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ABSTRACT

The purpose of the National Indian Education Association (NIEA) Library Project is to plan, develop, and demonstrate library programs that meet informational needs in Indian communities. The project is planned in four phases: (1) identification of informational needs through intensive research in selected Indian school communities and development of proposed delivery systems intended to meet these needs; (2) implementation of demonstration programs; (3) operation of demonstration centers and (4) evaluation of demonstration center effectiveness. The end result of the first phase was to propose three general models for meeting the informational needs of Indian people. The model for each site is deliberately different for experimental purposes. This brochure summarizes the activities and findings of the entire first phase of the project. (Related studies are: LI003826-003828 and 003830.) (Author/NH)

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SUMMARY OF THE NATIONAL INDIAN EDUCATION LIBRARY PROJECT REPORT

by the

NATIONAL INDIAN EDUCATION ASSOCIATION
2675 University Avenue
St. Paul, Minnesota

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Subcontractor for Technical Assistance
BUREAU OF FIELD STUDIES AND SURVEYS
Division of Educational Administration
College of Education
University of Minnesota
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INTRODUCTION

The National Indian Education Association (NIEA) was awarded a grant by the Library and Technology Bureau of the United States Office of Education to identify library-informational needs of Indian people and to establish three demonstration sites. The initial phase consisted primarily of site selection, research activities, and Indian library model development.

The results of the first phase have been completed and reported in a document entitled, The National Indian Education Association Library Project. The complete document consists of a separate report for each of the sites and an appendix which includes copies of each of the data-gathering instruments employed. This brochure summarizes the activities and findings of the entire first phase of the project.

DESCRIPTION OF THE PROJECT

THE NIEA LIBRARY PROJECT IS CONCERNED WITH THE INFORMATIONAL-LIBRARY NEEDS OF INDIAN PEOPLE

The Library and Technology Bureau of the U.S. Office of Education was concerned because federal expenditures for library programs appeared to have little direct impact on the unmet informational needs of minority groups including American Indians. To remedy this situation, the Library and Technology Bureau sought to establish research and development programs

that would identify informational needs of minority groups and would establish demonstration centers where special materials and unique delivery mechanisms could be evaluated. In its desire to assist and serve Indian people, the Library and Technology Bureau sought an Indian organization which was national in scope, dedicated to improving the quality of social life among Indian people, and could relate to a variety of tribal agencies. After a considered review of appropriate Indian organizations, the National Indian Education Association was invited to submit a proposal. A proposal was submitted, evaluated under Library and Technology Bureau criteria, revised, and finally approved for funding.

THE NIEA LIBRARY PROJECT IS A FOUR-YEAR PROGRAM

The ultimate goals and objectives of this project were expressed in the statement of purpose contained in the original proposal as follows:

> "The purpose of this project is to plan, develop, and demonstrate library programs that meet informational needs in Indian communities. The project is planned in four phases: (1) identification of informational needs through intensive research in selected Indian school communities and development of proposed delivery systems intended to meet these needs; (2) implementation of demonstration programs; (3) operation of demonstration centers; and (4) evaluation of demonstration center effectiveness."

family and relationships. Likewise, Indians should be given an opportunity to pursue an interest of this type. Archival material could be developed with groups of individuals brought together. Once a genealogical record has been completed, if possible a copy should go into the holdings of the library for historical and reference purposes.

Outdoor Drama

The library might sponsor and, with materials from its collection, support a summer outdoor drama. One possibility might be the historical development of the Rough Rock community or of the Navajo Reservation. Extensive demands would be made on the library collections for historical and factual information, costumes, customs and practices, pertinent government documents, recorded tribal music, and many other areas of study. Examples of outdoor dramas are available; both Mandan and Medora, North Dakota, and the Cherokees of North Carolina have held programs of this type.

Materials Round-Up

It is expected that no fines will be charged for overdue materials in the demonstration library project. Experiments and research seem to indicate that charging fines is not effective in getting materials returned. Metal postal-type deposit boxes might be placed in gathering places throughout the community during selected weeks of the year. A no-questions-asked, no penalty-imposed approach could be just as successful in Rough Rock as it has been elsewhere.

What Do YOU Say?

This program would be an evaluation of materials about Indians by Indians. Done either through group sessions or individual recorded interviews, people who had read a book would be asked to share their judgment of the book from an Indian viewpoint.

might well lead to the development of a program employing this material as a stimulus to continue a rich Indian tradition. Time is of the essence here, in that each year more and more stories are lost forever with the passing of story tellers in the older age group.

Local Area Logs

Although the Rough Rock community covers a small area, it is located in a large geographical area, the reservation. Logs or journals, including pictures, may be developed for each town or township or district throughout the Navajo reservation. These highly local historical studies could trace parcels of land, providing such information as the changes in ownership, construction of buildings with pictures included, and other information. The history of a piece of land can provide a basic viewpoint for the history of a people. This type of program could offer not only a service but also evidence of the fact that the library belongs to the people.

See It Now

Growing self respect and identity among Indians fosters the idea for a one-day family heirloom show sponsored by the library. With strict protection to avoid any possibility of loss, Indians could be brought together to see and share with one another, and perhaps others, those items which have passed through the family from generation-to-generation. The production specialist and staff should be actively involved to document through photography and oral recording the person, the possession, and the story associated with it.

Genealogical Library

Growing numbers of people are becoming interested in their family history. Library collections exist which aid in tracing branches of a

LIBRARY PROGRAMS

A number of potential library programs were identified by the library and media consultants. As in the case of delivery mechanisms, no priorities or judgments of value are implied by the order in which the programs are presented. Rather, it will be the duty and responsibility of key personnel employed in the library project itself to make such a determination. However, emphasis is required on the bilingual apsects of all library programs, since almost all residents of the Rough Rock community speak Navajo and only half speak English.

Navajo Crafts Library Record

A program for the preservation of outstanding examples of Navajo crafts is suggested for the demonstration library project. In this program a staff member, working under the production specialist, would photograph the object in color, give a copy of the photograph to the craftsman, and retain a copy for the library files. In this way, over a period of time the Library and Information Center could develop an extensive reference collection which might be used by Navajo Indians wishing to develop skill in weaving, basketry, pottery making, and particularly in working with silver in jewelry design and execution. Such a photography collection could be used in education and might contribute to illustrated publications.

Art of the Indian Story Teller

Not only is there a well-documented need for preserving through recordings the oral history of a community, but this material could also be used in a program devoted to the rejuvenation of story telling as an art form. Gathering a collection of recordings of Indian folk stories

attention from the library administration. Hopefully, Indians should see that what this room contains, either through purchase or what they have provided by their own efforts by means of tape recordings, video tapes or any other format, represents a very real contribution to American culture. Ultimately, this room should be a showplace and in time, it should gain a national reputation.

Radio Studio Production

Radio is potentially perhaps the most useful communication medium for the area. Transistorized receivers are inexpensive and do not require electrical connections. It would not be financially prohibitive to furnish radios without cost to every household in the community, with batteries replaced at cost.

A transmitter could be located in the center of the community with sufficient signal strngth to reach every household. Programs should be planned by Indians and transmitted in the Navajo language when appropriate. Programming should be based on surveys of community needs and interests. Good radio service could provide the much needed element for developing a unified community spirit.

Radio studio production is appropriate for a library; for decades the public library in Louisville, Kentucky, has had a radio station as part of its operation. In anticipation of an all-Navajo radio studio production, the production specialist would need to begin building a collection of programs in Navajo, useful ultimately in FM broadcasting.

Exhibit-Demonstration Displays

Sealed, small, glass-sided display cases containing an exhibit might show the progressive steps in silver jewelry work, for example. Other cases might contain Indian artifacts or pictures of such artifacts or dioramas. Housing for these small displays might be found in stores, schools, churches or wherever people come together. To maintain their value as informal education or information devices, a strict schedule permitting only brief use of a display in any one location should be provided.

Seek and Find

The essential idea is that an individual should be successful in locating wanted material. To do this necessitates that a book collection irrespective of size, be divided into three categories: most desired, less desired, and least desired. The organization of books in traditional libraries is based on the notion that every title is equally desirable. Organizing a collection on the basis of utility to users increases an individual's potential for success in finding desired material through browsing.

"Indian America" Room

A further delivery mechanism is suggested. The most inviting, attractive, and comfortable room in the Library and Information Center should be the room devoted to the Indian materials collection. Media in all formats should be available and a bilingual Navajo, decidedly service-oriented, should be placed in charge. Pride in this room and the collection of materials contained in it should receive maximum

Mail-Order Library

A materials-by-mail service might be considered as a delivery mechanism. Published in newspaper format, a publication, divided into the interest areas identified by the research, would be distributed free to all Indians in the Rough Rock area. Under each area the title of the material--whether filmstrip, recording, or translated book--would be briefly described. Anyone wishing an item would order it according to an identification number; it would be delivered and returned free of charge. Items, such as recordings in the Navajo language, could be described in that language, as well as English.

"Put-and-Take" Paperback Book Exchange

By providing a service in which an individual puts in one copy of a paperback and takes a book left by another person, the library could focus attention on its willingness to be helpful to Rough Rock students and residents. Many individuals unaccustomed to using library materials might well be drawn to the library out of curiosity and become active patrons. Also, the library staff might place used copies of paperbacks in the "Put and Take" shelving.

Learning Packets

The Library Extension agents should be able to assist in the identification of particular types of learning desired for independent or small-group study of a particular topic. An obvious area, for example, might be the learning of English. The production specialist might then develop a series of tapes for study and drill on pronunciation. An accompanying handbook might be developed. The variety of learning packets developed is limited only by the ingenuity of the demonstration library project staff member.

to the success of the library demonstration project will be of major significance. Responsibility for storage, organization, duplication, and making these materials available for patron use will require, similarly, an adequate provision of time, staff, quarters, and equipment.

DELIVERY MECHANISMS

A variety of delivery mechanisms for the Library and Information Center were developed by the team of library and media consultants. As shown by the suggestions which follow, innovative, rather than traditional, approaches to library service are offered in the hope that they will meet the particular needs and conditions of Indians on the Navajo Reservation.

Touring Trailers

To make materials continuously available to patrons, trailer units are suggested. Each trailer would be located on a permanent site in the community served by the Rough Rock Library and Information Center. The site itself would be permanent in that it would permit electrical hookup to a trailer, thereby providing heat and air-conditioning. Ultimately two or more trailers would be moved around the community. Rotating trailers throughout the community would provide access to a new materials collection for residents in each area. Unlike bookmobiles, trailers provide for continuous service. Listening and viewing facilities for audio-visual materials would, of course, be included in the trailer design.

PRINT AND NON-PRINT COLLECTION BUILDING

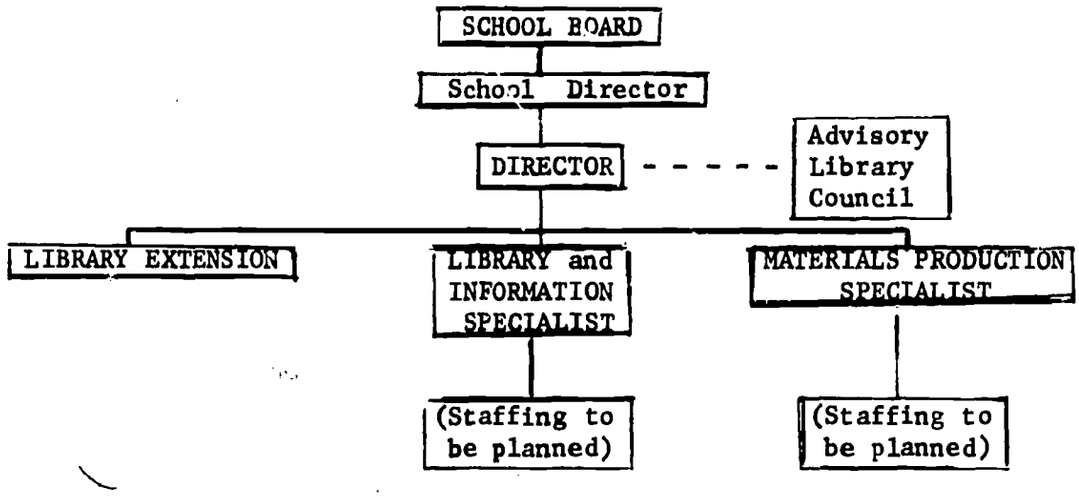
The librarian of the project should build a book collection of approximately 24,000 volumes, or 20 volumes for each person in the Rough Rock community. These books will be selected using prepared bibliographies and findings from the NIEA questionnaires administered during the research phase of the study. The librarian employed will also be charged with identifying additional bibliographies which should be studied in order to select books covering specified topics within areas of interest. A comparable pattern exists for building a collection of audio-visual materials. To choose appropriate films, filmstrips, kinescopes, phonodiscs, program instruction materials, slides, transparencies, and videotapes, the librarian will be required to read, review, and select from those listed in over 150 available catalogs and lists.

The production specialist will have extraordinary demands on time, ingenuity, ability to relate to other community members, and on production skill in recording, photography and other aspects of audio-visual technology. This specialist is charged with the responsibility for creating original material which will have to be developed on the Navajo Reservation. By way of illustration, story tellers will have to be identified, compensated for their efforts, and recorded on tape. In this sense, the specialist will stand in an editorial relationship to individuals who are producing oral materials for the library collection. Since these materials can come only from those people on the Navajo Reservation itself, the production specialist's contribution

Authority is centered in the Rough Rock Chapter of the Navajo Tribal Council. The Navajo Community College, located on the reservation, is in a developmental stage and may be a future source of manpower for the library project. The Rough Rock Demonstration School, with approximately 300 students and 104 staff members, is a force in the community and may serve as a nucleus for the Library and Information Center.

PROPOSED GOVERNANCE AND ADMINISTRATION

The school board of the Rough Rock Demonstation School is identified as the ultimate library governing body. This board is locally elected and consists of seven members. It is recommended that this board and the school director be responsible for setting policy and governing the demostration library. A director for the Library and Information Center should be employed and a separate Advisory Library Council be established. This body should include five members, two of whom would be from the Rough Rock Chapter of the Navajo Tribal Council. The following administrative and staffing pattern is proposed:



THE ROUGH ROCK MODEL IS BUILT AROUND THE COMMUNITY SCHOOL

The essence of the proposed model for the Rough Rock community is a community school library-media center designed to meet the informational needs of both students and adults. The major components of this summary are: (1) a brief description of the community, (2) a proposed structure for governance and administration, and (3) an overview of proposed collection building, delivery mechanisms, and programs.

THE COMMUNITY TO BE SERVED

The Rough Rock community is a small district of approximately 900 square miles located in the Navajo reservation which includes an area of 25,000 square miles, spread over three states: Arizona, New Mexico, and Utah. The Rough Rock Demonstration School is the governmental and educational center for the community. Hard-surfaced, all-weather roads are lacking and personal transportation is limited since no public bus system is available. Minimal communications exist, as there are few telephones and postal service directly to the individual is not provided.

Few of the community population of 1,200 are non-Indians. Almost all of the residents speak Navajo; approximately half can speak English, with even a smaller number able to read English. Currently there is a resurgence of interest in the Navajo language, of particular import for this model. The culture may be described as essentially oral and, therefore, audio-visual materials are needed, especially audio materials in Navajo. This model stresses emphasis on bilingual aspects of the program.

long-range plan is to test the relative effectiveness of different materials and delivery mechanisms at the three sites. It is important to know what is useful and practical as other reservation communities look to these sites as possible models to follow.

A separate but similar study was conducted at each site using the procedures that have been described in summary form. The proposed library-media models were developed on the basis of data collected at each site. To assist in the formation of these models, special consultants in library science and media were employed to provide ideas for materials and delivery mechanisms that incorporate recent developments in library-information systems and technology. The Indian research staff reviewed the models in terms of their appropriateness for the particular reservations.

Time limitations did not allow the library and media consultants to visit the demonstration sites. Therefore, the proposed models are broad in scope and must be followed by more detailed plans of operation to be developed cooperatively by the NIEA project staff and the appropriate governing body at each demonstration site early in the implementation phase. The need for the development of detailed operational plans for the second year represents, in fact, an additional strength of the project. It gives the reservation communities an opportunity to study the report and to participate in assigning priorities to materials and delivery mechanisms they deem most important.

The data clearly reflect the renewed interest in Indian history and culture. Pride in being Indian, interest particularly in local tribal history and culture, and interest in native languages are growing stronger. These trends do not reflect a desire for an impossible return to the past, but a mustering of new strength for the future.

Beyond the strong interest in Indian history and culture, many other needs were identified as having high importance. Among these needs were information about opportunity for employment, vocational training, legal and civil rights, health, and information about service agencies established to help Indian people. The data present a picture of contemporary reservation life which is hard and with few opportunities. Indian people want information about how and where to find employment. They want to know about vocational training opportunities. They are very concerned about their legal and civil rights. There is a strong desire for information which will help solve the problems of health and social relations in their personal lives. People are free to do only those things which they know how to do. Library-informational services cannot solve the pressing problems of reservation life, but they can provide knowledge as one problem-solving tool and at the same time, serve as the repository of a cultural heritage that may otherwise be gradually lost.

THREE PROPOSED MODELS

The end result of the first phase was to propose three general models for meeting the informational needs of Indian people. The model for each site is deliberately different for experimental purposes. The

DATA WERE COLLECTED TO HELP TAILOR THE PROPOSED LIBRARY-INFORMATIONAL SERVICES TO EACH SITE

Data collected on the Library Inventory Checklist were tabulated and interpreted to present a picture of existing library facilities available in each reservation community. Data collected in the questionnaires and the adult interviews were tabulated to provide additional descriptive dimensions including library access and utilization. Data collected from completion of the Community Inventory Checklist were presented to provide a background picture of the reservation community setting in which the library demonstration model is to be implemented.

THE RESULTS OF THE STUDY PRESENT A BROAD PICTURE OF THE CONDITIONS OF LIFE AND HUMAN NEEDS ON THE DEMONSTRATION SITES

A detailed summary of the quantitative data collected on each site is beyond the scope of this summary. In the aggregate of data one sees people of three diverse cultural backgrounds striving to improve their quality of life in an industrialized society amid a host of imposed constraints of reservation life. The data reflect problems and needs that go far beyond romantic and stereotypic images of American Indians. The need data reflect a Twentieth Century struggle with problems of discrimination, unemployment, poverty, economic development, and personal and group identity.

HIGH RATINGS OF IMPORTANCE WERE ASSUMED TO BE INDICATORS OF NEEDS

Determining what people really need to know is a difficult problem. In spite of problems of validity inherent in expressed-need studies, the NIEA Library Project assumed that the best way to identify the informational needs of Indian people was to ask them what they thought was important for them to know or to have available.

Ratings of high importance were interpreted as an indication of need. The validity of this assumption is based on the fact that instrument items were constructed from need statements formulated by experienced Indian educators using a modified jury technique. The responses of the Indian community subpopulation samples verified these need statements and degree of favorable response was the basis of assigning priorities. The responses of elementary and secondary students were considered the primary indicators of needs among those subpopulations. The responses of their teachers (largely non-Indian) were used as supporting and sometimes contrasting data.

The principal measure to insure content validity of the questionnaire and interview schedule instruments was their development by Indian research assistants who had extensive educational experience, both on and off reservations. Other measures to insure validity included a pilot administration of the interview schedule.

1. The elementary school pupils marked their responses to the items on the "Elementary Student Information Needs Questionnaire" directly on the instrument. The pupil responses for each item were punched into cards then transferred to magnetic tape. A computer program was prepared which printed out the number and percent of each response to all items and for each category.
2. The responses of adults, secondary students, elementary teachers, and secondary teachers to their respective interview schedule or questionnaires were recorded on standard machine-scorable answer sheets. These answer sheets were scored using optical scan equipment and the results recorded directly on magnetic tape. Computer programs similar to the one used for elementary data were written to print out the number and percent of each response to each item with subtotals by questionnaire category.
3. The printout distributions of responses were tabulated by category for each questionnaire and the adult interview schedule. Average weighted responses were calculated for each category by instrument to obtain a priority ranking by category for each subpopulation. Weighting was based on numerical equivalents of 1-to-3 for elementary pupils and on equivalents of 1-to-5 for all other instruments, with the highest number reflecting the greatest degree of importance or highest positive response. Within each category, items were ranked in order by percent of high importance responses into classifications of low, medium, high, and no response. In the instruments using five-point response scales, responses weighted "1" and "2" were combined into a "low" classification and responses weighted "4" and "5" were combined into a "high" classification.

DATA ABOUT INFORMATIONAL NEEDS WERE GATHERED USING SAMPLING PROCEDURES

In a study of this type, it is neither possible or necessary to obtain information from every resident in the community. Instead, three sub-populations, elementary pupils, secondary students, and adults, were sampled. Questionnaires were also administered to elementary and secondary teachers as additional sources of information about the informational needs of students. The numbers of persons sampled on each reservation are presented in Table 1.

TABLE 1

SAMPLE SIZES ON THE THREE DEMONSTRATION SITES IN THE NIEA LIBRARY PROJECT

Category of Respondent	Reservation Demonstration Site		
	Rough Rock	St. Regis (Akwesasne)	Standing Rock
Elementary pupils	97	71	195
Elementary teachers	12	13	27
Secondary students	29	42	180
Secondary teachers	7	9	20
Adults	31	100	100

THE DATA WERE PROCESSED TO IDENTIFY THE KINDS OF INFORMATION INDIAN PEOPLE WANT

The following procedures were employed in processing and analyzing the responses using electronic data processing services and equipment:

-- *AMERICAN INDIAN CULTURE*
-- *FAMILY LIFE*
-- *THE AMERICAN INDIAN IN URBAN SOCIETY*
-- *SERVICE AGENCIES*
-- *LEGAL AND CIVIL RIGHTS*
-- *OCCUPATIONS AND VOCATIONS*
-- *CONSUMER INFORMATION*
-- *ACADEMIC DISCIPLINES*
-- *HEALTH AND SAFETY*
-- *RECREATION*
-- *CONTEMPORARY EVENTS*

2. How do teachers of elementary and secondary pupils sampled rate the importance of information in the above categories for their students?
3. What library or related services are currently available to the Indian young people and adults on the Standing Rock Reservation and how accessible are they?
4. What economic, social, and geographic characteristics of the Reservation area would have a bearing on the type of library-informational services and delivery mechanisms required to meet identified needs?
5. What type of library demonstration model would meet the identified needs most effectively and efficiently on the Standing Rock Sioux Reservation?

technical assistance. The sub-contract specified that: (1) five Indian graduate students in the Minnesota program to train Indian school administrators be employed as research assistants to develop the data-gathering instruments, perform field work, and prepare the reports; (2) three Indian graduate students in the Harvard program to train Indian school administrators be employed to collect data and prepare a report for the St. Regis (Akwesasne) site; (3) the Bureau of Field Studies and Surveys would contract with governing bodies on the sites to employ residents as interviewers; (4) that the research experience and data-processing technology at the University of Minnesota be made available to the project; and (5) that control of all operational and policy decisions remain with NIEA. Through these measures, Indian people at the grass-roots level were enabled to express their needs for information.

THE STUDY DESIGN WAS AIMED AT FIVE BASIC QUESTIONS

The overall problem addressed by the project is defined by the following questions to be answered from the Indian point of view:

1. What are the informational needs of elementary school pupils, secondary school students, out-of-school youth, and adults as indicated by their ratings on the importance of having library-type informational services available in the following categories?

- *ELEMENTARY TEACHER LIBRARY INFORMATIONAL NEEDS QUESTIONNAIRE*
- *SECONDARY TEACHER-LIBRARY INFORMATIONAL NEEDS QUESTIONNAIRE*
- *ADULT INFORMATION NEEDS INTERVIEW SCHEDULE*
- *LIBRARY INVENTORY CHECKLIST*
- *COMMUNITY INVENTORY CHECKLIST*

3) The development of plans for demonstration centers using special materials and delivery mechanisms

Special media and library consultants were retained to suggest ways in which new procedures and technology could be used to meet the needs which were identified. The proposed models are not binding on the demonstration sites. A detailed operational plan will be developed jointly by the NIEA project staff and community representatives early in the implementation phase. This plan will provide for further community involvement in setting goals and priorities.

INDIAN INVOLVEMENT WAS OF UTMOST IMPORTANCE IN THE PROJECT

The NIEA employed an Indian Project Field Director to oversee all study operations and an Indian Special Consultant to direct the work on the St. Regis (Akwesasne) Mohawk Reservation. NIEA subcontracted with the Bureau of Field Studies and Surveys, University of Minnesota to provide

THE FIRST YEAR OF THE PROJECT HAD THREE OPERATIONAL OBJECTIVES

The first phase of the NIEA Library Project conducted between July 1, 1971 and June 30, 1972 was concerned with developing research designs and gathering data about the informational needs of Indian people. The three major operational objectives in this process were as follows:

1) The identification of three research and demonstration sites

The following demonstration sites were selected by the NIEA Executive Committee which acted as a Library Project Policy Board:

- *ROUGH ROCK COMMUNITY SCHOOL*
  NAVAJO RESERVATION, ARIZONA
- *ST. REGIS MOHAWK RESERVATION*
  HOGANSBURG, NEW YORK
- *STANDING ROCK SIOUX RESERVATION*
  FORT YATES, NORTH DAKOTA

2) The identification of informational needs at the three sites which could be met by library-media services

Extensive Indian involvement was employed in developing the following questionnaires, interview schedules, and checklists for use in data collection on the three sites:

- *ELEMENTARY STUDENT INFORMATION NEEDS QUESTIONNAIRE*
- *LIBRARY-INFORMATION NEEDS QUESTIONNAIRE*

Listen Awhile

A continuous tape recording on a popular topic, such as money management, venereal diseases, drug problems, city-versus-reservation life could be made. A group of individual headsets for listening privately could be attached to the player. Placed in the trading post, meeting rooms and other centers, oral information on these topics would be readily accessible.

THE ST. REGIS (AKWESASNE) MODEL IS A TRIBAL CULTURAL CENTER

The central concept of the model at the St. Regis (Akwesasne) site is the expansion of an existing Mohawk community library into an expanded cultural center. The major components of the model are summarized in sections dealing with: (1) a brief description of the community, (2) an overview of cultural center components, and (3) preliminary concepts for center governance and administration.

THE AKWESASNE (ST. REGIS) RESERVATION

The Akwesasne Mohawk Reservation is located in the northeast corner of the state of New York and extends into the Canadian provinces of Quebec and Ontario. It includes an area of approximately 14,600 acres, half of which is in the United States and the other half in Canada. The land has forests, open farming area, and two major rivers, the St. Regis and the Raquette River, both of which run into the St. Lawrence River.

Akwesasne Reservation's economy is largely dependent on employment at one of the two aluminum reduction plants, or at an automotive engines plant.

Constructional steel work in various areas of the state of New York and northeastern section of the United States is a major skilled craft unique to the Mohawks. Unemployment is a problem because of seasonal work connected with construction. Other forms of employment in schools and stores are very minimal, for most of these positions are held, owned and managed by non-Indians. Some marginal farming does take place on the reservation by the Indians.

The main route for transportation on the reservation is Highway 37, which runs east and west through the entire length of the reservation. No rail routes or airport transportation facilities are located on the reservation. There are small secondary roads throughout the area. Air, rail, truck, and bus transportation services are available in the nearby town of Massena, approximately 15 miles from the reservation.

Most schools attended by the Mohawk children are not located on the reservation. Three local schools on the Canadian side are on the reservation. The total school enrollment for both Canadian and U.S. schools is 1,287. Control of the educational system is in the hands of the non-Indian communities.

Electricity and telephone services are available to all parts of the reservation. Residents usually have their own wells for providing water and must provide their own septic tanks. The state of New York has the responsibility for providing health, education and welfare services, through treaties with the Mohawks. Health services are provided to Akwesasne by the state through Franklin County. A public clinic is provided by the Canadian Federal Government. There is no Bureau of Indian Affairs office

on the reservation. Any correspondence with the tribe is handled through the Salamanca BIA office in New York.

The English language is spoken by 95 percent of the community. About 60 percent of the population speak the Mohawk language. A great majority of the younger people do not speak the native language.

CULTURAL CENTER COMPONENTS

A cultural center for Indians needs to include an atmosphere or "Indianness" unique to the people it is designed to serve. The overall model must lend itself to involvement, learning, and participation styles to which Indians are historically and currently oriented. Its environment must be a major departure from the present stereotyped community library. The building itself must incorporate a structural style which is identified with the tribe. The programs and facilities of the center must combine the best of Mohawk traditions and the best from modern technical society. In order to meet the needs of the adults, students, and pre-school children, as indicated by the survey data, the cultural center envisioned includes seven components or centers.

Mohawk Historical Center

The Mohawk Historical Center would be responsible for maintaining and preserving Mohawk values, artifacts, language, music, art, and customs, all of which are necessary for a group wishing to retain its identity as a people. Various branches within this component would include: (1) a central area where the Mohawk Nation's artifacts could be preserved and viewed by current and future generations; (2) a workshop where duplicates of artifacts could

be reproduced; (3) a branch where reproductions of ancient legends, music and art can be stored and checked out; (4) a research component for developing a true written history from the Mohawk point of view; (5) a section for long-term loans of Mohawk artifacts located in other parts of the world; and (6) a language center where the Mohawk language can be taught to young and old alike.

Mohawk Fine Arts Center

The center for the arts would teach and preserve the ceremonies, dances, songs, and religion of the Mohawk Nation. This center should be a part of cultural activities in spirit and actuality. There must be plant facilities designed to accommodate these activities, large enough to accommodate spectators as well as participants. It is also necessary for this center to respond to contemporary Indian art and artists.

Library Center

The library constitutes the only actual and visible part of the proposed cultural center at the present time. Some of the following recommendations may already be in the planning stage, in current operation, or in some cases, provide alternative ideas for the future. Living and active organizations do not stop whenever situations change or when growth is occurring. As the community's needs change, the library's direction will respond accordingly. From this perspective, recommendations will be made as to what the library should include, based on the survey data.

The present programs must respond to directions advocated by the community. These directions include programs for pre-school and early elementary children in the form of story telling, skits, puppet shows,

educational toys, and equipment. These programs might be an opportune time to bring in legends of the Mohawk. Perhaps the library program could be coordinated with Headstart or with classes on early childhood care and training where the mothers participate in adult programs funded by federal, state, or private sources.

The library staff from the community must grow as the programs grow. Staff growth means educational programs at the professional level, in-service training programs and/or use of professional consultants. It also means bringing in university students working toward degrees in the library science profession who need field experience.

The library collection will be made up of both commercially and non-commerically produced materials. Commercially available items can be obtained from various sources. The possibility of acquiring materials through donations should be explored. Items not commercially available may be obtained through long-term loans, donations, or duplications of tapes, films, or other media. These might come from privately-owned collections such as the Doris Duke collection, from university collections, or major museums in the United States and Canada.

Audio-visual Center

The audio-visual component of the cultural center is a small but vital part. It has three basic functions: (1) loaning equipment such as film-strip and slide projectors, reel and cassette tape recorders to the community; (2) providing language laboratory facilities, including equipment needed to use disk recordings, tapes, slides, filmstrips, video-tape, sixteen and eight millimeter movies; and (3) providing the center's own

tapes, recordings, video-tapes, and training opportunities for individuals in the community to acquire these skills. The audio-visual production team would be provided with the latest audio-visual equipment.

Information Center

The information center would be responsible for three functions: (1) setting up a process for leasing materials and artifacts to individuals, organizations, or schools; (2) developing a public relations program designed to keep the local, as well as outside communities, aware of materials and events at the center; and (3) serving as a clearinghouse for information on job opportunities, undergraduate and graduate scholarships, and other information the community desires.

Learning Center

The learning center would have three main divisions, each responsible for a certain area of community education. These three areas are as follows:

(1) *A PROGRAM DEVELOPED BY THE COMMUNITY IN COOPERATION WITH THE LOCAL SCHOOL DISTRICT AND AN INSTITUTION OF HIGHER LEARNING FOR TRAINING ADULTS WHO WORK WITH CHILDREN*

There would be three parts within this program, each separate but closely interrelated. The first would be for in-service training of teachers; the second for training of teacher aides; and third, an early childhood training program where the teachers and teacher aides would work with children and mothers on an informal drop-in basis.

(2) *A PROGRAM IN ADULT EDUCATION*

This program would provide citizens an opportunity to work out their own problems by overcoming deficiencies caused by meager educational opportunities. The acquisition of new skills, knowledge

and understandings must be a continuous process in order for people to be capable of directing their own lives. An educational program could focus on vocational skills, community college programs, or adult classes in areas of general interest to the community.

(3) *A CURRICULUM DEVELOPMENT PROGRAM WHERE INSTRUCTIONAL MATERIALS ABOUT THE MOHAWKS CAN BE RESEARCHED AND PREPARED FOR USE IN THE COMMUNITY SCHOOLS OR IN OTHERS AS NEEDED*

It is conceivable that once such a program is developed, it could become a center which other northeastern tribes might use as a model in developing similar materials about their own tribes.

Student-Operated Industrial Center

This center would be designed, operated and controlled by a corporate body of students. They should be permitted the freedom to move in the directions they choose, develop their own methods of operation, and be provided with an annual budget until such time as their efforts are able to sustain the operation. Suggestions for such a venture include the sale of duplications of Mohawk artifacts, development of tourism, community-service oriented operations, and any other projects the students suggest.

GOVERNANCE

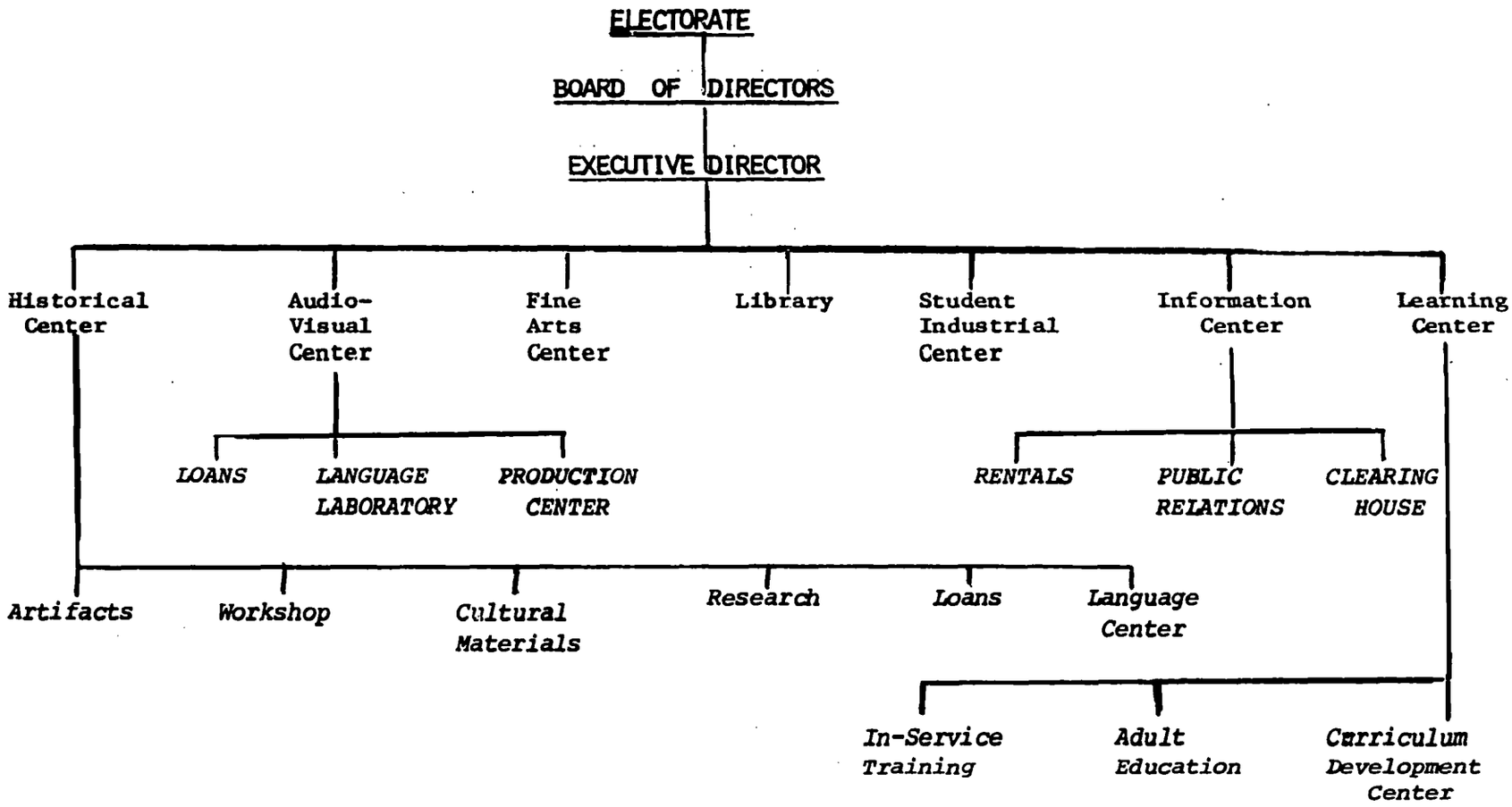
In order for an expanded cultural center to become an integrated part of the community, its governing body must be representative. The present library is a sound foundation on which to build. It is recommended that the organizational structure for the governance of the expanded cultural center be built around the present St. Regis Library Board and the present staff.

At this stage in planning, it is not possible to recommend other staff positions. As the center expands, the staff should be increased. Job descriptions for particular positions cannot be prepared until the detailed operational plan for next year is ready, reflecting the community priorities for program development. The modified organizational chart on the opposite page (page 31) presents program components and functions below the level of the executive director. The direction of some of the components and functions may be assumed by present library personnel. In other cases, media, library, cultural or other specialists will have to be employed.

THE STANDING ROCK MODEL IS A RESERVATION TRIBAL LIBRARY

The central idea for the Standing Rock demonstration library-information center is a "tribal" library to serve the reservation community. As the demonstration center expands, its services would extend to the BIA and public schools. The major components summarized in this section are: (1) a brief description of the community, (2) a proposed structure for governance and administration, and (3) an overview of proposed collections, delivery mechanisms, and programs. The model proposed for Standing Rock has many similarities to the one for Rough Rock.

AKWESASNE MOHAWK CULTURAL CENTER



THE COMMUNITY TO BE SERVED

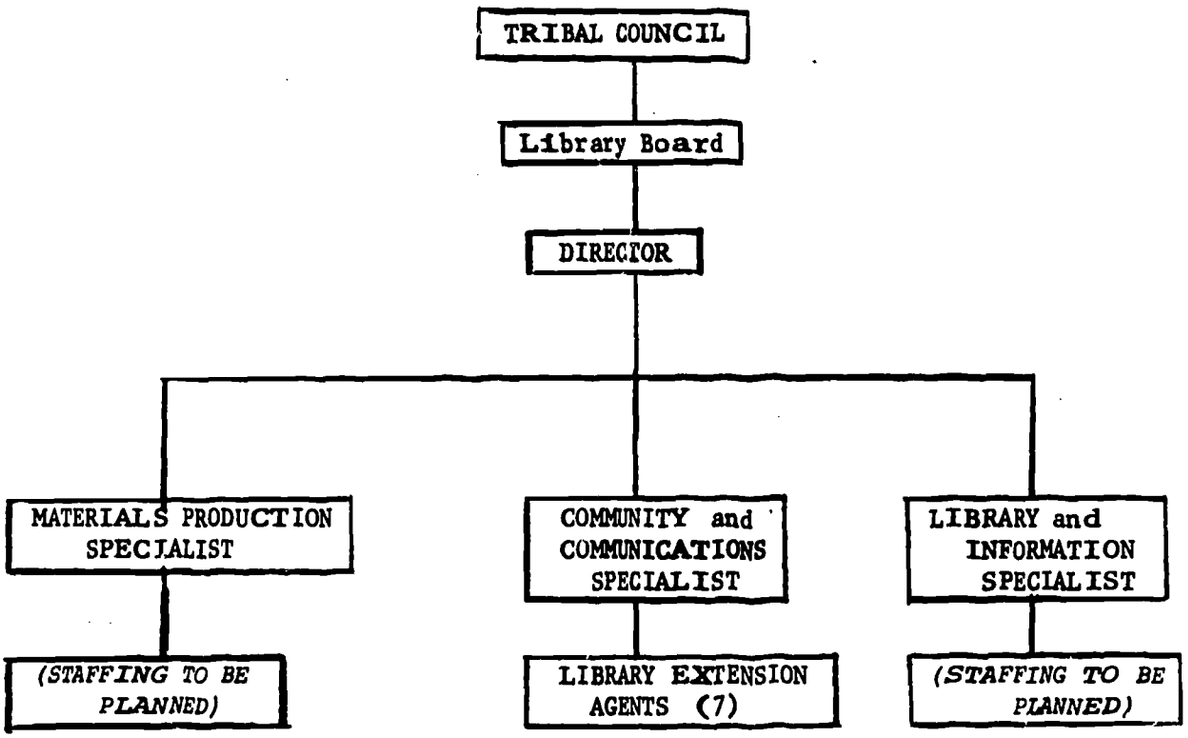
The Standing Rock Sioux Reservation covers a large area spread over two states, North and South Dakota. The administrative center of the community is located in the northeastern corner of the district. Thus, Fort Yates has not only the highest population, but also is the center for service and business for the reservation. The highway system is poor as there are few all-weather roads; personal transportation is limited since no public bus system is available throughout the reservation; and private means of transportation are lacking.

Minimal communication exists. There are few telephones throughout the reservation, and postal service directly to the individual is not provided. Further, slightly more than half of the residents in the district are not Indians.

Most of the Standing Rock Indians read English to some extent. Currently, however, there is increased stress on native languages. This factor has particular import for development of a model for a demonstration tribal library and information center on the Standing Rock Sioux Reservation. The culture may rightly be described as essentially oral and, therefore, a need exists for audio-visual materials, especially audio materials in both languages. The model proposed stresses an increased need for bilingual aspects in the program. Authority is centered in the Tribal Council. Finally, schools and community centers already exist or are planned for actual construction in the near future. These facilities can serve as sites for the demonstration library program or as sub-centers.

PROPOSED GOVERNANCE AND ADMINISTRATION

The Standing Rock Tribal Council is the ultimate governing authority. It is recommended that this body establish a separate Tribal Library Board to set policy and govern the library. This body should include representatives from each of the seven reservation districts. The following administrative and staffing pattern is proposed:



PRINT AND NON-PRINT COLLECTION BUILDING

The librarian on the project will have to build a book collection of approximately 94,000 volumes, or 20 volumes for each person in the Standing Rock community. As outlined in the summary for Rough Rock, these books will be selected using prepared bibliographies and findings from the NIEA questionnaires administered during the research phase of the study, as well as from additional bibliographies identified by the librarian. Again, too, the production specialist must exercise great ingenuity in producing original material developed on the Standing Rock Sioux Reservation, as well as the collection of audio-visual materials which the librarian will have chosen from the 150 available catalogs and lists. The production specialists will identify story tellers and record their stories on tapes, as one example of preserving a particular art form.

DELIVERY MECHANISMS

A variety of delivery mechanisms for the demonstration project of the Tribal Library and Information Center were developed by the team of library and media consultants. As shown by the suggestions which follow, innovative, rather than traditional, approaches are offered in the hope that they will meet the needs and conditions of Indians on the Standing Rock Sioux Reservation. Since these delivery mechanisms were already described in the section on the Rough Rock Library and Information Center (pages 16 - 19), the following is a list of these methods:

(1) *TOURING TRAILERS*

(2) *MAIL-ORDER LIBRARY*

(3) *"PUT-and-TAKE" PAPERBACK BOOK EXCHANGE*

(4) *LEARNING PACKETS*

(5) *EXHIBIT-DEMONSTRATION DISPLAYS*

(6) *SEEK AND FIND*

(7) *"INDIAN AMERICA" ROOM*

Besides these mechanisms already described, another one would lend itself to being worthwhile,

Box-Shelf Library

Bringing people to the library may require that the library first be brought to the people. Throughout the Standing Rock Sioux Reservation there are schools, small stores, health centers, meeting rooms, as well as other congregating places. Small portable libraries could be brought to these meeting places in the form of boxes constructed with one or two shelves inside, a lid on one side which can be raised to serve as a display board for various library activities or programs, and a handle at one end to facilitate transport. Film strip viewers, continuous tape players, pamphlets, copies of magazine articles, and books could be included in the shelf libraries. Library Extension Agents might identify, assist, and produce tapes by community members discussing the particular topic which was the focus for the materials in a given shelf library. Procedures could be worked out for local handling of those materials which might be circulated from the box library.

Radio Studio Production

Again, as was indicated in the discussion of Rough Rock, at Standing Rock Sioux Reservation radio is potentially perhaps the most useful

communication medium for the area. Here, too, it would not be financially prohibitive to furnish radios without cost to every household with batteries replaced at cost.

A transmitter could be located in the center of the reservation with sufficient signal strength to reach every household. Programs should be planned by Indians and transmitted in Dakota language when appropriate. Programming should be based on surveys of community needs and interests. In ultimate anticipation of reservation radio studio production, more radio time should be purchased from station KOLY than at present. The programs produced by Indians should be recorded for a collection which then can be used later on their own radio station.

LIBRARY PROGRAMS

A number of potential library programs were identified by the library and media consultants. As in the case of delivery mechanisms, no priorities or judgments of value are implied by the order in which the programs are presented. The key personnel employed in the demonstration library project itself has the duty and responsibility of making such a determination.

Rodeo Records

The library might institute a program in which it would be responsible for maintaining records on the widely known and well attended annual rodeo on the Standing Rock Sioux Reservation. In addition to a roster of winners and participants in each of the events, films, slides, video tapes, and publicity materials should become part of the library holdings in this program. The value of this program is easily apparent, and could be judged a

notable contribution of the Tribal Library to the community, demonstrating to many that the library plays an active part in life on the reservation.

Again, there are many programs described in the section on Rough Rock that are applicable to Standing Rock, such as:

ART OF THE INDIAN STORY TELLER
LOCAL AREA LOGS
SEE IT NOW
GENEALOGICAL LIBRARY
OUTDOOR DRAMA
MATERIALS ROUND-UP
WHAT DO Y O U SAY?
LISTEN AWHILE

These programs are summarized on pages 20 through 23. However, there are others suggested for the Standing Rock Sioux Reservation.

Retirement Complex

The retirement center affords the Tribal Library a rare opportunity of providing a distinctly unified program of activities and services. Not only are the interests and needs of this group distinctive but language problems may be of paramount consideration. This retirement age group emphasizes the need for production and transformation activities. Whether prepared locally or on a contractual basis with a Dakota language specialist serving in a college or university, materials of interest must necessarily be translated to the native language. Frequently oral presentations in the Indian language will have to be provided. Materials undergoing this transformation, accumulated over a period of time, should permit the development of a unique collection--useful at a later date

also for instruction to those wishing to learn the native language. Oversize type should be used on all material for this age group. In fact, many valuable approaches may be adapted from the methods used by libraries in provision of service to the blind and the partially sighted. Library materials should be immediately accessible to this group. Materials should be brought to elderly people, and young people should be encouraged to work with them in various ways.

The Month Ahead: Calendar of Events

To keep people informed of coming activities, programs, and events, the demonstation library project might experiment with a monthly calendar. Distributed free to all Indians, the calendar would not be set up as a mere listing, but rather on a large sheet of paper with squares for each day of the month. In the square for each of the days, radio programs available on AM and ultimately FM, activities sponsored by the Tribal Library, television programs of educational value, programs using slides, tapes, filmstrips, or films, and perhaps short descriptions of noteworthy books of special interest would be printed. A service of this type would make reservation residents aware of the wide range of materials available to them in a variety of formats. Many events are unsuccessful, not because of poor planning, but rather because people are not informed of these events.

Special Programs

Additional program possibilities are listed and very briefly described.

LOOK, LISTEN, LEARN

A roster of community members could be developed. These people could be paid to give demonstrations on Indian arrowhead making, stone splitting, Indian art motifs, and a wide variety of additional skills and activities which lend themselves to a demonstration approach.

INDIAN AUTHOR SPEAKER SERIES

Authors of books on a variety of subjects who are Indians might be brought to the reservation to share their experiences and promote their books, as well as the Tribal Library.

LOCAL HISTORY GUIDE SERVICE

Visitors to the reservation would welcome an opportunity to meet Indians personally. The library could publicize a program popularly titled "Get the Indian View," and the library could serve as a clearing house by maintaining a list of Indians who could be called upon. If convenient, and for a set fee, the Indian would meet with the visitors and under his direction, the group could tour points of interest around the reservation. These informal person-to-person contacts could foster development of communication skills by Indians and should stimulate interest in materials available in the Tribal Library.

SPEAK THE LANGUAGE

A small book, well illustrated and including a phonograph record, might be published. This book and accompanying record could be sold at a profit, both on and off the reservation, and thus capitalize on the growing interest in American Indian culture. Such a native language handbook might well serve as a fund-raising project for the Tribal Library and Information Center.

PICTORIAL HISTORY OF THE RESERVATION

Photographic reproduction for the library of a collection of family pictures with special historical significance might be initiated. Frequently, many pictures retained by families lose their meaning as they pass from one generation to another, and whole scrapbook collections are discarded. The Tribal Library archives could be enhanced by a program collecting copies of historically valuable pictures.

INDIAN BOARDING SCHOOL DAYS

Announcement of the topic "Indian Boarding School Days" and other topics as well could be made, to bring together Indians who otherwise might not see that they had a contribution to make to the oral history of the Tribal Library. Focus on a single topic could encourage Indians to record their memories of particular periods in their lives. Selection and editing of materials of this type might well find a larger audience beyond the reservation itself.