program designed to give entering American Indian students firsthand experience with the type of curriculum they will face throughout their college careers. It also gives participants exposure to the culture of the university and to resources and people who can help them succeed.

The AISIP curriculum focuses each day on three main areas, with both group and individual assignments: writing, math and study skills learning strategies. Integrated throughout the three week program are American Indian Studies topics, as well as special seminars on such topics as the freshman advising system, library resources, research opportunities and long-term career objectives.

Of the 17 American Indian undergraduates in this fall's entering class, 11 are participants in AISIP '94. They come from seven different states and represent a diverse array of tribes: Aleut, Apache, Blackfoot, Caddo, Chippewa, Comanche, Cree, Creek, Hidatsa, Mandan, Navajo, Seminole and Yaqui. They will return to their homes after their three week immersion at Stanford and then come back a few days before Stanford's regular freshman orientation for a special preorientation program that includes all new Indian students.

The coordinators for AISIP '94 are Gil Ramirez, a Yaqui graduate student in the Anthropology Department, and his wife, Renya, a Winnebago and Chippewa graduate student in the School of Education, who also is instructor for the writing classes. Aaron Thomas, a Navajo undergraduate majoring in chemical engineering, is instructor for the math classes. Guest lecturers and workshop leaders include both Stanford faculty and staff. Among this year's guests is Benny Shendo of Jemez Pueblo, who will leave his position at the University of New Mexico to succeed Larimore in September as assistant dean of students and director of the American Indian Program Office at Stanford. The resident assistants, who have

joined the Ramirezes and their three children in Muwekma-Tah-Ruk—whose meaning in the Ojibwe language is "House of the People"—are themselves past participants in AISIP. They are Choctaw undergraduate Powtawche Williams, who is pursuing a double major in music and mechanical engineering, and Navajo undergraduate Marcel Bejay, whose interests also are in music and engineering.

According to Larimore, an analysis of the academic performance of participants in AISIP showed AISIP students to have significantly better course completion records than entering American Indian students who did not participate in the program. In particular, he said, AISIP participants are progressing more rapidly and successfully through the math and science curriculum.

The American Indian Summer Immersion Program has succeeded in countering factors that have made it difficult for the American Indian undergraduate to succeed at Stanford, Larimore said.

"Often American Indian students who arrive at Stanford are separated for the first time in their lives from their communities, where identity and support have been sustained by family, friends and a unique tribal religion. In those very communities however, schools have not provided them with the same rigorous academic preparation that the majority of Stanford students have had. Placed in an environment that is socially and culturally foreign, and underprepared to meet the demands of course work, their continued success in what has been a long battle to succeed becomes increasingly difficult.

"Our mission is focused on a positive transition to college," Larimore said. "In welcoming these new members into our community, challenging and supporting them in their preparation for life at Stanford, and helping them see how they can help themselves and others."

"We view our students as important resources to the Indian community," he said. "They are our future leaders, and our survival as Indian people depends on how well we prepare them for that role."

A Message To The Lumbee Tribe From Ray Littleturtle



Many of you know me by my Christian name of Dupree Clark, My Indian name is "Ray Littleturtle" and I am a candidate for Tribal Chairman of the Lumbee Tribe of Cheraw Indians. I am eminently qualified for the position which I seek, primarily because I do not have to be taught the ways of the Native American. For 56 years I have lived the Indian way with instruction from my grandfather, the late Mr. Barto "Bud" Clark and my father, Mr. Raymond "Pete" Clark. I've also gained invaluable lessons from contemporary Indian elders, historians, authors, and visual and performing artists.

Over the past 30 years I've served as a traditional educator and advocate who has worked at the grassroots level to promote Indian art, history and culture. Most noted is my leadership in the development of traditional Indian cultural festivals in the state and nation since 1965. For the past 25 years I've been active in Indian affairs at local, state and national levels. I've been dauntless in fighting for Indian Rights throughout the United States and Canada. In this struggle I've endured ridicule, even from Lumbee tribal members, because I felt what I was doing was right and, because I knew the time would come when Lumbee People would have a viable tribal government...that our people would once again adhere to Indian principles.

My extensive employment experience affords me good judgment of sound fiscal principles. For years I was employed in the construction industry where I held managerial positions and learned the importance of a strong work ethic and responsible fiscal management.

I understand the importance of education, having been an enrolled student at Pembroke State University, the University of South Carolina (Columbia Campus), Francis Marion College, and the Officer University (Fort Bragg, NC).

I love my country and represented it in military service for 13 years. Having served in the U.S. Army Special Forces, I understand the importance of duty, loyalty and self-discipline. I served the United States with honor and am a decorated Vietnam War veteran.

I am a happily married family man. I am a spiritual person. I believe very strongly in a Supreme Being. I adhere to strong Christian principles as they are expounded by our people. My late mother, Mrs. Estelle Revels Clark, was steadfast in her Christian beliefs and practices. Though I am not one to go out through the streets and announce what my spirituality is, I do subscribe to Christian principles. Believing as I do in these principles, I will access the church community for its input, because a government without spirituality will fail.

It will be my honor to serve you as Tribal Chairman. I have the maturity, knowledge, temperament, and expertise required to serve. I hope as voters, you understand that for decades I have stood and fought, and will continue to stand, and fight for you, your children... and their children.

Now, I am asking for your vote as I seek election as Tribal Chairman. I sincerely appreciate your support.

Ray Littleturtle
(Also Known As Dupree Clark)

Seven Point Platform

1. CULTURE— The First thing one has to understand is that our culture has never been completely dead. In the past few decades its awareness has been weakened by a lack of acknowledgment. As Tribal Chairman I will continue to do what I've been doing for the past 25 years—involve tribal members, the young people in particular, in the retention of its richness. In reviving the culture of our people, we will help build self-esteem and foster a sense of self-identity in our youth, and this revitalization will take care of a lot of social problems among our young people. Culture is essential to any government of people. This is true whether the government is sovereign or not.

2. EDUCATION— Indian people walk in two worlds - The Native American world, and the dominant society world. Our Indian children can ill - afford not to be educated. It seems today that everything in education is based on High Tech. As it stands now, our children have a difficult time of accessing scholarships, ways and means of going to school, because of our economic condition. As Tribal Chairman, I will search for funding resources which will ensure financial assistance for Indian students who wish to pursue a post secondary education. I will be at the frontline in seeking tribal scholarships for our youth. It's important to understand that the Lumbee Tribe does not have to be federally recognized to pursue educational funding for its youth. The state of North Carolina has appropriated educational monies for Indian students. We must lobby for additional funds, however.

Along with education, we still have to teach our children about "who they are." Learning about their culture is a vital part of the education process. I see a need for the reclamation of our original language. As Tribal Chairman, I will seek counsel from educators in Indian communities to give me guidance in developing cultural education initiatives.

3. SELF-SUFFICIENCY— The Lumbee Tribe of Cheraw Indians has a degree of self-sufficiency in that they are eastern Native Americans and have been in contact for over 500 years. We will retain our self-sufficiency and continue to build upon it. However, we must access entities outside the government so as to do a better job. As our youth enter the 21st Century they must explore ways to support themselves. The federal government is getting out of the "Indian Business." Indian people must find their own ways and means of supporting themselves. We must become innovative while continuing to do what we've been doing such as holding ownership of our land.

4. AGRICULTURAL DEVELOPMENT— The federal government is trying to regulate tobacco out of existence. Because we are a farming based tribe, we must develop marketing strategies for alternate crops while seeking markets for tobacco in countries outside the United States. Both are possible with a strong tribal leader who is willing to find these markets. We must utilize the Campbell Soup Company cannery located in Robeson County with an emphasis toward developing produce-farming. We must capitalize on aqua farming by raising catfish and crawfish which are in great demand in foreign markets. As Tribal Chairman, I will be profound and direct in identifying a mass of money-making agricultural ventures for the Lumbee people.

5. NETWORKING— Vital to the success of any government is networking. Governments operate on contacts between individuals and entities in other countries. For more than two decades I've accessed most Indian communities in the United States and Canada. I've learned that their problems are not unique, for the Lumbee share the same problems. In personally knowing tribal leaders throughout the United States, I can network. My longtime advocacy for Indian People is exemplary. Undeterred, I have fought for Indian issues at state and national levels for the majority of my adult life. One has to understand that the Lumbee People are going for appropriation. Anytime one goes and lobbies any government, one has to be able to network and articulate. I don't have to develop a network. I will simply access the network I've developed over the past 25 years.

6. ECONOMIC DEVELOPMENT— Along with self-sufficiency has to come a sound economic plan. There are certain things Indian people can access by virtue of being Native Americans. One has to know how to go about accessing markets set aside for Indians. I possess the know-how and will vigorously pursue economic markets for the Lumbee people. However, the endeavor cannot be a "one-person" show. As Tribal Chairman, I will utilize the knowledge and counsel of small business people in the community and outlying areas where we have Indian businesses. I will pursue market outlets for Native-made arts and crafts produced by Lumbee people. With the collected knowledge, a sound economic development plan of action can be formulated and presented in a State-Of-The-Tribe report.

7. FUTURE ENDEAVORS— A strong tribal government is of the utmost importance to the Lumbee people. I see a future where our Indian youth will have a high self-esteem fostered by increased cultural identity. For all the members of the tribe, particularly the elders, I envision greater access to medical facilities. Healthcare is an essential component to the welfare of tribal members. The Lumbee people are fortunate in that they have tribal medical professionals. As Tribal Chairman, I will lead the charge in having the tribe contract with our Indian physicians; using area medical centers so as not to have to build a health facility. We must understand that we are going to garnish for a line item appropriation. We must be very fiscally sound and prudent. I will seek counsel from medical professionals for ideas in this endeavor.



Elect Dock E. Locklear, Jr.

District 19

East & West Howellsville - Wishart & Britt Districts

Lumbee Cheraw Tribal Council

Saturday, August 27, 1994

6:30 A.M. - 7:30 P.M.

Your Support Will Be Greatly Associated!



"A Man In Touch With His People"

VOTE FOR Ponce DeLeon Chavis II

Lumbee Tribal Council
District 11 (Deep Branch Area)

Saturday, August 27, 1994
6:30 AM - 7:30 PM

Long Feather

- * Well respected in the community
- * 12 years employment with Campbell's Soup
- * Married 20 years to Jill Chavis
- * One son: Ponce DeLeon Chavis III
- * 15 years experience with Indian Crafts



Vote for Emma Lee Locklear District 13 (Prospect Community) **LUMBEE TRIBAL COUNCIL**

Saturday, August 27, 1994
6:30 A.M. - 7:30 P.M.

"Committed to Economic Development and Improved Educational Opportunities"