Malcolm Wiener Center
for Social Policy

Linking Education and Research for Self-Determined Native American Development: What Can Be Done?
A Seminar Sponsored by the National Executive Education Program for Native American Leadership

by

Miriam Jorgensen

PRS 95-2

August 15-17, 1994

**Harvard Project on
American Indian Economic Development**

**John F. Kennedy School of Government
Harvard University**

The views expressed in this paper are those of the author(s) and do not necessarily reflect those of past and present sponsors of the Harvard Project on American Indian Economic Development, the Malcolm Wiener Center for Social Policy, the John F. Kennedy School of Government, or Harvard University. Reports to tribes in this series are currently supported by the Christian A. Johnson Endeavor Foundation. The Harvard Project is directed by Professors Stephen Cornell (Udall Center for Studies in Public Policy, University of Arizona), Joseph P. Kalt (John F. Kennedy School of Government, Harvard University) and Manley Begay (Udall Center for Studies in Public Policy, University of Arizona). For further information and reproduction permission, contact the Harvard Project on American Indian Economic Development at (617) 495-1480.

National Executive Education Program for Native American Leadership
Seminar Report

LINKING EDUCATION AND RESEARCH FOR SELF-DETERMINED NATIVE AMERICAN DEVELOPMENT: WHAT CAN BE DONE?

Dates:	August 15-17, 1994
Hosted by:	The Senior Managers in Government Program, John F. Kennedy School of Government, Harvard University
Reported by:	Miriam Jorgensen, Harvard Project on American Indian Economic Development

TABLE OF CONTENTS

I. Introduction and Goals 1

II. Discussion Themes 1

A. Initial Questions and Organization of Ideas 1

B. Participants' Emphases 2

1. What is meant by development? 2

2. How should education occur? 3

3. What constitutes good leadership? 3

4. Special problems complicate Native American development and therefore teaching for development. 4

5. Connections between people should be the focus of institutional collaboration. 4

C. Summaries of Working Group Reports 5

1. Substantive Curriculum 6

2. Pedagogy 7

3. Research 8

4. Institutional Organization 10

III. Results and Plans 12

I. Introduction and Goals

Since its inception in 1990, the National Executive Education Program for Native American Leadership (NEEPNAL) has conducted a series of executive education seminars for senior tribal leaders throughout Indian Country. Tribal leaders participating in these programs continually stress the need for more comprehensive educational efforts. Not only the current leaders, but all First Nations citizens and especially the *rising* leaders, need education specifically designed to meet the challenges of self-determination -- education which prepares them to deal with the on-going issues of tribal governance, community development, and economic vitality.

An array of researchers and educators, native and non-native, are already striving toward this goal. These individuals work at large research institutions (universities and think tanks), within American Indian programs at many state colleges and universities, and at a growing number of tribal colleges. Their efforts have begun to create a core of educational material which has the potential to produce thinkers and decision-makers equipped with the strategic, management, and leadership skills required to build and sustain sovereign, self-determined, economically viable societies.

Unfortunately, these efforts are not as productive as they might be. Largely, the problem is one of coordination -- the many individuals involved in the generation and communication of useful information simply have too few ways to connect with one another. Certainly the range of resource material is broad, which often makes it difficult to know what can and should be communicated; certainly techniques and results will vary from nation to nation; certainly many researchers or program directors labor in relative obscurity at their own institutions; certainly many tribal educators already stretch their limited time and finances to the utmost; and certainly it is unclear how some research findings are useful to native educators. The list of impediments to improving and broadening the reach of "civic" education for First Nations people is formidable, yet large gains stand to be made by strengthening the links between education and research. By attempting greater connection, research findings might be translated and applied more rapidly, successful tribal programs might be replicated (or adapted) and spread more quickly, the focus of research work might be sharpened, and a new set of inter-institutional ties might be created. These are the challenges that the NEEPNAL Seminar "Linking Education and Research for Self-Determined Native American Development: What Can Be Done?" was designed to address.

II. Discussion Themes

A. Initial Questions and Organization of Ideas

As a true workshop, in which participants worked together to provide insights and ideas for the group as a whole, the substance of the discussions received only a little guidance. Many meetings were "brainstorming" sessions, where participants shared results, described programs, and creatively conspired to produce new innovations. The guidance that was given took the form of a few initial and motivating questions, set forth in the preliminary materials and in the workshop's introductory presentations. These grounding questions were:

> How might the research and teaching communities work together to contribute to tribal research capacities for self-determined economic development?
>
> Are programs of research and teaching organized institutionally to maximize their contributions?
>
> Are researchers studying matters of potential use to teachers and educational administrators? What might they study that would be useful?
>
> Are tribal college and Indian studies curricula focused on creating effective leaders and managers? What programs seem to be most effective toward that end?
>
> What can those who are primarily engaged in teaching convey to researchers about the real needs of young Indian leadership?
>
> What can those who are primarily engaged in research offer that is of direct use to the teaching programs?
>
> What substantive and pedagogic innovations are being made or need to be made in curricula that enhance their contribution to tribal self-governance and economic development?

Additionally, the workshop organizers proposed four general areas, representing the skeleton of the research-education link, with which to organize discussion ideas. These areas were substantive curriculum (what is actually taught), pedagogy (how it is taught), research (how to relevantly expand the breadth and depth of what is taught), and institutional organization (how communication occurs within and between institutions as ideas move from theory into practice). Participants formed working groups to address the issues in each educational area.

B. Participants' Emphases

While each working group held more specific discussions around their topics, there were a number of important cross-cutting themes. These are covered below; summaries of specific points made by the working groups follow.

1. What is meant by development?

There is a great temptation to interpret the word "development" as the narrow notion of economic gains and as evidenced in the increasing financial strength of a tribe or its members. All of the workshop participants (including its organizers) stressed the importance of thinking about development more broadly. Development is both an outcome and a process. First, success involves community-specific definitions of the goals (that is, when the community asks, "What is right for our people?"). Second, these goals can only be reached through a process which acknowledges the links between government structures, the assertion of sovereignty, culture and spirituality, strong leadership, effective management, and citizen commitment.

2. How should education occur?

While technically a point of pedagogy, this element of the discussion often opened doors to other areas of inquiry and kept participants specially attuned to the focus population. Native conference participants repeatedly stressed the importance of holistic approaches to teaching and learning. This admonition has (at least) two important implications. First, it means that instructors should be willing to cross disciplinary boundaries -- as noted above, development has much to do with history, economics, politics, and religion, among other things. They can do this best when supported with research which is sensitive to the many interconnections between events and outcomes. Second, and perhaps more important because it is less inevitable, teaching in any subject -- and certainly instruction in topics of development, governance and social change -- involves addressing the needs of the whole student. It is often impossible to teach students about their productive roles as leaders, managers of successful economic change, and progenitors of community development without first strengthening these students' own personal capacities. Research and teaching which recognizes these broader boundaries will be more relevant, accessible, and effective.

It is well to note that several participants also felt a more holistic approach to the seminar itself would have been profitable; should further discussions be held, this might be an important procedural adjustment.

3. What constitutes good leadership?

A broad range of cultural backgrounds were represented at the seminar, but surprisingly, a great deal of consensus existed about the elements of good leadership for Native American development. Certainly, individuals in positions of authority should help create a sense of tribal empowerment, so that the spirits of the people are not held back by feelings of despair. In order to accomplish this, First Nations leaders will need to be sensitive pragmatists; they must be able to combine a measure of spirituality (a strong form of being "in touch" with those they lead) with a drive to get on with something viable for the people, remembering always that viability is defined both as what is *possible* and what is *appropriate*. Since proper authority is granted by a group and not seized by an individual, good leadership also involves accountability. Leaders must have a vision for their people, an ability to inspire others with that vision, and the wherewithal to organize resources in that direction; but leaders must also know when to keep out, keep away, and keep their hands off, never taking for themselves things which are best left with other people. Notably, this concept operates in two directions: communities cannot expect their leaders to be miracle workers, doing work that communities themselves should do, and neither should leaders expect to reap unfair perks of office, like control over decisions or monies best left outside of politics. One seminar participant summed up by saying that leaders should in some sense be "promiscuous" -- willing to take risks, be experimental, and break away from the stereotypical *modus operandi* of modern tribal politics.

Of course, this presupposes that there are known methods of leadership education, something which several seminar participants questioned. If leaders are born and not made, as some native traditions posit, what does leadership education mean? What added-value does it give? In the end, individual tribal groups must answer this question for themselves; however, the assumption of the workshop organizers is that certain types of education *can* help make leaders more effective.

4. Special problems complicate Native American development and therefore teaching for development.

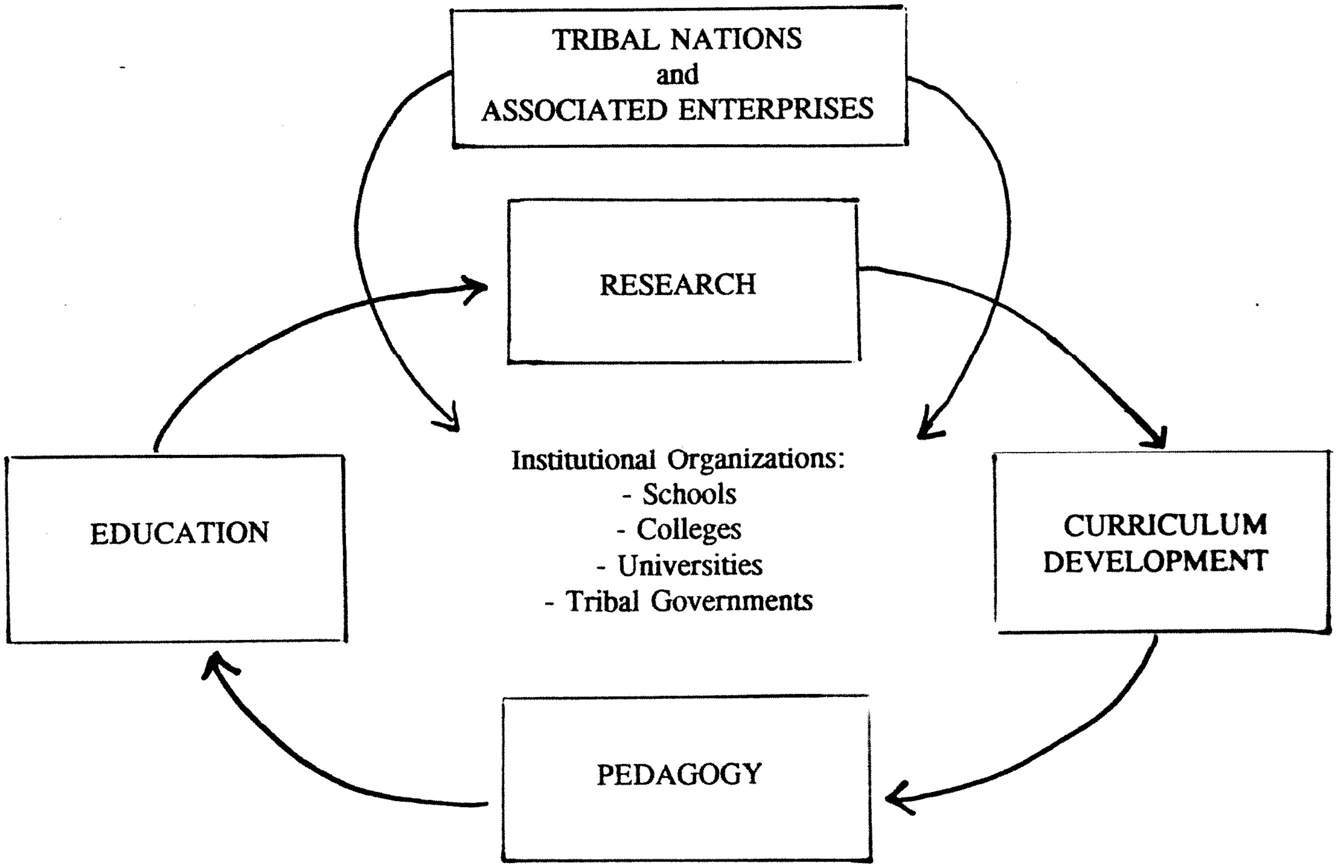
First, as mentioned above, there is often a delicate balance between supporting traditional practices and making reasonable development decisions. Leaders must be able to negotiate this boundary, and outsiders must be able to recognize the difference between cultural "preservation" and cultural "maintenance". Second, even after having decided upon an approach, two strongly opposing phenomena challenge almost every leader. On one hand, senior tribal leadership usually has a very short time horizon. Terms of office are often very short (as little as two years long), so there is much pressure to devise quick-fixes with short term results. On the other hand, most First Nations face deep structural problems in their economies and societies; discrimination, welfare programs, poor schooling, and the effects of addiction, for example, all complicate leaders' efforts to effect change. These are inherently long term problems and cannot be solved with quick fixes. Under such conflicting pressures, good ideas and positive change can easily be stymied by unrealistic expectations and entrenched economic, social, or political problems. Thus, leaders must also negotiate a balance between what is expeditious and what ultimately might be. Clearly, these areas of balance are places where a broad-based education for all would help -- leaders would be trained to face the issues, and the population would be aware of the responsibility they must take. However, a third special problem is more a challenge for research. While many nations have experienced a measure of success, there still is not a well-known set of truly Indian models to study, to choose from for adaptation, or to look to for inspiration.

5. Connections between people should be the focus of institutional collaboration.

Often institutional connections are spoken of in general and are described as ways *programs* relate to one another. However, the reality is that institutions themselves do not connect, the people in them do. The best connections almost always occur when individuals cross boundaries and somehow enter each others' communities. Educator to researcher, professor to professor, and student to student pairings can exponentially increase the value and reach of what is taught by leading to open discussions about what information might be useful and how information that does exist might be used. Finally, however, there is also a warning. The best progress is made when balanced collaboration occurs; too many "insiders" or too many "outsiders" can overwhelm the opportunities for truthful, and therefore constructive, exchange.

C. Summaries of Working Group Reports

While the model presented in the diagram below was offered by the curriculum working group, it is really a vision for how *all* the pieces should fit together in a well-functioning system -- it is the circle that contains and creates culturally-appropriate education for self-determined Native American development. Research gives rise to information which is incorporated into curricula. This package of information is transferred to students via pedagogies which can inspire students and motivate cross-disciplinary discovery. Finally, the educational results should give rise to new or refined research questions. Of course, tribal nations and their associated enterprises provide the fuel for this process. These communities test the relevance of the work done and determine whether education has been accomplished.


TRIBAL NATIONS and ASSOCIATED ENTERPRISES
RESEARCH
Institutional Organizations:
- Schools
- Colleges
- Universities
- Tribal Governments
EDUCATION
CURRICULUM DEVELOPMENT
PEDAGOGY

1. Substantive Curriculum

The curriculum working group discussed the problems with and impediments to implementation of curricula for development. One major problem is the notion of culturally-appropriate curricula. Because there are Indian and non-Indian perspectives on so many issues, and more complicating, a huge variety of First Nations cultures, there is not (nor should there be) one set idea of what is culturally appropriate. This problem is even more vexing in urban or shared reservation settings, where more than one group is represented. Moreover, it is difficult to know who might decide what cultural ideas should be infused into curricula. The problem of cultural appropriateness is further complicated by another impediment to teaching for development -- there is a lack of regard for traditional knowledge. Because this knowledge may not be considered academically legitimate, it is difficult to receive external support for curricula which incorporate its ideas, despite the fact that tribal development often depends on greater sensitively to traditional "ways of knowing". Indigenous people will have development paradigms which are different, but which are less easily accessed with materials geared toward non-Native populations and are less likely to be certified by review boards. Next, the extremely interdisciplinary nature of what should be taught complicates matters as well; how is such integrated teaching and learning really accomplished? Finally while it *is* difficult to create appropriate curricula, some have been developed, which brings these questions to the fore: Who is writing these curricula? Who is teaching them and with what results? How can information on these curricula be gathered and disseminated to encourage greater use?

Fortunately, the group also proposed several solutions. Something which might be immediately accomplished would be to share existing curricula. (Cheryl Crazy Bull of Sinte Gleska University shared a copy of the First Nations Development Institute's work entitled "Building Our Own Knowledge: Indigenous Economic Understandings", Peter Iverson recommended several related curricula published by the Newberry Library, and Manley Begay has written a textbook entitled *Approaching American Indian Economic Development for the Seventh Generation* [published by the U.S. Bureau of Indian Affairs].) Karen Swisher noted that the annual meeting of the Association of American Indian and Native Professors, held every February, would be an easy vehicle for more information sharing. Next the working group members stressed how much progress could be made through basic collaborations or through projects that are already underway. For instance, as researchers talk to educators, they should ask where the holes are in what is being taught -- what information would educators really like to know? More appropriate materials could also be provided by pairing native and non-native student and faculty researchers, a practice with a high probability of fusing the perspectives of several approaches. Larger projects could lead to theme issues of journals, which themselves might serve as course textbooks. Corporate sponsorship of reports might be another, similar possibility.

Aside from direct solutions to the problems of curriculum creation, the working group stressed two other elements that will help ensure program success. First, for any curriculum to work well (and certainly something as vital as development curricula), assessment is essential. Second, offering some sort of certificate or diploma might attract broader participation and emphasize the importance of the programs.

Discussants of the working group's presentation made a number of useful additions. Several workshop participants noted that cultural infusion is an important element of all teaching, *regardless of the curricular focus*. Until more groups have an idea of exactly what works for them, a good first approach would be to teach certain generics of development and to do so with a philosophical orientation reflecting tribal values, instead of trying to teach "culturally appropriate development". Native audiences differ too much to assume that there is one good curricular approach. This resolution focuses attention on a related question: Given the large range of development concepts, there are many skills that students should perhaps have, but which ones should be chosen? What key mix of concepts should be taught? In answering, a number of seminar participants stressed that basic economics should be taught, and taught in a way which is "demystifying". Another suggestion was to teach tribal economic history, and at the same time, to raise the question of what should be done *now*; learning about one's own people is the first step in motivating action, and further, it would support the teaching of tribal values, offer a framework within which to think about new ideas, and provide greater interdisciplinary breadth. Others stressed the need to teach tools as well as ideas, so that students are equipped to both think and act.

2. Pedagogy

The working group on pedagogy set about to answer the question "What pedagogies should be used to communicate Native development issues?" Their discussion highlighted general pedagogical approaches which would be useful for all teaching in addition to approaches more specific to development. Generally, the educators present felt that Native students -- and perhaps all students -- respond better in environments which emphasize participatory learning. Specific applications of this approach are, for example, to use talking circles, storytelling, mentoring programs, small group collaboration, group reports, and computer-based simulations. Working group members stressed that respect for holistic learning and of individual student styles was fundamental to the success of the pedagogy. This may involve a great deal of patience, an acknowledgement of the place of silence in teaching and learning, and a willingness to start dialogues between particular students or groups. With respect to teaching for economic development, the working group suggested that "real" cases be used as much as possible. Field work, internships, assignments that ask students to delve into their own histories, and research projects on successful change and instructive failures are all examples of the more active ways in which students might be taught about development issues.

Of course, there are problems with this style of teaching. Most significantly, the approach is expensive -- it calls for more teachers, more classrooms, and more resources for outside work. Further, many teachers may not be able to teach in this way; they might be untrained or simply unwilling to alter their methods. A related point is that individual students tend to respond either very well or very badly to participatory instruction, which can lead to negative teaching evaluations. Where such evaluations are important to tenure decisions (and they often are at state and tribal institutions) teachers may be loathe to adopt the method.

Contributions made by the discussants were diverse and clarifying. Several people proposed a "division of labor" which might alleviate some the problems standing in the way of pedagogical change. For example, educators might use quite different teaching approaches depending on their students' standing (and therefore save on costs): first and second year college students might receive more traditional, "foot of the master" classroom instruction, third and fourth year college students might benefit most from participatory approaches, and graduate students might need some sort of mix. These distinctions highlight the importance of "audience" in determining a pedagogical style. They also respect differences in institutional missions. Other seminar participants mentioned that pedagogy and the physical place of education are intimately connected. If we begin to view education as something that takes place both in the classroom *and beyond the classroom walls*, and realize that those educational experiences can be tied together in a variety of ways, we can create more resources for teaching. Several educators spoke from their personal experiences to explain that shifting toward a more participatory style, and including the broader community in making this shift, had made it possible for them to energize their students, increase the amount they taught, and build up a base of knowledge for future generations. Finally, it was emphasized that the most fertile ground for change exists at the tribal colleges -- state institutions have only some flexibility and research institutions very little. Thus, for people who are excited about the possibility of a realignment in pedagogy, tribal colleges are the most exciting places to be.

3. Research

While some seminar participants may have expected the working group on research to simply generate a list of topics which deserve examination, the working group itself defined its discussion topic more broadly; members thought not only about the content of research, but also about the purpose it serves, the effects it can have on First Nations people, the way it might best be organized, effective research styles, information dissemination, and the problems often encountered while performing research.

Ideally, research on Native American development issues is problem-focussed, promotes the group's self-sufficiency, and reports group strengths and weaknesses honestly (without an excessive focus on "victimization"). Areas of particular interest might be:

Urban (non-reservation) Native Americans, especially questions which focus on migration or monetary flows;

Human capital inventories, or other labor-based demographic statistics helpful for economic planning;

Tribal economic history, emphasizing the connections between former practices and modern needs;

Gender and family issues, especially exploring the usefulness of social structures like the extended family or particular gender roles;

"Contemporary Ethnography", examining modern cultural practices (and therefore treating culture as something to maintain rather than to preserve);

Informal economy and transfer economy analyses, beginning with a description of these sectors in the reservation region and some idea of what a "healthy society" might look like;

Regional economic linkages, including economic pass-through and "beggar-thy-neighbor" possibilities for Indian communities nearby one another; and

Economic windfalls (gambling receipts, claims settlements), concentrating especially on their immediate impacts and the policies tribes might adopt to best manage these resources.

As mentioned above, the working group thought it was inappropriate only to discuss areas in need of research. Since research begins with data collection and concludes with information dissemination, it has the potential to affect communities at different times during the process and in a variety of ways. Group members therefore had several suggestions of how to conduct good research. First, one grounding purpose of every research project should be to increase the community's capacity for development. Good researchers ask and answer these questions: How would tribes use my findings? How does this research help them make decisions? Second, research should be organized in a way which encourages "lateral learning" between the researcher(s) and the community. If possible, community members should participate in planning the research and in determining the research design. Field work and/or pairings of native with non-native researchers are approaches particularly amenable to such community involvement; so, too, are research questions intended to create cumulative and on-going projects, as they evidence commitment. Third, the dissemination of research findings would work most quickly through a network of professionals in the field -- linkages between educators and researchers should serve as a pipeline for both the generation of new questions and the spread of new knowledge. (Several participants observed that the NEEPNAL conference itself brought together a group which can be the seed of such a network.) Researchers should be committed to getting their results into the pipeline; otherwise, its potential to serve Native people is severely diminished.

Of course, there are several difficult problems to overcome before such ideal research can be performed. Despite some positive change, there is still great hesitation at the community level about what research is and what it will be used for. Further, even when a community agrees to participate, there may be dimensions of the research project which affect what the community really is; the famous "Heisenberg effect" of physics, where mere observation of a situation can change that situation, stands as both an intractable problem and ethical warning for all researchers. Dissemination can be complicated by opaque community organization -- if it is at all unclear who the "key" individuals are, it will be difficult to direct findings to those for whom the research matters. Of course, one of the next problems mentioned was that of funding, since all research costs money. Finally, some participants expressed a fear that research on Native American development has reached a dead end. Much current work is focused on refining more general *known* ideas. We may be facing a situation devoid of new possibilities.

On an extremely positive note, this working group proposed several solutions and formulated an action plan. As others did, they emphasized the importance of inter-institutional partnerships -- linking researchers, faculty and students. Besides generating better and more relevant research, the group noted that these linkages also have the potential to increase recruitment to graduate studies. Next, they proposed that some of these partnerships be formalized as a consortium for Native American development research. A rural development center at one of the state universities might provide a good home base for such an organization. Finally, to address concerns about idea-generation, the group advocated an expanded focus which would consistently include both Canadian and US tribal groups. Their proposal for immediate action was the creation of a network or clearinghouse for the dissemination of research findings; Ron Trosper suggested that the National Indian Policy Center might be well-positioned to provide this service.

Several important additions were made by the discussants. Given the recent, rapid expansion of electronic communications, it was emphasized that a physical location for the clearinghouse might be unnecessary -- much of this work could be sent via electronic mail. (A considerable number of people also pointed out that at least for the time being, Internet access was not so wide-spread that this would be a feasible solution for everyone.) Also, mention was again made of putting research results in the hands of those for whom they make a difference. Just as results are made available to other academics and educators, they should be made available to tribal leaders -- which is especially true if the work was done in order to help them make better decisions!

4. Institutional Organization

The primary point made by members of the working group on institutional organization was that each type of institution (the tribal colleges, American Indian programs at state colleges and universities, and the research institutions) could substantially improve its effectiveness by focussing on just one or two key areas.

For instance, working group members felt that with respect to development education, the primary goal of the tribal colleges should be to help develop and support each tribe's vision for itself. The colleges could be think tanks specializing in the definition and creation of appropriate education for tribal development; in other words, each college would be the sponsor of an on-going public dialogue about what their tribe is and what it could be. Certainly limited college staff and faculty time, scarce monetary resources, tenuous institutional connections, on-going data needs, and the underdevelopment of local expertise may stand in the way of this vision. However, greater inter-institutional linkages, a focus on local concerns, the support of tribal studies departments, and sponsorship of "summer institutes" for non-tribal members might help overcome some of the roadblocks.

Next, the working group emphasized that one of the most meaningful contributions college and university teaching programs could make to Native American development would be to graduate more Native students. Certainly it would be beneficial if these students acquired development-specific skills and knowledge; however, the working group stressed that simply having more college-trained members *per se* improves a tribe's outlook. To meet this challenge, the goal of American Indian programs must be to provide better ("full") service to their First Nations students. Admissions, academic progress, and retention must be carefully tracked; counselling services and support groups must be made available; and institutions should endeavor to provide the integrated academic environments in which Native students most often thrive. Inadequate funding, faculty and staff who are unacquainted with student needs, and sometimes nonexistent tribe-to-institution networks impede these developments. However, student mobilization, voluntary mentoring programs, and more vigilant monitoring are actually fairly inexpensive ways of giving Native student matriculation, progress, and graduation higher priority.

Somewhat more attention was given to the role of research institutions in the big picture of institutional organization. First, the working group chided these institutions; all too often, they are not accountable to the tribes with whom they work. Like the working group on research, the working group on institutional organization underlined the importance of community-approved research methodologies, on-going dialogues between researchers and tribal communities, and the value-added of research done by tribal members or by tribally-trained researchers. Additionally, they suggested that Native American caucuses at the large research institutions might provide more guidance to research activities and that some tribes might do well to adopt "ethical research guidelines".

Importantly, the working group did not restrict research institutions to a "hands-off" role. Working group members stressed that these institutions might be the best placed to coordinate some of the most expensive and complicated connections. For example, they could take the lead in sponsoring internships for students, perhaps following a "service core" model (which developed somewhat spontaneously among several students at Canada's Carleton University and was quite successful). Further, and especially if other institutional venues prove unsuccessful (the Association of American Indian and Native Professors or the National Indian Policy Center), these institutions should take the lead in developing a researchers and educators' network for Native American development issues.

Most discussion centered on the two very exciting proposals for tribal colleges -- that they become think tanks for native development issues and that they sponsor summer institutes for First Nations development research. The proposal that the tribal colleges can develop their comparative advantage in culture-specific knowledge is important. If the colleges can then help train *all* researchers in more appropriate methods, benefits redound in both directions -- more attention is focussed on tribal-specific needs and non-tribal members are able to broaden their research repertoires. Several discussants suggested an institute model in which participants come with problems in mind, and then with the help of internal (tribal) and external (non-tribal) experts, work on solving the problems during the institute's sessions; instruction in technical areas like labor market studies could be combined with non-technical, culturally-relevant research training. Others stressed that in order to successfully implement these plans, think tank and institute organizers would need to consider exactly how to include all the necessary parties, like tribal elders and members of the tribal government.

Following up on the working group's presentation, several workshop participants pressed for a problem-oriented research conference as a tangible step toward inter-institutional collaboration. Participants with different institutional affiliations could be made responsible for joint, problem-focused research projects. Their work could be formally presented at the conference, and the conference report, summarizing the concepts and possibilities, could be published and used as a text for Native American development. In a process like this, everyone benefits -- researchers, teachers, students, communities -- and the network linking them all thrives. Finally, while this undertaking would demand funding, the networking possibilities would make resource sharing easier.

III. Results and Plans

In one sense, the conference ended on the same note on which it began: there is much work to be done, and much of that work depends on better coordination among those centrally involved in the research-education cycle. However, conference participants also achieved at least one substantial victory -- they began the process of collaboration which is vital to successfully linking research and education for self-determined Native American development. Every participant recognized that this group comprised the first joints in the pipeline for information sharing, research support, and educational improvement.

Further, conference participants laid the groundwork for future achievements. The following plans were made for on-going study, discussion, and involvement:

> This report will be sent to all conference participants to stimulate additional thoughts on the subject.
>
> The National Indian Policy Center will begin the process of providing on-line information dissemination; the Harvard Project on American Indian Economic Development will recruit a graduate student to explore the technical issues.
>
> A committee of seminar participants will work with Duane Champagne, editor of the *American Indian Culture and Research Journal,* on the possibility of a theme issue committed to self-determined Native American development. (Committee members: Champagne, George Baldwin, Simon Brascoupé, Steve Cornell, Cheryl Crazy Bull, Dean Smith.)
>
> A committee of seminar participants will work on a case studies curriculum project, with an aim to expand the relevant set of teaching materials for self-determined Native American development. (Committee members: Manley Begay, Schuyler Houser, Jeff Hamley, Robin Wortman.)
>
> Potentially, there will be a follow-up meeting in Canada, in approximately one year's time, co-sponsored by CANDO (the Council for the Advancement of Native Development Officers).
>
> A committee of seminar participants will serve as an overview group, or steering committee, to attend to the larger agenda and assess on-going measurable results. (Committee members: Dave Archambault, Joe Kalt, Karen Swisher, Robin Wortman.)

With these goals, new directions, and aspirations for the future, it seems there is much to look forward to; the community among researchers and educators working for Native American advancement and development can only continue to grow.

Report submitted by Miriam Jorgensen,
Harvard Project on American Indian Economic Development