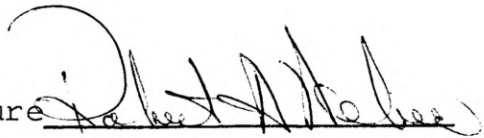


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AN EVALUATION OF THE CROW INDIAN 4-H PROGRAM

by

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A professional paper submitted to the Graduate Faculty in
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ABSTRACT

During the winter of 1971, a survey was undertaken to assess the 4-H program on the Crow reservation in Montana. The survey was conducted to determine new ways to develop a 4-H program that would be more acceptable to the Crow people.

A 4-H interview form was developed to survey five areas of influence on the Crow reservation that are felt to be significant in determining how to develop some new approaches to improve the Crow Indian 4-H program. A population of twenty-five people were surveyed, five of which were white 4-H club leaders and twenty who were Crow Indian adults.

An extensive survey was also made of literature related to working with disadvantaged low income youth. The literature covered thirteen books and twenty-eight periodicals. Seven areas of study were surveyed.

The information presented in Table 2 indicates that twenty (80.0 percent) of the population surveyed would like to have their youth learn skills and values that are related to the Crow culture. This information is in agreement with what Crow parents say about the 4-H program and what they would like their youth to learn as 4-H members.

It was recommended that in the future that the Crow Indian 4-H program include projects and activities that are more closely related to the Crow Indian culture.

The knowledge gained from the study of the seven areas of related literature was accomplished to develop ethnic sensitivity essential to working with disadvantaged Indian youth and adults. This information combined with the facts recorded from the questionnaire has provided definite information and insights that are intended to be used as guidelines for developing future 4-H programs with the Crow people by the present Extension staff assigned to the Crow reservation.

CHAPTER I

INTRODUCTION

The topic that is under study in this paper is an evaluation of the present Crow Indian 4-H program. On the Crow Indian Reservation the number of Indian 4-H projects is very low. There have been as many as 200 Crow youths enrolled in 4-H at one time. The rate of completion of 4-H projects by these youth during this high period of 4-H enrollment was less than ten percent. This level of achievement was based upon or determined by the Big Horn County 4-H Council's achievement levels or requirements for 4-H project completion.

When extension agents devote more than the usual amount of time to the Indian 4-H program, enrollment and project completion seem to reflect a slightly higher success factor. At present, the Crow Indian 4-H enrollment is 23 youth. This is less than .03 percent of the 847 Crow youths who are five to fourteen years of age.

It has been very difficult to involve Indian parents in 4-H club activities, at least from the viewpoint of white people. Indian parents seldom have served as youth

club leaders. Indian parents seem to prefer that non-parents and white adults provide the leadership needed for club operation.

Adult Indian men who have been employed as extension aides have been reluctant to work as leaders or advisors for 4-H club programs. Indian women seem to be more receptive to serve as 4-H leaders.

Indian children like to attend 4-H meetings but seem to look upon the meetings as a recreation activity. It has been difficult to get Indian parents to provide project material for 4-H activities in which their children enroll.

Prior to 1958, the Bureau of Indian Affairs (B.I.A.) employed their own extension agents. The (B.I.A.) extension agents provided the 4-H clubs leadership themselves. Indian parents often express the opinion that the present "contract" extension agents, who are field staff of Montana State University, should furnish the 4-H project materials and club leadership.

When 4-H project materials have been provided by non-Indian people, it has been difficult to get Indian parents to help their own children with their 4-H project work at home, at least from the point of view or values of most white people. In the past, most of the 4-H project work

accomplished was at 4-H meetings under the supervision of the extension agents or white 4-H leaders.

Agents have often been so busy with meetings, that they have had little time to visit with parents about 4-H. When such an agent is transferred, or the leader leaves the community, the program often has collapsed due to the lack of local leader involvement and community support.

At the 1969 Annual Montana State University Indian Extension Service Conference, the nine contract Extension staff members, working on six of the seven reservations in Montana, agreed that in order to have an active Indian 4-H program, they had to attend most of the 4-H club meetings themselves to keep things moving.

Agent or leader replacements have had to reorganize a 4-H program and have ended up with the same general program pattern, due to pressure to have a large active program, or to pressure from the county 4-H councils and county extension agents to conform to the requirements of traditional 4-H projects or programs. Indian youth have found it difficult to complete their project work and 4-H record books have seldom been turned in to the county extension office at the end of the 4-H year. Unless 4-H project record books are completed, the project is considered incomplete and a number

cannot compete for county achievement awards or receive recognition as a 4-H member in good standing.

If an Indian youth is a member of a 4-H club with strong central leadership, and if the member does not drop out, he usually completes his project requirements and receives recognition as an active member. The programs that seem to have been the most successful to date on the Crow reservation are those in which are both white and Indian members enrolled in the same club.

The writer has noted that Indian children who are primarily of white ancestry seem to have a higher rate of 4-H project completion.

It seems that in most cases these youth are considered socially, to be non-Indian, by both white and full-blood Indian people.

There seems to be a very strong feeling among most white 4-H leaders in the county and on the reservation that Crow Indian 4-H members should have the same 4-H projects and meet the same program requirements and levels of achievement as non-Indian youth. These leaders question the changing or alteration of 4-H projects to fit or blend into the Crow culture, socially or economically. In the Montana Extension Bulletin suggested project requirements are listed for the

state and county 4-H programs.¹ This bulletin is often looked upon by 4-H leaders as firm requirements from which there should be no deviation.

PURPOSE OF STUDY

The problem selected for the study was the result of the desire by the Extension staff assigned to the Crow reservation to improve the 4-H program there.

The agents want to identify some new innovative methods to accomplish 4-H programs that would be more acceptable and meaningful to the Crow people, to secure a sample survey of how the Crow people feel about the 4-H program, and to try to obtain information from Crow parents about what must be done or understood in order to recruit Crow adults as 4-H leaders or helpers.

A review of related literature and a 4-H survey-interview form were used as instruments for obtaining and collecting information to accomplish the above goals.

STATEMENT OF THE PROBLEM

The problem of this study was to evaluate the 4-H

¹Montana State University. Cooperative Extension Service. Montana 4-H Projects. Bulletin 326. (Bozeman: Extension Mailing Room, August 1969.

program on the Crow reservation and obtain information from a 4-H survey interview form and a review of related literature, which would provide information on how to improve the Crow Indian 4-H program.

PROCEDURE USED IN THE STUDY

The procedure used in the study was to first review literature related to Indian 4-H programs. This review involved an extensive study of seven essential areas. The seven areas of study reviewed were: what is the 4-H program; what are others doing in Indian 4-H programs; is language a problem in 4-H; what educators say about Indian youth learning in elementary schools; working with the disadvantaged; cultural differences; and cross socialization.

The next step in the study was to develop and administer an interview survey form designed to survey five areas of influence that were felt to be significant in determining a more acceptable 4-H program for the Crow Indian people. The survey design was such as to gain information regarding the opinions of the Crow people to provide ideas for a new and different approach for developing the 4-H program. The areas surveyed were: 1) interest in 4-H by Crow people; 2) 4-H projects, Crow culture oriented; 3) leadership by

Crow people; 4) Crow cultural influence on 4-H programs; 5) cross-socialization influence.

The population surveyed included five white 4-H club leaders in Big Horn County and twenty adult Crow Indian people, who were parents, 4-H leaders, and semi-professional and professional Crow people.

LIMITATIONS

It would seem that a more thorough survey interview form would be feasible in order to obtain a broader opinion of the interest in the 4-H programs that the Crow people may have. The survey interview form could be developed to more effectively cover the five areas of influence surveyed. Also, it may be of value to consider surveying a larger population in order to obtain a more accurate evaluation.

The survey of related literature has provided considerable background information related to working with low income disadvantaged Indian youth. However, this area of study was somewhat limited in that it was difficult to obtain information directly related to working with Indian youth as 4-H members, and Indian 4-H club leaders.

The first step of the study was to review related literature. This information will be found in Chapter II.

CHAPTER II

REVIEW OF RELATED LITERATURE

In reviewing literature related to Indian 4-H programs on the Crow and other Indian reservations, the writer directed his effort toward seven essential areas of study.

The seven areas of study reviewed are:

1. What is the 4-H program?
2. What are others doing in Indian 4-H programs?
3. Is language a problem in 4-H programs?
4. What educators say about Indian youth learning in elementary schools.
5. Working with the disadvantaged.
6. Cultural differences.
7. Cross socialization.

WHAT IS THE 4-H PROGRAM

The 4-H program is part of the nation-wide educational system of the Cooperative Extension Service -- a three-way partnership of the county governments, the state land-grant university, and the United States Department of Agriculture. Local people determine the 4-H programs.

4-H Clubs are designed to practice democracy in action. Club members select their own officers, conduct their own programs, and hold regular meetings. They take part in community activities and the country-wide 4-H program. Boys and girls may join a 4-H club by agreeing to work on a project and to follow 4-H ideals and standards.²

Projects are selected according to: 1) need, ability, interest, and time a youth may have, and 2) something that will fit into the family situation. Credit for the completion of the 4-H project is up to the leader. Leaders should consider ability, effort, learning, accomplishment and the member's self evaluation when evaluating 4-H project work.

WHAT ARE OTHERS DOING IN INDIAN EXTENSION 4-H PROGRAMS

Peterson noted, "4-H can teach Indian children heritage, crafts, and culture as can schools. Understand the problems and you will find the answers."³

²Montana State University. Cooperative Extension Service. Montana 4-H Projects. Bulletin 326. (Bozeman: Extension Mailing Room, August, 1969).

³Peterson, Helen. "4-H Can Teach Indian Heritage." Address at National Seminar for American Indian Women, August 2, 1970.

A review of ten years of 4-H work by South Dakota Indian Extension Agents revealed problems which are similar in nature to those encountered on the Crow reservation.

1. Indian people are reluctant to set themselves above fellow Indians as leaders of 4-H clubs.
2. There is a lack of parental concern and support of 4-H programs among Indians (according to white values).
3. Peak enrollment in 4-H is reached with massive Extension input.
4. Most 4-H programs break down when agents or leaders move from the reservations, unless organized white leadership is left behind.
5. Indian youth do not like to exhibit in competition.
6. Much depends on the individual agents, interest, skill, knowledge, and true time spent with Indian youth.
7. Indian youth respond to that which is relevant to them.
8. Volunteer leaders can be recruited for specific jobs of their choice, for specific periods of time.⁴

"Leaders of the Central City 4-H program found no problem in obtaining the interest of black and brown youth. They found youth extremely responsive to that which is

⁴Sanderson, Cecil D. "Indian 4-H Programs." Personal letter to Dr. Loyd C. Pickett, Cooperative Extension Service, Montana State University, December 4, 1970.

relevant, and have a unique facility for turning off that which is not relevant."⁵

One of the main problems according to Paige is staff and leader insensitivity or inadequacy. Many good programs are almost totally lacking in ethnic sensitivity.

There is little opportunity for social training for individual Indian children which will enable them to take part in society.⁶ Basic skills in 4-H clubs can do a great deal to make participation in off-reservation school activities more pleasant.

4-H summer camp with a variety of crafts instruction appears to be one of the most widely accepted activities on each of the reservations studied by Noble E. Dean.

Recognition in 4-H generally takes the form of extrinsic, material rewards. Quarrick reported that leaders should not overlook the fact that children are capable of intrinsically "rewarding themselves" as they enjoy the

⁵Paige, Joseph C. "4-H for Central City Minorities," Journal of Cooperative Extension, 1, 1 (Spring, 1970), 12-16.

⁶Dean, Noble E. "Extension Service Activities on Montana Indian Reservations." Professional paper, Agriculture Education Department, Montana State University, July 13, 1969.

doing of certain activities.⁷ By emphasizing intrinsic rewards 4-H leaders might overcome some of the limitations and drawbacks of extrinsic ones.

"The Buffalo Shield Society" is a group of Blackfeet Indian youth who have learned much about their culture from adults of the tribe.⁸ They tell about and demonstrate (in costume) several Indian ceremonies. Some of the youth of this society are teachers in adult education classes. Members of this youth group have considered planning an Indian Youth Conference near Browning at the edge of Glacier Park. They plan to live Indian Style, hosting white youth. Games and skills of the Indian culture will be played, demonstrated, and learned. The theme of this youth activity would feature a culture-to culture philosophy.

IS LANGUAGE A PROBLEM IN 4-H

According to John Dracon, Big Horn County elementary school officials are aware of the educational handicaps the

⁷Quarrick, Eugene A. and Robert E. Raken. "Intrinsic Motivation in 4-H," Journal of Cooperative Extension, III Spring, 1965), 1, 42-50.

⁸Dalton, Jerry. "The Future of Learning." Montana Delegate Report to the White House Conference on Children, Recommendations - Forum 5, December 13, 1955.

native speaking Indian possesses when he enters school with an insufficient command of oral English.⁹

Dracon also concluded that the overwhelming majority of Crow Indian students have serious highly demonstrable deficiencies in oral English, the language which is inseparable from their education. No studies need to be conducted on reservations to discover this fact. Only teaching exposure is necessary.

"Evidence has long been accumulating that the white-man's way of teaching school is just not meaningful to many children on Indian reservations."¹⁰ Old Coyote also noted the tendency to judge other groups by the standards and customs of one's own group, can be one of the reasons the white-man's culture has had so much difficulty in dealing with the American Indian.

Language is a very real problem in the schools on the Crow reservation. Many Indian children have not spoken

⁹Dracon, John I. "The Extent of the Spoken Crow and Cheyenne among Indian Students." Professional paper, Education Department, Montana State University.

¹⁰Old Coyote, Elnora. "Language Problem for Indian Children." News article, Bozeman Daily Chronicle, Sept. 27, 1970.

English before entering grade school. They are, when entering school, forced to learn in English when many of them think in Crow.

Many Crow Indians feel that the Crow children should become fluent in both languages and knowledgeable about both cultures. They feel we must teach the Indian children their own culture and language so that they will have feelings of pride, dignity and recognize accomplishments of their people. The Crows also seem to feel that we must teach enough about the outside culture of the average American so that they can enter and become a part of that world.

With these facts in mind, it seems safe to reason that language is also a problem in 4-H. The fact that most Crow youth have problems with completion of 4-H record books should tell us more than the old cliché - that's about all you can expect from an Indian, or that they are procrastinating.

4-H leaders on the Crow reservation have found that often there are no words in Crow for some English words. For example, it is often difficult to teach the measurement of recipes.¹¹ Indian youth are very reluctant to translate

¹¹Mrs. Joy Playfair, Crow Teen 4-H Club Foods Project Leader, in a 4-H club leader meeting, May 1971.

phrases from Crow to English and vice versa. 4-H leaders therefore ask their 4-H club members to speak only English at meetings. It is felt that unless the Crow 4-H members speak English, the leaders can obtain no feedback, or do not know what is happening.

WHAT EDUCATORS SAY ABOUT INDIAN YOUTH
LEARNING IN ELEMENTARY SCHOOLS

Hoffman concluded, "that self-concept and academic self-assessment influence educational aspirations with academic self-assessment more directly involved."¹² This places the school teachers, club leaders and other counselors in a strategic position to develop the kind of expectations for the student that can contribute to his academic self-assessment or self concept of ability in a positive and realistic manner.

One commonly hears and reads that Indian students often do not perform well or persist well in traditional

¹²Hoffman, Dean K. "Relation of Self-Concept and Academic Self-Assessment to the Educational Aspirations of Underprivileged Adolescent Indians." A dissertation submitted for the degree of Doctor of Philosophy, Florida State University, August, 1968.

schools.¹³ Some ascribe this in part to differences in values, attitudes and habits between Indian peoples and the majority group for whom schools are designed.

Pickett also concluded that a study of Indian culture by Indian pupils in school, or by members of a youth group such as 4-H, would seem to be imperative for self discovery and self understanding. This would improve the youth's image of himself as an Indian. Likewise, a knowledge of Indian culture on the part of non-Indian youth would seem to be of value in improving the non-Indian's attitudes toward Indians, and in improving relations generally between the two groups.

WORKING WITH THE DISADVANTAGED IN EDUCATION

It is important for the educators to recognize that low-income families' values may be quite different from those held by middle and upper-income families.

Unlike the middle class, the lower social classes are not strongly motivated by a desire to get ahead. Many wish for higher status but unlike members of the middle class, they often think that it is not possible to attain.

¹³Pickett, Loyd C. "Indian Education in Elementary and Secondary Schools." Prepared Statement, Cooperative Extension Service, Montana State University, November, 1970 (Newsletter.)

The educator must adjust his educational programs to the way of life of the various sub-cultures he is trying to reach. To be an effective planner, he must have some knowledge of the home life and aspirations of families. There is no one best approach to "reaching" the hard to reach. As more knowledge of the people is gained, the approaches taken should become more realistic.

In working with the poor we should work first with those who are most likely to change. Work heavily with the youth, they are amenable to change. Values are internalized at this stage of life, and the necessary habits of self discipline can be developed. Theoretically, the cycle of poverty can be best broken at this point by usurping the family role of the hard core poor, almost universally delinquent, in its function from a development standpoint.

An important socializing force, and increasingly so, is the peer group. Youth today are faced with a longer dependency period in which to maintain peer relations, and we are caught at a moment in history when cultural values are rapidly changing, creating a larger-than usual cultural gap between the generations. A great number of the modern youth are less interested in materialism and in professional success than were their fathers and mothers. They are more interested in the quality of human relations and in the destruction of hypocrisy. We are moving as a society from what is called an inner-directed person (personal success) orientation toward an other-directed person (human relations) orientation. Our appeal to youth must keep this important fact in mind.¹⁴

When working with the disadvantaged, start with the individual and family. What counts with these people is

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Beavers, Irenel "The Disadvantaged," Journal of Cooperative Extension, 111, 4 (Winter, 1965), 234-238.

your personal interest and concrete help on immediate matters.

Keep a major focus on youth. Involve them. Listen to them. Develop ideas and projects with them that will give them something worthwhile to identify with and commit themselves to either individually or in groups. Most youth want better jobs and a better life than their parents had.

Do not think of underdeveloped families and communities as recipients, but rather as participants. Cooperation and self-determination are important. People can be helped only if they want to be. They cannot be pushed or manipulated into being helped.

A sense of "our program" from their point of view has to be developed and "their program" from your view point. The greatest learning comes from "learning by doing" and by "sharing learning" with others. The 4-H program owes much of its success to this philosophy of learning.¹⁵

CULTURAL DIFFERENCES

Most white men who live in the United States share ideas and practices about proper behavior that are very different from those shared by most Indians.

From childhood, white people and Indians are brought up to react to strange and dangerous situations quite differently.

¹⁵Niederfrank, C. J., U. S. Department of Agriculture. Federal Extension Service. Working with the Disadvantaged. P. A. - 891 (Washington: Government Printing Office.)

The white man, when finding himself in an unstructured, anxiety-provoking situation is trained to react with a great deal of activity. He will begin action until he either structures the situation, escapes from it, or simply collapses. The Indian, put in a similar place, is brought up to remain motionless and watch. Outwardly, he appears to freeze. Inwardly, he is using all of his senses to discover what is expected of him, what activities are proper, seemly and safe.

The active experimenting disposition of white men and the motionless alertness of Indians may be related to different cultural attitudes toward what white people call success or failure. Indian people tell that they do not praise or reward their children for doing what is proper or right. They are expected to behave well, for this is 'natural' or 'normal.' Thus, a 'good' Indian child reflects no special credit on himself or from his parents. He is simply behaving as a child of his people should behave. On the other hand, the 'bad' or 'ill-intentioned' child is censured, and the child who makes mistakes is shamed, which, in an Indian community, is a grave punishment. As a result of this fact, the way Indian children are raised, very few Indians will try to do something at which they are not adept. It takes a lot of courage.¹⁶

From the white youth's point of view, you have to be organized, directed, aggressive, a socializer, your brother's keeper and not abstain from advice and action if you are going to be looked upon as an outstanding 4-H member and a possible candidate to be selected as a return camper.

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Wax, Rosalie H. "American Indians and White People," *Phylon*, XXII, 4 (Winter, 1961), pp. 305-313.

CROSS SOCIALIZATION

Fuchs has pointed out that the position of the Indian differs from that of other minorities, because Congress, as it extended its rule across the continent, recognized the Indian tribes as nations, and concluded some 400 treaties with them.

Many of these agreements promised education as one of the federal services that would be provided in exchange for Indian lands. Controversy over goals for Indian education becomes evident in the area of curriculum. Forced assimilationist practices are largely a thing of the past. Today, some would like to see the schools emphasize traditional Indian life. Others see the schools serving the function of teaching Anglo culture.

Growing among Indians and educators alike is the desire to develop curriculas that are pluralistic in emphasis; those which retain respect for the various Indian traditions and Indian identity, while teaching skills needed for life in urban, industrial America as well as on the reservations, where new economic and political developments are taking place.

Aside from the program of teaching English as a second language, curriculum and methodology for Indian children have had little difference from those employed in schools throughout America. Minimum or no attention has been given to the Indian heritage, or to contemporary issues in Indian life. On the whole, attention to the teaching complexities of cross-cultural education has been neglected by educators despite their clear relationship to school success or failure. Very few social scientists have concerned themselves with Indian children and the preparation of teachers to work especially in this setting. It has been usual for the schools to

ignore the cultural heritage of the children as if it didn't exist - or worse, as if it required eradication.

If we can be responsive to the educational needs of culturally different groups, many of whose members resist loss of identity in a common, bland, melting pot, if we can provide flexible programs that allow people themselves to engage in the educational enterprise and to develop the programs best suited for their children, we will have gone a long way in tackling the needs of education.¹⁷

Education in harmonizing the Indian and non-Indian value systems must be offered prior to the offering of the non-Indian technical, vocational, and liberal education; otherwise these programs (and this would seem to include the war on poverty for Indians) are largely thwarted because of the conflict value.

This does not mean that the Indian is taught to be a white man. The culture approach means he is taught how to use his values (he becomes even more Indian) in taking advantage of educational opportunities and becoming self-supporting.

The time and place to teach an Indian the cultural approach - how to use his values - should be at the time and place when he is most susceptible to learning, when he is young and in school. Teaching an Indian child from his first day in nursery school how to use his Indian values in the modern world in which he must live would equip him with functional, learned responses to cope with the crisis of cultural

¹⁷Fuchs, Estella, "Time to Redeem an Old Promise," Saturday Review, January, 1970, pp. 54-60.

identification occurring at adolescence. He does not stop being Indian. He is more Indian than ever because he has learned how to use his values in a new setting. This approach harmonizes the cultural blocks present by negotiating the motivational assumptions underlying the offering of education in our schools, churches and youth programs. This program approaches the problems through the culture and systems of rewards and punishments of the Indian and not of the non-Indian. Unless the cultural impasse is resolved and removed first, it would seem that other educational opportunities would not be as effective as they could be.¹⁸

The school has the primary responsibility in preventing dropouts while other programs in the community are supplemental in achieving the objective.

If we are to add the Boy Scouts, Girl Scouts, 4-H, Campfire Girls, Girl Clubs, the American Red Cross Youth Services and many others, we serve collectively, about 34 percent of the youth between the ages of 10 and 19 in the United States today. This would mean that about 66 percent of the young people today are unreached, untouched, and unserved. The diversity of experiences and associations of children necessary for their growth differs substantially by different types of youth and by different situations.

The existing organizations today serve a specific cliental. They might be considered the elite youth in any given community. It is very difficult and very impractical to attempt to integrate the disadvantaged youth into the existing organizations.

¹⁸Bryde, John H. "New Approach to Indian Education." Holy Rosary Mission, Pine Ridge, South Dakota.

The informal, out of the classroom, educational approach employed by the Cooperative Extension Service would need some modification of its existing program to meet the needs of the disadvantaged on Montana reservations. In order for Extension to broaden its program, it must first identify the disadvantaged. Secondly, it must employ proven techniques or activities. Thirdly, it must train personnel, both volunteer leaders and professionals, and fourth, be willing to change in order to identify and try new and different approaches to meet the needs of youth.¹⁹

In recent years, the renewed interest in the unique needs of Indian education has given rise to new approaches worth mentioning.

Headstart, kindergarten, and remedial education programs specifically designed for Indian students have been provided, particularly through federal funding support. Many of these programs provide an opportunity for non-English speaking students to catch up with their non-Indian fellow students. More important, these programs serve to involve parents and adults on Indian reservations and in Indian communities in the educational processes, an involvement which did not occur extensively until the mid-1960's.

Reservation Indians are beginning to share some of the same concerns for improving education, particularly in the beginning years, and specific programs are being devised to meet these needs. Indian parents are being involved in new and innovative approaches.

¹⁹DeBree, James O. "The Drop-out and Disadvantaged." Cooperative Extension Service, Montana State University.

There are many other programs and approaches not discussed in this paper, but these also suggest that the time for a better education for children is now possible.²⁰

"Project Understanding" is the title given to a course on Indian studies currently being taught at the Ronan Senior High School.

Indian students were selected from broken homes, low-income students were selected as a target group, because characteristically these students are most lacking in educational aspiration.

In the conduct of the course, the students select a topic from the course of study, researches that topic from material in reference files. Local resource persons are also used for lectures and demonstrations of things peculiar to the Flathead reservation.

Miller has observed that the self-inquiry feature seems to generate the most interest and understanding. The frank and honest discussions seem to broaden their own understanding of people, issues and problems.²¹

The method used in the research procedure is presented in Chapter III.

²⁰Old Coyote, Barney. "Another Look at Indian Education." Montana Business Quarterly, III (Autumn 1970), 36-39.

²¹Miller, Jean. "Project Understanding." Montana Business Quarterly, III (1970), 44-47.

CHAPTER III

GENERAL METHODS

A descriptive survey approach was used for the study, with an interview form used as the measuring instrument. Previous to the development of the survey form, the problem and hypothesis were developed. The information to be gained from the survey was outlined, and questions formed and revised. The questions and their sequence was considered while developing the survey form. (For survey form, refer to Appendix A).

The Crow Reservation Extension staff interviewed a population of twenty Crow Indian adults who were parents, 4-H club leaders, semi-professional and professional using the 4-H survey form developed to obtain information related to the problem and hypothesis of the survey.

SPECIFIC METHODS

The study consisted of a review of literature related to Indian 4-H club work and work related with low income and disadvantaged people. An interview survey form was used to obtain information from twenty Crow Indian people and five white 4-H club leaders. The questions of

the survey form used were pertinent to 4-H program activities on the Crow reservation.

An interview design was developed to survey the following areas that are felt to be significant in determining a more acceptable and meaningful 4-H program for the Crow people.

- 1) Interest in 4-H by Crow people;
- 2) 4-H projects, Crow culture oriented;
- 3) Leadership by Crow people;
- 4) Crow cultural influence on 4-H programs;
- 5) Cross-socialization influence.

The interview form was organized so that three different types of questions were asked in each of the five areas to be surveyed. The type of questions asked were: Yes, No, and Don't Know, check an answer of these listed, and open-end questions. All of the questions asked of the three types were so designed that additional comments could also be made, if the individual answering the questions on the survey form desired.

The interview form was reorganized and rewritten following an evaluation made by the Crow Indian Bi-lingual Education Supervisor of Indian Extension programs of the Montana Cooperative Extension Service.

The questionnaire was pre-tested by two Big Horn County Extension staff members, two white 4-H club leaders and two Crow Indian 4-H club leaders.

A schematic drawing of the procedure to be used was developed which outlined the general structural organization of how this survey form was developed and used to gather and record information pertinent to the survey. (For schematic drawing, refer to Appendix B, Figure 1.)

METHOD OF COLLECTING DATA

The methods used to collect data were: (1) A survey form was used to interview twenty Crow adult Indian people, (2) The group interviewed were Crow 4-H club member parents, Crow 4-H club leaders, semi-professional and professional Crow Indian adults, and (3) The survey was also mailed to five white 4-H club leaders in Big Horn County.

Chapter IV contains the data received in the survey. The data is presented in the form of the survey conducted.

The survey form is composed of five major areas and the statistics under each question refer only to the question as related to its section, and not to the entire survey form.

CHAPTER IV

RESULTS OF SURVEY

The data collected through the use of a survey instrument is reported in this chapter. The use of this instrument was intended to survey five white 4-H leaders in Big Horn County and twenty adult Crow Indian people opinion of the Crow 4-H program. The twenty Crow Indians surveyed included Crow Indian parents, Crow Indian 4-H club leaders, and semi-professional and professional Crow people.

The data are divided into five major categories:

1) Interest in 4-H; 2) 4-H projects; 3) Leadership; 4) Cultural influences; and 5) Cross socialization influence. All data came from the responses given by the five white 4-H leaders and the twenty adult Crow Indians.

THE 4-H SURVEY

Interest in 4-H

Question Number 1 - Are you interested in having a 4-H club in your community? Interest in 4-H was collected in order

to ascertain essential information about interest in 4-H on the Crow reservation by white and Crow Indian people. The information obtained to determine interest in having a 4-H

club in their community by the white and Crow surveyed revealed that most of the Crow people knew something about 4-H, but were not always sure who to see about organizing a 4-H club. Table 1 shows that 24 (96.0 percent) were interested in having a 4-H club in their community, two (4.0 percent) did not know if they wanted a 4-H club, and did not know where to obtain information about 4-H.

Table 1
The Crow People's Interest
in Having 4-H Clubs

N = 25

Interest	Number of Responses	Percent of N
Yes	24	96.0
No	0	0.0
Don't Know	1	4.0
Total	25	100.0

Comments made in relation to interest in having a 4-H club in their community were as follows:

1. Crow youth need to have their own 4-H clubs so they can learn to have self confidence in themselves.
2. Interested in 4-H if something besides foods and clothing and other standard 4-H projects were to be offered.

3. Interested in having a 4-H club if we could find leaders.

Question Number 2 - Skills that would be of value or of importance to the Crow people for a 4-H member to learn.

Table 2 indicates that 20 of the respondents (80 percent) felt that group skills, how to get along with others, and being able to contribute as a family member, in care of home, yard, or brothers and sisters were the most important skills of those listed for a 4-H member to learn. Leadership skills and pride in being an Indian ranked third and fourth as skills of value for a 4-H member to learn.

Six respondents (24.0 percent) felt that all of the skills listed in question number 2 were important for 4-H members to learn.

Table 2

Skills that would be of Value or of Importance to
Crow People for a 4-H Member to Learn

N = 25

Skills*	Number of Responses	Percent of N	Order of Importance
Leadership skills	16	64.0	3
Good feelings toward self	11	44.0	5
Group skills, how to get along with others	20	80.0	1
Pride in being Indian	12	48.0	4
How to be a winner	7	28.0	6
Ability to make good judgement	17	68.0	2
Being able to contribute as a family member, in care of home, yard, or siblings	20	80.0	1
Felt all of above skills were of value	6	24.0	All

*The respondents have checked more than one skill.

4-H Projects

On the Crow reservation the number of Indian 4-H members who complete their 4-H projects is very low. There has been as many as 200 Crow youth enrolled in 4-H at one

time. The rate of completion of projects by youth during this high period of enrollment was less than ten percent.

The questions in this part of the survey were designed with the intention of obtaining some guidelines as to the interest Crow people may have in Crow culturally oriented 4-H projects, and also to obtain a sampling of their opinion of present standards of 4-H projects and 4-H programs.

Question Number 1 - Crow Youth do not Finish Their 4-H Project Work. Respondents were asked to mark the reasons listed in question number one that they felt were related to lack of completion of project work. Comments were encouraged.

Table 3 indicates that 20 (80 percent) of the respondents felt that the main reason Crow youth do not finish their 4-H project work was that parents say they do not know what their children are supposed to do in 4-H. Thirteen (52 percent) of the respondents listed that 4-H leaders do not help Crow youth understand what is expected of them. Twelve (48 percent) of the respondents felt that Crow youth may not feel that what they are doing is worth while.

Table 3

Some Crow Youth Do Not Finish Their 4-H Project Work.
Do any of the Following Reasons Apply?

N = 25

Reasons*	Number of Responses	Percent of N	Order of Importance
4-H leaders always want money	6	25.0	4
Too much pressure to get projects done	3	12.0	6
Require project work to be too perfect	5	20.0	5
4-H leaders do not help Crow youth understand what is expected	13	52.0	2
Parents don't know what their children are supposed to do in 4-H	20	80.0	1
May not feel what they are doing is worth while	12	48.0	3
No answer	3	12.0	6

*Respondents have checked more than one reason for low 4-H project completion in this question.

Comments respondents made concerning this question were as follows:

4-H is based upon long term individual development goals, not credit for members getting project work done.

Project work is over graded and meaningless to Indian parents and children.

Parents do not know what 4-H and 4-H project work is, which results in lack of parent impact and encouragement to their children.

Leaders and parents should emphasize regular meeting attendance.

4-H leaders do not work on 4-H project record books until the last minute and then blame all fault on 4-H members if records are not completed.

Question Number 2 - Do You Think Crow 4-H Members Should Compete For Achievement Awards? Table 4 brings to our attention an interesting fact. It points out that twenty-one (84.0 percent) of the respondents felt that Crow youth should compete in 4-H project work for achievement awards. One respondent (4.0 percent) said no, one respondent (4.0 percent) did not respond to the question.

The only comment made in response to this question was - whenever possible, as someone may excell.

Table 4

Do You Think Crow Youth Should Compete in 4-H
Project Work for Achievement Awards?

N = 25

Questions	Number of Responses	Percent of N
4-H project competition		
Yes	21	84.0
No	1	4.0
Don't Know	1	4.0
No response	2	8.0

Question Number 3 - Should 4-H Members of the Same 4-H Club
All Work on the Same Type of Project? The respondents were

asked the above question to determine how 4-H clubs organized on the Crow reservation could best serve Crow 4-H members if the girls and boys of a club all enrolled in the same type of project. Example: All girls take foods, boys take roping.

In Table 5, it is pointed out that only six respondents felt members should have a choice of 4-H projects to enroll in.

Table 5

Should Boys and Girls All Take
The Same Type of Project?

N = 25

Question	Number of Responses	Percent of N
Should girls and boys of a 4-H club all work on the same type of project, Example: All girls take food, boys take roping?		
Yes	6	24.0
No	13	52.0
Don't Know	5	20.0
No response	1	4.0
Total Responses	25	100.0

Comments made concerning this point of view asked in
question number 3 were as follows:

Selection of projects should be left up to the
members to decide.

Boys and girls should learn some of each other's
skills and be allowed to enroll in each other's projects.

4-H club programs should have a variety of projects

for members, and each member should be treated as an individual.

Group or club projects or competition is better than individual in some cases.

Members should be allowed to select their own leaders.

Members should all take the same type of project, this type of club can be organized as to leader's abilities, one or two leaders should not be expected to know everything.

New members should all be required to take the same project as a starter and then be allowed individual choice after the first or second year of 4-H club work.

Question Number 4 - Should There Be 4-H Projects That Emphasize Crow Culture? Question number 4 was asked in order to develop a 4-H program that may be more meaningful and one which would tend to draw Crow adult support to it, because of its very nature, the above question was asked to obtain an expression of their interest.

Six examples of suggested Crow culturally oriented 4-H projects were listed. Respondents were asked to select those that they were interested in. Thirteen (52.0 percent) of those interviewed felt that there should be 4-H projects that emphasize Crow culture.

Seven of the respondents (28.0 percent) felt there should not be 4-H projects that emphasize Crow culture, three (12.0 percent) did not know and two respondents (8.0 percent) did not answer.

Table 6

Should 4-H Projects Emphasize Crow Culture?

N = 25

Question	Number of Responses	Percent of N
Culture Projects		
Yes	13	52.0
No	7	28.0
Don't Know	3	12.0
No Response	2	8.0
Total Responses	25	100.0

Question Number 4 - Which if any of the Suggested Crow Culturally Oriented 4-H Projects Are You Interested In?

The responses received when asked about the interest that he, the respondent, had in a list of possible Crow culturally-oriented projects were as follows:

Fifteen (60.0 percent) selected Crow Legends as the project most interested in and fourteen (56.0 percent)

selected the Crow clan system as second. While Crow foods were ranked third by twelve (48.0 percent) of the respondents, and Crow environment and nature were ranked fourth.

Comments made in relation to this question indicated that to emphasize Crow culture, trends to make Indian youth feel that they are indeed different. 4-H should develop the ability to convey good feelings of loyalty, respect and appreciation of the existence of all races.

Table 7

Suggested Crow Culturally
Oriented 4-H Projects

N = 25

Cultural Projects*	Number of Responses	Percent of N	Response Order
Crow Clan System	14	56.0	2
Crow Environment and Nature	11	44.0	4
Native Crow Foods	12	48.0	3
The Indian World, its conflicts with the white man and some solutions	9	36.0	5
Crow Legends	15	60.0	1
All	3	12.0	7
None	5	20.0	6

*Respondents have checked more than one project.

Question Number 5 - Should 4-H Programs Touch Issues That Make News Today? To determine if Crow adults would gen-

erally approve of 4-H projects or programs touching issues that make news today, the above question was asked.

Table 8 pointed out that sixteen (64 percent) of those interviewed indicated that they approved of 4-H programs including issues that make news today. Four respondents (16.0 percent) did not approve, three respondents (12.0 percent) did not know and three respondents (12.0 percent) did not answer, as to whether 4-H programs should extend to this area.

Table 8

Should 4-H Programs or Projects Touch Such
Areas and Issues that Make News Today?

N = 25

Project Area and Issues	Number of Responses	Percent of N
Yes	16	64.0
No	4	16.0
Don't Know	3	12.0
No Answer	2	8.0
Total Responses	25	100.00

Comments related to this question revealed the following opinions and points of view:

Youth on the reservation have more to learn since they live with two cultures, they are often lacking information on drugs and sex and do not realize the problems their involvement may cause. If the youth want to discuss topics of this nature, it is all right, providing someone can help them to separate fact and fiction. The discussion of social problems of the United States and the Crow reservation would be of value if parents do not object. Youth have to understand themselves first, such topic discussion may help to inform them and provide guidelines.

Leadership

The questions related to 4-H club leadership were designed to determine who the Crow people feel should be the leaders of the 4-H clubs for their children.

Question Number 1 - Why don't Crow Adults Not Readily Volunteer to be 4-H Leaders? Table 9 shows that thirteen (52.0 percent) of the Crow Indians and whites interviewed felt that Crow adults do not volunteer to be leaders because they do not know what a 4-H leader should do. They feel they may make mistakes and be criticized.

Nine (36.0 percent) of the respondents felt that Crow adults as leaders would feel out of place with white

4-H leaders.

Five (20.0 percent) indicated they do not like to be placed above others in a position of authority and three (12.0 percent) listed the fact that Crow culture does not allow them to tell another's child what to do.

Table 9

Why Don't Crow Adults Readily
Volunteer to be 4-H Leaders?

N = 25

Crow Volunteer 4-H Leaders*	Number of Responses	Percent of N
Crow culture does not allow them to tell another's child what to do	3	12.0
They do not know what a 4-H leader should do	13	52.0
They feel out of place with white leaders	9	36.0
They feel they may make mis- takes and be criticized	13	52.0
They do not like to be placed above others in a position of authority	5	20.0

*Respondents have checked more than one reason.

Comments related to this question revealed the following opinions and points of view.

Youth on the reservation have more to learn since they live with two cultures, they are often lacking information on drugs and sex and do not realize the problems their involvement may cause. If the youth wants to discuss topics of this nature, it is all right, providing someone can help them to separate fact and fiction. The discussion of social problems of the United States and the Crow reservation would be of value if parents do not object. Youth have to understand themselves first, such topic discussion may help to inform them and provide guidelines.

Crow people do not like to have whites telling them what to do. They depend upon family and clan relations. Crow people do not like to follow a program schedule, it ties them down, interferes with Crow recreation. In some instances, this is hindrance to progress.

Question Number 2 - Who Should be Leaders for a 4-H Program?

In order to determine who the Crow people feel should be the leaders of 4-H clubs for their children, the above question was asked.

Table 10 points out that fifteen (60.0 percent) of those interviewed felt young adults should be the leaders. Thirteen (52.0 percent) were of the opinion that parents should be the leaders, while the same number also felt that

white adults should provide the leadership for 4-H clubs.

Comments revealed that the leader role depends upon the objectives of the club, those who can explain 4-H projects in Crow and English. Teenagers and young adults would be received by the 4-H'ers more readily. Whoever is the leader of a club, Indian or non-Indian, makes no real difference as long as they are eligible.

Table 10

Who Do You Feel Should Be Leaders
of a 4-H Program?

N = 25

Who Should be 4-H Leaders*	Number of Responses	Percent of N	Number Order
Parents	13	52.0	2
Aunts and Uncles	6	25.0	5
Grandparents	12	3.0	3
White Adults	13	52.0	2
Teenagers	7	28.0	4
Young Adults	15	60.0	1

*Respondents have checked more than one person for leaders.

Crow Cultural Influences

Social Discourse is one of the areas where Indians and whites most easily understand each other. Most white

people share ideas and practices about proper behavior that are very different from those shared by most Indians.

A basic understanding of Crow culture, and the difference in white and Crow values would be helpful in developing a 4-H program for the Crow people, and the Crow 4-H members.

Question Number 1 - Do You Think Crow Youth Should Belong to a 4-H Club That has as Members Crow Youth of the Same or Different Clan? Table 11 shows that sixteen (64.0 percent) of those interviewed did not feel that clan and district were a problem in 4-H programs. Five respondents (20.0 percent) did however feel that Crow 4-H members should belong to the same clan in the same district of the reservation. Three respondents (12.0 Percent) also felt that Crow youth in a 4-H club should at least belong to the same clan regardless of district. Comments in regard to this question pointed out that many Crow youth do not know about the clan system.

One comment points out that there is a need on the reservation for clan competition and 4-H might help provide competition through its project program. It was also pointed out that it is more important to provide a 4-H program that has a lot to offer and that all kids be treated equal and not to worry about culture. While others felt

that a 4-H club in each district would be better, since youth from the same district are likely to get along with each other better.

Table 11

Do You Think Crow Youth Should Belong
To A 4-H Club That Has Members of
The Same or Different Clan?

N = 24

Crow 4-H Membership and Crow Clan Influence*	Number of Responses	Percent of N
Youth that belong to the same clan in the same dis- trict	5	20.0
Youth that belong to the same clan regardless of district	3	12.0
Clan and district not a problem in 4-H club program	16	64.0

*Respondents have checked more than one clan relation.

Cross Socialization

In addition to organizing the traditional 4-H clubs with long and short term projects, consideration has been given to another type of short term project. This is with youth engaged in informal education or active groups with a leader (whose age is unimportant) that is accepted by the

group. The short term projects may last for only a few weeks or one meeting, but they would deal with topics and activities of interest to Crow youth, such as discussion of topics or situations and issues that make the news today, community service, helping other people, or fellow students in school.

Question Number 1 - What Do You Think of Informal 4-H or Youth Groups Engaged in Short Term Projects and Programs?

The respondents were asked if they did or did not like the idea of this question and to express their opinion (comments) concerning the idea.

Table 12 points out that 22 (88.0 percent) of respondents were in favor of this idea. One (4.0 percent) did not like the idea and two did not know.

This question had more comments than any other question asked.

Short term projects should be the same as the white 4-H members have.

Rap sessions on issues that make the news would offer a lot to youth.

This is a start, could develop into deeper understanding than is developed by some of the regular projects.

Very good, would help Crow youth learn to speak up.

Organize along lines of the old Crow societies, need to find a way to get parental support, to get members to attend, develop interest, need self-starting activities.

If Crow youth and families can be motivated, inspired, or moved for this, it would benefit the program.

First, you must explain by visual aids, brochures, personal contacts, to gain the interest and enthusiasm of the Crow youth. Second, there should be a check list or a follow up on this to insure good avenues of communication. Third, give proper praise and appreciation to individuals and their families.

We have several projects now that are short term, such as foods, health, range, forestry. How could the youth fairs be organized for these projects? Maybe we should have more than one youth fair a year.

If Crow youth understand the 4-H program, it will make no difference.

The Indians are going to be the ones who will have to organize Crow 4-H programs. Nothing will move until they will move themselves. When they move the professionals promoting the program should be ready to jump, this may be a long wait.

Table 12

Informal 4-H Groups Engaged In
Short-Term Projects

N = 25

Informal 4-H Groups	Number of Responses	Percent of N
Like It	22	88.0
Don't Like It	1	4.0
Don't Know	2	8.0

Question Number 2 - Do You Feel That What's Good for Whites In a 4-H Program is Good for Crow Youth? The purpose of

this question was to determine if in general philosophy, the respondents felt the Crow people wanted or felt Crow youth and adults should have the same type of 4-H program the white people in Big Horn County have.

In Table 13, it is interesting to note that if the question was properly understood, twenty (80 percent) of the respondents felt that what's good for white youth in a 4-H program is good for Crow youth. Three (12.0 Percent) said no and two (8.0 percent) did not know.

Comments made by the respondents revealed the following opinions concerning the question. Indian youth should

not be treated differently, this indeed makes them feel different. Indian youth often need help that they do not get at home from some of the Indian parents. Crow parents often lack education and communication abilities to help Crow youth understand philosophy of the white society.

No problem, kids mix well with white youth, teach responsibility, nothing is free in life.

Some adjustments may be necessary due to different background.

Can work in the opposite manner, what's good for Crow youth in the 4-H program is good for white youth.

No, because of language barrier and ethnic background of Crow youth.

Table 13
Do You Feel What's Good For White Youth
In a 4-H Program is Good For Crows?

N = 25

4-H Program, What's Good For White is Good for Crows	Number of Responses	Percent of N
Yes	20	80.0
No	3	12.0
Don't Know	2	8.0
Total Responses	25	100.0

If the question in Table 13 was understood to mean that Crow people could not develop 4-H projects as to their needs or values, the response to this question may possibly imply a different point of view. The Crow people may have a fear of being second class if they are not expected to keep up with the whites by having the same 4-H projects or project requirements.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

SUMMARY

The purpose of this paper was to evaluate the 4-H program on the Crow Reservations. Seven areas of literature relating to Indian 4-H programs were extensively reviewed and an interview form was used to survey five areas of influence felt to be significant in determining a 4-H program. These were the two methods used for obtaining and collecting data to accomplish the stated goal.

More important, it is the intent of this paper to evaluate the survey information collected and determine some new and different procedures that will motivate the Crow people to help determine a 4-H program that they will support.

The seven areas of study reviewed are: what is the 4-H program; what are others doing in Indian 4-H programs; is language a problem in 4-H; what educators say about Indian youth learning in elementary schools; working with disadvantaged; cultural differences; and cross socialization.

It is important to understand the differences within

different cultural groups of Indian people and acquire knowledge, skills and understanding, to communicate and work with low-income Indian youth. Extension agents have to acquire knowledge and skills for identifying needs and ways to involve Indian youth and adults in the 4-H program.

An interview form was developed to survey the five areas of influence on the Crow reservation that are felt to be significant in determining how to develop some new approaches to improve the Crow Indian 4-H program, to identify some successful 4-H projects and programs that are valued by the Crow people, to determine some of the reasons why the 4-H program has had low levels of achievement and completion by Crow youth. The five areas surveyed were: Interest in 4-H; 4-H projects; Leadership; Crow culture influence; and cross-socialization.

The knowledge gained from the study of the seven areas of related literature was accomplished to develop ethnic sensitivity essential to working with disadvantaged Indian youth and adults. This information combined with the facts recorded from the five areas of the survey form has provided definite information and insights that are intended to be used as guidelines for developing future 4-H programs with the Crow people by the present Extension staff assigned

to the Crow reservation.

Montana Indian youth desperately need to develop a feeling of self worth and to acquire a more positive attitude toward themselves and others. They need to learn to function as individuals in a free society and to understand their responsibilities as members of their family, school, reservation and country.

Based on the experience that other Indian Extension agents have had on their respective reservations, it is hoped that the information gathered in this study will assist them to develop more effective 4-H programs in the future with Indian people.

CONCLUSIONS

The conclusions for this study were drawn from the data as collected and presented in Chapter 2 and Chapter 4. The recommendations follow the conclusions and are based upon their results as drawn from the above chapters.

1. The data indicates that there is an interest to have 4-H clubs on the Crow reservation by most of the respondents, but there is a definite lack of potential 4-H club leader volunteers. There is a lack of parental concern and support among Indians (according to white values) on

reservations in both Montana and South Dakota as well as in the Central City Minoritis youth programs.

2. Respondents were of the opinion that individual development is more important than completion of 4-H project work. Project work is often over graded and meaningless to Crow youth. Project literature needs to be explained more in detail to Crow youth. Crow 4-H members need to be shown how to do project work or to learn skills.

3. The respondents in the survey felt that Crow youth in 4-H could compete for project achievement awards. This reponse did not agree with literature cited by South Dakota and the Central City Minorities 4-H program directors, concerning 4-H competition. By emphasizing intrinsic rewards, 4-H leaders might overcome some of the limitations and drawbacks of extrinsic rewards.

4. The main reasons given by the respondents (80.0 percent) for Crow 4-H members not completing their project work are that parents do not know what their children are expected to do in 4-H, and extension agents and 4-H leaders need to help youth to understand what is expected of them.

5. The respondents expressed the opinion they are interested in 4-H club projects other than "foods, clothing, beef and gardening," the "star" examples of the standard 4-H projects now offered. The respondents, (80.0 percent) were of the opinion that the skills they would like for their youth to learn as 4-H members are of a human relations nature, similar to Crow cultural values. This may require some adjustments in future 4-H projects in order to include the human relations projects.

6. The Crow clan system does not seem to be a major problem in 4-H, however, there is a very high interest in having a 4-H project in which 4-H'ers could study the Crow clan system. 4-H projects available to white youth should also be available to Crow 4-H members, but some adjustment should be made to take into account the difference in ethnic background and the language barrier of Crow youth.

7. The respondents selected the following Crow culture projects from a suggested list as the ones in which they were most interested. They were Crow legends, Crow clans, Crow environment and nature and Crow native foods.

8. Respondents indicated that they approved of 4-H programs including issues that make news today.

9. Crow adults (22.0 percent) said that they do not know what is expected of a 4-H leader. Respondents (52.0 percent) said they are afraid of making mistakes and being criticized or laughed at. Crow adults felt they would feel out of "place" as a 4-H leader with white 4-H leaders.

10. Small group training meetings would be of value if held for Crow 4-H leaders to develop their leadership skills and to help them adapt 4-H projects and the program to the needs of their members.

11. There is a need for Crow 4-H members and leaders to be encouraged to take part in out-of-county 4-H events to help develop personal confidence and overcome cross-socialization problems.

12. It seems that the time and place to teach an Indian youth the approach "how to use his values" in which he becomes even more Indian in taking advantage of educational opportunities and becoming self supporting, would be at a time and place when he is most susceptible to learning, when he is young and in school and a member of youth groups, such as 4-H.

13. It would be of value if Extension staff members, who work with Indian people, had a background in human relations training or if they could take every

opportunity to attend educational conferences, do graduate work, or take part in educational courses related to Indian culture or working with Indian people.

14. Cross-socialization is a problem that may partly be overcome by organizing informal 4-H groups composed of discussion groups, action groups with a leader of their choice or acceptance. Projects for this type of 4-H club organization could include topics that make news today, community service, helping old folks or others in school and culture to culture youth camps or conferences.

15. There is a rigid mold of existing 4-H programs. This mold may be defined as community leaders, local groups, county staff, state staff or some combination. Any changes in this mold would tend to rock the boat.

There are areas with small 4-H programs of high quality that are unwilling to let just anyone in for fear they will jeopardize their status.

16. Organizational hierarchy in 4-H tends to determine what is proper subject matter and methodology based on their appraisals, not the needs of low-income people nor the possible resources available.

17. Many people feel that an informal Indian 4-H program is not proper and that Indian 4-H programs need to

keep in line with the other segments of the existing program.

18. It can be concluded that there is a definite interest by Crow parents, twenty (80.0 percent) would like to have their youth learn skills related to Crow culture. Crow cultural skills, which the respondents are most interested in are group skills; how to get along with others; and being able to contribute as a family member. The Crow culturally oriented 4-H projects the respondents expressed an interest in are: fifteen (60.0 percent) Crow legends; fourteen (56.0 percent) Crow Clan system; twelve (48.0 percent) Crow foods and; eleven (44.0 percent) Crow nature and environment.

RECOMMENDATIONS

Based upon the data collected in the 4-H survey form and related literature, the following recommendations are made.

1. The Montana Cooperative Extension Service, the Bureau of Indian Affairs, and the Crow Tribal Officials should consider the feasibility of placing additional extension staff on the Crow Indian Reservation. With additional staff and aides, more time could be spent to develop a 4-H

program and to work with individual leaders, parents and assist with club meetings.

2. Crow Indian extension aides should be trained to work with youth and to assist with the 4-H program.

3. Indian college students interested in youth work should be encouraged to work on Indian reservations under the college work-study programs. They could be trained by the extension state staff and 4-H and other youth specialists. Some arrangement could be made so that they would receive college credit for their training and work experience.

4. A program similar to the International Farm Youth Program should be developed to encourage college students or 4-H junior leaders in Montana to experience cross-socialization relations with Crow 4-H families by organizing and conducting Indian 4-H club activities or a program during the summer.

5. Those agents who cooperate with the boy scout's programs could initiate a similar type of program for Eagle Scouts.

6. High School seniors could be employed as junior extension aides to assist with the 4-H program in the summer, so as to have a work experience which may encourage them to

become extension agents, interested in working with Indian youth.

7. Extension agents who work with the Indian youth should be encouraged to promote culture to culture youth camps or conferences to develop cross-socialization understanding between Indian and white youth.

8. Indian extension agents should be encouraged to organize Indian 4-H councils so the Indian 4-H leaders may develop 4-H programs for their youth.

9. Indian Extension agents should be encouraged to do graduate study in fields of education related to working with Indian people.

10. The Montana Cooperative Extension service should employ qualified Indian people as Extension agents to work with Indian youth.

11. The extension agents should encourage Indian community and existing 4-H leaders in each community to become involved in planning, advising, promoting and assisting in developing the 4-H program and projects.

In addition to project and program development with the Crow people, community meetings should be held for parents to promote the 4-H program and parent understanding of it.

12. Home visits with Crow parents should be made with extension aides assisting to explain 4-H programs and literature and to show how project work can be accomplished with what is available.

13. When working with the disadvantaged, start with the individual and family. What counts with these people is your personal interest and concrete help on immediate matters. Keep a major focus on youth. Develop a sense of "our" program from their view-point and "their" program from your point of view.

14. The educator or change agent must adjust the educational or 4-H programs to the way of life of the various cultures they are trying to reach.

15. Efforts should be made in future educational 4-H leader training programs on the Crow reservation to keep in mind that Crow people do not like to be placed in positions of authority over other Crows.

16. Future 4-H leaders should be selected from young adults and Crow parents who can explain 4-H project literature in both Crow and English.

17. Any youth specialist or county agent who assists the extension staff on the Crow reservation with 4-H or youth programs should have some understanding of the

Crow way of life and make the instruction appropriate to their culture, so that it can be easily understood.

18. One of the biggest challenges on the Montana reservations is to really build up a concern and a commitment for developing 4-H programs with the reservation communities and the young Indian people who have not been knocking on our door. This concept of reaching out to Montana Indian people who do not ask for help or who do not know how to ask for help, has become increasingly significant.

19. The 4-H program has to be developed by the Indian people themselves, centered around their particular needs. Nothing will really move until they are ready to move themselves and adapt the 4-H program to meet their needs. When they are ready to make this move, the professionals promoting the 4-H program should be ready to provide the assistance needed to develop an Indian 4-H program, characteristic to the needs of each tribe in Montana.

20. The Cooperative Extension Service has assisted seventy countries in the world to adopt the 4-H club idea and develop the 4-H program to their needs. The Indian people on the seven reservations in Montana should have the

same opportunity for both white and Indians to strive to this end.

21. It is recommended that the 4-H program on the Crow reservation include 4-H projects and program activities that are more closely related to the Crow Indian culture. Also that the Crow Indian people be involved in all phases of program development, its support and leadership responsibility.

"The old chiefs are gone; the young men are to be found in school rather than in the woods, but the lesson is clear. It is not just the Indian who has to learn from us, there is much to be learned from him. Some of the things which white men could learn are the values inherent in group identity; respect for nature, the right of men to participate in the institutions that affect their lives; and that no policy or program, regardless of how well intended, will succeed without his approval."²²

²²Fuchs, Estella. "Time to Redeem an Old Promise," Saturday Review, January, 1970, p. 60.

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APPENDIX

APPENDIX A

4-H SURVEY INTERVIEW FORM

Dear Friend:

We need your help to accomplish the following goals:

As local representatives of Montana State University
on the Crow Reservation -

- A. We would like to identify some new ways to do 4-H work that would be more acceptable and meaningful to the Crow youth.
- B. We need to understand how you feel about the 4-H program.
- C. We need to understand how we may obtain Crow adults who would be 4-H leaders or helpers.

Interest in 4-H

1. Are you interested in having a 4-H club in your community?

Yes _____ No _____ Don't know _____.

Comments:

2. Which of the following do you feel would be of value or of importance to learn as a 4-H member? You may have more than one answer.

- _____ A. Leadership skills
- _____ B. Group skills, how to get along with others.
- _____ C. Good feeling towards himself or herself.
- _____ D. Pride in being Indian.
- _____ E. How to be a winner.
- _____ F. Ability to make good judgments.
- _____ G. Being able to contribute as a family member, in care of home, yard or brothers and sisters.

Comments:

4-H Projects

1. Some Crow youth do not finish their 4-H project work. Do any of the following reasons apply?

_____ 4-H leaders always want money for something.

_____ 4-H leaders put too much pressure on members to get projects done.

_____ 4-H leaders tend to require project work to be too perfect.

_____ 4-H leaders do not help Crow youth understand what is expected of them.

_____ Parents don't know what their children are suppose to do in 4-H.

_____ May not feel what they are doing is worthwhile.

Comments:

2. Do you think Crow youth should compete in 4-H project work for achievement awards? Yes _____ No _____ Don't know _____.
3. Should members of the same 4-H club all work on the same type of project, example: all the girls take foods, boys take roping? Yes _____ No _____ Don't know _____.

Comments:

4. Should there be 4-H projects that emphasize Crow culture?

Yes _____ No _____ Don't know _____.

Comments:

Place an X before any of the following that you are interested in.

_____ The Crow Clan system.

_____ Crow environment and nature.

_____ Native or cultural foods of the Crow people.

_____ The Indian world, its conflicts with the world of the white man and some possible solutions.

_____ Crow Legends

Comments:

5. Should 4-H programs or projects touch such areas as, sex, love, war, peace, hunger, crime, religion, drugs, space, and all issues that make news today. Yes _____ No _____
Don't know _____.

Comments:

Leadership

This question may have more than one answer.

1. Why don't Crow adults not readily volunteer to be 4-H leaders?

- _____ A. Crow culture does not allow them to tell another's child what to do.
_____ B. They do not know what a 4-H leader should do.
_____ C. They feel out of place with white 4-H leader.
_____ D. They feel they may make mistakes and be criticized.
_____ E. They do not like to be placed above others in a position of authority.

Comments:

2. Who do you feel should be the leaders for a 4-H club program?

- | | |
|-------------------------|-----------------------|
| _____ A. Parents | D. White Adults _____ |
| _____ B. Aunts & Uncles | E. Teenagers _____ |
| _____ C. Grandparents | F. Young Adults _____ |

Comments:

Crow Cultural Influence

1. Do you think Crow youth should belong to a 4-H club that has as members -

- _____ A. Youth that belong to the same clan in the same district.
- _____ B. Youth that belong to the same clan regardless of district.
- _____ C. Clan and district are not a problem in 4-H club programs.

Comments:

Cross-Socialization

Check Answers.

1. In addition to organizing the traditional 4-H clubs with long term projects, we are also considering the possibility of adding another type of 4-H program. It would consist of informal groups engaged in short term projects. These short term projects may last for only a few weeks and deal with topics of interest to Crow youth, such as discussion groups, community service, helping other people, or fellow students in school. What do you think of this idea?

Like It _____ Don't Like It _____ Don't know _____.

Comments:

2. Do you feel what's good for white youth in a 4-H program is good for Crow Youth?

Yes _____ No _____ Don't know _____.

Comments:

Sincerely,

Robert A. Weber
Extension Agent
Crow Reservation

APPENDIX B

FIGURE 1

SCHEMATIC DRAWING OF PROCEDURE USED

