The National Indian Education Association (NIEA) was awarded a grant by the Bureau of Libraries and Learning Resources of the United States Office of Education to identify library and information needs of Indian people and to establish, operate, and evaluate three demonstration sites. Phases one and two of the project consisted of the identification and establishment of the three sites: Rough Rock Community School, Arizona; St. Regis Mohawk Reservation, New York; and Standing Rock Sioux Reservation, North Dakota. Phase three concerned itself with the operational aspects of Indian library and information services at these sites. Activities during this reporting period included collection expansion, the addition of nonprint services, and museum and radio programs. Problems of community political controversy, vandalism, and finance were also dealt with. Some general conclusions on Indian library service were drawn from the experiences at the three sites. The Library Project began an active dissemination sites. Appendixes to this report contain statistics and narrative evaluations of the three sites, plus many project dissemination materials. (Author/SL)
ANNUAL REPORT

Project No. 1-0622H
Grant No. OEG-0-71-4564

Lee Antell
National Indian Education Association
3036 University Avenue, S.E.
Suite 3
Minneapolis, Minnesota 55414

Phase III

Identification of Information Needs of the American Indian Community That Can be Met by Library Services

June 30, 1974

U.S. Department of Health, Education, and Welfare
U.S. Office of Education
Division of Library Programs
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I. INTRODUCTION

PHASE I

The National Indian Education Association (NIEA) was awarded a grant by the Bureau of Libraries and Learning Resources (B.L.L.R.) of the United States Office of Education to identify library-informational needs of Indian people and to establish, operate and evaluate three demonstration sites for research and demonstration. 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. The second phase is reported in an annual report dated June 30, 1973. Following is a short summary of the first two phases.

DESCRIPTION OF THE PROJECT

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

The National Indian Education Association and its officers were concerned that federal expenditures for
library programs appeared to have little direct impact on the unmet informational needs of American Indians. To remedy this situation, the NIEA sought to establish a research and development program that would identify informational needs of Indian people and establish demonstration centers where special materials and unique delivery mechanisms could be evaluated. As an Indian organization which was national in scope and dedicated to improving the quality of life among Indian people, and capable of relating to a variety of tribal agencies, the NIEA is singularly qualified for this task. The National Indian Education Association submitted a proposal, which was then evaluated under the Bureau of Libraries and Learning Resources 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."

THE FIRST PHASE OF THE PROJECT HAD THREE OPERATIONAL OBJECTIVES

The first phase of the NIFA 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
* Elementary Teacher Library Informational Needs Questionnaire
* Secondary Teacher Library Information 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 were not binding on the demonstration sites.

THE SECOND PHASE

THE PROJECT HAD SIX OBJECTIVES

1) Establish and organizational-administrative structure. Staff were hired and their relationships with the Advisory Board and the tribal councils
and school boards defined.

2) Provide technical assistance in developing plant facilities and equipment. Appropriate temporary and permanent facilities, as well as equipment, were developed and acquired.

3) Acquire commercially available materials. The quality and quantity of materials were greatly improved over the past year.

4) Develop special resources related to local needs. Staff identified and began to develop special materials and services required by each local site.

5) Acquire audiovisual media required to implement the local model. Necessary audiovisual materials were acquired for site use.

6) Recruit and train staff required for initial and continued operation. Local staff for each site were recruited and trained. Site operations commenced from six to ten months ahead of schedule.
II. MAJOR ACTIVITIES AND ACCOMPLISHMENTS

Phase III of the NIEA Library Project has concerned itself with the operational aspects of Indian library and information services as they relate to the five objectives of the Phase III proposal:

1) Continue development of organizational structures, delivery mechanisms, and collections.
2) Develop outreach strategies which meet community needs.
3) Establish production centers capable of creating information.
4) Provide technical assistance and raise funds.
5) Develop increasing local autonomy.

At each site the Project has operated several discrete operational components, testing each component's viability and usefulness in the local community. The staff have devoted their time to developing each component to its highest potential, dealing with its opportunities and problems, and measuring its effectiveness in each specific community. The results of these activities are reported in the following paragraphs.

A. Akwesasne

Akwesasne retained its stable staffing pattern
for the year. No resignations occurred. Anna Rourke has continued to grow in her capacity as Library Director. One visible sign of her developing ability is that she wrote the L.S.C.A. proposal which was funded by the New York State Library. The Library Aides, Margaret Jacobs and Beatrice Cole, continued their responsibilities for collection development and public services. One new staff member, Harry Cook, has taken up responsibility for community relations and the museum operation. The addition of Inez Bigtree as janitor and Leona Benedict as bookkeeper has resulted in freeing trained staff for additional library tasks.

Sufficient utilities, postage, and supplies were provided to allow for normal Center operations. All funds were restricted at the end of the year, but stocks on hand were sufficient to allow full operations.

A great deal of improvement in the library collection is evident this year. NIEA funds were used to begin the audiovisual collection and to improve adult non-fiction. The library has thoroughly weeded the fiction collection to include only locally popular, out-of-print items. It is promoting fiction reading by means of paperbacks and a 220 volume McNaughton collection of new fiction and best sellers. The Canadian Band Council provides funding for the McNaughton Plan materials. Mater Dei College has provided a
substantial reserve reading and reference collection for the college students.

The largest collection builder this year is the L.S.C.A. grant. By December, 1974 $9,000.00 will have been spent to replace and improve the juvenile, easy-reading and children's collections. Also $7,500.00 has been allocated to develop a comprehensive non-print media collection specializing in Indian materials. L.S.C.A. is providing necessary equipment to allow use of the audiovisual collection.

Reference services have been improved due to increased practice, additional reference materials, and training. The presence of 80 college students attending classes in the Center has meant a steady increase in academic and research oriented questions. Mater Dei has provided training and materials to meet this need. The staff attended two workshops to improve their general reference and reader's advisory services. Their participation in a children's literature and services course has improved the staff's ability to meet children's needs. While spectacular changes have not occurred, steady growth in the quality and quantity of reference service is apparent. As the evaluator remarks, "People are beginning to call the library with questions. People are beginning to have confidence in us."
Children's services continue to be a high local interest. Children's story hours, replete with games and movies, are held weekly in the Center. During the school year students use the library as one of their primary study centers. The library provides library service for the three Canadian elementary schools through its bookmobile. In the summer the bookmobile covers the entire reservation on a weekly basis. Also the library serves the special needs of students enrolled in Upward Bound, Head Start, and Title IV programs.

Non-print services have been developing rapidly this year. Stations for viewing filmstrips and listening to records have been put in the library. Senior citizens are given an opportunity to see a film weekly at the Mohawk Home. A feature film is shown on Sundays once a month at the Center. The library is also responsible for ordering and showing films and other media for the college classes. It has also been actively sharing its non-print resources with the schools in the area by distributing a list of its non-print materials available for loan. Both talking books and art prints are available to the community at the library.

Adult use continues on an intensive scale. The library is in the process of developing full interdependence with other adult education agencies. It is in charge of meeting all information needs of the college students. All G.E.D. classes are held in the library and make use of its personnel and resources. Relationships are being developed
with Right to Read so that its students will continue their educational progress and reading skills through the library. Consumer education classes are held in the library in an effort to increase consumer expertise and how-to-do-it skills. Interest in using the library as a cultural reinforcement tool has been enhanced through the recent distribution of Mohawk People: Past and Present. Informal reading is being encouraged through the McNaughton Plan materials and other improvements in the collection.

This year the museum has gone from a concept to an active reality. With Alocsa Foundation support, the museum has been equipped and now has pleasant facilities for use. A permanent collection including manequins, artifacts, arts and crafts, and a set of the treaty wampum has been gathered and is on display. Mr. Harry Cook has exhibited a 'can do' attitude in gathering these materials and setting up exhibits and programs.

The museum program began with an excellent exhibit on Iroquois arts and crafts organized by Pete Jemison. After the Akwesasne show, the exhibit toured the other New York reservations. Since then a number of one man shows and other special exhibits have been held.

The museum has been heavily used by local people. Both adults and children enjoy an opportunity to visually conceptualize their past, and by participating in museum programs, continue to expand Mohawk material culture. Between March
and May more than 80 people enrolled in courses in basket-making and beadwork.

Outreach programs continue to be a key factor in reaching all the Mohawk people. The four deposit collections have received more attention this year. Their reception and use in the community appears much improved. Those located in stores usually circulate materials to the home. Deposit collections in the Legion Hall and the Community Center tend to be used in the building.

The bookmobile is a shining success. During the school year, it is used to serve the Canadian schools and the outlying Indian communities. This summer with L.S.C.A. help, it will attempt to reach every home on the reservation on a regular basis.

The newsletter has continued to grow this year. The size and quality of the issues have greatly improved thanks to Mr. Cook. One new innovation is that it is now mailed directly to each house on the reserve. This has greatly increased its effectiveness.

Beginning last fall a weekly radio show has been produced by the library for broadcast on WMSA, Massena, New York. It carries fast breaking news and interviews. With radio and the newsletter, effective communication with each resident has been established.

Training has been a key element of the Akwesasne operational plan this year. All library staff have taken two formal library courses during this year; Children's Services
and Literature of the Humanities. They have also taken two additional prerequisites for their A.A. diploma. Mr. Harry Cook participated in a two week training program in museology at the New York State Museum. Some or all of the staff attended the following workshops and conferences: National Indian Education Association Conference; Mid-Atlantic Library Association Conference; 3 R's Reference Workshop; and the New York State Library Reference Workshop. Both the staff and the local board participated in a four-day management seminar in June conducted by the American Indian Management Institute of Albuquerque, New Mexico.

During the past year both the board and the staff have shown considerable improvement in their skills and abilities. At the present time they are certainly equal to any small library staff and board in the country. This is evidenced by the broad range of programming offered, good basic administration and direction, and overwhelming community acceptance as demonstrated by use.

Standing Rock

Standing Rock has seen tremendous growth in terms of developing library and information services that serve reservation residents. We have accomplished our first major objective, that of operating well-equipped and staffed libraries for those residing in the districts of Fort Yates and Cannonball, North Dakota. Standing Rock
Tribal Library (SRTL) Headquarters has even assumed a new responsibility--becoming the official library for Standing Rock Community College. In addition, we extended library services to those living in or near the Bullhead and Little Eagle, South Dakota districts by establishing two new branch school-community libraries in each district's school. Overwhelming community participation was witnessed by a near 100 percent turnout at both grand opening ceremonies for these new libraries. Both of the new facilities serve the children and school staff as well as the administration. They are also open evening and weekends to accommodate the needs of the young-adult and adult populations.

Only minor modifications were required to house the Bullhead Library. At Little Eagle we contracted with Tribal and independent construction agencies to convert the school's stage into the new library. All three school-community libraries were decorated with murals done by local artists. Many paintings and other works of local artists add additional beauty to the libraries. Cannonball, Bullhead and Little Eagle libraries are temporary due to the new schools being planned and/or under construction at the time of this report. For example, a September, 1974 completion date is planned for the new Cannonball School, at which time the library will be moved into the center of this school's "open classroom and activities" concept.

Standing Rock Tribal Library Headquarters in Fort Yates temporary quarters were rented through June, 1974
at the Douglas Skye Memorial Community Complex. On June, 19 Library Headquarters moved into the new Skills Center. The former quarters had been outgrown due to rapidly expanding collections, the addition of over a hundred new Indian newspapers, newsletters and magazine titles, and a large increase in library use. Headquarters will remain in the Skills Center until the adjacent Community Center is finished in August.

Due to the increased use of the library combined with the additional programs and services offered, and two new sites, utilities and communications budgets were insufficient this year. However, needed funds were transferred from other portions of the Phase III budget. All in all, rapid expansion and the development of new programs were not hindered due to the lack of extra funding.

A relatively high staff turnover was witnessed at Standing Rock during this phase. In one case an employee who had just completed training for the position of SRTL Aide for the Bullhead and Little Eagle branches was killed in a car accident. Three other staff members resigned due to child care and family problems, and one person moved to another state. However, staff positions remained filled throughout the year due to the quick responsiveness of board and staff as positions became vacant.

For those staff who remained, technical expertise developed through participation in in-service training
programs and state-wide library conferences, increased contacts with community residents, and enrollment in Standing Rock Community College. The hiring of a site coordinator, Sue Schrouder, in September, 1973 also vastly improved the opportunities of all staff for daily and/or weekly library training. This in-service training emphasized the improvement of public services via new programs and increased contacts with the public. Additional examples of staff training during this year included the on-site visitation of a videotape-media consultant who assisted the staff in developing new and improved methods of producing videotape programs. Staff conducted a door-to-door feasibility study for the development of a local radio station which gave them opportunities to introduce the unique materials and service programs sponsored by the libraries. Veterans Memorial Public Library (VMPL) Children's Librarian, Mr. Darrel Hildebrandt, of Bismark, North Dakota, continued to assist the staff in developing innovative themes and techniques for its children's story hour programs. He also taught them how to make hand puppets for use during the story hours.

Many local residents have also been consulted on a regular basis to provide essential on-site training. Other local residents have also provided the essential input which has resulted in the overwhelming growth and success of the Library Project's weekly educational
newsletter and its' weekly public service radio broadcasts. In the majority of cases, on-site training has proved to be much more successful than off-reservation training due to such elements as the lack of reliable transportation, lack of child care facilities for working parents, etc.

In terms of developing administrative, cataloging, book selection and filing skills, all staff learned much more while developing such skills in their own facilities than learning about them in off-reservation libraries. Too often the larger libraries were ill equipped to provide the personal responsiveness to individual needs which the libraries at Standing Rock thrive on.

The NIEA Library Project acquired grants from the Department of Labor's New Careers Program to cover the entire salaries and fringe benefits for three full-time SRTL Aides for the period of July 1, 1974 through June 22, 1974, at which time NIEA's Library Project picked up the remaining expenses through June 30, 1974. These persons were responsible for developing library services in Fort Yates and Cannonball, North Dakota. The Tribe's Emergency Employment Assistance Program also covered a salary stipend from July 1, 1973 to June 30, 1974 which covered the training and salary for SRTL Aides assigned to Little Eagle's library. Additional living and working stipends for SRTL Bullhead Aides were secured from the Bureau of Indian Affairs' Adult Vocational Training Program from September, 1973 thru May, 1974.
Funding sources for staff salaries deviate from the original Phase III Operational Plan. This is a very positive change in that it has allowed local residents and the Tribal Council to increase their local input and control of the development, administration, and daily operations of all of the libraries. It has also allowed NIEA to expend more funds toward the training of staff and the improvement of resources and program development.

In order to meet the unique information needs of this reservation's residents, the library has sponsored a weekly 10-minute radio program over KOLX Radio Station in Mobridge, South Dakota. This program brings vital information about events on the reservation and decisions made by the Tribal Council and others to those living in even the remotest, geographically isolated areas of the reservation. The Library Project's weekly educational newsletter has vastly improved during this phase. The unprecedented growth is due to its publishing survival information that reservation residents want to know about. All agencies at Standing Rock have grown to use this newsletter as a vehicle to get life coping information to the reservation residents they have been unable to reach before. The energetic commitment of the editor, Margaret Teachout, has also greatly enhanced the utility of this program element and been the cause for its reservation-wide acceptance.

The videotape program has continued to be one of the more successful programs of the Library Project this year.
Under the able leadership of Adele Little Dog, a Library Advisory Board member who is also the principal of the Little Eagle Day School, and Elwood Corbine also of the Little Eagle Day School, this program has produced over 36 tapes this year (see Appendix D).

Puppet shows portraying the "History of the Standing Rock Sioux Reservation" were also introduced during the grand opening ceremonies of the new libraries. These programs under the direction of the Cannonball School-Community Library Aide, Margaret Brave Bull, have been exceptionally well received by the young and old alike. Before school adjourned for the summer over 500 children and adults attended just one of the puppet programs conducted by Ms. Brave Bull and Margaret Teachout.

Another breakthrough in terms of media development this year has been the Library Project's initiation of a 30 minute television show by and about Indians with an emphasis placed on the Lakota of Standing Rock. The program, "Indian Country Today," is produced as a public service by KFYR-TV in Bismark, North Dakota, and is televised over a five-state area. Under the able direction of the Tribe's Communications Coordinator, Harriet Skye, this program has been an outstanding success.

The Cannonball School-Community Library's free summer film festival and reading programs are being repeated this
summer by popular demand. Attendance is growing to these programs weekly due to the innovativeness of Margaret Brave Bull. The summer children's story hours continue to be well attended also, and filmstrips and educational games are used to diversify the programs. Fort Yates also began sponsoring a free film series this summer to introduce community residents to the new facility in the Skills Center.

Many exhibits of local artists paintings, beadwork classes, and other programs have been held at Standing Rock Tribal Library Headquarters during this past year. These exhibits culminated in the formation of a Standing Rock Artists Association in June, 1974.

SRTL Headquarters collections have almost doubled this year. Large additions have been made in the American Indian, non-fiction, children and reference collections. More than 250 Indian periodicals, newsletters and newspapers can now be found in this library. The pamphlet collection has more than doubled this year with additional materials received on Indian history, culture, language, religion, social customs, arts and crafts, and other categories. Such collections did not exist at this time last year.

In Cannonball, rapid collections growth has also been witnessed due to funds received from the Johnson O'Malley
(JOM) Act, and various title program grants. The same is true for the Little Eagle and Bullhead School-Community Libraries. The Library Project staff continued to procure many additions to their collections while making daily use of this demonstration project's Operational Handbook. The ordering procedure was modified by securing most new materials directly through the publisher and/or dealer. It was felt by the staff that it was more important to meet the immediate needs and requests of library users by requesting materials directly from the publishers.

In keeping with their excellent service record, the library staff also established interlibrary loan privileges with the South Dakota State Library this year. It has also continued to request both print and non-print educational resources from the North Dakota State Library. By this means, the entire Dakotas are searched to secure those specific and general materials requested by the Standing Rock Tribal Library patrons.

C. Rough Rock

Rough Rock has made significant strides toward developing meaningful library and information services this year. Site staff, Art and Linda Dunkelman, have combined media and learning expertise with a knowledge of the Rough Rock community which has led to improved services. Project funds for
basic support, such as overhead and utilities have been sufficient for implementation of the Phase III Operational Plan.

Collections were organized and selective improvements have been made. The general collections were organized by means of a color code system during the summer of 1973. As at Standing Rock, this system has been well received as a non-threatening organizational tool. The special collection of Indian materials has been fully catalogued to facilitate research access. A high school collection and a collection of materials for the Kitsillie School, a nearby mountain community with a newly created school, have been established. In the last quarter materials were ordered for the Mobile Learning Center and recreational collections for the dormitories and the Co-op. Most funds for additional materials came from L.S.C.A. and E.S.E.A. grants.

The basic thrust of services at the Rough Rock site has been to regularize and improve library services for the school. This emphasis was stressed regularly during the year by the School Board. Consequently one of the first duties of the staff was to organize and conduct an orientation for school staff in August. In this orientation, the staff was instructed on how to use the library, how to obtain print and non-print materials for classroom use, and how to make use of reading periods, story hours, puppet shows and other services offered by the library. As a
result of this orientation and constant follow-up, Rough Rock students have received classroom materials regularly and made use of the library collection and services as an organized part of their total curriculum for the first time in the school's history.

Much improved services were available to Rough Rock staff and students. Films, books, and other materials used in classrooms were closely coordinated with teaching plans. Each class spent an hour or more a week in the library in supervised use which included video programs, story hours, films, puppet shows, and other programmed activities. Time was also made available and used for informal learning by students. An interest center was established and a great deal of interest was generated in its regularly changing displays and materials. Both students and staff have come to regard the library as something more than a collection of books or a place to dump unruly students.

Video and audio programming held a high priority in the Rough Rock program. Mr. Dunkelman, a very talented creator, producer and editor, developed over 80 hours of video programming, most of it in Navajo. Subjects ranged from puppet shows and a modern adaptation of the Changing Woman, to range land management, and the economics of Navajo arts and crafts. Audio-programming also underwent similar development. Most materials are narrated in
Navajo. These tapes are heavily used in the classroom and community at Rough Rock. They are also being made available on a limited basis to other schools and organizations serving Navajo people.

Community oriented public services received less staff effort than those for the school. Nonetheless, some major contributions were made. The community has always accepted visual materials readily. Thus, the Library Project launched a film night as a regular Sunday evening event. In addition to an entertainment feature, an educational film and/or video program was also offered. The result has been improved public relations and interest in the school and the Library Project. Recreational collections were established in the fourth quarter in the dormitories and the Co-op. While it is too early to evaluate, initial reaction seems positive. Both community people and students appear to be using the collections.

Late in June, 1974 the Mobile Learning Center began operations. A van, driven by a local community person and staffed by an educators, has been stocked with print and non-print materials and equipment (i.e., tape recorders, video playback machines, etc.), and is now circulating in the community. The library staff is participating in the planning and operation of this center. It is the staff's
opinion that it will offer the best opportunity for meeting community information needs in a style and format which reinforces traditional Navajo education at home. It will receive strong support in Phase IV as a major part of our effort to meet community needs.

During the year, the staff continued its in-service training. Three major training sessions were attended: Arizona State Library, library administration, October, 1973; University of Arizona, Indian librarianship, January, 1974; and a bilingual education workshop held in Albuquerque, April, 1974. Each of these institutes contributed substantially to staff effectiveness.

D. Central Office

Central Office activities have centered on providing necessary support and assistance to each site to see that its operational plan was met. In doing so, the Central Office staff cooperated with site staff to develop staff responsibilities and schedules, made sure that ordering information was available for collection building, assisted in developing new facilities, and made suggestions to establish new or improve old delivery systems. Examples of such activity include: an organizational plan for Akwesasne; weekly distribution of MARC Oklahoma Indian print-outs; design of museum facilities at Akwesasne; Standing Rock Tribal Library staff meetings; establish the Bullhead and Little Eagle Libraries at Standing Rock; and layout of the Mobile Learn-
ing Center at Rough Rock; changing bookmobile routes in New York; establishing library service to two new Standing Rock Reservation communities; and developing the color-code classification scheme at Rough Rock. Central Office staff was also involved with most other outreach and programming previously described under site activities.

Production facilities are much improved this year. The most advanced facility is at Rough Rock. The library produced bi-lingual audio and video programs. It also is producing graphics, slide shows, and filmstrips for use in classes. This range of materials is supplemented by the well-known bi-lingual print materials produced at the Rough Rock Curriculum Center. Standing Rock has produced video materials, a newsletter, and a radio show all of which included coverage of the recent International Treaty Convention held near Mobridge, South Dakota on the Standing Rock Sioux Reservation. It also assists in producing a bi-weekly 30 minute public service television show, "Indian Country Today." Mr. Dave Bonga's radio feasibility study, for the Standing Rock Sioux Reservation, conducted in cooperation with the local staff members, is the beginning of an effort to develop a radio station on the reservation. Akwesasne produces a newsletter and a radio show. It is moving slowly towards slide programming.

Three methods have been used to provide technical assistance to the sites. The mails give us an opportunity
to provide in-depth communication with the site staff on specific items. The telephone is used to contact sites on a weekly basis to iron out day to day problems. Finally, site visits offer a real opportunity to develop long-range goals, get a feel of the land, and implement new components. Following is a list of site visits made by Central Office personnel:

FIRST QUARTER

Akwesasne - Mr. Antell (1)
Standing Rock - Mr. Antell (1)
and Mr. Townley (1)
Rough, Rock - (0)

SECOND QUARTER

Akwesasne - Mr. Townley (1)
Standing Rock - (0)
Rough Rock - Mr. Townley (1)
All staff met at the NIEA Conference in Milwaukee, November, 1973.

THIRD QUARTER

Akwesasne - Mr. Townley (1)
Standing Rock - Mr. Antell (1)
Miss Schrouder in Central Office (1)
Rough Rock - Mr. Antell (1)

FOURTH QUARTER

Akwesasne - (0)
Standing Rock - Mr. Antell (1)
Rough Rock - Mr. Townley (1)
Evaluators visited each site.
Proposal writing constitutes another component of technical assistance pursued by NIEA staff this year. The purpose of this activity is two-fold: (1) to obtain supplementary funding; and (2) to develop long-range support.

Proposals written and/or received during this phase are listed below:

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Local control has enjoyed a chequered career in this phase. At Akwesasne the board is functioning well. During the past year, it has attained tax-free status and assumed fiscal responsibility for its site operation. It has also continued to develop its expertise in obtaining grants and writing proposals. Both the board and staff held a training session with the American Indian Management Institute June 25-27, 1974.

Standing Rock started the year with its own Library Board. While this board worked long and hard, it has not met Project needs. Therefore, it has been necessary to transfer this responsibility to the Standing Rock Community College Board for Phase IV.

At Rough Rock the Library Project has received local guidance from the School Board. This is not as originally intended, but the School Board as the final authority, has exercised necessary local input. Considering the outside problems they have had to deal with, the arrangement has been satisfactory for the short term. For the coming year, the director of the school has named the Parent Advisory Committee (PAC) to also be the Library Board. Thus, it replaces the previous board.
III. PROBLEMS

A. Akwesasne

In terms of the past year at Akwesasne there have been relatively few problems. Those problems that do exist are of relatively little consequence.

The major problem (and that problem has existed far before the Library Project came into being), is that of the political split on the reservation between the hereditary chiefs and their followers and the elected chiefs and their followers. The hereditary chiefs believe in a system based on the traditional way of life. They do not want the reservation developed in terms of economic benefits to the reservation residents and they oppose any system of education that will in any way impose on the traditional way of life. The elected chiefs, on the other hand, are considered the progressive people. They initiate new programs for the reservation in terms of employment, education and social development. The Library Project has been caught up in the conflict to a small degree. The National Indian Education Association Board of Directors has fully supported our working agreement with the Akwesasne Library and Cultural Center and will continue to
work with them throughout the duration of the Library project.

Another problem that was encountered at Akwesasne during the past year was our setback in terms of proposed state legislation which would have made the Library and Cultural Center a self-sustaining operation. Legislation was written with heavy input by the local Mohawks, which would have initiated state funding for the Library and Cultural Center. Despite efforts by different individuals in the State of New York heavily involved in Indian Affairs (i.e., Indian people involved in the State's Department of Education), this very important piece of legislation died in committee. It never reached the floor of the legislature for debate. We will initiate action again next year to get more consideration for this bill because we, the Library Project staff, see it as the real answer in terms of long-range support for the Library and Cultural Center.

In the day-to-day operation of the Library and Cultural Center, we need to pay closer attention to the relationship between the library and other programs that exist. For example, the Tribal Council has another program which operates in the library and that is called the Right to Read Program. We've recently been involved in efforts to bring a closer relationship between these projects so that participants in either the library or the Right to Read Program can gain the benefits the other program offers. The directors of the library and of the Right to Read Program have met and
will continue to meet in the future to define a working relationship that can be established to gain a closer cooperation between these existing projects and their mutually benefiting goals.

The final problem that we have encountered at the Akwesasne site this past year is that of the role of the Board of Directors. It seems that the board is not fully aware of what their responsibilities are and what their relationship is to the library. To overcome this lack of defined role of the board, we employed in June, 1974 the services of the American Indian Management Institute of Albuquerque, New Mexico. The institute sent two instructors to the St. Regis Mohawk Reservation for three days, and carried on an intensive workshop with the Board of Directors. Some areas that were covered were the responsibilities of the board, differences between setting policy and implementing procedure, and fund raising. Overall it was an effort to assist the board in internalizing their role as the decision making body for the Library and Cultural Center. It is hoped that through this program the board will be more aware of their role and responsibilities, and subsequently will be able to provide that very important leadership that is necessary for a reservation program to survive.
B. Standing Rock

The Standing Rock site of the National Indian Education Association's Library Project experienced a number of minor and a number of serious problems throughout the past year. One of the first problems that we encountered, and it proved to be later on quite a severe handicap, was the resignation of two tribal employees who were very instrumental in the Library Project's going to Standing Rock in the first place. These two people are Dave Gipp and Bob McLaughlin of the Tribal Planning Office. They, during the first year of the project at Standing Rock, worked very closely with the library staff and served as a valuable liaison between the project and the Tribal Council. Upon their departure from the reservation, the Library Project staff was forced to deal with their subsequent replacement who neither fully understood the goals and aspirations of the Library Project nor shared the initial enthusiasm or commitment. The Library Project staff, however, continued in the best manner possible to work with the replacements for these two men and did the best that was possible under those trying circumstances.

One of the problems that existed for the entire year of the project at Standing Rock was that of staff turnover. All employees were local residents of
Standing Rock and terminated due to not fulfilling the job responsibilities that they had been assigned and initially accepted, voluntarily resigned for personal reasons, or sought other employment. What this amounted to was that the Library Project would hire an individual, invest time, effort and money to supply that person with basic skills training so that he/she could function effectively as a Library Aide, and then the person would either resign or would be terminated. This proved to be a nagging problem for the entire year of the project, and we still have not fully solved the frequency of staff turnover and the accompanying reasons for subsequent dismissals or resignations. This is a priority with the Project Director to continue to work to resolve this issue, and it is assumed that this priority will be taking a great deal of time and concern of the Project Director especially in the first three months of the next project year.

Another problem that the Library Project faced throughout the year is that of vandalism. Its not a library problem so much as it is a reservation-wide problem. Each of the four Library Project sites in Fort Yates, Cannonball, North Dakota and Bullhead, Little Eagle, South Dakota have been vandalized at least once and in some cases more than once. This can be attributed to lack of recreational and leisure time activities on the part of the youth and children on the reservation. And, it seems to be a factor that is beyond
control of any single project until those activities can be initiated in the local districts. Nevertheless, this vandalism has caused a great deal of hardship to the project in terms of lost materials and damage to facilities. It is anticipated that some kinds of this same behavior should be expected in the following year despite efforts of the local law and order division of the Bureau of Indian Affairs to combat such acts of vandalism.

In terms of a long-range facility of the Library Project in Fort Yates, a problem has been that of a severe delay in the construction of the new Community Center which will house the new library headquarters facility. We have been operating in temporary quarters in the Douglas Skye Memorial Retirement Community Complex for the past two years, and just recently in June moved to a new building which is called the Skills Center. This is seen as another temporary location until completion of the new Community Center which has space specifically designed for a library facility. During the past year when we were housed in the Complex, we have been extremely cramped in terms of space. We have not had the kind of community participation that will evolve when the new facility is completed. However, we have gained visibility on the reservation in terms of providing library service that many people desire and we have trained a number of staff to carry on the operation of the library. It is anticipated that upon being located in a permanent facility,
the operation will become smoother running and will meet the assessed needs of the Standing Rock Sioux Reservation residents in general and the Fort Yates residents needs in particular.

C. Rough Rock

The main problem at Rough Rock, and it has been in existence since the implementation of the Library Project there, is the fact that we have not been able to hire a Navajo librarian. Since we have not been able to hire a Navajo librarian, we have lacked the real personal involvement of the community. Without a librarian who speaks the Navajo language, community participation has been at best minimal. Although we have had a Library Advisory Board in existence for the past year, the librarian that was on staff was not able to generate the real enthusiasm and commitment from this Library Board. Consequently, the input by the community was very small. The community did not respond greatly to the library and information services that were provided. And, the main efforts of the Library Project seemed to generate around the immediate area of the school. However, for next year the school has been able to hire a professional librarian by the name of Tom Willetto who is a Navajo. It is hoped by the hiring of Mr. Willetto and his ability to both operate a library and communicate fully with the Navajo Reservation residents, that we can achieve
the community participation we have always desired but have been unable to achieve.

The overriding concern of the Rough Rock Demonstration School for the past year, has been the problem of fiscal accountability. The last year of the Rough Rock School saw a great deal of financial difficulty on the part of the Rough Rock School. Various financial reports and newspapers reported that there was a tremendous deficit. The school went through a number of audits by various governmental accounting agencies and the past year was spent trying to rectify the deficit that was found. Subsequent to the investigation and the audits, all of the bookkeeping and accounting for the school is no longer done locally. This service is now a contracted one by a CPA firm in Phoenix, Arizona. Due to the tremendous concern of financial accountability, the School Board spent most of its time and effort in simply the operation of the school. Consequently, they made no real attempt to innovate or to initiate programs which served the entire community population. Perhaps this is one reason why the Library Project was not able to gain the kind of outreach efforts to reach the community. The overriding philosophy of the School Board was simply that of a survival policy for the Rough Rock Demonstration School.

D. Central Office

The main problem involving the Central Office is that of communications with all of the people involved in the
Library Project operation. We must communicate fully with people at Akwesashe, Standing Rock and Rough Rock, and sometimes our communications simply do not keep pace with the events that are happening. Also, there are times that we have to go back and attempt to clarify different communications that have gone out, provide background material for decisions that have been made, and try to engender the kind of communication that a program needs to really be effective. We must deal with Library Advisory Boards. We must deal with staff members on each project site. And, in some cases, we must also deal with Tribal Councils. In order to keep these individuals fully appraised of the Library Project, it takes a great deal of time and effort. It is hoped that the Central Office staff can improve the already large amount of communications that it has undertaken.

Each year in November the National Indian Education Association has an election of a new Board of Directors. The new Board of Director, in turn, elects a new Executive Board. It is the Executive Board, then, of the National Indian Education Association that becomes the Library Advisory Board for the Library Project. We have had new boards each of the past two years, and it is anticipated following the next election in November, 1974, a third new Library Advisory Board. Thus, we have a lack of continuity in the Executive Board, and with each board we must go back and explain all of the happenings of the project up to that point. Each year, then, we spend a great deal of time with
our infrequent meetings with the Executive Board, trying to go back and establish events that have led up to the present time. It is very trying on the part of the Library Project staff, and it has become a real communications problem to keep the Executive Board fully appraised of all of the happenings of any significant nature on the respective three Library Project sites.

Overall, the past project year has encountered a number of problems. The Library Project staff has done their best to anticipate these problems and to resolve the problems once they were identified. We are a demonstration project, and we encounter difficulties that have not been met before. But, we are attempting to cope with the problems we face. We are trying to plan ahead to alleviate such problems from reoccurring in the future. And, all in all, we hope that the problems that we have experienced have been met head-on, have been resolved, and will not reoccur in the future.
IV. SIGNIFICANT FINDINGS AND EVENTS

Although this phase of the Library Project has been devoted to operations, we believe that nine generalizations can be made on the basis of Library Project experience.

1. **Indian people do make use of library and information service, if available.** Our data collection indicates use to be at least equal to and in most cases better than library use nation-wide.

2. **Libraries and librarians lack understanding of how to best serve Indian people.** Despite good intentions, librarians are unable to meet Indian information needs because of lack of contact and unfamiliarity with Indian society and culture. For this reason, technical assistance has been included as part of the Phase IV proposal.

3. **Indian people have failed to insist on library service because they have not been exposed to it.** At each site the Library Project has had to show what library and
information service is and what it can do for Indian people. As more are exposed, demand will grow.

4. Not all Indian people want library and information services. A small part of each community we serve do not want our services. One identifiable group is composed of those who prefer the status quo and do not feel that the free flow of information is beneficial. Another group, composed mainly of very traditional people, do not want anything that smacks of the White Man's way.

5. Differences exist among Indian communities and these differences must be reflected in library and information services. Each community served by the Library Project has different goals and world views. No one program of services will be able to meet all Indian needs.

6. Local Indian control and commitment are essential. The success of each site appears to be directly related to the commitment of local leaders and the degree of local input.

7. Materials vitally needed by the communities do not exist or can not be located using
local resources. Indian communities are not a good location in which to find selection tools. For this reason Project Media, another project within the National Indian Education Association, was begun this year to collect and evaluate available materials. In addition, locally needed, commercially non-viable materials must be produced by libraries serving Indian people in a language and format locally useful.

8. Indian personnel are necessary for successful Indian library and information services. Both professional and paraprofessional people are required. It is our opinion, given the small size and isolated locations of Indian peoples, that first priority should be given to training paraprofessional people in their local community.

9. No responsibility for Indian library and information service exists at the present time. We have found state and local governments to be reluctant or prohibited by law from using tax monies to support library and information services on tax free lands. The federal government has no specific program to provide Indian people with library
and information service. It could be that the federal government is not living up to its treaty obligations to provide health, education, and welfare, including library and information services, to Indian people.
V. DISSEMINATION ACTIVITIES

The Library Project began an active dissemination program with the library press and the Indian press in January. In this program we attempt to disseminate one or more news releases per month on some newsworthy aspect of the Library Project. These releases are forwarded to the major library periodicals, the American Indian Press Association (AIPA), and Wassaja. AIPA circulates these notices to some 200 Indian publications across the country. Examples of published pieces may be found in Appendix A.

General NIEA publications continue to inform the Indian community of the Library Project and opportunities for library service in general. In addition to American Indians, A Checklist... and Indian Education, the report of the fifth annual conference, Education on Indian Terms, contains a substantial description of the Library Project. Copies of these items are included in Appendix B.

Again this year the NIEA Library Project has been specifically called on to provide information on Indian librarianship. This information is often disseminated by means of sending out Indian Education, our research reports and detailed opinions and advice. Some of the major inquiries this year have been: the National Commission of Libraries and Information Science, the American Indian Higher
Education Consortium, the Onieda, Spokane, Pit River, Navajo, Creek, Choctaw, Winnebago, Rosebud Sioux, and Minnesota Chippewa tribes, the Northern Pueblo Council, and the St. Paul, Boston, and Chicago Indian Centers.

Each site has also been engaged in establishing and expanding its own dissemination efforts. At Akwesasne the library newsletter is now mailed directly to each home on the reservation. A new radio show on WSMA has begun on a weekly basis. Mohawk People: Past and Present is just off the press. Standing Rock has greatly improved its existing newsletter and radio show over the past year. It is also in press with a Directory of Services Available on the Standing Rock Sioux Reservation. Standing Rock staff have also initiated a feasibility study for the development of a radio station on this reservation, and are co-sponsoring a 30 minute television program, "Indian Country Today," which is broadcast over a five-state area bi-weekly. Rough Rock continues its column in the Rough Rock News on a regular basis. It has also begun to distribute its videotapes for use by others on the Navajo Reservation. Examples of these dissemination efforts may be found in Appendix C.
VI. CAPITAL EQUIPMENT ACQUISITIONS

None
VII. DATA COLLECTION

A. Statistical Summary

AKWESASNE

Population Served - 3,500
Average Staff Size - 4.8 FTE
Budget
NIEA - $31,500.00
Outside - $12,500.00
Total Collection - 12,347
Total Attendance - 14,172
Attendance Per Capita - 4.05
Circulation Per Capita - 4.71

ROUGH ROCK

Population Served - 1,500
Average Staff Size - 2.5 FTE
Budget
NIEA - $31,500.00
Outside - $1,750.00
Total Collection - 5,245
Total Attendance - 6,204
Total Circulation - 3,439
Attendance Per Capita - 4.14
Circulation Per Capita - 2.29

STANDING ROCK

Population Served - 4,500
Average Staff Size - 5.0 FTE
Budget
NIEA - $42,650.00
Outside - $28,640.00
Total Collection - 17,345
Total Attendance - 18,489
Total Circulation - 12,375
Attendance Per Capita - 4.11
Circulation Per Capita - 2.75
### B. NIEA Library Project Statistics

**Fiscal Year 1974**

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C. STANDING ROCK

STANDING ROCK TRIBAL LIBRARY HEADQUARTERS -FORT' YATES

Library Attendance | 2,564 | 2,056 | 655 | 231 | 5,506
Library Circulation | 1,701 | 1,502 | 1,028 | 1,045 | 5,276

Reference Questions
- In Library | 289 | 80 | 72 | 34 | 475
- On Telephone | 371 | 154 | 78 | 22 | 625

Interlibrary Loans | 25 | 25 | 37 | 13 | 100

Special Programs | 689 | 52 | 64 | 0 | 805

Deposit Circulation
- PHS | 106 | 107 | 106 | 48 | 367
- Detox | 96 | 90 | 94 | 27 | 307

Home Visits | 250 | 0 | 0 | 0 | 250

Radio Shows | 13 | 13 | 13 | 13 | 52

Newsletters | 12 | 13 | 13 | 13 | 51
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** Revised to include books in collection purchased with outside funds.

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CANNONBALL SCHOOL-COMMUNITY LIBRARY

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<tr>
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<td>714</td>
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* Revised to include magazine and other non-book circulation, not previously reported.
### BULLHEAD SCHOOL-COMMUNITY LIBRARY

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* Revised to include magazine and other non-book circulation, not previously reported.

### LITTLE EAGLE SCHOOL-COMMUNITY LIBRARY

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* Revised to include magazine and other non-book circulation, not previously reported.
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* Revised to include books in collection purchased with outside funds.
C. Evaluations
EVALUATION
PHASE III
NIEA LIBRARY PROJECT
AKWESASNE LIBRARY AND CULTURAL CENTER

Prepared by:
Meredith Bloss
June 18, 1974
OBJECTIVE: The NIEA Library Project will provide personnel services to the Akwesasne Library and Culture Center.

1. The NIEA Library Project will support a library director.
   Was the library director hired? Yes
   Ann Rourke has worked throughout fiscal 1974.
   Budget Allocation $5,720 Expenditure $5,720

2. The NIEA Library Project will support two library aides.
   Were two library aides hired? Yes
   Margaret Jacobs and Beatrice Cole are on the job.
   Budget Allocation $5,200 Expenditure $5,200

3. The NIEA Library Project will support a community relations specialist.
   Was the community relations specialist hired? Yes, but on October 1 this job was merged with Museum Specialist.
   Budget Allocation $2,600 Expenditure $2,600

4. The NIEA Library Project will provide funds to support bookkeeping service.
   Was a bookkeeper hired? Yes
   Leona Benedict was employed and is at work.
   Budget Allocation $1,800 Expenditure $1,800
5. The NIEA Library Project will support a part time custodian.  
   Was custodian hired?  Yes

   Budget Allocation $600  Expenditure $600

6. The NIEA will support a museum specialist.  
   Was the museum specialist hired?  Yes
   Harry Cooke is community relations and museum specialist, at 40 hours a week.

   Budget Allocation $5,200  Expenditure $5,100
   $100 was used for additional aides in the summer of 1973.

   OBJECTIVE: The NIEA will assist the Library Cultural Center by expenditure of project resources for utilities.

7. Were utilities provided?  Yes

   Budget Allocation $1,300  Expenditure $1,300

   OBJECTIVE: The NIEA will assist the Library Cultural Center by financially supporting communications.

8. Were communications supported?  Yes

   Telephone: Budget Allocation $300  Expenditure $300

   Postage:  Budget Allocation $300  Expenditure $300
OBJECTIVE: The NIEA will provide technical assistance to select and develop the collection.

9. Assist the Library staff in implementing its collection policy.

How was collection policy implemented? With advice and suggestions on what to buy. Library staff has also looked to Clinton-Essex library and Canton R & R; both have been very helpful with advice and books. Library "needs to have everything" (Ann Rourke). M. Jacobs selects for adults and B. Cole for children and young people. Standard selection tools are used. Assistance also from librarians at Mater Dei College and Massena Public.

10. Improve communications with jobbers and dealers.

Were relations and services improved? Yes.

Order direct from Baker and Taylor, no problems, shipments are on time. The system works well, Mrs. Rourke says.

11. Expend NIEA Library Project resources to purchase additional print materials for the Library.

How many books, periodical titles, and other print materials were purchased?

Books 1,610  Periodical Titles ---
Other ---

Budget Allocation $2,700  Expenditure $1,800
12. Expend NIEA Library Project resources to purchase non-print materials for the Library. How many of the following were purchased?

Audiotapes   _______  Filmstrips  31
Phonodiscs  _______  Slide Sets  7
16 mm Films - 5

Budget Allocation _______  Expenditure _______

OBJECTIVE: The NIEA Library Project will expend funds to provide supplies.

13. Were supplies adequate? No; they ran out of supplies about May 1st.

Budget Allocation $700  Expenditure $700

OBJECTIVE: The NIEA Library Project will provide technical assistance to develop in-house program elements. Explain technical assistance provided in the following areas.

14. Library Reference Services: At this time, reference service is seen as "getting the book that is wanted" by the student or other user. There is no count of reference uses and apparently the traditional information usage has yet to be developed, but people are beginning to call the library with questions. "People are beginning to have confidence in us." (Mrs. Jacobs)
15. **Weekly Film Night:** A film is shown for children once a week in the library; also once a month a feature film is shown for children and adults in the tribal council hall; attendance is very good. Also films are shown at the old age home in S'. Regis.

16. **Weekly Story Hour:** Every Friday - film and games 10-12 a.m. Also someone reads a story. These are pre-school children. Attendance varies from 6-16.

17. **Provision of Study Services:**
   The library contributes largely by providing space and being a focal point where GED and other classes can be held. Also by providing the books in support of course work.

18. **Development of Art Shows:**
   This is a continuous program; "people really enjoy it." Some art by Indians and some by non-Indians, e.g. teachers at Salmon River school.

19. **Development of Art Print Collection:**
   About 15 art prints are on loan from the Clinton-Essex regional library for an indefinite period. These are lent to users on a 6-week loan.
20. Development of Museum: Located in a basement room; open during library hours and on demand. There is growing interest. The museum now has exhibits as follows:

Three standing cases: excavations at Garoga; Mohawk village life in the 16th century (2).

Eleven flat cases: leather work, miniature lacrosse sticks, pottery, silver work, basket materials and molds, three "reasonable facsimile" wampum belts, "condolence cane and revelation stick (Cayuga), face masks, lacrosse sticks, full-size, baskets, beadwork map of New York State.

Also: two costumes on models; map showing residence on the reservation by Ray Faden; several paintings by tribal artists; and several prints (lithographs?) on St. Regis and other Indian villages. (1840's)

21. Development of Slide Tape Presentation:

This is in process of being developed by Harry Cooke, Community Relations, but not entirely completed.

22. Development of Educational Programs:

Head Start program has been discontinued. Center supports educational program of residents by supplying books and space. About 80 are enrolled in college.

23. Development of Cultural Classes:

Beadwork and basketmaking taught by Charlene Curlyhead and Ida Laughing; during this coming summer a course in leathercraft will be given. Harry Cooke is seeking instructors at this time.

OBJECTIVE: The NIEA Library Project will provide technical assistance to develop out of house services for the Library and Cultural Center.

Explain technical assistance provided in the following areas:
24. **Deposit Collections:** Four are in service: at two neighborhood food stores, the American Legion Hall, and the community center. About 50-60 paperbacks and 10-15 magazines in each; books are returned on honor system.

25. **Bookmobile Service:**

Is operated by Canadian Band Council; has some books from NIEA project; 3 days a week and 5 days in summer.

26. **Informational Brochure:** Has been published; looks very impressive and should be useful. Also bookmarks with hours, staff and telephone numbers. Also a five-page mimeo'd statement on the St. Regis reservation, compiled by Harry Cooke.

27. **Newsletter Upgrading:** Published monthly and mailed to every household on the American side, by Bulk Mailing (permit #1 Hogansburg). June issue has 15 pages. Written by Harry Cooke with help by Marian. Is also mailed to people from the reservation living in the cities. Has library and cultural center news, and news about the reservation.

28. **Radio and T.V. Usage:**

No progress on this.

**OBJECTIVE:** The NIEA Library Project will assist the Library
29. What workshops, meetings, conventions, etc. were attended by the staff?

   Harry Cooke, Library Workshop in Albany.
   Ann Rourke, Workshop in Atlantic City.
   NIEA Conference, A. Rourke.

Budget Allocation $750  Expenditure $750

30. What college courses were attended by the staff?

   All four staff members have taken all courses that have been offered; four or five each, so far.

Budget Allocation $900  Expenditure $900

31. Other:

OBJECTIVE: The NIEA Library Project will assist the Center continue its summative evaluation program.

32. Were statistics and records of formative evaluation collected?

OBJECTIVE: The NIEA Library Project will contract with the Akwesasne Library and Cultural Center to provide the site with fiscal and administrative services at the indirect cost rate of 5%.

33. Was the contract made? Yes

34. Were contractual arrangements satisfactory to both parties? Satisfactory to the Center.

Budget Allocation $1,500  Expenditure $1,500

GENERAL EVALUATIVE COMMENTS:

What impact does the library have on the community?
General Evaluative Comments:

Mrs. Rourke: If there had never been a library and cultural center there would never have been the number of people from the reservation going on to college and taking courses at the center. It helps people to want to do something for themselves, just by being there and providing a place for extension courses. Before the cultural center there was nothing on the reservation. First came the council house for monthly tribal meetings; then the library; then the clinic. Now the center has the housing office, the tribal police headquarters, as well as the museum and the tribal education office. The Chiefs are advisors to the Board of Directors of the library; they approve of the library program.

The members of the Board feel very proud and positive about their library and cultural center and expressed their feelings quite clearly in a dinner meeting with the evaluator Thursday evening, June 13, in Massena, attended by a majority of the Board. Several of those present spoke of the good effect that the library and center has, especially as it is planned and directed by the people themselves, with a good deal of help from others. It was made clear by all to whom I talked that the library is seen as a tribal function. The working relationship with elected officials in the community is very good. The adults to whom I talked feel strongly that the library and cultural center will have an increasingly good effect on young people growing up on the reservation.
The people feel conscious of the fact that this is their operation, i.e. that they are in charge and have control, and that it is staffed by their own people, in response to felt needs.

The working relationship with the public school system is seen by staff as very good. There is interchange of materials, particularly audio-visual. There is a good and close relationship with the Band Council in St. Regis. The Clinton-Essex library (regional) Board meets at the center once a year; the center is regarded as an honorary member of the system. Mrs. Rourke reported that the system director, Mr. Vecchio, has high praise for the center's accomplishments; she reports he says "the staff has gained confidence; they do whatever they set out to do!"

The center is receiving an LSCA grant from the Clinton-Essex center of some $20,000; also from Mater Dei College (HEOP) of $2,700 for reference materials to be expended by June 30. These grants seem to indicate area confidence in the center. The Massena Public Library staff assist in various ways, including inter-library loan.

Problems and Recommendations

Looking back at the visit, it seems clear that two days is hardly adequate for an evaluation. Comments and suggestions are therefore somewhat superficial. Staff was very friendly, open and helpful. In my interviews, I sensed that it would be useful to move slowly and without too much pressure. I did
so, but did not perhaps obtain as much information as I would have otherwise.

Many of the problems that one senses, and that the staff themselves are aware of, are similar to library service problems that librarians encounter in other settings. One of these: Many of the people don't realize that they have information needs, or they don't realize that the library can help them. The information and reference uses, related to life-coping skills, are apparently as yet rather meager, but these uses are growing as people become aware of the library and confident that this is a place to which they can turn for sympathetic and responsive help.

Another problem is that the library is not in the population center of the reservation. As a consequence, fewer children are able to get there; there is no public transportation. This seems unfortunate, and is probably insoluble, as it is extremely doubtful that another location will be considered. Also under the heading of facilities, it would be better if the library space had been designed to provide immediate access from the front, rather than by way of the Council Hall. But this is a minor problem; the staff reports that some thought has been given to an outside, separate entrance into the library proper.

Right to Read. I was able to talk with Beverly Pike and Mrs. Rourke on this activity, but not Minerva White. Mrs. Rourke and Miss Pike do not consider that there are any problems in this activity. In this context, I talked with
them at some length about the need for the library to serve as the "place where" new readers would be most apt to get their reading materials, or where they ought to be able to get them, after they have learned to read. Also, I pointed out that the Right to Read program is a source of supply of new readers for the library, and that the library should bend every effort to have materials on hand that these readers will need. I tried to suggest to B. Pike that she and her staff should set up a regular means for letting the library staff know what the reading interests and motives are, among R2R members. She cited the example of the man who is learning to read because he wants to learn how to become an auto mechanic. I pointed out that doubtless every student in the R2R program has some specific motive; the library job is to find out what it is and to respond to that market. Mrs. Rourke's response: "We don't have time," which I see as a statement, understandable, that the staff really does not have the bibliographic training and skills required for the task. In fact, Mrs. Rourke also noted: "Where would we find these books?" And this is not an easy one to answer, but it brings me to the main point. I wish to make under General Comments.

The problem is that indigenous staff has the ability to relate to needs and concerns of residents, but lacks the technical skill and knowledge to put this into practical effect to the extent that might be desirable. (Mrs. Rourke asked for some high-interest, low-level reading lists, and I shall attempt to send some from here.)
The question is whether the staff will receive the necessary training and acquire the required knowledge and skills quickly enough to meet the challenge and work-load after the first blush of success wears off. This is a calculated risk; indigenous staff with minimum training and a considerable degree of dedication and commitment, is certainly to be preferred to a trained, professional staff of "outsiders." In fact, "outside" experts would not do at all.

However, and this may be an assumption based on inadequate documentation, I wonder whether steps ought to be considered during Year III for insuring the continuation in subsequent years of some source of technical (information specialist) assistance and counsel for staff. Help should be available for planning the materials collection in particular, and for developing program components, in response to resident's information needs.

The book and materials selection is now in the hands of the two part-time library aides; this is a fairly complex assignment for these personnel, with limited training and background. The adult librarian raised the question with the evaluator: Does the library have the books it should have? There was no time to evaluate the collection but considering that many of the volumes on the shelves were donated, some from private collections and many by St. Lawrence College professors (review copies), it may be presumed that the collection lacks some relevance. Searching out and
acquiring the books and non-print material, for new adult readers in particular, requires more know-how than seems to be presently available. The evaluator asked staff whether book selection consulting advice is available from the Clinton-Essex library and was told: no.

It would be good to see someone going in there on a regular basis, at least one or two days a month, for the next year or two, and helping the staff with materials selection and program planning. This should be an especially well-qualified librarian, whether Indian or non-Indian is irrelevant, who would have the ability to make suggestions and give technical advice in such a way as to be received and welcomed by staff. Much would depend on the personal attitude of the consultant and the rapport that he would maintain. The Langston Hughes library in Queens has a librarian advisor on the staff, but the decisions are made by neighborhood people on the staff. This counsel and advice should be seen by the present Board and staff as something that is needed and that would enhance the program, but I feel very strongly that tribal control is imperative. The library and cultural center should be what the residents want it to be. The visitor is tremendously impressed with what has been accomplished in the four years from inception. Progress is slow but steady; there is great pride of achievement that one senses and this is good. One of the staff members told me that they worked one summer without pay, and that they would probably continue without pay if need be. But they
should not have to do this, and also they should be assured of the continuation of the kind of sympathetic and skilled assistance that the NIEA has been providing.

One final comment. While one would not wish to interfere with or infringe upon local control in any way, it might be desirable to arrange in some fashion for more frequent and systematic evaluation of work program, job assignments, community programs, etc. At some point along the line, the duties of the various personnel need to be looked at carefully and objectively with a view to future operations after the current "shake-down" phase.

Also, on the record-keeping side, it is recommended that an audit of the financial records be made at this time as a standard practice. There is no negative inference to be drawn from this recommendation; it is simply to be considered as a prudent course of action, with public funds that have come in from various sources.

It was a pleasure to have had this opportunity to work with the Akwesasne staff and board on this evaluation and I count it as one of my most interesting experiences.

Respectfully submitted,

Meredith Bloss

New Haven, Connecticut

June 18, 1974
EVALUATION

PHASE III

NIEA LIBRARY PROJECT

STANDING ROCK PROGRAM

Prepared by:
John W. Barden, Ph. D.
June 14, 1974
PREFACE

This evaluation report is prepared at the request of the National Indian Education Association. The bulk of the statistical data is included in the responses to the evaluation instrument prepared by the NIEA. The impressions of the evaluator are included in Section II and come from (1) personal observation and (2) discussions with individuals involved in the project.
INTRODUCTION

The National Indian Education Association (NIEA) in cooperation with the Standing Rock Sioux Tribe is attempting to provide library and media services to residents of the Standing Rock Indian Reservation in North and South Dakota. Since the reservation is large and the residents widely dispersed, the joint agreement was to attempt to provide services which respond to the library needs of a widely scattered population. This decision resulted in Phase III of the NIEA Library Project. Phase III involves the establishment of a headquarters and several centers located in communities throughout the reservation.

It is the purpose of this evaluation document to take a look at two basic elements involved in implementing Phase III. The first is a review of primarily budgetary matters concerned with the commitment and involvement of NIEA and the second is the actual progress of the implementation together with its probable impact on the communities involved.

Data for the first element was collected through extensive interviews and discussions with Ms. Sue Schrouder, Coordinator of the Standing Rock Program. Data for the second element derives from personal observations and interviews with Ms. Schrouder and community people.
SECTION I
NIEA INSTRUMENT
OBJECTIVE: The NIEA Library Project will assist in providing necessary personnel services to implement library/media services designated by the Library Board.

1. Assist the Library Board to acquire grants from the Department of Labor for the period July 1, 1973 to June 30, 1974 for three persons. The National Indian Education Association will use its resources to pay the additional quarter of these salaries.

   Was assistance provided? Yes, upon termination from DOL New Careers. Termination occurred on June 22, so NIEA contribution needed only during week of June 23-30, 1974. 3 employees for 40 hours per week @ $3.00 per hour.

   Were grants obtained? Yes

   Budget Allocation $4,680.00 Expenditure $360.00

2. Assist the Library Board to acquire salary for one library aide from the Emergency Employment Act (EEA) program for the period July 1, 1973 to December 1, 1973.

   Was assistance provided by NIEA? Not needed

   Was a library aide provided under EEA? Yes

3. The NIEA will employ a library aide using resources available to the NIEA Library Project for the period
January 1, 1974 to June 30, 1974.

Did NIEA employ a library aide? Partially

Budget Allocation $0.00  Expenditure $633.60

4. Expend National Indian Education resources to provide fringe benefits for National Indian Education Association salary amounts.

Did NIEA pay fringe benefits? Yes. 10% of salary allocation of $7,280.00.

Budget Allocation $728.00  Expenditure $148.68

OBJECTIVE: The NIEA Library Project will provide necessary facilities to house the Standing Rock Library.


Did NIEA rent space? Yes.

Budget Allocation $1050.00  Expenditure $2152.52

($1112.52 overspending. See next item for reasons.)
6. The expenditure of NIEA resources to pay for utilities and services for the new library located in the Community Building for the period of January 1, 1974 to June 30, 1974.

Did NIEA provide funds? (If not, why) No. The proposed move from the Memorial Complex was made impossible because the skill center was not completed on schedule. Money from this commitment was used to maintain the library in the Complex.

Budget Allocation $900.00  Expenditure $900.00 transferred to rental of C-42, Memorial Complex.

OBJECTIVE: The NIEA Library Project will provide funds for communication.

7. The expenditure of National Indian Education Association funds to provide telephone service.

Was telephone service provided? Yes. SRTL Headquarters and reverse charges service from units in Cannon Ball, Little Eagle and Bullhead.

Budget Allocation $600.00  Expenditure $753.66

8. The expenditure of National Indian Education Association funds to provide postage.

Were funds for postage provided? Yes. SRTL Headquarters and overdue postage for Cannon Ball, Little Eagle and Bullhead.

Budget Allocation $300.00  Expenditure $263.25
OBJECTIVE: The NIEA Library Project staff will assist the Standing Rock Tribal Library Staff to develop its learning resources.

9. Assist the Tribal Library Staff in implementing its collection policy.

   Was the collecting policy implemented? (Describe method) Partially. Criteria for identification and selection of materials containing factual information on Lakota and other tribal religion, history, language, social customs etc. were developed; however, in practice, staff followed their own dictates in ordering such materials from non-traditional sources.

   Was the collection policy revised? Yes. Revised away from restrictive guidelines to allow staff access to locally prepared materials and materials available only through non-traditional sources such as Indian publishing houses.

10. Assist the Tribal Library Staff develop an organized system of reviewing materials for purchase.

   Was a reviewing system established? Partially. Such a system was established, but it was difficult to implement owing to the staff being "stretched thin". Time was not always available due to daily press.

11. Review guidelines for ordering all possible library materials preprocessed.

   Were guidelines reviewed? Yes. Ordering policy was not implemented, however, for time reasons and reasons of inexperience of staff. Coordinator assumed major responsibility in this area with individual letters to publishers in times available.
12. Assist the Tribal Library Staff to continue the written agreement with the regional library, Veteran's Memorial Public Library in Bismarck, North Dakota, to act as ordering agent for library materials.

Was the relationship continued? No. The relationship became unnecessary with the arrival of the Coordinator. SRTL now has autonomy and requires no agent in its dealings with publisher. Order records are maintained at SRTL and checks are issued by the Tribal Finance Office.

13. Purchase materials for the library.

How many books, periodical titles, and other types of media were purchased for the library? Periodicals - 280; Books, pamphlets and other print material - 1,700 volumes; Non-print materials - 30 tapes and records.

| Budget Allocation | $5,000.00 | Expenditure | $8384.03 |

14. Assist the Tribal Library Staff in acquiring resources to purchase additional materials.

What efforts were made to obtain additional resources? Efforts in many directions were made. Inter-library loan arrangements were made in North and South Dakota; Donations were received; Revenue sharing funds solicited but not received; Proposals were written (a) LMTA Training proposal (funded, but application withdrawn per order of Bismarck Junior College); (b) Satellite Centers through Postsecondary Title IV, Indian Education Act.

15. Use NIEA resources to purchase necessary library supplies.

Were supplies adequate for operation? No. Phase II purchases were paid from Phase III budget. Unanticipated increases in library use (Community College and increased patron response) was not counted on and necessitated larger expenditures than had been anticipated.
16. Purchase blank videotape cassettes.

How many cassettes were purchased? Sixty-three tapes were purchased.

How did the number of cassettes available relate to the work performed? The number was a slight surplus which will be used. (See attached list of taped programs.)
OBJECTIVE: The National Indian Education Association Library Project staff will assist the Tribal Library to develop in-house program elements.

17. Assist the Tribal Library in developing an Information Center.

Was an Information Center established? Yes. SRTL Archives established as repository for Tribal minutes and other important documents. Service Directory compiled. This directory will be disseminated as of June 30, 1974.

What types of materials does it contain?
Archives: Minutes of tribal council meetings; past issues of all tribal newspapers; Tribal constitution and by-laws; Large collection of books on Lakota and other tribes; current legal and civil rights information pertaining to Indians; Federal Register; other publications announcing funding sources; Interlibrary loan arrangements with North and South Dakota.

18. Assist the Tribal Library interface with the video project at Little Eagle.

What types of cooperation were undertaken? Equipment housed at Little Eagle Day School, but brought to Headquarters in May owing to absence of videotape coordinator for summer. To be used throughout summer for recording Lakota ceremonies available for such recording. Coordinated information on activities worthy of recording in all districts with VT Coordinator at Little Eagle.

How were they used to improve children’s services?

Games and craft activities were used to provide activities for children to develop creatively; pamphlets, literature, slides, tapes and films were designed to provide diversity in the presentations and a sense of awareness in children’s story hours.

20. Expended NIEA resources to provide films for the summer community film festival in Cannonball.

Were film rentals made? Yes. Seven films were rented from Modern Sound Productions to be shown weekly between July 25 and August 29, 1973. The films were shown at the school-community library. Plans are being made for this summer.

What impact did these films have on the community? Participation included all age groups and record numbers in attendance. Due to the widely acknowledged success of last summer’s festival, a second festival is planned for June 13 through August 15, 1974. Ten films of diverse subject matter will be shown. The festival is being expanded to Fort Yates district with showings scheduled in Fort Yates on Thursday nights from June 27 through August 29, 1974.

OBJECTIVE: The NIEA Library Project staff will assist the Tribal Library to develop out-of-house programming.

21. Produce a weekly tribal library newsletter.

Was a newsletter prepared on a weekly basis? In general, yes. However there were a few times when the newsletter was not published on schedule. Reasons ran from illness of staff, vacations etc. to budget restrictions placed on the newsletter toward the end of the program year.

Is there any evidence of favorable or unfavorable reaction? Standing Rock has come to depend on the newsletter as a prime source of information. In general, the acceptance of the newsletter has been overwhelming. There have been a couple of instances in which people have reacted to stories printed, but these are far outweighed by the favorable response. The tribe places such reliance on the newsletter that officials have requested issues and entered information.
The newsletter has gone beyond its initial purpose and now encompasses many more areas than the original library and educational areas.

Budget Allocation $1,400 Expenditure $2,311.12

22. Purchase radio time on Station KOLY Mobridge, South Dakota.
   Was radio time purchased? Yes

   Budget Allocation $780.00 Expenditure $1,045.12

   What types of programs were prepared? General information programs. Formats included straight news reporting, announcements, interviews with various program people and other tribal leaders, and news of interest on the national scene.

   Is there any evidence of favorable or unfavorable reaction to the program? It is difficult to assess the size of the listening audience, but the individuals (small number) with whom this was discussed indicated favorable response.

23. Produce a 30 minute a week public service television show each week on Channel 4 television, Bismarck, North Dakota.

   What types of production costs were incurred? There were no production costs as such. Costs incurred dealt with travel for guests on the show. KFYR provided time as public service and technical assistance and training for personnel.

   Budget Allocation $300 Expenditure $115.28
What types of programs were prepared?

See attached report for programs through May 25.

Is there any evidence of favorable or unfavorable reaction to the programs? Initial programs generated a good deal of excitement. The impetus is hard to maintain, but the reaction is still favorable.

24. Continue to support two deposit collections in Ft. Yates, one at PHS and the other at the Community Center.

Were these collections operative through the year? Partially. The collection at PHS was operative. The Community Center was closed in the Winter of 1974 making it impossible to maintain the deposit collector. A third site was selected - the Comprehensive Alcohol Detox and Rehab unit - and was supplied with current allocation.


OBJECTIVE: Provide appropriate training for the Standing Rock Tribal Library Staff.

25. Expend NIEA Library Project resources to allow attendance at state sponsored training conferences.
What types of training was provided? Training provided was minimal in that, while it appears that programs were prepared, staff participation was limited due to child care problems, transportation and reluctance of staff to leave home for the periods required. A workshop held on June 13 and 14 at the Little Eagle School concerning cataloging, filing and reference work showed more success (see list of consultant and training programs attached).

26. Provide resources to attend North Dakota State Library Association meetings.

How many of the staff attended?

- Fall Meeting 3 Jamestown, N. Dak.
- Spring Meeting 1 Bismarck, N. Dak.

Budget Allocation $800.00  Expenditure $84.28

27. Provide consultant services.

List consultants and their training skills.

See attached list for consultants and their roles

Budget Allocation $700.00  Expenditure $1641.25

28. Develop a course outline for a Library Media Technical Assistant Program.

Was a proposal produced? Yes. See attachment for course outlines and notes concerning funding of project.

To whom was it submitted? Title II - HEA
## List of Consultants

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
<th>Activities</th>
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<tbody>
<tr>
<td>Helen Parris</td>
<td>September 12-13, 1973</td>
<td>Conducted VTR workshops for SRTL staff and Little Eagle Day School and community members.</td>
</tr>
<tr>
<td>David Bonga</td>
<td>October-November, 1973</td>
<td>Assisted SRTL staff in conducting feasibility study for development of a radio station at Standing Rock.</td>
</tr>
<tr>
<td>Floyd Westerman</td>
<td>November, 1973</td>
<td>Guest spot on television program &quot;Indian Country Today.&quot;</td>
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<tr>
<td>Oscar Schmeichel,</td>
<td></td>
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<tr>
<td>Frank Eagle, Oscar</td>
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<tr>
<td>Archambault, Elwood</td>
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<tr>
<td>Corbine and Indian Action Team</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lynn Zacharias</td>
<td>March, 1974</td>
<td></td>
</tr>
<tr>
<td>Linda Garreaux,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marge Spots the Enemy and others</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Larrel Hildebrandt,</td>
<td>July, 1973, and March and June, 1974</td>
<td>In-service training workshops for SRTL staff in development and delivery of Children's Story Hours and the use and construction of puppets and audiotapes.</td>
</tr>
<tr>
<td>Veterans Memorial Public Library</td>
<td></td>
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<tr>
<td>Children's Librarian</td>
<td></td>
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</tr>
<tr>
<td>Jim Minges, Consultant</td>
<td>June, 1974</td>
<td>In-service cataloging, reference and public relations workshops for SRTL staff.</td>
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<tr>
<td>South Dakota State Library</td>
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<tr>
<td>Juan Reyna, Elwood</td>
<td>May-June, 1974</td>
<td>Layout, illustration and other technical assistance for development of A Directory of Services on the Standing Rock Sioux Reservation.</td>
</tr>
<tr>
<td>Corbine, Steven Brave</td>
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<tr>
<td>Crow, Leo Kim and others</td>
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<tr>
<td>Elwood Corbine</td>
<td>Or-going</td>
<td>VTR Program Development.</td>
</tr>
</tbody>
</table>
OBJECTIVE: Provide funds for travel to local meetings, workshops, staff meetings, etc.

29. Was sufficient travel money provided? Yes. Mileage allowance and per diem was sufficient to allow travel on the reservation and away for meetings.

Budget Allocation $900.00   Expenditure $483.24

OBJECTIVE: The NIEA Library Project staff will assist the Standing Rock Tribal Library staff continue the basic statistics and formative evaluation program.


OBJECTIVE: The NIEA Library Project will contract with the Standing Rock Sioux Educational Corporation to provide the site with fiscal and administrative services at the indirect cost rate of 5%.

31. Was the contract made? Yes.
32. Were contractual arrangements satisfactory to both parties?

It would appear that they were satisfactory.

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<th>Budget Allocation</th>
<th>Expenditure</th>
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GENERAL EVALUATIVE COMMENTS:

(SEE ATTACHED NARRATIVE EVALUATION IN SECTION II)

What impact does the library have on the community?

What working relationship has been created with elected officials in the community?

What working relationship has been established with existing programs and/or agencies in the community?

Other Comments:
NARRATIVE EVALUATION
NARRATIVE EVALUATION

The evaluation up to this point has consisted largely of "lifeless" facts and figures. While these are important, they come far from telling the story of the implementation of Phase III. The following narrative report with recommendations comes from the evaluator's experiences with the communities on Standing Rock and with library services provided.

First, the positive side of the development of the library. Probably the single most effective means of achieving the kind of visibility necessary to fully implement a project such as this has been the Newsletter. In the beginning, the Newsletter confined itself to educational and library matters. As it developed, the contents of the Newsletter broadened to include a wide variety of areas of interest to reservation residents. People have come to rely on the publication of the document. It is widely consulted as a source of announcements and capsule descriptions of the news. The editor of this journal is to be commended for her efforts in making an attempt at a responsive, well-circulated paper.

Centers of the library have been established in the communities of Little Eagle, Bullhead, Cannon Ball and Fort Yates. This is in keeping with the goals of Phase III. The Newsletter has been very helpful in publicizing events related to each of the Centers. In each of the communities, events connected with the libraries have been scheduled, the most notable of which were the grand openings of the centers in Bullhead and Little Eagle. Attendance at each of these events has varied, but for the openings, most of each community turned out as a gesture of support.
In conjunction with the Little Eagle Center, a Video-Tape project was implemented. This project had as its goal the recording of significant events - history in the making. Events recorded fell basically into two categories: (1) topical interest matter and (2) cultural preservation. These tapes are available to groups throughout the reservation.

An element of the development of the library which lends strength is the recent linkage with the newly-formed Standing Rock Community College in Fort Yates. Funding attempts through the College were made to implement training programs for Media technicians, but were unsuccessful. However, the fact that the Community Library now serves as the Community College library opens new avenues for funding and training. The College, in its accreditation drive, will be seeking funding so that areas in addition to the already strong area of Indian Culture can be strengthened. The College also has a strong community emphasis, so that even though expansion of the library is expected, the emphasis on community service will remain and, hopefully, be strengthened.

Other accomplishments for the year include the forthcoming publication of a Service Directory with complete listings of services available to reservation residents. The television series, Indian Country Today, sponsored in part by the library project has come to be a valuable asset in reservation development.

Any project as ambitious as the Standing Rock Tribal Library Project will have problems in addition to achievements. The
next few paragraphs will outline the evaluator's perceptions of some of these problems and will present recommendations as to possibilities of solutions.

A key consideration in the introduction of new services to people in reservation communities on Standing Rock is the question of whether or not the bulk of the people feel the need for such services. Careful preliminary surveying established the need for library services on the reservation. However, the surveys do not necessarily represent the felt needs of the "grass roots." The fact that the libraries are present in communities provides a base for educating community people in the area of services that the library can actually provide for them. In some instances, these efforts have been successful — notably, Cannon Ball. In others, the efforts have been less than successful for a variety of reasons which will be discussed when the evaluator arrives at what he considers the major difficulty faced by the project. At any rate, it is sufficient to say that a great deal of work remains in this area. It is not enough to say, "Libraries are good". People have to be shown why they are good.

It is difficult to convey exactly the meaning of what this evaluator considers the major difficulty with the project at this time without being blunt: in its operations to date, the library appears to be another example of a non-Indian institution being transplanted without translation to a reservation setting. It is the strong feeling of this evaluator that such efforts can never be more than partially successful. As an example, let me choose
only a very small thing. But it is a thing about which comments have been made. In the non-Native setting, when books are not returned on time, overdue notices are sent with the idea that this notice will "jar" the borrower into returning his book. The same tactic has been employed on Standing Rock with a resounding lack of success. The greatest success in securing the return of overdue materials has been the simple person-to-person contact of asking if people have forgotten to return their books.

This is not to say that the Tribal Library should be conducted in an unbusinesslike or nonprofessional manner. It simply means that the definitions of "businesslike" and "professional" must be altered to mesh with the conditions in which the library finds itself. This has to do with the criticism concerning the "education" of communities in the value of the library to them. The kinds of efforts employed in public relations have largely been in terms of the value of the dominant culture. Such things as puppet shows and movie festivals are good as far as they go. But, it seems to this evaluator that an emphasis on cultural preservation and cultural activities might be a better means of showing people the value of the library. Normal kinds of reference activities should, of course, be encouraged, but the primary emphasis should be on the "Indianness" of the institution.

This transplantation phenomenon intrudes into the area of personnel. The staffing pattern of the library consisting of a coordinator, a Headquarters director, and aides in each of the community settings should be looked at carefully. The evaluator
realizes that finances account for some of the problems encountered with personnel. The project itself was not funded sufficiently to provide for the payment of professional salaries to individuals entrusted with professional responsibilities. As a result, funding for most of the personnel other than the coordinator was provided by manpower programs operating on the reservation. These programs are by nature, temporary and engender very little sense of loyalty in the individuals in them. High staff turnover is probably in part accounted for by these funding problems. Difficulties in staffing, however, appear to go deeper. And, perhaps they relate to the business of redefining professional and businesslike. Individuals assigned to the project in the communities were community people with a minimum of training and not employed directly by the project. As a result of this, little responsibility was given to these people in terms of making their own decisions. Everything was monitored extremely closely by the Headquarters. In dealing with community people, this kind of close supervision appeared paternalistic and demeaning. The result was considerable dissension in the staff and divisions between people.

There are, as far as this evaluator knows, no models to follow in adapting the traditional library structure to a non-traditional library setting. Thus, the coordinator of this project must be an innovative individual with strong sensitivities to subordinates' needs and backgrounds. The coordinator must be able to forge a new kind of library taking the best from the non-Indian way of library
administration and adapting it to local methods.

Some of the obvious recommendations from this evaluation, then, involve staffing:

1. Staff should be paid salaries from the project commensurate with the responsibilities placed on them.

2. Responsibilities of each field staff member should be clearly enough defined so that a minimum of supervision in the strict sense of the word is necessary.

3. Supervision should be largely in the form of training and technical assistance delivered in such a way as to be helpful without being condescending.

4. More activities should be sponsored relating to Indian culture.

5. With more responsive personnel, greater reference work should be attempted in efforts to answer questions posed by community members in a variety of areas.

A few recommendations in other areas are significant but occupy nowhere near the central position that the staffing recommendations do:

1. Greater effort should be extended to insure that the Newsletter receives the widest possible circulation.

2. Consideration should be given to more portable VTR equipment. The current equipment is bulky and difficult to transport.

3. The involvement of the library in the development of Indian Country Today should be made more clear. Many individuals are not aware of the connection at all.

Overall, the project is a success. There are difficulties. The key, to success in this writer's opinion is in the word "standards." Do not think in terms of higher or lower, but rather in different.
EVALUATION
PHASE III
NIEA LIBRARY PROJECT
ROUGH ROCK

Prepared by:
John Gray
June, 1974
OBJECTIVE: The NIEA Library Project will provide necessary personnel services to continue and expand library/media/information services.

1. The expenditure of NIEA resources to provide a professional program coordinator from July 1, 1973 to June 30, 1974. The coordinator shall be responsible for developing media services for the project. Was the coordinator hired? Yes

Budget Allocation $9,500
Expenditure $6,422 (to April 30)

2. The expenditure of NIEA resources to provide half the salary for a High School Resources Specialist from July 1, 1973 to June 30, 1974. Was the resource specialist hired? Another position was created instead. A Librarian was hired. One of the major problems for this area had been the lack of a full time librarian. (See Notes: #2)

Budget Allocation $9,500
Expenditure $7,164 (to April 30)

3. The expenditure of NIEA resources to provide half the salary for a Community Affairs and Bi-lingual Program Specialist. Was this person hired? No No arrangements were successfully concluded for this position. (See Notes: #3)
<table>
<thead>
<tr>
<th>Budget Allocation</th>
<th>Expenditure</th>
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<td>(reprogrammed)</td>
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4. To assist the Advisory Library Committee raise funds for half the Specialist's salaries from Indian Education Act funds.

   Was a proposal prepared?  Yes
   Were funds gained from the IEA?  No
   Amount 0

5. To assist the Advisory Library Committee raise funds for a driver for the Media Van.

   Was a van driver hired?  No. The van was not ready for operation. However, it is nearly completed and will be ready by June 10, 1974.

   Budget Allocation 0

6. To assist the Advisory Library Committee raise funds for two work/study clerks.

   Were funds obtained?  Yes
   Were the clerks hired?  Yes (one). This had been covered under N.Y.C. Program which terminated January 15, 1974. The aide was hired at that time.

   Budget Allocation Not Available

OBJECTIVE: The NIEA Library Project will provide essential communications for the library.

7. The expenditure of NIEA resources to provide telephone service:
   Was adequate telephone service provided? Yes.
   Telephone service has always been problematic at Rough Rock. Considerable improvement was achieved during this year in the overall service.

Budget Allocation $150 Expenditure not differentiated from regular school telephone expenses.

8. The expenditure of NIEA resources to provide funds for postage:
   Was adequate postage provided? Yes. This appeared to be satisfactory.

Budget Allocation $100 Expenditure $12.45 plus an amount not differentiated from regular school postage expense.

OBJECTIVE: The NIEA Library Project staff will assist the Advisory Library Committee to seek funds under the Indian Education Act for a Mobile Learning Center.

9. Was a proposal prepared? Yes. $30,000 was requested for the program.

10. Were funds obtained?
    As of June 6, no word had yet been received about the funding of the proposal.

Budget Allocation $30,000 Expenditure 0
OBJECTIVE: The NIEA Library Project will assist the Rough Rock Library staff by providing necessary supplies.

11. The expenditure of NIEA resources to provide necessary library supplies.

Were supplies adequate? Yes. It is probable that an undetermined amount of supplies from regular school source supplemented the expenditures shown below.

<table>
<thead>
<tr>
<th>Budget Allocation</th>
<th>Expenditure</th>
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<tbody>
<tr>
<td>$1,500</td>
<td>$716</td>
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17. The expenditure of NIEA resources to provide videotape sufficient for the video component.

Was sufficient videotape provided? Yes. Some other minor supplies needed for (or related to) video taping projects were purchased from this item.

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<thead>
<tr>
<th>Budget Allocation</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,500</td>
<td>$716</td>
</tr>
</tbody>
</table>

OBJECTIVE: The NIEA Project staff will assist the Rough Rock Library develop and sustain in-house program elements designed to stimulate library use.

13. The expenditure of NIEA resources to continue the weekly film program.
What impact did the film programs indicate?
Attendance at the weekly film showings was about 100-150 each time. Showings were on Sunday evenings which helped get children back to the dorms for school on Monday. Good PR for school with parents and community.

Budget Allocation $500  Expenditure $596

14. Assist the Rough Rock staff in improving the puppet theatre housed in the library.

How was the theatre use improved? There was a substantial increase in use. Use increased to the point where a regular schedule was prepared each week with several (4-10) scheduled uses and/or events.

What impact did increased use have? The increased use stimulated an increase in the production of plays and videotapes which were made available for classroom and other uses.

15. Assist the Rough Rock library improve delivery systems to staff and students.

Was staff and student use improved? Yes. Primarily through better organization and cataloging of resources. Improvement in organization and cataloging was substantial. A High School Library was established and a Community Lending Library was set up and used through the COOP.

16. Assist the Rough Rock Library staff to provide creative and curriculum materials for elementary and secondary students.

Were improved materials made available? Yes. (See Notes #16)

17. Assist the Rough Rock Library staff develop a schedule which allows evening hours for student and community use.

Was the library open in the evenings? No. (except for film program) (See Item #13). Reasons seemed to be related to the emphasis on classroom needs mentioned earlier, the lack of a community relations person and staff scheduling problems. (See Notes, Item #13)
18. Assist the Rough Rock Library staff develop video materials which present local community information needs in Navajo and English.

Were these materials created? Yes. Approximately 45 hrs. of video tape were produced and edited. Approximately 60 hrs. of additional tapes have been done but not edited. (See Notes: Item #18 for additional information)

19. Assist the Rough Rock Library staff to develop profiles of students on videotape for use in the Human Developments Department for counselling.

Were these videotapes created? No. Not directly by the Library Project. However, the Human Development Dept. Staff did this with assistance (technical and equipment) from the Library Project.

How were they used? These tapes were used with specific students involved and occasionally with parents and teachers as indicators of student’s problems and progress. Tapes were also used as a diagnostic tool for learning difficulties.

20. The expenditure of NIEA resources to develop a public relations project which will encourage library use.

Were resources expended? No. The regular school effort in this area carried part of this.

Describe the project. (See Notes: Item #3 and general comments.)

Budget Allocation $300  Expenditure $0

21. The expenditure of NIEA resources to provide for maintenance of video equipment.
103-

Were sufficient funds provided?
Yes. Additional expenditures at or near end of project year are anticipated for routine maintenance.

Budget Allocation $300 Expenditure $55.60 (through April 30)

OBJECTIVE: The NIEA Library Project staff will assist the Rough Rock Library to develop out-of-house program elements designed to stimulate library use.

22. Expenditure of NIEA resources to provide for deposit collections of print materials in the Co-op and Community Center.

Were collections established for community use?
Yes. It appeared that the Co-op Lending Library got off to a good start. A number of donations were received. A number of magazine subscriptions were included.

Budget Allocation $250 Expenditure non differentiated from regular school budget.

23. Assist the Advisory Library Board raise funds for operations of the Mobile Learning Center.

Was assistance provided?
Yes. The mobile unit was acquired and will be ready on June 10. A proposal was written requesting $30,000 for program development and operation.

Were funds raised?
Yes. The status of the $30,000 grant request was not known at this time.

Amount: Not clear as to amount. The mobile unit van was provided by the Reading is Fundamental Program.
OBJECTIVE: The NIEA Library Project staff will assist the Rough Rock Library develop meaningful training for site personnel.

24. Expenditure of NIEA resources to allow staff to attend library workshops.

What workshops, etc., did the staff attend?
No in-house workshops were held. No time was available for them. See next Item (#25) for workshop and conference off-site.

Budget Allocation: $0 Expenditure: $0

25. The expenditure of NIEA resources to enable the Rough Rock Library staff to attend conferences on learning resources.

What conferences did the staff attend?
"Planning for the Future" in Tucson State Library Association Convention in Phoenix. (See Notes: Item #25)

Budget Allocation: $0 Expenditure: $0

26. The expenditure of NIEA resources to enable the employment of resource persons who can give direction to site staff.

List resource persons and their areas of expertise.
Native Consultants: Navajo Culture and Navajo-English Translation were used in producing videotapes.

Budget Allocation: $300 Expenditure: $100
OBJECTIVE: The NIEA Library Project will provide essential travel funds for the Rough Rock Library staff.

27. What travel was made by the staff?

- 2 conference trips: Phoenix and Tucson (See Item #25).
- 2 field trips with students.
- Trips to Albuquerque on equipment problems.

Budget Allocation $1,000  Expenditure $562

OBJECTIVE: NIEA Library Project staff will assist the Rough Rock staff continue the basic statistics and formative evaluation program.

28. Were statistics and formative evaluations kept?

These reports have been and are being kept and forwarded to NIEA Library Project.

OBJECTIVE: The NIEA Library Project will contract with the Rough Rock School to provide the site with administrative and fiscal services. The fee for this service will be 5% of site budget.

29. Was the contract made?

Yes.

Were contractual arrangements mutually satisfactory?

Yes.

Budget Allocation $1,575  Expenditure $459.70
GENERAL EVALUATIVE COMMENTS:

What impact does the library have on the community?

The primary focus, with the exception of the film program and Co-op Lending Library has been on the needs of the students and classroom teachers. The film program has been good public relations for the school and the Co-op Library is beginning to have some impact.

What working relationship has been created with elected officials in the community?

Very little. The position of Community Relations Specialist was not filled and the advisory committee was ineffective. However, the potential remains high to accomplish this goal with some planning and reorganization.

What working relationship has been established with existing programs and/or agencies in the community?

There was a close relationship between this project and the Title VII, Bilingual-bicultural project as well as Project Follow Through. Magazines and other materials were furnished to the P.H.S. Clinic. The Human Development Department was assisted in preparing student profile videotapes.

Other Comments:

(See General Comments, attached.)
Notes on Specific Items

Item #2 and 3:

The school board decided to combine funds for the High School Resources Specialist with funds for the Community Affairs and Bilingual Program Specialist to hire a full time Librarian that would serve the high school and elementary programs.

A Library Aide was also hired. These decisions reflect the problem of the school board and administration focusing attention and resources on the classroom needs and situations rather than the community orientation. (Discussed further in General Comments.)

Item #16:

Interest Centers were set up in the Library and changed periodically. These attracted considerable interest both from students and staff. The Library project furnished materials for class projects (including raw materials). The film program was quite successful and records indicate a substantial increase in general library use and audiovisual materials utilization.

Item #18:

Daily showings of videotapes in the Library were held. These were "piped in" from the nearby A.V. Center. Audiotapes: music and stories, were also piped in. These activities helped to increase interest in and use of the library.

Item #25:

Funds for travel to these two conferences came from the regular travel budget of Rough Rock Demonstration School.

The project director felt that attendance at these two events had several positive results. (1) A greater understanding resulted among state library people regarding library needs on the Navajo reservation. (2) Financial assistance was realized (a $1,000 grant for community library projects was received and a reference library was donated).
The N.I.E.A. Rough Rock Library Project was characterized by both successes and failures in terms of project objectives. The overall impression of the Evaluation Consultant about the project was that of considerable progress.

The library was much better organized; collections, ephemera, audiovisual materials and physical arrangements were much improved.

Utilization was increased by students and school staff. This was in part due to the better organization. The efforts of the Project Director and Librarian were very evident particularly in the videotape program.

The project was weak in terms of meeting objectives related to community needs and involvement. The Co-op Lending Library was a successful community oriented component. However, the Library Advisory Committee did not reach an operational status this year for a variety of reasons:

1. The school was in serious financial difficulties during the year and much of the energy of the School Board and Administration went into solving financial problems.

2. Due in part to these financial problems, the school board and administration seemed to be focusing on in-school problems of faculty and students during the regular school schedule and in the classroom. Therefore the community oriented objectives were not supported fully. Since Rough Rock Demonstration School is a community school, it is possible that assumptions were made that this involvement did exist, when in fact it may not have existed.

3. A major problem seemed to exist in terms of the role of the Library Advisory Committee in relation to the operation and administration of the project. The project director felt that the committee did not meet his needs for input. Little appears to have been done to educate the advisory committee, as to library operation, the functions of a library such as Rough Rock's, their role as an advisory, board, etc.
Time constraints and the previously mentioned emphasis on classroom needs rather than community involvement did not lend themselves to the development of outreach efforts, evening library use by the community and assessment of community needs.

Notable progress was made on the videotape program as mentioned earlier. Also, the mobile van is ready for use and this can be a tool for developing better community involvement.

The Library Advisory Committee should be re-established and definite plans made for a kind of orientation and "in-service" training of committee members. It is hoped that the administration of the school will be able to direct more attention to this dimension of the project in the coming year.
VIII. OTHER ACTIVITIES

Central Office staff have been engaged in a number of activities outside stated Library Project objectives, but within the field of Indian librarianship. One of the staff's informal objectives has been to promote libraries in Indian communities. To this end we provide as much assistance as we can to those who have or are planning to begin meeting Indian information needs. During the past year, we have assisted groups as diverse as the St. Paul Public Schools, the Oneida Nation, and the Newberry Library. More than 25 organizations in over 13 states have been assisted in this way.

We have also developed strong relationships with the library community in order to encourage Indian library service. The Goals for Indian Library and Information Service is a joint document of the American Library Association and the National Indian Education Association, and it represents a joint purpose forged in the past year. Strong relationships have developed with ALA staff, some of whom have now visited each site of the Library Project. Project staff have also attempted to develop positive relations with federal, state and local library
personnel who have some connection with the sites. Finally, staff have developed a public relations program to encourage librarians and Indians nation-wide to become self starters in Indian librarianship.

At the request of the National Commission of Libraries and Information Science, the National Indian Education Association has presented testimony to N.C.L.I.S. on Indian Library needs and federal responsibilities. This, in addition to other testimony given, has resulted in the Commission's initiation of a study in the area of Indian library service with the goal of proposing some solutions. NIEA has been asked and will cooperate in making this study.

Conference presentations and lectures have also been a part of staff activities during the past year. A slide-tape of the Library Project was produced and shown at the ALA Conference exhibits in Las Vegas in July, 1973. A workshop program was given at the NIEA Conference in Milwaukee in November, 1973. Program planning was done at the ALA Midwinter for the all-day program at the ALA Conference in New York, July, 1974. Lectures and presentations have been made to various tribes, classes, and others on the Library Project.

Training has also been a part of our operations. Charles Townley attended the Library Management Training Program held at the University of Maryland, July, 1973. Lee Antell attended the Iroquois Conference, had a week
long on-the-job training session at St. Lawrence University in foundation support, and attended the 1973 Council on Foundations meeting in St. Paul. All these skills have been most helpful to the Library Project.
IX. STAFF UTILIZATION

One major staff change occurred in the NIEA Library Project during Phase III. Mr. Herschel Sahmaunt, who had been the Library Operations Coordinator for the Phase II of the Library Project, is no longer serving in that capacity. He has been replaced by Miss Sue Schrouder as the Library Operations Coordinator. Miss Schrouder comes to the NIEA very highly qualified in the areas of library and information science. She most recently was employed at Michigan State University, East Lansing, Michigan. While at Michigan State University, she was in charge of creating a research library of ethnic and urban affairs materials within the College of Urban Development, formerly known as the Center for Urban Affairs. She worked very closely with different highly visible ethnic groups while at Michigan State and in the greater Lansing and East Lansing area. Miss Schrouder, who comes to NIEA very highly recommended, has been assigned to the Standing Rock Sioux Tribal Library in Fort Yates, North Dakota. While at Fort Yates, she serves as Library Coordinator for all of the seven communities and assists the local communities in gaining library services that they desire.
X. ACTIVITIES PLANNED FOR NEXT REPORTING PERIOD

Major activities anticipated for July 1, 1974 through September 30, 1974 are:

1) Selection and hiring of an additional staff member to provide technical assistance to three new states.

2) To complete the contracting process with the sites.

3) To familiarize site staff with the goals of the operational plans for the final year of the project.

4) Begin to select and organize a team of project evaluators.

5) Visit each of the three new states (Wyoming and Wisconsin have been selected, with one more state to be chosen).

6) Continue technical assistance to site operations.

7) Finalize the overall plan of the project evaluation.
XI. APPENDICÉS
APPENDIX A

PUBLISHED ARTICLES
Library Conference Features Indian Project Events

NEW YORK, N.Y. — The annual convention of the American Library Association in New York will feature two events concerned with librarianship and the American Indian.

Thursday, July 11, a major presentation will be given on the National Indian Education Association library project. The project, now in its third year, is designed to develop demonstration library and information services which meet Indian needs.

The program will describe what has been learned in meeting these needs on the three demonstration sites: Rough Rock, Standing Rock, and Akwesasne. Project personnel will make the presentations.

The second part of the program, consisting of four workshops, will be held from 2 to 6 p.m., Thursday, July 11.


Workshop 4 is concerned with “Training Indian Para-professionals for Libraries and Information Service,” Lotsee Smith, Director.

Further Information may be received from the National Indian Education Association, 3036 University Avenue, S. E., Minneapolis, Minn. 55414.
Lee Antell, National Indian Education Association library project director, addresses opening audience at Little Eagle School Community Library.
Mohawk Museum
To Teach Native Art

The Akwesasne Library Culture Center has opened its museum, and announces that they have started a teaching program designed to increase the knowledge of Mohawk people in their traditional arts.

Basketmaking has been chosen as the first class for the program.

A local expert is teaching how to gather and prepare the necessary materials, explaining the classic designs and forms, and instructing the class in the techniques.

Mrs. Anna Rourke, library director, explains that the art of basketmaking is being applied in new areas as well as the traditional ones. The production of sweet grass bookmarks is one item which is now being produced.

Mohawk sweetgrass bookmarks are made from black ash formers, and sweet grass weaving. They are three inches in diameter on a six-inch marker. Further information is available from the Akwesasne Library Culture Center, Rural Route, Hogansburg, New York 13655.
Two Libraries Are Opened

FORT YATES — Residents of the Bullhead and Little Eagle Districts of the Standing Rock Sioux Reservation recently gathered in record numbers to participate in the grand opening of the district’s new school-community libraries.

Both communities are in the South Dakota portion of the Standing Rock Reservation.

The libraries are the newest of three branches which have been established in cooperation between the Standing Rock Tribe and the National Indian Education Association’s Library Project.

Included in the openings were guest speakers, outlines of the proposed development of the libraries, previews of upcoming services to be provided by the libraries and traditional Sioux ceremonies.
Standing Rock opens libraries

FORT YATES—Two new branches of the Standing Rock Tribal Library have been opened in the Bullhead and Little Eagle Districts, of the reservation, according to Library Coordinator Sue Schroeder.

The two new libraries are the latest additions to the Standing Rock Sioux library program established in the last year by the tribe in cooperation with the National Indian Education Association's Library Project.

Headquarters of the library, which also serves as the information center for Standing Rock's new Community College, are at Ft. Yates. In grand opening ceremonies held earlier this month, Melvin White Eagle, tribal chairman, congratulated the staff and encouraged them to continue development of services. He also stressed the role each new library will serve in providing information to students and the community on Indian history and current thought necessary for developing strong tribal leadership in generations to come.

A presentation illustrating the recording of local history as it is being made for use by future generations, for example, is given by Elwood Corbine, standing Rock Tribal Library's videotape program director, at a recent grand opening ceremony for the Little Eagle District branch.

Among the library staff, in addition to Schroeder, are Elwood Corbine, SRTL videotape program director; Margaret Brave Bull, Francis Gillette, John Luke Flying Horse, Joseph Rollow, all SRTL aides; and Margaret Teachout, community library specialist.
Standing Rock library opens 2 new branches

McLAUGHLIN — Residents of the Bullhead and Little Eagle districts, west of south of McLaughlin, respectively, turned out in record numbers recently to participate in opening ceremonies of the districts' new school-community libraries.

The libraries are the newest of three branches of the Standing Rock Tribal Library established the past year by the tribe in cooperation with the National Indian Education Association's (NIEA) library project. Headquarters for the tribal library, which also serves as the information center for the reservation's new community college, is in Fort Yates, N.D.

Melvin White Eagle, chairman of the Standing Rock Sioux Tribe, congratulated the library project staff and stressed the role each library can play in providing information to students and the community on Indian history and current thought for developing strong leadership.

Development of the library project was outlined by Lee Antell, director of the NIEA project, and David Gipp, former director of the tribal planning and management office, now executive director of the American Indian Higher Education Consortium. Other speakers included school district officials, tribal education and library program members.

In previews of upcoming services to be provided by the new facilities, "Legends of Standing Rock" were portrayed through puppet shows developed by aides with assistance from Darrel Hildebrandt, children's librarian, Veterans Memorial Public Library, Bismarck, N.D. A slide show on Indian homes and Indians in relation to animals, wild flowers and time was presented by Evelyn Gabe, director of the tribal Indian studies office, and Fysa Salas of its Indian curriculum development program. Elwood Cobine presented a videotape illustrating the recording of local history, and there were tours of the new libraries and library instruction.
from the editor

In an out-of-the-way corner far from the chatter of Las Vegas and out of sight of the following of popular fronts, such as intellectual freedom, there were a couple of meetings we observed at the Las Vegas conference that deserve the attention of anyone interested in improving library service.

If you look at the much-cited list of priorities adopted by ALA Council in 1970 you will not find an expression of concern for the practices and products of commercial firms supplying libraries. In retrospect it does seem strange that such a concern has not surfaced when at almost any meeting of librarians you can pick up atrocity stories about indifferent, inadequate, or downright misrepresented and disaster-producing services contracted to libraries. You hear the stories—but you don’t hear much about librarians doing anything about it.

It is not so with the Micropublishing Projects Subcommittee of the Resources and Technical Services Division, chaired by Lawrence Robinson. Like the Bookdealer-Library Relations Committee under Murray S. Martin, the subcommittee has assumed a consumer’s advocate role with telling effect. They have confronted the New York Times and the Microfilming Corporation of America with their unwillingness to assume responsibility for the problems many libraries have encountered by purchasing editions of the Times on microfilm made by Kalvar (see AL, June 1973, p. 375 and this issue, p. 461). The subcommittee also met with officials of Library Resources Inc., an Encyclopedia Britannica company, to discuss problems encountered by libraries that have purchased their Microbook Series, Library of American Civilization and Library of English Literature. The discussion could not be labeled amicable, and it has been continued with the possibility of the subcommittee’s reporting its findings to the ALA membership.

We only wish that more committees would take on some of the giants. They would find out that a little slingshot can have classic effect. And the effect on the librarian’s image—that of being as passive as a hound dog on an August afternoon—would dissolve overnight.—GRS.

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Agehineics - at that time that the Executive Council was exhausted and permitted to adjourn and that they had not been stated procedure or meeting and asked Wedgeworth if it had not been stated that the Executive Board had "approved" the procedure presented by COA. Wedgeworth said he could not recall but offered the opinion that Council had given the COA the power to conduct the business of accreditation and that this procedure was part of that business. Beckerman withdrew his motion but an objection by A. Robert Rogers of Ohio kept it on the floor.

Having received permission to address Council as chairman of the Committee on Organization, Eric Moon pointed out that the appeals procedure in effect last January was listed in the ALA Policies and Procedures Manual as having been "approved" by the Executive Board. Wedgeworth reported that there were inconsistencies in that document and suggested that the best way of solving the entire question would be for Council to solicit a report from COA at its next session.

After a few moments Edwin Beckerman managed to adjust the wording of his original motion, and Council ordered COA to report at the next session.

At-large Councilor Miriam Crawford, after a false start during the COA talkation, entered her concern that Council had not voiced its opinion on how to resolve future election tangles when a candidate withdraws after being elected. Council was exhausted and it was close to lunch so the action was postponed to the next session. - CRS

Council Considers Standards and Accreditation

Vice-president Jean Lowrie presided over the second session of ALA Council on June 25 where most of the time was devoted to consideration of accreditation activities and standards.

It began with President Russell Shank of the Association of College and Research Libraries, the largest membership group among the ALA divisions, delivering a speech on "the erosion of the authority of the divisions of the association to effect action in matters that are clearly delegated to them by the ALA Constitution and Council." He added, "these frustrations in the case of ACRL..."

The resolution was seconded by Al, the membership resolution introduced by the Carnegie Commission on Higher Education report The Fourth Resolution: Instructional Technology in Higher Education for its priority ranking of libraries and its recommendation to introduce "new technologies to help libraries to continue to improve their services" (see p. 507).

The resolution was seconded by Alphonse Trezza, state library director of Illinois. It passed without debate.

Phyllis Hochstetller, chairman of the ALA Committee on Standards, presented a statement of policy on ALA standards endorsed by the Executive Board. The policy would insure that standards "follow a generally approved form, use approved terminology, and are generally compatible." The document defined goals, standards, and guidelines as they were to apply to ALA but not necessarily to those in other associations or institutions and also set out a simple set of procedures for the development, revision, and adoption of ALA standards. Council referred the statement back to the committee with the opinion that each division could handle its own standards. The committee is to report back at midwinter.

"Goals for Indian Library Service," a policy statement, was then presented by Charles Townley with the endorsement of the Executive Board and passed unanimously (see p. 507).
The ALA Council in rejecting this recommendation declared the SCMAI report unaccept-able and directed SCMAI to "extend its efforts to an on-site investigation into the Library of Congress' failure to comply with recommendations of the Kaiser Report. Further, that the Council directs SCMAI to report again to Council at the Las Vegas annual conference."

Pursuant to the Council directive to the staff committee at midwinter 1973, discussion was initiated with officials of the library prior to the close of the midwinter meeting. Further correspondence and discussions of the issue culminated in an invitation from the Library of Congress on 18 May for the ALA executive director accompanied by a select group of the association's members to visit the library on 4-7 June 1973.

The specific purpose of the visit was to review the plans and programs of the library regarding affirmative action and the provision of equal employment opportunities for minority employees.

Members of the group accompanying the

**Resolution on Report of the Carnegie Commission.** Whereas the Carnegie Commission on Higher Education highlights the developments in electronics as the portent of the first great revolution in education in the past four hundred years, following the revolution that awoke with the invention of printing and the wide availability of books; and Whereas this expanding technology is recognized by the commission as a means for extending greater educational opportunities to sectors of society not adequately served, and for increasing the diversity of educational experiences; and Whereas these are objectives for improving the quality of life through communications that are major goals for library service as expressed by the ALA Goals for Action; and Whereas the Carnegie Commission on Higher Education recommends that the library should occupy a central role in the institutional resources of educational institutions, and thus become a more dominant feature of these institutions; and Whereas the commission recommends that the introduction of new technologies to help libraries continue to improve their service to increasing numbers of users should be given first priority in the future, expanding technology is recognized by the Commission on Higher Education as being the first great devolution in education in the past four hundred years; therefore, the ALA Council endorses the report and recommendations of the Carnegie Commission on Higher Education, as stated in its report, *The Fourth Revolution: Instructional Technology in Higher Education*; and encourages the committee, divisions, and offices of the American Library Association to undertake activities that will facilitate the achievement of the goals of these recommendations.
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tion on ALA committees, (2) open meet-
ings held by ALA committees, (3) direct
communication between ALA committees
and divisional boards."

II. That a Round Table on Intellectual
Freedom be established.

[In accordance with Article VII, Sec. 1
(a), a petition was received and it was
verified that the petition contained the sig-
natures of at least 100 ALA members as
required.]

The statement of function and responsi-
bility of the new round table shall be:

1. To provide a forum for the discussion
of activities, programs and problems in
intellectual freedom of libraries and librarian.

2. To serve as a channel of communica-
tions on intellectual freedom matters.

3. To promote a greater opportunity
for involvement among the members of the
association in defense of intellectual freedom.

4. To promote a greater feeling of responsi-
bility in the implementation of ALA poli-
cies on intellectual freedom.

III. That a merger between the Associa-
tion of Hospitals and Institution Libraries
and the Library Services to the Blind Round
Table be effected leading to the creation
of a new type-of-activity division to be
called the Health and Rehabilitative Lib-
ary Services Division, which will encoun-
ter the purposes of the existing AHIL and
LSBRT. The division will come into exis-
tence formally at the end of the New York

Resolution Commending U.S. House
of Representatives. Whereas fiscal year 1974
begins on July 1, 1973, and Whereas the
President's budget recommends zero fund-
ing in FY 1974 for all library programs
authorized by the Library Services and
Construction Act, Title II of the Elementary
and Secondary Education Act, and Title
I-A & 3 of the Higher Education Act; and
Whereas the United States House of Repre-
sentatives on June 26 passed the bill H.R.
8577, making fiscal year 1974 appropriations
for the Department of Labor, and Health,
Education, and Welfare; and Whereas the
House-passed bill would appropriate FY
NEW YORK INDIAN LIBRARY LEGISLATION COULD SET NEW PRECEDENT: Everyone concerned with the future of the funding of the American public library (and that's one of the key topics on the agenda of the National Commission) should be watching the progress of a bill recently introduced into the New York State Assembly by the Committee on Indian Affairs. A first for the U.S., the bill would make the state financially responsible for the support of library and information services on Indian reserves as a part of its general obligation for Indian education. The bill would have the state provide support which would otherwise have come from nonexistent property taxes. If successful, it could provide still another wedge to split educational services such as libraries from their sole dependence on the local property tax—and establish them still more firmly as state and federal responsibilities. Jean Connor of the N.Y. state library agency was a member of the committee which drafted the bill, as was Charles Towneley of the National Indian Education Association. The American Library Association has already, in its GOALS FOR INDIAN LIBRARY AND INFORMATION SERVICE, backed "library service..." as a "treaty right of American Indians." The bill: AN ACT TO AMEND THE EDUCATION LAW, IN RELATION TO STATE AID TO LIBRARIES SERVING INDIAN RESERVATIONS.

NEW EUROPEAN LIBRARY ASSOCIATION PROPOSED: Some 15 library associations in 9 European countries would join to form a proposed European Communities Library Association, or at least a federation—in either case to operate as a regional association within the constitution of the International Federation of Library Associations. The proposal has been put forward by the (British) Library Association and is supported by the Commission of European Communities. The idea: to work toward "the harmonization of those things which could result in a more effective library and information service throughout the nine countries." Some specific targets: "education, training, and qualification of library staff; cataloging practice; bibliographic control; compatibility of computer systems; and joint research...." A conference is expected to be held in Brussels; the date has not yet been announced.

SAN DIEGO LIBRARIANS LAUNCH "WOMEN'S PROFESSION" DISCRIMINATION CHARGE: Picking up a recently developed tactic which could conceivably be used to advantage by librarians everywhere, a group of staff members at the San Diego Public Library is bringing into Civil Service negotiations documentation showing that 1) despite qualifications called for, librarians positions are paid less well by the City than are traditionally "male" occupations—regardless of whether the individual librarian involved is male or female. Since a great many organizations have evidently drifted into similar practices, discriminating more or less unconsciously against "women's" professions, anti-discrimination suits based on easily available documentation of discriminatory pay scales could help a lot of librarians. The salary negotiation committee at SDPL is headed by Alyce J. Archuleta, Science and Industry Department, SDPL, San Diego 92101.

To report news items, telephone collect 212-764-5179, ask for HOTLINE.
STATE $5 FOR INDIAN LIBRARIES: BILL MAY SET PRECEDENT

The Committee on Indian Affairs of the New York State Assembly has introduced a bill—a first for the U.S.—which would make the state financially responsible for the support of libraries and information services on Indian reservations as part of its general obligation to Indian education. The bill would have the state provide $7500 annually for each such library, plus $50 per capita for the reservation population, and $50 per acre served by an Indian library. Canada, incidentally, started regularly budgeting funds for Indian libraries through its Department of Indian Affairs and Northern Development in 1968.

The new bill has broad implications for other public libraries (most of which depend on often insufficient property taxes as a means of support) as well as Indian libraries, which have never had tax support. If the bill is successful, it could establish more clearly state and federal responsibility for library service. It could also help to separate education services (such as libraries) from their sole dependence on the local property tax—which, in many cases, does not provide enough income to support schools or libraries.

Jean Connor of the New York State Library and Charles Townley of the National Indian Education Association were among the committee members who drafted the bill at the request of the St. Regis Mohawk chiefs, who want permanent funding for the Akwesasne Library-Cultural Center, which was established in 1970.

The American Library Association and the National Education Association have already in their joint statement on “Goals for Indian Library and Information Service” backed “library service...as a treaty right of American Indians.”

Michigan City launched the first in a planned series of crafts training programs designed to help its Mohawk patrons develop their traditional craft skills. The first course on basket-weaving has been heavily attended, and participants have designed a sweetgrass bookmark for the Indian center. These bookmarks are available to other libraries for 30¢ each or $1 per dozen from the Akwesasne Library Culture Center, Rural Route, Hogansburg, N.Y.

A precedent-setting N.Y. bill may provide permanent funding for Indian facilities...
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Messenia Observer

February 1974
Rough Rock School Wins Praise in Evaluation

Rough Rock, Arizona, Rough Rock Demonstration School, in a remote area of northeastern Arizona on the Navajo Reservation, became the first community-controlled Indian school in 1936. Since that time, it has constantly been evaluated, visited, observed, and sometimes criticized by people from all over the world. In the past, Rough Rock has had difficulties in working with the BIA, from whom they contract the school. However, this year has brought many instances of cooperation and good feeling between the BIA and Rough Rock, leading administrators to feel that this relationship will continue to improve.

A team of evaluators from BIA, Albuquerque, Window Rock, and Gallup and from the Navajo Tribal Office of Education came to Rough Rock April 30, May 1 and 2. With them were the contracting officers Mr. Thomas Brandt and Mr. Leesburg from the Gallup BIA office. In the past, the school has been evaluated and recommendations made, but since the contracting officers were not involved in the evaluation, they did not always understand suggested changes in funding.

Rough Rock is the first contract school, and evaluation of contract schools, which are different in many goals, from the BIA schools, is relatively new. Changes from young to old, Changing Woman, Estanadel, and we are no exception. See Page B-2...
Rough Rock School Wins Praise ...

new. Mr. Irvin Jones and Mr. Thomas Hopkins, of the evaluating committee, feel that flexibility is very important when evaluating contract schools.

They saw that the primary goals of the school are: reinforcing Navajo language and culture to have each child respect himself and his culture.

Involving the community in the school so that they work together toward mutual goals.

Teaching the children what they need to know to fit in equally well in a Navajo or Anglo culture.

They felt that these goals are being met and that the atmosphere at the school encourages the Navajo language, and culture and pride in these.

Other areas singled out for commendation were the involvement of the community with the school, the school board's policy-making, the registrar's (Ben Bennett) exceptionally well-kept records, the in service teacher training program (M.T.E.C.), good supervision of elementary teaching staff (Johnson Denison and the teacher selection committee), communication between departments, and overall good administration.

Special programs (Title VII, Title I, Rocky Mountain Project, etc.) were not included in their oral report, although they were interested in these. The report was limited to those areas funded by the BIA.

Many members of the evaluation team expressed a wish to spend more time at Rough Rock. The evaluation was conducted by interviews, discussions, meetings with staff, students and community members, as well as observation.

They recommended several new positions be sought in the next year's BIA funding, among them were one one more teacher and aide in the elementary school, a coordinator for all special programs, and another secretary to serve the human development program and the dormitories.

The evaluation was conducted to help Rough Rock in its planning and development, especially in regard to our BIA budget requests. The Director, Miss Ethelou Yazzie, and school lawyer Jerry David have been preparing for contract negotiations for the fiscal year starting in July.

The Choice Of Navajo
Deficit Imperils School Run by Indians in Arizona

Rough Rock's current troubles have alarmed many Indian and white supporters of the Indian-control movement, including some Government officials. Some of them contend that the loss of the school may reverse the movement, a conclusion that Bureau officials deny.

An audit of the school's finances is still going on at the request of the tribe, as are discussions seeking ways to liquidate the school from the Government.

The private Navajo corporation that operates the school has been told that it is not possible to set a date for the contract to operate the school to be renewed.

"It's very likely that they're going to make it in time for this year," Julian R. Franklin, the tribe's education department director, said in a telephone interview yesterday from his office in Window Rock, Ariz., just outside the eastern edge of the reservation.

Mr. Franklin said last year showed a deficit of about $100,000, and that efforts were made to correct the situation. The deficit disclosed so far in the current audit, he said, totals $92,000, including almost $200,000 in unpaid Federal income taxes, plus interest and penalties on the tax bill.

Mr. Franklin said that Indian children are already being forced into a white mold.

Sabotage Effort Denied

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Mr. Franklin said that the trouble seemed to stem from poor accounting practices, and that the bureau was offering technical help to improve them.

Meanwhile, he said, unless funds are found somewhere, the school may have to close in the fall under bureau management, or its 380 pupils may be moved to nearby schools.

The school depends on the Federal Government for about three-fourths of its annual costs, which, in the fiscal year just ended, came to $1.2 million. Other money comes from the tribe and other sources.

"There is no attempt on the part of the bureau to hamper what we think is a very exciting concept in Indian education. But contract schools are open only to Indian communities, and some of them are quite satisfied with the existing Federal schools.

New York Times 7-20-73
Free Books

Reading is Fundamental, a non-profit organization to encourage reading, gave each child at the school a free book to keep. These books are all interesting - comics, coloring books, and paperback books. Each class went to the library for half an hour and each child chose his own book. Barbara Ronan, the regional director from Phoenix was here to watch the excitement.
Library Staff in Tucson

Libya and Arthur Dunkelman were invited to lecture in Tucson last week to the Indian Graduate Librarian Institute, which is part of the school of education at the University of Arizona. Rough Rock is one of three sights (the other two are Akwesasne, N.Y., and Standing Rock, S.D.) for an NIEA library project. The Dunkelmans talked about this project, about using videotapes, expanding local libraries, and they recruited volunteers who wanted to spend their six-week internship at Rough Rock. This institute provides full scholarships and stipends for Native American college graduates who want an advanced degree in library science.

While in Tucson, the Dunkelmans also attended a conference for state public librarians, where a big argument raged about how little the state is doing for libraries for minority groups. The Dunkelmans, naturally, were asking for more programs and support for minority group libraries. They had a sizable group of people on their side, since with the the various Indian tribes and Chicano groups in the state, there are many people just not being served by any meaningful library service. Those opposed to special library services for minority groups, argued that individual communities should take the responsibility to search out successful programs in other states that they would like, with their own proposals, and implement their own programs. To which the minority group representatives argued that through sales tax, as well as federal income tax sharing plans everyone in the state had already paid a share for library service and it is up to the state to provide suitable library service for every type of community represented in the state.

We hope that pressure groups will form for each minority group to demand their fair share of money from the state. Although Navajos living and working on the Reservation pay no state income tax, many Navajos either live or work off the Reservation and thus pay state income tax. We all pay state sales tax when we shop in town, plus the major share of state money is derived from federal income tax sharing, which we all pay, too.

A-V Workshop

Every Tuesday and Thursday for the next two or three weeks the Dunkelmans will be conducting an audio-visual curriculum workshop from 3:30 to 5 with refreshments served in the library. Teachers are encouraged to develop individual projects.

Sig Bolo, with members of his class, made a video-tape in English and Navajo, explaining principles of rocketry and showing how the children made some rockets, which they sent up. This videotape will be shown to the School Board and the public.
Film Schedule

March 3 -- The Brave Bull

March 3 schedule for students and 25¢ for adults.

Sunday night's admission is 10¢
All films start at 7:00 p.m.
All shows at Rough Rock School Gym.

All films are shown in the
March 1 -- Knicknapped
March 2 -- Chinam
March 4 -- Child on
March 5 -- Gypsy
March 11 -- Good Guys and the
Ribbon
March 10 -- She Wore a Yellow

All films start at 7:00 p.m.
Sunday night. Admission is 25¢ for students and 40¢ for adults.

March 3
March 10 -- Kidnapped
March 17 -- Good Guys and the
Ribbon
March 24 -- Chisum
March 31

All films are shown in the
Rough Rock School Gym.

Approximately 350 films

March 4, 1974
Vol. IX - No. 2
Circulation: 1,400 - 10 Cents

The Rough Rock News

Dine BiGila Beahane

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The Rough Rock News

Dine BiGila Beahane
THE NIEA LIBRARY Project, entering its third year at Rough Rock, has been able to augment the libraries at the elementary and high school by about 700 volumes since July, according to Linda Dunkelman, project assistant.

Approximately 400 of the books have been about Native Americans to add to the library's selection of Indian books.

In addition, since the beginning of school this year the project has been able to bring approximately 125 films to the school for use in classrooms and for community movies.

The project, Mrs. Dunkelman said, "has allowed for the development of a lot of different kinds of things. Also it has given us a central place (for these endeavors) and a core of people."

NIEA, THE NATIONAL Indian Education Association, started its library project in 1971 when it conducted a survey to discover what it called "the informational needs of Indian people."

In its pamphlet on the project, NIEA does not delineate specific informational needs, but it notes that it selected three demonstration sites in the nation to develop libraries and resource centers that would meet these needs for Indians.

The other local sites in addition to Rough Rock are the St. Regis Mohawk Reservation (Akwesasne) at Hogansburg, N.Y., and the Standing Rock Sioux Reservation at Fort Yates, N.D.

The Akwesasne project is a tribal cultural center while the one at Standing Rock is a tribal library.

MRS. DUNKELMAN SAID the grant to Rough Rock from NIEA is nearly $30,000 this year, which pays salaries and provides funds for materials.

Art Dunkelman is director of the project. In addition to Mrs. Dunkelman, the staff includes an NYC librarian, Edwin Yoe, and Gloria Bahr, who works part time.

NIEA, besides paying the basic costs of the project, sends "read-outs" on new books that Rough Rock might be interested in. Every time a book is published by or about Native Americans, the school also receives information from NIEA.

Rough Rock can then order the books if it wants to.

"THEY SEND US a lot of government publications that might be of interest to consumers in the community," Mrs. Dunkelman said.

She added that the NIEA project has made it possible for the production of five video tapes at Rough Rock. Most of these are still being made or edited.

One tape describes and shows the police and judicial system on the reservation with narration in Navajo.

Other tapes deal with car-buying, the DBA workshop on linguistics held at Rough Rock during the summer, puppet shows and a modern dance play entitled "Changing Woman."

THE TAPE ON puppet shows is the only one done all in English.

Mrs. Dunkelman noted that the library staff collaborated with other programs at Rough Rock to produce the tapes.

One project to help out the Navajo curriculum is the purchase of tape-recorded curriculum materials from the San Juan School District's Indian Education Center at Blanding, Utah.

So far the school has purchased one copy of a cassette tape, then made copies for several classrooms.

ASKED ABOUT the school library, Mrs. Dunkelman noted that the elementary school had a fairly large collection of books, but that "a lot of our books are outdated because they were donated to the school."

Some of the collection is irrelevant to the needs of the elementary students.

The high school library is extremely underdeveloped, Mrs. Dunkelman explained.

She noted that the Native American Studies portion of the library will be catalogued. Unlike most of the general collection of the
elementary library

THE NIEA rational: for these projects includes making the libraries useful to community people as well as school children.

At Rough Rock, however, community people have made little use of the school library, mainly because most don't read and the school library contains few books of interest for adults even if they did read.

This makes the audio-visual portion of the project much more important and provides a basis for the production of video tapes or films at the school, for the use of both school and community.

The Rough Rock School Board meets each Monday and that day seems to be a time when a particularly large number of community residents visit the school. Mrs. Dunkelman noted.

THE SCHOOL HAS used Monday afternoon as a time to show films and video tapes, in addition to the Sunday night movie, she said.

The time slot may in the future evolve into a more of an educational period while the Sunday night movie will remain primarily for entertainment.

The Sunday night movies have been sponsored by the library project, Title VII program and the Followthrough program. Sunday night was picked because many parents are bringing their children back to the dorms then and can stay and see the show.

The NIEA project is designed to last for four years, according to the literature distributed by the national organization. NIEA received the funds initially from the Library and Technology Bureau of the U.S. Office of Education.

NIEA'S PAMPHLET on the project describes it like this:

"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 to meet these needs, (2) implementation of demonstration programs; (3) operation of demonstration centers; and (4) evaluation of demonstration center effectiveness."

The following is NIEA's description of the basis and background for the project.

"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."
A language such as Navajo, which is largely used in spoken rather than written form, is generally more vulnerable to destruction. This is especially true when the legislative and educational systems, the economic life and the mass culture are all conducted in another language, as is the case generally for the Navajo people, the study says.

The study, called "literacy in the vernacular: The Case of the Navajo," appears in "Studies in Language and Linguistics, 1971-73" published by Texas Western Press at the University of Texas at El Paso.

The only factor that, by itself, seems to guarantee the maintenance of a minority language is religious and social isolation, the study reports. This is the case with the old order Amish and some other German speaking groups in the United States.

North American Indian languages are especially susceptible to destruction. Failing to develop as literate languages, Spolsky and Holm report, they also have failed to hold their own in other ways. Acculturation and language loss have gone hand in hand, they report.

"The case of Navajo seems to fit this pattern. Virtually all written activities are conducted in English. Formal Tribal Court sessions are conducted in Navajo unless one of the parties requests otherwise.

They conclude that despite what is probably the largest absolute number, and largest relative percentage, of native-language monolinguals of any tribe in the United States, the written business of the tribe goes on in English.

"Most radio stations on the edges of the reservation broadcast at least an hour or more in Navajo. The transmissions consist of country western music, in English of course, with some news and announcements in Navajo and many advertisements in Navajo and English, Spolsky says.

But Spolsky also warns that the situation is shaky.

"The next few years will tell whether the combination of educational needs and growing nationalism will be enough to produce permanent results, and to lead to widespread literacy in Navajo," Spolsky concludes.
Marion E. Gridley is familiar to Indian educators through her publications, such as "India's People" with its several editions, a newsletter, "Indian Education," and the America Indian Council which is not only a national Indian-interest organization but gives awards to Indians it considers deserving. It is interesting to note that in the Indians of Today one does not see Indians included who might be considered illiterate. Currently the only Indians of today worth noting are those in "White" cities. It is interesting that there is no mention of the "Red" Indians.

The fact is tried and true. As a matter of fact it is to try it as a rule. Just about every Indian knows that "I didn't have time to do it" and they do it. It is a way of escape from the white world. They think it is their birthright and some people predict that they will be included in the white world. Some Indians are more along the line of "the girl next door," and some are more "Indian." It is interesting to see how the Indians are treated in the city of New York. The Indians will be found in all parts of the city, and the "Indian" is a part of the city life. They are not just confined to the Indian city.
Any of Ms. Victor's former Intermountain students may question some of the statements made that her administration was innovative, brilliant and humanitarian. The publicity brought about by the National Indian Youth Council is still remembered by Indian people who witnessed their vivid, and eloquent testimony to a Senate subcommittee about conditions at Intermountain during Ms. Victor's tenure.

The jacket cover or book preface gives information as to the age level the book is meant for. One can only assume it is meant for those who have reading ability of sixth grade or lower. The tone of the book suggests such an audience. Ms. Gridley frequently interjects actual thoughts of the Indian woman or their feelings into her narrative. No footnotes are available or resources given for statements made. One can only assume that Ms. Gridley is a mind reader, is privy to personal diaries or has some other means of information not available to the usual researcher. "She loved to be thought beautiful and she spent much time in adorning herself." (p. 16)

One also notes throughout the sketches of the early Indian women, these women chosen for sketching and thereby illustrating the wonderfulness of Indian women, all shared one characteristic in common. They all take the side of white people against Indians. I will not deny that Indians have a perfect right to take sides, and they have, every right to take whatever side appeals and for whatever reason, but is it necessary in a book entitled Pocahontas Indian Woman to emphasize in rather unsubtle terms that the early women of any note were also biased for white people in some form? If it is the case (that it might be) that the only reason the white people kept "score" on were those that helped them then so be it, but that they be held up as the only excellent examples of their race? Ms. Gridley emphasizes how exemplary the women that made, that sacrificed, that fought, that loved for the people they cared, that intelligence. I am not discounting that these things are true, but what I do dislike is that the models of Indian womanhood that are held up to us are those who exhibit characteristics that are red. Pocahontas, like white people, that is these good qualities were brought out in the Indian women and Indian men. "The making of a story of Bossie Field, the Colonel, of the Thomas, 13 Gridley says the following:

"Every man sent by the chiefs to meet the advancing Union troops under Col. Arthur Campbell had to ride far up to the lead of the saddle, he led them over the hill and over the river, over the hilly and level land. Bossie Field was not the only Indian chief to lead the Indians, but he was the chief who led the Indians with courage and with respect for the land. He led them against the Union".

"The".
they were related to Nancy Hard who was beloved woman not only to the Cherokees but also to the Americans.

The most ridiculous vignette concerns Mary Musgrove Matthews Bosomworth, subtitled "Indian Empress". I have no doubt such a woman existed or even that she did all the ridiculous things Ms Gridley tells us she did, but what is she doing in a book about Indian women that purports to focus on "the courage, energy, and talent of a few of the many Indian women who have made significant contributions to their people and their country." (jacket cover) Naturally there are deviant people in all societies, with outstanding eges, along with other attributes but one does not hold them up as models of courage, energy and talent, even though they are blessed with all three of these virtues. I can't see how Mary Bosomworth made significant contributions to her people and her country except as a historical figure that was ambersant to those around her.

On the good side of the ledger, one can say that the jacket is attractive, the photographs are interesting, and the sketches of the more contemporary women are excellent albeit too short and too hurried. One would think that with a person as Elaine Ramos to write about, Ms Gridley could have done her readers a service by cutting out some words about her own history and concentrate on real flesh and blood persons that can shine as models on Indian womanhood, as Elaine Ramos does.

A confusing part of the book was when Ms Gridley would squeeze two or three people in one sketch. Thus she goes from one Pocahontas to another without warning and it is confusing. A portion I found very interesting on Indian women by this was squeezed in with the sketch on Susan in Flesh Pictue, unfortunately Gridley didn't see fit to expand their stories. The 12 page introduction I thought excellent. Ms Gridley might have altered on the introduction, extended the more contemporary sketches and edited allude to the already 300 historical people for a more useful book.
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CALENDAR
"Censorship & Sanity" Conference
"Goals for Indian Library Service"
Legislative Committee Report
Library Development Committee Report
Mark Twain Award Presentation
SRRT Activities
WORKSHOPS & MEETINGS
"Would You Consider?"
APPENDIX B

NIEA PUBLICATIONS
5th annual conference

A Summary Report

November 14, 15 and 16, 1973
THE MARC PLAZA HOTEL
Milwaukee, Wisconsin
Joe Abeyta
Santa Clara, Anson Baker
Mandan-Hidatsa
James Bearghost
Mandan-Arikara
George Blue Spruce Jr
Pueblo
Loretta Ellis, Secretary
Oneida
George Scott, Treasurer
Creek-Semino

Rick LaPonte, President
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Carol McCoy, 1st Vice President
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Kenneth Ross, 2nd Vice President
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Executive Director's Report:

Ace Sahmaunt

My report will begin, and properly so, by wishing each NIEA member and other readers of the conference report a happy new year and success in your every effort to create meaningful education for Indian students.

The new year for the National Indian Education Association has begun with a number of changes. First, we have a new President, Eric LaPointe, Rosebud Sioux, who is the Director of the Center Satellite Project in South Dakota. The staff is pleased with the manner that he has assumed the leadership role demanded by his office. A rewarding year is expected under his leadership.

Secondly, nine students have been added to the present number of Board Members, increasing the Board to thirty. Because of exceptional concern exhibited by student groups attending the last two Annual National Indian Education Conferences, changes were initiated which made student representation on the Board possible. The National Indian Education Association is honored that the students have chosen the leadership role demanded by his office. A rewarding year is expected under his leadership.

Thirdly, the Executive Committee elected by the Board of Directors is an aggressive, eager group who are anxious to instigate the activities necessary for making the NIEA an effective and efficient organization. The future for the National Indian Education Association appears to be in capable hands — as it has with past boards of directors. I am positive that the NIEA will continue to serve the Indian people well.

Not everything that happened last year was pleasant for the NIEA. Mr. John Winchester, Potawatomi, a former officer and charter member of the National Indian Education Association, passed away. His loss will be felt by the NIEA as it works continually to make education services more relevant to Indians. John's concern for American Indian rights came directly from the heart, and his daily activities were to put those heart-felt feelings into actuality so that Indian life improved. John will be missed, but the standards he desired for American Indians will continue to influence the work of the National Indian Education Association.

Thanks to Mr. Dillon Platero for the excellent year of leadership he provided the NIEA as last year's President. I would like to extend the thanks of the membership, the Board of Directors, the NIEA staff, and my personal appreciation to Dillon for the wonderful job that he has performed. The National Indian Education Association made great strides in organizational development, staff expansion, influence for change, and recognition by Indian people themselves under the presidency of Dillon. Mr. Platero will continue as a Board member and the NIEA will benefit tremendously from his knowledge of Indian affairs.

Another Annual Indian Education Conference is behind us and I must admit that it was every bit as exciting as the Seattle conference. NIEA's appreciation goes out to the Great Lakes Inter-Tribal Council under the able chairmanship of Mr. William Wildcat, Sr. for their sponsorship of the conference in Milwaukee, Wisconsin. It was estimated that 3500 persons were in attendance at the conference. The Steering Committee, under the directorship of Conference Coordinator Mr. Dan Honahni, and the Facilitating Committee Chairman of the local sponsoring group, Loretta Ellis, designed an excellent conference format and saw that the conference was held in proper fashion. It was heartening to see all the Indian people from throughout the United States, representing all walks of life, and from many different tribes who have that strong concern for the education of our Indian children. Each Annual Conference has done much to emphasize Indian concern and has provided for others to observe the intensity of feeling that Indians have for the right kind of education.

Included in the summary are conference highlights, such as the Wisconsin Indian Educator of the Year Award; a focus on student concerns: Title IV — The Indian Education Act; and representative excerpts of conference speakers and workshops.
Opening Ceremony

FLOYD WHITE-EAGLE

You know I feel like a dwarf among such an outstanding gathering of members that I was given the honor to say this opening talk to you. I want to say in my own language Hwum chu-wre In-phehn Chu-nahk-hah-re-shegewah-nah-gah-rh ah-she-wah Hwum ho-wah-wa-wa-achewa. He-huln.

Members of the different tribes that are represented here. I hope that this will be a turning point in the Indian's endeavor to obliterate the line that has been set from the times of the English people colonizing these countries. Ever since then we have been drawing lines all over the world. We understand that when the people came here from the different nations—take the Spaniards as a whole. They did not come here to conquer the Indian people. What they wanted was only riches—gold and the other precious metals that were found in this country. Following that we come into contact with the French people. They came here for a purpose: they came here for the fur trade. They never had any settlement here where they capitalized on their own government. They worked with Indians, and they set up their own laws, and they punished people who got out of line in trading with the Indians. And they left in peace when the English took over. And since that time it has been that way.

Today we are still classified as a different people—although we are humans. It is the earnest effort on one part of Indians that has made people realize the position we are in and the condition under which we live. We are very glad, and I, for myself as an individual, am very thankful that some of our red men, red people, have come to understand just how we are today. I am glad that they, our people, have given their all to seek education so that in the future this line will be erased and we shall become as one as Americans. I hope and pray that that time will be very soon. I am glad for these organizations such as the National Indian Education Association, which has been started very recently and I am glad that many of you have understood the purpose of the Association. That is why we are here to listen to what will be said from that time.

GLITC President

WILLIAM WII DCA, SR

Thank you. I think first of all I would like to welcome all the people here. My name is William Wilds, at. I am President of the Great Lakes Inter-Tribal Council which consists of ten...
welcoming address:

ADA DEER

On behalf of the National Indian Education Association, we are very pleased to welcome you to our Fifth Annual Conference on Indian Education, "Education on Indian Terms." Dillon Platero, our president, is a casualty of the TWA strike. He will not be here until later in this afternoon. But you will have an opportunity to meet and talk with him and hear from him later on in the conference. However, I really want to extend a very warm welcome to all of you and especially to our young people. I understand that we have a large registration of college students and high school students. It is very encouraging to see this type of participation and involvement on the part of young people because that is what it is all about education for our young people.

As we look at our theme, "Education on Indian Terms," I think it means many things to many people. I commend the Conference Steering Committee and the Facilitating Committee for coming up with such a brief term which is challenging, stimulating, and inspiring. If we take a brief view of the current Indian education theme, I think that those of us who are involved can see that we all have a lot of work to do. There has been a great cutback in programs, financial assistance has been decreased, and there is a legislative holdup due to many of the other problems existing in Washington, D.C. But meanwhile our children, our people, must go on for the educational progress of our people.

I would like to leave you with this: education on Indian terms, what are you going to do to carry this out? As students, educators, parents, and teachers. Hopefully, here at this conference, with the sharing of the knowledge, the information, and the activities represented here, we will be able to define education on Indian terms and move ahead. I would like to see the time come in this country when this is really true. At this point the Bureau of Indian Affairs has cut back programs, the Title IV program is continually being threatened, and there are many other cutbacks and decreases. Having come through a large struggle with our Menominee Restoration, I can tell you it is not easy, you have to fight every inch of the way. I hope that as you are here today and the next several days, you will get the information and the inspiration and go back to your home communities and fight for Education on Indian Terms.

Milwaukee

Mayors

HENRY MAIER

Thank you, Mrs. Ellis, Mr. Wildcat, Mr. White Eagle, and ladies and gentlemen. At this particular moment I am mindful of the words of a great and beloved American, Will Rogers. He said that his ancestors didn't come over on the Mayflower, they were there to welcome the Mayflower when it arrived. So I am very happy to wish you a very warm welcome to our city, and I am very much aware that your ancestors were here first. Today there are between 7500 and 9000 Indians in the city of Milwaukee, and they have helped greatly to enrich the racial cultural diversity of our city, which is composed of twenty-six different nationality and ethnic groups. Milwaukee, as you know, is the home of the Milwaukee Indian Community School, one of the few urban Indian schools in the United States. Much of its success goes to its capable director, Dorothy Grodzinski, whom I have just recently had the honor of naming to our city's Community Relations Commission.

As a mayor, of course, one of my main concerns is the welfare of the people of the central cities of America. Within our metropolitan areas throughout the United States, it is the central cities where you find the greatest concentration of the poor. One of the main reasons for this is the fact that there is no room in the richer suburbs, and the central city corresponds becomes the only haven for the poor. Here in Milwaukee we have the enviable distinction of having, according to the last federal census, the most segregated suburbs in the United States. However, in our council for the poor, the majority of our mayors have also found that there is a very close connection between the have-nots of America, no matter where they are, in the slums of the city or in the shacks of Appalachia. We share this common concern for the human needs of the have-nots of America.

We have no national urban policy designed to help meet these needs on a massive and coordinated urban and rural basis. We still lack a national urban policy, but at least there is a federal recognition of the need for federal help to meet manpower health education, housing, and poverty needs.
The philosophy of the Administration is to cut back the federal responsibility as though the citizen of New York, of New York, and of San Francisco, and of Milwaukee are not also citizens of the United States of America. The task of the Coalition, as it should be the task of all concerned Americans, is to try to bring together the many different voices of the have-nots of America — the aged, the young, the handicapped, the ill-housed, the undertaxed, the unemployed — to bring them together in a single voice loud enough to be heard among all the voices that are competing for attention in Washington. It's about time that we get organized in this country. It's about time that we get our feet into that table when that cake is sliced up in Washington — because that's where the main cake lies and that's where the significant sharing is done.

The crisis in our cities cannot be resolved by a Presidential proclamation that states that the urban crisis is over, nor will the plight of our rural poor be eased by placing the needs of the large corporate funds ahead of personal human needs. We can solve these problems only by making the problems of people our number one national priority and by making the national commitment to build our cities once again as great centers of American opportunity and thereby restoring the hope and dignity to the poor and the handicapped, both urban and rural.

Again, welcome to our city, and hope that your conference here will be a most fruitful one for the cause of Indian education. I hope that your work will also enjoy the hospitality of our city. We are most happy to have you here, and I hope you will come back to see us again soon and often. Thank you for inviting me.

**Wisconsin Lieutenant Governor**

**Martin Schreiber**

Good morning to all of you, and welcome to Wisconsin and to your conference here and your selection of Milwaukee, Wisconsin. Certainly, this brings dignity and honor to our city and to our state. It is our sincere desire that your conference will be productive and that your conference will be successful.

Quite frankly, I do feel somewhat awkward in discussing with you the matter of Indian education. And I feel somewhat reluctant because I recall an experience that I had very early in my political career when I served in the Wisconsin State Senate at that time. I recall, whenever the temper would flare and people would become angry and involved in heated debate, there was an elderly state senator who would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime. If five times in one day the temperatures would flare, five times in one day this elderly state senator would stand up and talk about the courage, the fortitude, and the conviction of the people of his district as to how they met a flood along the Mississippi River in the springtime.

Well, this senator died and he went to heaven. St. Peter met him at the gate and said, "Senator, I want to welcome you here. We're very proud to have you, but I want to caution you about one thing. I ask new arrivals here to give a speech. 'What are you going to talk about?'" The senator, without any hesitation, said, "I'm going to talk about the courage, the fortitude, and the conviction of the people of my district as to how they met a flood along the Mississippi River in the springtime." St. Peter said, "Well, that's fine, but I want to warn you about one thing, and that is that Noah and his three sons are going to be in the audience."

My brief experience as a lieutenant governor and my experience in the State Senate have taught me one thing more than any other item as it relates to the Native American. And that is for me to stand up and tell you what is good and what should be done in the area of Indian education is not only doing a disservice to myself but also to you, along with disservice to each and every Native American in this nation. I think for too long it has been a situation of individuals who are not very familiar with the particular problems. What we have learned over the past number of years have tried to do work very closely with the Great Lakes Inter-Tribal Council, receiving from them the kind of guidance, council, and advice that would allow us to have the kind of productive Indian education program that really does the job.

I was going to list for you a number of the items of progress that we feel quite proud of, a number of the goals that we feel we almost have achieved and obtained. Maybe just to mention one or two of them. I think that the primary import of all of these is that it was obtained through the assistance and through the cooperation and through the guidance of the Great Lakes Inter-Tribal Council. We have an Indian student assistance program that was enacted just recently which grants up to $1500 per academic year based on financial need. These grants are available to Indian students who are residents in Wisconsin.

These grants can be used to help defray the cost of tuition, books, incidental fees, and room and board. They also attending any accredited post-secondary institution of higher learning in the state of Wisconsin. Also this grant can be renewed up to a period of five years for full-time study. You might also be interested in knowing that through the cooperation of the Great Lakes Inter-Tribal Council, this proposal was expanded to include grants to support the acquisition of textbooks and to provide educational assistance to students who are majoring in Indian education.

Good morning to all of you, and welcome to Madison and to your conference. We are enthused about this program. We have seen some results today in the state of Wisconsin. A total of 894 students was added in 1972 and 1973, compared to a total of 350 who were added in the fiscal year 1971 and 1972. In addition to that, the total amount of grant aid increased from $294,800 in 1971-72 fiscal year to a total of $736,000 in the "72-'73 fiscal year. We have made some progress. I would guess, good progress by comparative standards but certainly not very good by absolute standards. We are now looking forward with great eagerness to the productions of this conference, and to gaining from you an additional insight into what can, must, and what should be done.

In closing, I want to relay to you an experience I had in viewing the play, 1776. At that time, as we may recall, the founding fathers were gathered in a room, trying to work on a document that would best set forth the principles of this nation. And I think for too long it has been a matter of a document that would best set forth the principles of this nation, not only for that particular time but for generations to come. And the document that was to be done stood up and said, "It's anybody listening, and does anybody care, and does anybody see what I see?"

And I would ask that we listen and that we try to make other people listen, that we care and that we try to make other people care, and that we see and make other people see what we see. If we can do that, I can guarantee you great success in every kind of possible field and goal. Thank you and may God bless your conference.
My task this morning is to announce the Wisconsin Indian Educator of the Year Awards. Prior to doing that, I would like to make a few comments regarding the positions of the Department of Public Instruction and your new state superintendent in Wisconsin as they relate to the first Americans and the programs that might be forthcoming in this area.

Our democracy is said to have been built upon the work and the integrity of each individual. It would seem, therefore, that government, and in particular, departments of public instruction, have no greater responsibility than to provide for its individuals and the quality of each individual is of the greatest significance. Education is the major governmental responsibility that deals with the value and the quality of human beings. The public schools with the largest number of one culture cannot foster or accept the type of relationship they have with minority groups and particularly with Native Americans because Native Americans, as with Anglos, are proud of their ancestors and the lives they have led. We are all part of the same culture.

Barbara Thompson of the department would not be in favor of termination. This was assessed as a failure back in 1958. We must remember today that one doesn’t build the dignity and the work of people by destroying the culture and terminating their cultural ties.

Bob Havighurst has an interesting article recently written entitled, “The Dilemma of the American Indian: Can Education Serve Two Contrast Cultures?”. He describes clearly the history of Anglo-Native American relationships and current problems we face, and he questions whether we can mutually live in satisfaction. I believe the Indian literature, as developed in recent years, tends to paint the Native cultures and lifestyles in favorable tones, honestly assessing our past history, and making correct statements with regard to exploitation. A book in this vein, *Bury My Heart At Wounded Knee*, the best seller of 1971-1972, is a collection of stories and accounts of the nineteenth-century which, I believe, puts into better perspective, history as it prevailed.

An acquaintance friend of mine, a Native American principal of the Turtle Mountain Indian Reservation in North Dakota, was explaining to me the difficulty in his young son watching the cowboy and Indian movies and the day when he decided to tell his son that he was one of those Indians being shot at on the television tube. He couldn’t conceive of the kind of relationship he was witnessing on the television screen. I guess many Americans who have looked closely at history are waiting for the day when the Indian is victorious in one of the cowboy and Indian films. Probably the closest relationship we have seen in the movies of that nature was with The Lone Ranger. It would be interesting to see Tonto and his faithful companion The Lone Ranger. I guess we hadn’t thought about that, but that is coming closer to accepting people on the same level in terms of their integrity and of their dignity. For those of you who might not have watched “Brian’s Song” on television last evening, it was about the relationship of Gayle Sayers, the Black man from the Chicago Bears, a fantastic football player, and Brian Piccolo, his Anglo brother who roomed with him prior to Pickolo’s terminal cancer and passing away. It was about his story and how men of different nationalities, races, sects, and interests can in fact find relationships, can walk together with a common dignity and a common respect for the value of the human being. Amid this backdrop of somewhat catastrophic events, and some cases of catastrophic events, we strive for a new confidence and for a mutual trust built on honesty and respect. Today’s citizens cannot take credit and they cannot take blame for many instances for our history. However, we can all learn from that past so that today’s people, regardless of race, color, creed, religion or conviction, can build a high regard for the value of the human being and the dignity of all people.

Encouraging the development of pride in one’s culture,
pride in oneself and the richness of one's heritage plus the fact that all people have dignity in the value of the human being cannot be measured in terms of his position, his life or his work. All people have a right to personal dignity, and we have to prove to young people that there is dignity in all work. The fact I was given the opportunity to go to college by no means makes a human being make me more valuable than anyone who is working with his hands and has not had that opportunity. We must believe this from the top level of government. In education we must foster that attitude and perpetuate the personal pride that people must have regardless of what they choose to do in terms of a life's vocation.

The Department of Public Instruction State Superintendent Barbara Thompson firmly believes in turning federal programs and their administration over to the Native Americans in Wisconsin. We will do so to the full extent if and when the Native Americans desire to do so, and we will continue to work cooperatively thereafter with the public schools, which, in some instances, has not been done in other states. We believe as our first Americans you can assume control of your life without being separated involuntarily from the tribal group as President Nixon stated, in one of the most interesting and penetrating speeches I have read, that the Indian can become independent of federal control without being cut off from federal concern and federal support. In Wisconsin we have asked the cooperation of several Native Americans present to make considerable progress in developing opportunities for Native American children. Some of these examples I will state briefly.

In every division of our Department of Public Instruction, we are geared to serve Native American students as part of the total public school population. In some instances, the specific programs such as the Johnson-O'Malley program, we are concerned with equalizing educational opportunities for eligible elementary and secondary Indian students in the public schools. In other programs such as Title I, we are oriented to meet the needs of Indian students as I relayed it to the adults in the Native American community. These programs and support programs through the department would include representation in state wide committees, financial support of the Great Lakes Inter-Tribal Council's education committee, workshops for Indian parents, training programs for Indian home-school coordinators, and the Indian Education Act. We are hoping that the Indian Education Act will provide another $40 million in the United States and over $1 million in Wisconsin. We have a new program called "Special Education Needs" which was passed by the legislature in the last session. It permits $5,000,000 to be released for minority groups in education and another $5,400,000 to be released providing we have a plan and it is acceptable by the legislature by January 1, 1974. We have designs that some of this money will be in fact provided for Native Americans, and we are hopeful that we can gain sufficient support. The press release I informed you about and other programs that have been listed and documented in text form, called Supplementary Programs and Activities for Wisconsin Native Americans, is available and copies can be received through the Department of Public Instruction, 126 Langdon Street, in Madison.

I am hopeful that we can seek understanding with truth and follow this pattern with an understanding of the conditions the other person faces. I am reminded of that more clearly by a plaque I have on display in my home received from the National American School in Ashland, Montana. It reads briefly, "Great Spirit grant that I may not crucify my neighbor until I have walked a mile in his moccasins." It has been paraphrased many times, most recently in the famous song called, "I'd Walk a Mile in My Shoes," which if we could have collected the funds for Native Americans on it would have helped everyone easily. The song came from that, and some other cigarette companies made more, on it, too, when they came up with that "walk a mile" for something-or-other. There are all kinds of comments that are used historically. Some of the very early and interesting verbiage written, remembered, and passed down from century to century by Native Americans, have culturally great depth and can do great things for the development of a humane culture and a humane society in our great country.

I then without further hesitation will go to the presentation and am certainly privileged to be able to make the awards for the Wisconsin Indian Educator of the Year. I have been informed (George Amour and others have informed me) that there are so many eligible for this award which is given by Indians to Indians. The Native Americans in this state chose the people whom they felt best deserved the Wisconsin Indian Educator Award of the Year. It says, "Indian of the Year", but I would correct that this year because there are two awards being given, two people who will be recipients, and they said they could have given 50 to people who are very deserving. So it's indeed a credit to the people being selected here and to those others who have worked so hard to develop programs and efforts in their local communities.

The first award will be presented to the person who worked as the director of the Great Lakes Inter-Tribal Council Education Committee for the past three years. She has been working closely with students during her period of time we have had a 100% increase in Indian student enrollment in higher education in Wisconsin. There have been 22 para-professional home-school coordinators in schools with a significant number of Indian students attending. There has been the establishment of 20 effective local Indian education committees in urban and reservation areas, again through her leadership, lobbying effectively for the passage of state and federal Indian legislation; generating student interest so that students in higher education and adult vocational education are organizing and totally involved in the educational process: initiating, critiquing, re-vising, and approving special programs. A good example is the parents' education program at River Falls where Indian American parents participate in an educational program of their design for credit, creation of several active committees, sub-committees, and a Johnson-O'Malley sub-committee responsible for reviewing and approving with the cooperation of the Department of Public Instruction special programs submitted for funding in various eligible schools; and creating a vital position in establishing an Indian person in that department. This has occurred during the time that Loretta Ellis has been working as the first and only head of the education committee with the Great Lakes Inter-Tribal Council, Inc. We are very, very pleased to provide one of the awards for Wisconsin Indian Educator of the Year. Miss. Loretta Ellis, congratulations.

The other person who is the recipient of this year's Wisconsin Indian Educator of the Year Award is a person who gives much credit for her wise ways and her warm and sensitive heart to her grandmother. She is in turn sharing her knowledge in the traditional ways with her people. Mrs. Delores Bambridge is involved in classes to teach the Chippewa language to both young and adults, and has done so for several years. Bayfield Public Schools, through the Urban-Rural School Development Program, were fortunate enough to be able to hire her in the spring of '73 as Indian culture coordinator. In her position, she has been able to initiate several projects in the Bayfield School System that directly affect the Native American student population. Today, much of her time and energy is going into research and efforts to get more help and better information to all teachers in our system, in their particular system, and in Wisconsin. We think this selection by Wisconsin's Native Americans is certainly a good one. She too, is a very deserving recipient of the Wisconsin Indian Educator of the Year Award. Would Mrs. Bambridge please come forward.
Loretta Ellis Accepting the Wisconsin Indian Educator of the Year Award

I humbly accept this Wisconsin Indian Educator of the Year Award. Among the Wisconsin people, I have been known to keep my cool, I just blew it.

I am going to briefly give you my background up to the present. My mother is a full-blood Oneida, my father is a Polish farmer. I was raised in a log house without electricity on the Oneida Reservation. I came through a variety of elementary schools from this one to that one as they decided to shift the school district boundaries, ultimately to a Catholic school, and to two high schools - Seymour High and West DePere High School. I am now working as an education coordinator with these two school districts. When I graduated from the Seymour High School district, there weren't any funds of any kind to assist me, including my family. There were eleven of us at home at the time, so I decided that I needed to be useful and needed to know more about what was going on in the world. Subsequently, I joined the United States Air Force, and of course like the rest of the people, I took a battery of tests. The Air Force decided I would make a good radar airborne technician. That is the most formal education that I have, one year of electronics beyond the high school diploma.

I was nominated for the National Advisory Council on Indian Education from about four different sources. I had a call from the Office of Education in Washington, and they said, "Mrs. Ellis, what are you doing with your doctorate in?" I said, "Are you kidding, how about a high school diploma from Seymour High School?" I don't feel not having the formal type of certificate is a particular burden. As a matter of fact, in most instances, I found it to be an advantage.

Beyond that, my education was really a type of observing, adapting, and utilizing those things I have observed. I did spend sixteen years traveling throughout the United States. I have been in all the states, except Hawaii. I have been to Canada and Mexico. I spent three years in Europe in fourteen countries. Ironically, I cannot speak Oneida or Polish, but I learned to speak German in the three years I was there.

When I returned home to this continent, I decided I needed to know more about my Indian background, about the total Native American community background, and wherever we were stationed, I made it a point to go to the local reservations. I worked on a voluntary basis for three years in the Papago-Pima area in southern Arizona. I have many good friends there. Also, I was stationed at Fort Greely, and made many visits to the Blackfoot Reservation. When I finally returned home in 1966, the tribal people asked me to run for the council. At the time I had seven living children — I had nine children — and some were in diapers yet, so I said no. I couldn't do it. They persisted, and I said, "Put my name on the ballot. I'm not going to politics. If I get it, I'll do my job." From then on, I was deeply involved in the total Indian picture, particularly in education.

I do not accept this award for myself alone. There is a tremendous interest in promoting Indian education in this state, and I couldn't have done any of these things — indeed, I did not do any of these things — it was a total effort. All these things that were stated by the lieutenant governor and by Mr. Dwight Stevens were a total effort on the part of the Indians of this state, and so I accept this award on their behalf.

Delores Bainbridge Accepting the Wisconsin Indian Educator of the Year Award

I really don't have too much to say. I haven't traveled too extensively. In fact, this is the first time I've been in Milwaukee. I am a regular "Shinawhe" because yesterday when I came, I took my car into a garage, and when I went back I couldn't find the garage! I put it in! So I'm not assimilated yet at this stage of the game, but I'm trying real hard and working with my people. I want to thank everybody here. I'm very honored. Thank you.
Special Recognition Award Made by Loretta Ellis to Veda Stone

The Indian population of Wisconsin has been fortunate to receive a lot of formal and informal technical assistance and a lot of moral support from outside of the Indian area. We have in our midst a very staunch supporter, pusher, shover, encourager—who can cry on her shoulder—this kind of a person who has assisted us through the years. I had heard of her efforts in the total Indian education picture, in the total area of social work, but didn't have the opportunity to meet her until I came back to the States. With that brief introduction, our Special Recognition Award this year goes to a very dedicated and loved person in our state, and that is Mrs. Veda Stone. Veda, thank you for everything you've done for us.

Veda Stone Accepting The Special Recognition Award from Loretta Ellis

Thank you, Loretta. It took two Chippewas to get me here this morning. I think that all of you know that the dominant society is youth oriented and that it places little value on aging, that is, unless it comes in a keg. I can say that I've enjoyed the aging process very much, but I can say that the positive thing about it is that it does give one some perspective. So I have had the opportunity to recognize and see the changes that have taken place in Indian education in a very relatively short time. I'm really very humbly grateful to have had the opportunity to have a small part in the tremendous upsurge of interest and ability and accomplishments that have presented themselves in Indian education, especially in Wisconsin where I've been involved. It certainly is thrilling to see the accomplishments of the Will Antell's, the Ada Deer's, the Bob Powless's, the Rosemary Christensen's, the Loretta Ellis's, and the dozens and dozens of people who are taking leadership in their local communities, in their education committees, and who are making their impact felt in such a way that Indian education is truly what you want it to be. It is truly Indian education on your own terms.

I am really tremendously grateful to all of you for allowing me to have a small part in this development. I'd like to close with saying this: it has been said that rejection is the ultimate wound, if that is so, the other side of the coin, I suppose, is acceptance, and true acceptance is really the highest acclaim. I think that one can receive. I thought that I had received this in 1961 when the Bad River Band of Superior Chippewas adopted me and made me an honorary member of the band. But through the years, the warmth and the friendship and the love that I have received from the Indian people have seemed to me never-ending. And so the only thing I can say is that I am very touched at your reaching outside your own group because there are dozens and dozens of Indian people involved in education who are doing a splendid job. Therefore, I feel that this is an unusual honor, an honor of distinction, and the only thing I can say is that my heart is full, and I thank you.

Deputy Commissioner Title IV: Indian Education Act

This act has several components but the part that received the most attention at the conference was the pending appointment of a Deputy Commissioner in U.S.O.E. to administer Indian Education programs. The three finalists who were seeking the position appeared before the conference. Their remarks follow.
Dan Honahni: Introducing the Deputy Commissioner Candidates

Often times when the federal government pretended to give Indian people the opportunity of selecting, nominating, etc., Indian people jumped to the challenge. Often times decisions are made before this kind of involvement is extended to the Indian people, thus making their involvement somewhat futile. But all in all, we have learned through the process that we have been used in certain cases before. We may not accept those who have been selected by the higher echelon within the federal government, but we always end up attempting to work very closely with whomever is selected to improve the Indian people in whatever endeavor or field the people are selected for.

When the National Indian Education Advisory Council was selected, a large cry came from various tribal groups and Indian organizations with criticism and some in support. Some felt that those who were selected were not qualified in the field of education and did not know much about federal policies relating to Indian education, etc. It took a while for the Indian people to accept that particular committee. Some readily accepted them and began to find ways to cooperate with that council. We entrusted in them the needs of the Indian people which we were hoping they would express for us, that they would represent us in Washington with an open mind and recognize the needs of the local Indian people.

They have met on several occasions up to this point. I am sure that there have been some successes and some advancements in Indian education due to their efforts. One of their actions in the very short past has been the nominating, screening, etc., of candidates whom they were to recommend for the Deputy Commissioner. United States Office of Education.

Three people have been selected by this committee. What process was taken I am not at all sure. I am very positive that they went on this task and finally came up with the three names.

These three people are Bill Demmert, Earl Barlow, and Jon Wade. No decision has been made yet as to who will be the Deputy Commissioner. We are hoping that once the federal government will listen to your choice in selecting. I am hoping that a decision hasn't already been made, and from the top, we're still told there are three candidates. We would like for you to have the opportunity to listen to these three men and through whatever process you deem necessary, to give support to the person whom you feel will best represent the Indian people in the Office of Education.

Bill Demmert – Candidate for Deputy Commissioner

This morning Dan told me to come prepared to talk for two hours or fifteen minutes, so I came prepared to talk for a long period of time; but I'll cut it down to about five or ten minutes.

It is very difficult to follow an eloquent speaker like Earl, I think one of the things that might show up in this first discussion or exposure of the three candidates to the members of the National Indian Education Association is whether or not the Advisory Council appeared to do a fairly good job in their selection, and I think that in the first instance, we would have to give them a plus. I would like to begin with a brief sketch of my background.

I spent the first thirty-six years of my life living a traditional-type Tlingit life. I grew up in southeastern Alaska, My mother is a Sioux; my father is a Tlingit. Every once in a while when I see a Sioux relative, they ask me why I don't know anything about Sioux. Well, I'm learning. As I mentioned, I grew up as a traditional-type Tlingit in a particular culture as we now understand it. I started fishing commercially as a nine-year-old and quit when I was about thirty-five. In between that period of time I went to school. I went to Seattle and got a bachelor's degree. I went to the University of Alaska and received a master's. I decided to leave Alaska and see what the East Coast was like so I came back here for three years to work on a doctorate.

I might say that a long time ago, my great-grandfather decided it might be worthwhile for his children to have an education. He sent his two oldest sons by canoe to one of the first schools in southeastern Alaska, Sheldon Jackson. They paddled in a canoe that first fall, the forty or so miles to Sitka. They stayed there during the winter and came back the next year, and continued to do that until they graduated. Each of them impressed upon their children the need for an education. One of those children happened to be my grandfather. He and his wife decided that whatever sacrifices were necessary must be made so their children could go to college, and come back to the community to teach. They did that. Their children (my generation) are attempting to do the same thing.
I would like to go just a little bit into some of my current experiences. I started teaching in 1960 on the Olympic Peninsula in the state of Washington, and taught at a public school that Indian children from Lapush and non-Indians from the surrounding logging community attended. Very, very few graduates from Lapush were Indians. After four years I went to Alaska and taught in Fairbanks.

In Fairbanks we have a smattering of many races. The native population in Fairbanks is mostly Eskimo and Athabaskan Eskimos because of the need to make some kind of living, and in their part of the country, it is very difficult. Again, very few Indians or native Alaskans graduated from high school. I attended the University of Alaska during that period of time, and was told that very few native Alaskans ever made it out of the University of Alaska. I left Fairbanks and went back to my community. Klawock, Alaska, 99% Tlingit. Occasionally, we get someone who came in during the winter to brave the Tlingit people so we would have a non-Indian in the school in their part of the country, it is very difficult. Again, very few Eskimos because of the need to make some kind of living. After four years I went to school to strengthen the Tlingit culture in the school system. The reason I say that is because previous speakers mentioned the need for community or Indian involvement in educating the children. He says he is uneducated beyond high school. I listened to two individuals (where I went to school on the East Coast) who are world-renowned for their abilities. Jerome Brunner and B. F. Skinner. They said that a people's culture is passed on and directed by the schools their children attend. If we want to continue our Indian cultures, we need to have community or Indian involvement in the direction parents in the Indian communities feel are important. As professionals in the community (I talked about the marriage between the professional and the community earlier), we need to begin pointing out to the federal government what the needs are. We also need to revitalize the school system to what those needs are. There are over 250,000 Indian students in public schools; that's half the Indian student population — a large percent of our people.

Under Parts B and C, we have a discretionary-type program which means that the officers in the Office of Education can decide with the advice and consent of the advisory committee, what the money can be used for and who the money will go to. At this point, I'm more concerned with what the money will be used for. We need to begin deciding the priorities for Parts B and C. This will be done in the meeting at the community level where we know what the needs are.

Another part of the bill dictates that Indian tribes, organizations, and institutions have the first priority for funding. They need to be given the time to design, operate, and evaluate the programs they are funded for before the rest of the world begins criticizing and saying, "Look, Indians have been given an opportunity to do something, and they can't do it." This is what the need to be given the time to design, operate, and evaluate the programs they are funded for before the rest of the world begins criticizing. There are over 250,000 Indian students in public schools; that's half the Indian student population — a large percent of our people.

I think we need a policy board for Indian education at the national level. We have many studies on Indian education. We need a comprehensive needs assessment so that when we go before Congress, we can say, "Look, this is what we want, and here's the proof." We need a basic foundation program entitled federally-connected schools an entitlement or an amount of money equal to the state average expenditure or...
The Indian Education Act. The other is that he will have the responsibility with the four or five other deputies in the Office and the Commissioner, to set national policy for education in the United States, a very important job.

Deputy Commissioner would be responsible for two very important areas. One is the implementation of Title IV. The Indian Education Act. The other is that he will have the responsibility with the four or five other deputies in the Office and the Commissioner, to set national policy for education in the United States, a very important job.

If anyone is interested in debating or discussing the merits or demerits—not demmerts—of those personal suggestions, I will be around for a little while. I am planning on leaving about two o'clock for a meeting.

I was born, reared, and educated on the Blackfeet Indian Reservation in Montana. I attended a federal boarding school, rural schools, and a high school on that reservation. Technically, I am a Piegan Indian. If you haven't heard of the Piegan, it's no accident because history hasn't treated us too kindly. For those who read the journey of Lewis and Clark, you're aware that they traveled from St. Louis to the mouth of the Columbia River and back, and only had one incident with Indians. This group of Indians ran Lewis and Clark out of their territory. Needless to say, it was the Piegan who did. To this day we are a member of the Blackfeet Nation. In 1935 an anthropologist came to our reservation. He was being paid $500 a day, made a survey, and discovered that 99.9% of all the Indians on my reservation had two feet. So he wrote his doctoral dissertation, and from that day on, we have been known as Blackfeet. In Montana there's a saying: remember that — Blackfeet — are better than no feet at all.

I, too, am a veteran of the Armed Forces. I would like to tell you I'm not that old, but I am a veteran of World War II, too, took a test, and because of this test, I went to college. I have completed twenty-five years in public education. Eighteen of those years were spent on the Flathead Indian Reservation in Montana. I would like to tell you that I went there by choice, but when I graduated from college in 1948, there weren't many opportunities available to a Montana Indian. I guess I went to the Flathead Reservation because that was the only place I was offered a job. I stayed there for eighteen years. In the small school I was in, I reduced the dropout rate of Indian students to the lowest in the state of Montana. While I was in this small school on the Flathead Reservation, many of the Flathead Indians there accused me of being biased and being prejudiced. But you know, I didn't really favor Indian students and helped them because they were Indians. One look at the record of Indian education at that school became obvious that they did need some extra attention and extra help. I spent four years in the office of the state superintendent of public instruction in Montana, the first Indian to ever hold the job of Indian education supervisor in that state. In that capacity, I administered Johnson-O'Malley Act funds. At the present time, I am superintendent of schools on my home reservation at Browning, Montana, the largest school for Indians in that state.

I'd like to take a little time and talk about Title IV. The Indian Education Act. When I was in high school, I worked at a grocery store in Browning. It was a very modern store, and they installed check-out counters; something that the Indians were not accustomed to. They had a turnstile; you come in, and the turnstile would turn one way. Then to make sure you didn't walk out without paying, you had to go back by the check stand; the turnstile would not turn the other way and let you out. One day I was working at the check-out counter and an Indian man in a great hurry rushed in, went through the turnstile, down the aisle. He couldn't find what he wanted, and in a great rush, came back. He attempted to leave through the same gate, the same turnstile. He hit that thing so hard he actually turned a somersault. I rushed over to help him, he was hurting badly with tears in his eyes. He said, "You know, Earl, your store is like that Wheeler-Howard Bill; you get in and you can't get out." Well, I've been involved with Title IV for quite some time. I think that the law is a sincere attempt to remedy problems in Indian education which have been around for a long, long time. For four hundred years the history of the United States has recorded a failure in education for the American Indians. Laws are only as good as the people who make them. Laws are only as good as the people who implement them.

I support the concept of Title IV. The Indian Education Act because through this act, I think we have the vehicle, the machinery, to bring about some changes and improvements in the lives of Indian people. I support the concept of programs...
critical weakness of our Indian society at the present time is to keep us quarreling and bickering in order to continue our exploitation of us. Many people are concerned about Title IV because it does provide funds for Indian children who do not live on reservations. So today we have a delicate situation that is the reservation vs. the off-reservation. In my judgment the critical weakness of our Indian society at the present time is that we have a great purpose which is necessary and needed to unite us. In strength there is unity. In Title IV we may have the great purpose that if properly handled, can unite us. Stephen Vincent Benet was an American poet who talked a great deal like an Indian and who had this to say at one time: 'Grant us brotherhood, not only for this day but for all of our years, a brotherhood not of words but of deeds. We are all children of this earth. If our brothers are oppressed, then we are oppressed.' I agree with what Stephen Vincent Benet said. When an Indian on a reservation is oppressed, those who are off the reservation are oppressed. And when an Indian who is off the reservation is oppressed, then his brother on the reservation is oppressed.

I think you will find that there are many well-documented studies about Indians, most of which came to the conclusion that American Indians have suffered because of failure of both federal and state government to develop successful educational programs. Functional illiteracy is a major cause of poverty and unemployment among the Indian people. Education may not be the answer to all of our problems, but in my judgment it represents the greatest hope of Indians for a greater share of the benefits of this society.

A Deputy Commissioner of Education will be selected. I cannot tell you how important this position is. I'm not here to tell you I could do it; it's a big job. Whoever gets this job is going to have the support and the backing of the Indian people throughout the United States. I envision a number of things.

In the state of Montana three years ago, the people voted to rewrite the state constitution. The elections were held. The delegates were elected, but not one Indian was elected. We went before the convention and asked that some provision be made for American Indians in the state constitution. We were received politely, cordially, but not very sincerely, because what they said was we're going to draft an instrument which is going to guarantee equal educational opportunities for all people, equal rights for all people, and that means the Indians and the non-Indians. We pointed out that every time they have a clause in which the state admits and recognizes the culture and unique cultural heritage of American Indians, and is committed to its educational goals to the preservation of our cultural integrity. Montana is the only state in the Union that makes a specific reference to American Indians. We are told we should work through the system, and I think we have. I heard Marvin Franklin speak a couple weeks ago at the dedication of the Rocky Boy School. He, too, says we need an amendment to the Federal Constitution which I really think can be done.

I think whoever is going to be Deputy Commissioner must build unity among the people. Whoever is Deputy Commissioner must be careful not to replace non-Indian paternalism with Indian paternalism. Indian paternalism is equally as bad as the federal or non-Indian paternalism. I foresee a need of the person who gets this job to coordinate Title IV with the Johnson-O'Malley Act and other Title programs which go for the benefit of Indian children. Most of you are aware that when Title IV was passed, the Bureau of Indian Affairs said that there was no longer a need for Johnson-O'Malley Act funds for education. They were prepared to begin to phase this out which would be a drastic and serious mistake. This must not happen, but it will unless we're prepared to do something about it.

Whoever gets this job should be prepared to build Title IV into what the authors and the people who wrote it dreamed. When this law was passed by the Congress of the United States, $450 million was authorized by Congress to carry out the provisions of this act. Most of you are aware of the history of Title IV. We got $18 million last year, and then that was impounded. It took law suits and the work of a lot of Indian people to get that $18 million released. This year we're looking at $40 million, next year, $60 million to $75 million. We must continue to work because back in Washington, D.C., there is really no great belief by non-Indians in the concept of Title IV. They do not believe in categorical aid for Indian people.

I personally have been advised that I am unknown; that's true. I lack exposure, that's true; and I've been told and advised that I should politic more. I am sorry, I regret that it's new nature. I do not think I can be all things to all people. I do not think I can obligate myself to various groups. I cannot talk out of both sides of my mouth. I can tell you that I will obligate myself to the Indian children of this country.

I've been rather busy in the job I'm in. We have 2,500 Indian students in our school with a dropout rate of 50% to 60%. In our senior high school of 300-350 pupils, we sometimes have 100 students absent every day. We are fighting an outbreak of infectious hepatitis in our school right now. Everyday we have students who have overdoses of drugs. Last week we attempted to revive an eleven-year-old girl who got some alcohol, drank it, and passed out in the lavatory. These are some of the things we are faced with. We need a relevancy program to meet the needs of children. There has to be local determination of these programs. I don't believe anyone can sit in Washington, D.C., and tell the Navajo, Blackfeet, or whoever, what is best for their children as it must come from them. I would work for a system whereby every child regardless of where he lives, the size of the school he attends, his race, his creed, and his socio-economic status, that each may be inspired to develop to his fullest intellectual, emotional, social, ethical, and moral stature. It's a big job; it will take the efforts of all the Indian people.
Jon Wade: Candidate for Deputy Commissioner

I want to thank Bill and Earl for reading my speech, and also for their very fine works. A couple weeks ago the three of us endured interviews in the Office of Education. I thought I was very "cool" and confident during those interviews. This morning I'm very humble and proud to be before you folks. Dan mentioned earlier some of the controversies of the National Council. The council made at least two good decisions in nominating Earl and Bill as candidates for the position of Deputy Commissioner.

A little about myself. I'm the name is Wade, not Warne. I'm from Flandreau, South Dakota, and a member of the Flandreau Band of Sioux. I was reared in that community and went to school there. I received a bachelor's degree at Northern State College in Aberdeen. I taught school for four years—three of those years at the Flandreau Indian School. I received a master's in mathematics. I hoped to return to Flandreau to be the best mathematics teacher in the country, but a good friend of mine, Chuck Gebeau, left the state department of public instruction at that time. He told me to take his job. So for three years I was the state director of Indian education for the state of South Dakota.

In 1968 I moved to the Area Office of the Bureau of Indian Affairs directing the Johnson-O'Malley program for the Aberdeen area. I'm very proud to say that the Aberdeen area was the first to consider and accomplish contracts with tribal groups for the administration of Johnson-O'Malley funds. We have four such contracts: United Tribes of North Dakota, United Sioux Tribes of South Dakota, Nebraska Indian Inter-tribal Development Corporation, and the Omaha Tribe of Nebraska. All four have been administering Johnson-O'Malley Act funds for their people. In addition to that responsibility, another burden, joy, challenge, has been placed in my way to assist Indian groups who want to contract for the operation of education programs. We have five such contracts where the tribes have contracted for the total operation of their schools, and I have a responsibility to provide some assistance to that task. A couple of years ago, like Bill, I spent some time at the University of Minnesota working towards a doctorate. I haven't had time to finish that yet.

With regard to Title IV, I see two issues I'd like to speak on. One has to do with the legislation itself, the other with its administration. Briefly, the legislation under Part A says a school district makes application, and the application is approved, but it cannot be funded unless it is approved by that parent advisory committee. There are some school districts who don't want to bother or take the time with making applications. In those instances, the parent advisory committee should have the right to make an application for their children within that school. I would advocate that particular change. The other has to do with the administration of the program. There are many of us who don't feel "keen" about working in Washington, D.C., as it takes us away from family, community, and relatives, but that's where the task is for some of these decisions. I would suggest that if the Deputy Commissioner asked you to work in Washington, D.C., to consider it because we need good qualified Indian people there making those decisions.

Again, I want to thank you for inviting me to speak.

Excerpted from the Keynote Address: Mel Tonasket, President of the National Congress of American Indians

It concerns me very much to see what is happening throughout the country in Indian education. A lot of it is good, but a lot of it is still not good. I've been associated with about three different colleges back in my home state. I'm on an advisory board at Eastern Washington State College where we have had numerous showdowns with the administration. They...
talk and they talk and they talk about Indian education, but when we ask them what in their mind is Indian education, they have no answer. Yet we have a hard time getting them to work with us Indians and in trying to tell them what we feel Indian education is. To me and to the people I work with in Indian education, Indian education is more than just a school teaching you to talk Indian or teaching you how to bead or to dance. Indian education has to be how they fill you up inside, how they develop you from the heart on out, how they teach you to get along and to respect your land and your people. I haven't seen too much of that happening. Of the three and a half years that I've been associated with the schools back home, I still haven't seen that happening.

To show you how long Indian people have been saying this, I've brought up a book called _I Have Spoken_. I hope everybody has read this because this is kind of my Bible. It is a book of speeches of the great Indian leaders in the past, and it — this one little speech — kind of relates to what I'm talking about right now. This particular speech was said in July 4, 1744, a long time ago, and it is still a concern that I have only with a little different curve to it. Let me read it to you. This is said by an Iroquois Indian in 1744 when the Virginia legislature was going to try to send some Indians to college in Williamsburg. This Indian said, ‘You know you highly esteem the kind of learning taught in these colleges. The maintenance of our young men while with you would be very expensive to you. We are convinced that you mean us good by your proposal, and we thank you heartily, but you who are so wise must know that different nations have different conceptions of things, and you will not, therefore, take it amiss if our ideas of this kind of education happen not to be the same as yours. We have had some experiences with it, several of our young people were formally brought up in the colleges of the northern provinces. They were instructed in all your sciences, but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger. Know they neither of how to build a cabin, take a deer, nor kill an enemy. They spoke our language imperfectly and were, therefore, neither fit for hunters, warriors, nor counselors; they were totally good for nothing. We are, however, none the less obliged for your kind offer, though we decline accepting it. To show you our grateful sense of it, if the gentlemen of Virginia shall send us a dozen of their sons, we shall take great care of their education and instruct them in all we know, and we shall make men of them.’

One of the things I've been mentioning is that the schools back home are not doing a good job of teaching the students about their culture. I have seen many of the students who come back from the colleges are not able to talk about their culture and their history. They come back sometimes, not all the time. I hope that no more do they come back caring more on how to make money and not really thinking about how their natural resources would be exploited to make that money. I've seen it happen. It's my goal for our people on the Colville, when they come back, to come back as an added resource to the already abundant resources that we have in land and people and that they come back with the same kind of heart with which they left us.

With all the brainpower that is in this audience and around this building someplace, I hope that something will be done during this conference, not people like myself getting up and talking, and not a bunch of speeches, and not a lot of complaints — but action, direction, and involvement and coordination.

Further, I would like to say that the National Congress of American Indians both on the hill and throughout the country supports the National Indian Education Association in any of their efforts and will really push to try to break loose, try to increase the federal funds for Indian education through the country.
Presently the Interior Department is facing an order of a prejudiced court in Albuquerque, saying that the Indian Preference statutes' part of the Wheeler Howard Act is unconstitutional because it denies those poor white folks an equal right to a job in the Bureau of Indian Affairs, at the same time facing an order from the Circuit Court of Appeals in Washington, D.C., telling the Secretary of Interior that he has not been implementing the Indian Preference statutes thoroughly enough.

Naturally, this dispute will have to be resolved by the United States Supreme Court, and so the government has asked for a stay on the Albuquerque decision, which means that the other decision is what is in effect. This is something that has obvious impact on the educational system that the BIA controls.

MR. ZAH: One of the things that the Navajo Tribe is trying to do—and I think it is applicable to all Indian reservations—is trying to simplify things so that the state agencies will not receive any kind of federal money for the education of Indian children. I think the Navajo Tribe is in a unique position to take the leading role in trying to initiate legislation in Congress so that this type of direct funding could be accomplished. My understanding of the legislation that the Navajo Nation intends to introduce in the Congress is that all Tribes would be included so that Navajo will take the leading role in trying to initiate changes.

We are griping about the Title I Program, about Title IV. We are griping about Johnson O'Malley funds. I am chairman of the Window Rock School District. At times, two or three years back, I was on the outside throwing stones inside, but now I'm on the inside. I have to look at what the State law and the State legislation says as far as how the school should function. And there comes a time when you become very frustrated, in our school system the State of Arizona dictates to the school district as to what textbooks ought to be used and what kind of educational processes ought to be permitted within the school district. What they are saying is that the Indian Tribe or the Navajo Tribe is not considered an agency which could receive federal money. These things are built into the regulations and they become laws. They hide behind those laws very conveniently. What we are trying to do is to eliminate that problem. Instead of State funding, we want direct funding to the Navajo Tribe. If we are going to survive as Indian people we need to get a hold of our educational system.

I think it is one thing to gripe about your educational system. I think it is one thing to gripe about how the teachers behave in the school districts, and to talk about how the school ought to be run. But I think it is another thing to try and organize a community into a school system having a democratic election process and be able to elect your own people at the school board.

In Window Rock about a year ago, we had a situation where there was a lot of organizing done in the community so that we now have a majority of Navajos working on the school board. We are trying to change the curriculum, but in the process of doing this, we had to fight the State. We had to fight their laws. We had a county attorney representing the State who was advising the school board and it became very difficult for us to deal with the problem, because he acted in the interest of what the State wanted us to do. Sometimes, in some ways, the State educational system is worse than the Bureau of Indian Affairs.

Presently the BIA contract schools such as Ramah, Rough Rock, Baring Pass and others have problems trying to deal with states. The State Universities don't recognize these schools as learning institutions equivalent to other learning institutions in the State. As educational communities and as Indian people, we have to change these laws. If there are no laws, then we have to get together and implement some legislation so that these things could be done.

In the area of student rights, because of certain kinds of school boards, Indian students have been expelled—in some cases for no reason at all—from different school districts that I know of in the Southwest. I've been involved with student movements on the reservations and I know that prior to this year there has been very little student rights in the Bureau schools. Sometimes it disheartens me to look at some schools, like Gallup High School (Gallup, New Mexico). There is a big school where the construction was paid with Johnson O'Malley funds and special education monies. We brought suit against then for misuse of federal funds. The Federal District Court in Albuquerque ruled in our favor. We are trying to deal with the problem so that such a thing will not occur again. We have to be able to outsmart them and be able to do what we want to do. What we want to do here is to be very clever, because what is really happening is that people from the other side are playing politics with the school system and Indian people in the community.

Mr. Deorla: The single most important legal issue in education is related to the proposed legislation that the Navajo Division of Education has drawn up (direct funding to the Tribe for education). Right now we are at a stage in development where Indian tribal sovereignty, Indian right to self-government has to be used or it is going to be gone very soon. We are seeing a new termination policy without it being announced. Our attention is supposed to be focused on the President's message of July 8, 1970, the Administration's support of the (Taos Pueblo), Blue Lake Bill, the Administration's support of the Menominee (Wisconsin) restoration, and that same stupid package of seven Bills that those guys put in every year. In the meantime they are moving rapidly to terminate Tribal government by closing out categorical aid programs substituting revenue sharing in which Indian Tribal governments were put in the general Revenue Sharing Act in the most awkward way. For most Tribal governments, it didn't amount to enough to make any significant difference. For example, if you examine the revenue sharing concept in housing—take away HUD (Housing and Urban Development) and substitute a payment directly to the individual for him to go out and find his housing on the private market. I don't know about your reservation, but the last time I was in Pine Ridge there wasn't any private market, unless somebody had an old car he wanted to let you buy and drive over to your house to use as your guest room. If there is no private market, revenue sharing is meaningless to an Indian community and there is absolutely no way for Indian Tribes to participate in it.

There are education revenue sharing concepts, but to the extent that you would have to sit on the State House steps and hope somebody throws some crumbs to the Tribe or to the Indian community. If that's not termination, I don't know what it is. It seems like the only way you can get the attention of the Indian community on any issue is to call it termination, so that's what I'm calling it. The issue that is raised is what is going to be done about this?

A serious problem is coming out of this lawsuit in Albuquerque. The anti-Indian preference law suit plus a lawsuit that an out-of-control lawyer is bringing against the Santa Clara Pueblo. Both raise the issue of the constitutionality of separate Indian services. The suit against Santa Clara Pueblo particularly raises some difficult questions because it involves the right to access to benefits from the Tribal Housing Authority, using funds from the Department of Housing and Urban De-
development (HUD) when the Tribe is forced to sign a civil rights compliance form in order to receive the money. With the exception of Snyder Act money, that is, BIA money, every federal dollar that is spent on Indians, is spent after somebody has signed a civil rights compliance form. Even though this has been ignored up to now, it is not going to last. as long as the questions are raised about the very existence of Indian Tribes in the context of the Civil Rights Acts. This has got to be considered particularly if there is a move to make Indian Tribal governments recipients under revenue sharing plans, or even if Indian communities, Indian-controlled schools, and Indian Tribes continue to receive categorical grant programs. Unless we get some kind of general amendment, vaxing civil rights requirements, or setting up appropriate standards, or the administration of programs to Indian communities, we are facing a very serious threat.

So, the twin issues—1) Indian communities and Tribes moving in and establishing themselves as recipients on the same basis as states, and, 2) doing it in such a way that they don't run into the civil rights problem—are of utmost importance. Something has to be done about it. And it really is termination.

One of the big weaknesses in making progress in the field of education particularly is that there is little organized and articulate force. A few staff people cannot do this job alone. There has to be an informed Indian education lobby, if you want to call it that, that has some standards and applies those standards, and raises hell when those standards are violated.

Some of our AIM friends around the country say that Indians are bought off when they are funded by a government agency, The American Indian Law Center, we are funded partly by Title IV, and I'm here to say that I think that the Indian Education Advisory Board set up by Title IV is the most disgraceful example of government manipulation of Indians that we have seen in an awful long time. And people aren't doing a damn thing about it. In ten years we will all be sitting on those State House steps if we don't do something right away.

Bureau of Indian Affairs services are in two forms. One is in compliance with specific treaty obligations, the second is Bureau services—part of the general trust concept that crept into the law—but designed to provide the services (or to fund them) that are available in any community as a result of local tax revenue. So, Bureau money is to the Tribe as local tax revenue is to city and county.

It seems to me that Indian Tribal governments are entitled to... in fact have a duty to seek other categorical assistance from the Federal government just like any city and county does to supplement the local services that they are able to provide for themselves. So, it seems to me that the first place it is unrealistic to think that the Bureau budget can be brought up to a level to provide everything that the Tribes are getting from other agencies. In the second place, it is the wrong concept of Tribal government. I think the Tribal governments are entitled to get in on every action there is around town, in addition to getting a share of funds from the Bureau to keep the streets swept and all of that.

But in order to keep that going, we must deal with the civil rights problem and the problem of to what extent we have to work through state governments. That is where the Tribes were on the verge of a major breakthrough—until that moron at NCIO (National Council on Indian Opportunity) screwed the whole thing up. OMB (Office of Management and Budget) would have rewritten all the guidelines for us and all the Tribes would have been home free. But it was fouled up and we have to start all over again...
Financial Aid for Higher Education

Ben Lucent — BIA, Albuquerque, N M
Lenny Falling — BIA, Palomar College, San Diego, Calif
Charles Toyecho — BIA, Sacremento, Calif
Spencer Sahnmaut — BIA, Portland, Ore

The three major problems with attending an institution of higher education are getting in, staying in, and getting out. Indian student are not having difficulty getting into college today [since] we have a large list of junior colleges and community colleges that have policies that say if he is a warm body we'll take him and last year alone [over] 1250 Indian students graduated with degrees. But almost a hundred of those were advanced degrees. Masters degrees and so on. (Falling) The American Indian Law Program has turned out more Indian lawyers in the past year or two than ever existed before in the history of our country and not a single graduate has ever gone out to establish a practice of his own to become a fatty. All have taken jobs affecting Indian people, either in corporation law, tribal law, or Bureau solicitors. In water rights and other legal categories. (Falling). However, most Indian college students are having trouble tuning enough money to help them go to college. (Falling)

The main source of financial aid for Indian college students are the Bureau of Indian Affairs and the grants and loans administered by the U.S. Office of Education. Money is available to Indian students via the BIA higher education program only if certain criteria are met. These are:

1) Applicant must be 18 or more Indian, Eskimo or Aleut of a tribe served by the Bureau. (Falling) Terminated tribal members are not eligible.
2) Applicant must be enrolled in an institution that is accredited. (Falling) Vocational and Certificate training do not qualify. Junior and Community colleges do if their credits are transferable to a four-year school.
3) Applicant must be considered financially needy by the institution’s financial aid office. (Falling)

"The Indian student must apply through the financial aid office for assistance, take advantage of any grant type funding that the institution has to offer and the Bureau would respond to the unmet financial need as determined by that college's financial aid office. So, after they've met those requirements an Indian student may apply to this area office to receive a grant based on that unmet need." (Falling)

A major source of frustration for Indian students seeking financial aid is the local institution’s financial aid office. In the case of grants such as Basic Educational Opportunity Program (BEOF), Supplemental Educational Opportunity Program (SEOP), Work Study grants and National Direct Student Loans (NDSL) the Indian student is eliminated in all cases because many financial aid officers interpret this Educational Opportunity Grant as not being a source of funding because the Indian student has an entitlement from the Bureau of Indian Affairs. (Lucero) Since many of the regulations and guidelines for administering these grants have not been approved, however, these individuals have taken upon themselves the responsibility of interpreting laws and regulations that are not final and are implementing programs illegally, because the regulations for the higher education act have not been [finalized]." (Lucero)

Additional problems arise during the determination of need by financial aid officers especially with regard to tribally owned livestock, natural resources and real estate since "in many institutions, financial aid officers, in making an attempt to determine the total need of a student, have intentionally incurred these resources then they eliminate and disqualify the student because he has too much." (Lucero)

It is also very important for Indian students to apply as early as possible for financial aid because not doing so "a situation [arises] where the financial aid officers have an out whenever they elect not to apply some assistance to the Indian student." (Sahnmaut)

More stringent guidelines are being negotiated between the BIA and Office of Education and should have been disseminated in the Federal Register of November 21 (though no guidelines were found in that or subsequent issues) that "clarify HEW policies concerning the responsibilities of institutions of higher education to provide services to Native American students on a non-discriminatory basis." (Lucero)

Suggested guidelines include

1) "In calculating both the eligibility and the level of need of Native American students seeking financial aid from institutions of higher education, such institutions shall not take into account or otherwise make adjustments for 1) Availability of financial assistance to such Native Americans from programs operated by the Bureau of Indian Affairs. 2) Any sum of money received by such Native American student or their parents or guardians as part of distributions made pursuant to a tribal judgment awarded authorized by the Congress. 3) The value of any land or permanent fixture or structure erected thereon by such Native American student or their parents or guardians in trust, fee or restricted fee whereby the alienation of such interest in such real property or the buildings and fixtures thereon cannot be made without the consent or approval of the Secretary of Interior or his designee and/or tribal officials." (Lucero)

This would make BIA grants separate from and additional to other educational grants the student might be able to obtain. It would also stop the practice of counting tribally owned property as personally owned when determining need.

"We are Indian educators. Indian parents. Indian students have a responsibility to ourselves, to our people and to our youth pursuing higher education to get ourselves involved with the financial aid associations at a state level, at a community level and at a national level. Until they become aware and become educated, they are not going to make any changes and we have that responsibility to ourselves and to our people."

(Falling) because "it is in the youth of today, in the students of today who is respected the leadership and the future of Indian America."
Students Become An Integral Part of NIEA

Student participation in making NIEA policy became a reality this year with the election of nine college students to an enlarged NIEA Board of Directors. This radical change for an organization as large as NIEA was made possible because of the exceptional concern exhibited by student groups attending the last two annual conferences. The National Indian Education Association is honored that the students have chosen it as the organization through which to express their concerns on Indian education. Concerns of the students at the Fifth Annual Conference included representation on the Board, scholarships, and other student-oriented problems.

Students held at least four major meetings during the conference. Most of these concerned the ways and means of electing board members. At the first Membership Meeting the members decided to designate nine board positions for students. During the week students met and decided to allot the seats by geographic area. Two seats apiece were assigned to the north-east, northwest, southeast, and southwest. The remaining position was at-large. Students were nominated by regional caucus with the stipulation being that they would remain students during their term as Directors. With assistance from the Election Committee, elections were held on November 16 and student board members participated in the selection of the Executive Board. Student board members are:

Carol McCoy — First Vice President — Pueblo
Anson Baker — Mandan-Hidatsa
Michael Burns — Chippewa
Dennis Decotau — Sioux
Adell Games — Choctaw
Michael Haney — Seminole-Siouxs
Patricia Mangiacarina — Onida
John Suaio — Pueblo
Matthew Tiger — Creek

Scholarship money is the major concern of the students. During the Annual Conference, significant time was spent discussing several aspects of scholarship funding. One problem is that the Bureau of Indian Affairs has not budgeted sufficient money to fully fund Indian students. Students recommend that NIEA request that 6.5 million be included in the Bureau supplemental budget to provide full scholarships for the 11,200 students enrolled in college and for 4,200 presently on scholarship waiting lists.

Another concern is the pending decision of the Office of Education not to allow BIA scholarship recipients to finance college costs through matching grants. Without these additional funds, many Indian students will be unable to continue in school.

Since the Annual Conference, the NIEA Board has actively addressed both of these problems. Board members have addressed their concerns to the appropriate agencies and have presented testimony to the House and Senate. Favorable results are anticipated.

Students discussed their interpersonal and intercultural needs as students on individual campuses. In order to survive in the culturally alien college environment, American Indian faculty and staff are necessary. Particularly important are counselors, financial aid people, librarians, admissions staff, and others who provide compensatory services. Programs of two types are needed: an interdisciplinary major in Indian Studies and centers where research, social programming, and compensatory services can be provided. Financial aid "without all the bureaucratic white tape" must be provided in accordance with Indian needs. Facilities must be provided or improved. Learning materials, including books, films, and other non-print resources which accurately reflect student needs are required.

Housing and other creature comforts like Day Care centers must be provided for Indian students.

Resolutions: A: The endorsement of Indian programs in higher education in Wisconsin, South Dakota, and Oklahoma were passed by the students. Support for the Wounded Knee defendants was given. In all, the students made a very positive and important input to the Annual Conference. As A. C. Sahaunnt, Executive Director of the National Indian Education Association has stated:

"Their presence as members of the organization and their having representation on the Board of Directors strengthens the efficiency of the NIEA as a legitimate voice of Indian people concerned about Indian education."

National Indian Education Association Library Project

The NIEA Library Project, a federal grant program funded under Title II-B of the Higher Education Act, is designed as a four year program to (1) assess Indian information needs, (2) implement Demonstration Centers, (3) operate Demonstration Centers, and (4) evaluate Demonstration Center effectiveness.

The first three phases are now complete and the Library Project is now entering its evaluation phase. Assessment of Indian information needs in Phase I has resulted in the first large scale effort to find out what information Indian people think is important. The results are reported in published reports which can be found in the ERIC System ED-066101 through ED-0661195.

Phases II and III concern themselves with the implementation and operation of demonstration library and information services at three specific sites: the St. Regis Mohawk Reservation, the Standing Rock Sioux Reservation, and the Rough Rock Community on the Navajo Reservation. The Akwesasne Library-Cultural Center is the St. Regis Mohawk informational, cultural, and informational agency. At the center of the center is the library which provides the Mohawks with print and non-print information in such disparate subjects as health, job placement, Indian society and culture, and life coping skills. The museum gives a retrospective look at Mohawk life, and provides cultural classes for transmission of cultural values. College, high school equivalency, and Right to Read programs are conducted in the center as well.
The Standing Rock Tribal Library System is composed of four libraries and archives and a videotape archive. It provides information in all formats for the use of the Standing Rock people. Television shows, radio shows, and a weekly newsletter provide the residents with local input. Books, videos, and other printed sources are used to provide educational, recreational, and life coping information.

Rough Rock serves a traditional Navajo community. Libraries and information services, stressing the unique needs and abilities of the Rough Rock students, are offered in the three communities of Rough Rock. Particulars important in the education program are locally produced information on life coping skills, such as crop production and animal husbandry.

Phase IV of the Library Project will concern itself with evaluation and dissemination of information. Successful components of the Project will be documented and distributed to Indian communities and libraries for implementation and replication.

A Joint Policy Statement of National Indian Education Association and American Library Association

In order to meet informational needs of American Indians and to survey and promote the cultural heritage of American Indians, the following goals are presented as guidelines for programs of libraries and information services serving American Indians.

1. **Goal:** All libraries and information services must show concern for the cultural and social components of the Indian communities.
   - All forms of library service will require the application of traditional and cultural principles to secure success.
   - The Indian presentation through appointment to local boards and the selection of local advisory committees concerning services to and about American Indians is essential for all library programs.
   - Goals should have input from those persons attempting to serve the existing programs and materials which will truly meet informational and other needs.

2. **Goal:** Materials which meet informational and educational needs and which present an Indian cultural view of history and culture, must be provided in appropriate formats, quality, and quantity to meet current and future needs.
   - The library should produce its own materials if they are not available in a language or format used by most of the community.
   - All libraries and information services must be treated which will assist, maintain, and deliver systems that are compatible with the community's cultural milieu.
   - Library programs in Indian communities must take into account that local communities' cultural lifestyle.

3. **Goal:** American Indian personnel trained for positions of responsibility are essential to the success of any program.
   - Recruitment and training programs must be devised and implemented.

4. **Goal:** Continuing funding sources for libraries and information services must be developed.
   - Libraries serve as a function of education and a treatise right of American Indians.

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Laura Wittstock
Project Director

Project MEDIA To Develop Data Base of Native Materials

Gregory was an annual gent, a great shoo-shoo-boo. He told you nothing, my child, what will you tell your child. Grandfather used to say. These words of the Ausable were told to us by Duane Bill Chatfield of South Lake. They are significant today as when grandfather said them. It is the primary work of Project M I D A to sort out all the materials that are being written, taped, filmed, and recorded about, by, or for the Native people. Now in the first years of a planned five-year effort the project is funded under Title IV, Part B of the Indian Education Act. Public Law 92-318.

As presently being developed, the work will be divided into three activities: 1) We will gather information for a computerized data base. This material will be annotated by Native evaluators. Information from the data base will be available to Native communities through a printed catalog and a selective dissemination of information (SDI) user system. 2) Evaluative criteria for annotating the materials are being developed through consultation with the Native communities. This criteria will be a standard guideline for evaluation. 3) In the second year and as our knowledge of the materials becomes clearer, we will conduct workshops in as many as 30 locations across the country. These workshops will have the purpose of carrying the Native community's information on the project materials and discussion on ways to combat effective errors and missions in the literature. A discussion of our ideas on how to promote a positive image in media.

Project M I D A grew out of the need for research by our Board of Directors and especially the Library Project. Another NI A effort. We can expect to be assisting the reservation sites of the Library Project supplying information for the proposed NI A curriculum development. Cautious and most importantly, putting a tool for change in the hands of Native parents.

We now have 600 Native individuals who are participating in the project through NI A.
Elizabeth Whiteman
Project Director

**EPDA Technical Assistance Project of the National Indian Education Association**

The National Indian Education Association was funded July 15, 1973, by the Office of Education under the authority of the Education Professions Development Act (EPDA) Part D, Sec. 507. The project, also known as the Indian Education Training Set Aside (EPDA) Programs, as amended by Sec. 532 Part 1, Title IV of PL 92-318. The EPDA project is expected to provide a program of consultation, technical assistance, and coordination for 17 Indian teacher training projects throughout the United States. Its purpose is to serve as an umbrella organization for Indian teacher training grantees. The goal of the National Indian Education Association is to assist each project in obtaining maximum success through the provision of expert technical assistance as requested by each project director.

Currently, the EPDA project has provided these 17 projects an office which they can rely on as a vanguard for their current Indian teacher training efforts. The EPDA project has been instrumental in helping various projects attain their goals by providing financial assistance for consultants which are deemed necessary by each director. Two project director conferences have been held in order to allow the project administrators to communicate with one another and to begin to familiarize themselves with other Indian teacher training programs. The intention has been to instill a feeling of commonness of all projects and for project directors to know they are a part of national Indian efforts to train Indian teachers.

These projects are as follows: Northern Michigan University, Marquette Michigan; St. Lawrence University Canton, New York State; University of New York-Oswego, Oswego; New York State University of New York-Fredonia, Fredonia; New York-Pembroke State University, Pembroke; North Carolina United Southeastern Tribes, Inc., Sarasota Florida, Mississippi Band of Choctaw Indians, Philadelphia, Mississippi; Northeastern State College, Tahlequah, Oklahoma; Oklahoma City University, Oklahoma City, Oklahoma; University of New Mexico, Albuquerque, New Mexico; University of Arizona-Tucson, Arizona; California State University, San Diego, San Diego, California; University of Washington, Seattle, Washington; Advocates for Indian Education, Spokane, Washington; Sheldon Jackson College, Sitka, Alaska; Coalition of Indian Controlled School Boards, Denver, Colorado; Witte Alaska College Center, Rosebud, South Dakota.

Each conference which is held will have a specific need to fill for the projects. The initial conference in August brought all project directors together for a review of their programs. A look at the program's goals and objectives and administrative requirements including record-keeping, quarterly, and financial reports. In addition, general technical assistance needs were jointly identified with the program directors for the year.

The second conference was held in March for the program directors and select staff members. They assessed the content and administrative aspects of their program and were able to identify special materials and other training efforts relating to Indian children and the classroom setting. Program evaluation also played a major role on the conference agenda.

If funds allow, the third or last conference will be called for the purpose of evaluating, assessing, and summarizing educational findings, teaching methods, and curriculum change which can enhance the entire teacher training process.

As a vehicle to increase communication among projects, a newsletter is being published on a monthly basis which is available to project directors and the NIA membership. EPDA project directors are asked to provide information about their own projects or to write articles about their particular field of expertise.

Recommendations have been made for each project to begin considering ways to institutionalize various aspects of their curriculum into schools of education as well as generally agreeing on basic course tailoring that should be offered or required of teachers interested in teaching Indian children. Ultimately, evaluation findings will be analyzed with a view to using the methods, materials, and problems noted from these groups as a basis of developing evaluation criteria and standards for future Indian teacher training programs.

Since this technical assistance request to serve Indian teacher training programs is a new concept, flexibility and interest in being able to handle, respond quickly, assess, and support project needs are imperative. The National Indian Education Association is willing to undertake, learn, and monitor this important assignment as it moves forward throughout the year.
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SHIRLEY LONETREE, Winnebago

JAMES LAWSON, Tsmpchian
The 6th annual National Indian Education Conference will be held in Phoenix, Arizona, in November 1974 — details will be forthcoming.
MILWAUKEE TO BE SITE OF 5th NIEA CONFERENCE

The constantly increasing efforts of Indian educators and parents for the kind of quality in education that will insure a strong and forceful Indian community will be the central subject of this year's National Indian Education Association Conference which has as its theme, EDUCATION: OFF (On Indian Terms).

This year's meeting promises to be the largest, most heavily-attended conference in NIEA's history, with registered participants expected to number between 1,200 and 1,500 persons. The Marc Plaza Hotel in downtown Milwaukee, Wisconsin has been selected as the meeting place for 1973.

Regional host of the conference is the Greater Lakes Intertribal Council, Inc. (GLIC). Heading the list of significant speakers will be the Office of Education Deputy Commissioner and the National Indian Education Advisory Council who will report on their activities and the implementation of the landmark legislation, PI. 92-318 (Title IV). And, this year's meeting will see the presentation of the first annual Ned Hatathle Memorial Award.

This issue of Indian Education newsletter contains news and information for NIEA members and conference participants. See you in Milwaukee!

SEVEN DIRECTOR POSTS TO FILL

Nominations are being accepted to fill vacancies left by seven NIEA directors whose terms of office will end at the annual convention.

Directors whose offices expire are: John Winchester, Herschel Sahmaunt, David Rising, Spurlin Norwood, Will Antell, Edgar Raymond and Jim Bargehost.

Under the by-laws no director who has served two consecutive full terms is eligible for re-election for a period of one year. Exception can be made to this by vote of the membership at the annual convention.

Nominations and persons nominating them must be general members according to NIEA bylaws. Current address and phone numbers of the nominee are needed so that certification approval can be processed quickly.

The Nominating Committee, chaired by Liz Whitman, is working with preliminary election procedures. Other committee members are Robert Powless and George Scott. Nominations should be mailed to the NIEA at 3036 University Ave. SF, Suite 3, Minneapolis, Minnesota 55414 and be postmarked by October 3.

Ballots are expected to be out by October 12 and returned by October 31.

Responsibilities for ballot collection, ballot tabulation and certification of election judges and of new and re-elected directors fall to the Elections Committee. Rosemary Christensen, Joe Vehst, and a staff person will assist committee chairman Dick Wilson.

So that election procedures can be fully comprehended the nomination and election sections of the ballots are included here for your information. (continued on page 12)
EDUCATION ON INDIAN TERMS:
HIGHLIGHTS OF A SUCCESS
At the conclusion of our NIEA Convention in Milwaukee, it was evident that the year ahead was to be a critical year for Indian education. During the past three months this prediction has become a reality, and the theme "On Indian Terms" must be our constant spirit as we continue to develop our school systems, professional growth objectives, and the advancement of our community and our Indian children. It is clear that we are still not involved in the decision-making role, and the system is still defining our roles as advisors while the slogan "self-determination" is creating confusion among our people, and the system continues to direct our future. We must examine our goals, and all our people must work together to accomplish these objectives in order to influence, control, and direct the system, with the end product being a client-system and not a directing-system. However, we are aware that this task will require time and energy, but we must find the time and we must expend the energy because this system continues to grow at a rapid rate.

In this first message I would like to discuss with you the activities and future of the National Indian Education Association During the recent election of the NIEA Board of Directors, some of the original members were not retained, and I extend my sincere appreciation to them for their past service. We shall continue to use their expertise and wisdom. After several years of dedication and struggle, the Indian students in our association obtained nine positions on the Board of Directors. We are fortunate that the students selected the NIEA as the vehicle to express their opinions and concerns. Since education is designed to advance the student population, it is appropriate to consider the desires and input of the students as we are all students, for the remainder of our lives. With these new board members and the student involvement, the NIEA has entered into a new era and the organization must now change.

This change will involve a redefinition of the goals, organizational development, possible establishment of chapters, and the creation of a national delivery system to the members of the association. The original goals of communication, advocacy, and technical assistance are still valid and obtainable, but a young organization such as the NIEA must establish short-range goals which can be accomplished within the immediate future.

A short-range goal which we should consider is the expansion of our membership in the NIEA. This endeavor will require each of the present members to encourage their community people to join the association. In conjunction with the membership drive, there is another short-range goal which we must resolve. This concerns the benefits and rewards received from being a member of the NIEA. This is a difficult problem to solve. My personal reaction is that it will guarantee that the NIEA will focus on activities which will benefit our community and our Indian children. It is clear that we are not yet involved in the decision-making role, and the system is still defining our roles as advisors while the slogan "self-determination" is creating confusion among our people, and the system continues to direct our future. We must examine our goals, and all our people must work together to accomplish these objectives in order to influence, control, and direct the system, with the end product being a client-system and not a directing-system. However, we are aware that this task will require time and energy, but we must find the time and we must expend the energy because this system continues to grow at a rapid rate.

Financial stability is a short-range goal which all Indian organizations are presently discussing, including the NIEA, and a possible alternative is unity among the different organizations in order to conserve financial resources. This alternative has been presented to several Indian organizations. The anticipated agreement will be discussed in the near future. Basically, all of the Indian education organizations have similar objectives, such as Indian control, and we need to coordinate our efforts to prevent a duplication of resources and to form a strong united voice which represents the Indian community. Specifically, I believe we should establish a National Indian Education Clearinghouse in Washington, D.C., a National Indian Accreditation and Certification Association, and a National Indian Education Research and Service Unit. These Indian educational units will offer us the opportunity to keep informed in regards to national legislation and appropriations of federal and private resources, to demonstrate that current federal appropriations are not a duplication of funds, to certify our teachers, to accreditate our school systems, and to demonstrate that there is a shortage of Indian educational personnel. The creation of these educational units could resolve the present situation of dealing with each event as a major crisis and would allow adequate planning and proper evaluation, which ultimately would change the system and provide the true Indian education experience which we all dream about. Within my capabilities I will attempt to establish these Indian educational units through an united Indian voice.

Indeed, the remainder of this new year is critical for our communities and for our children, but with your support and continuous suggestions, we shall change the system and accomplish our short-range goals. The result will produce a factual "On Indian Terms" Until then.
My report will begin, and properly so, by wishing each NIEA member and other readers of Indian Education a happy new year and success in your every effort to create meaningful education for Indian students.

The new year for the National Education Association has begun with a number of changes. First, we have a new President, Eric LaPointe, Rosebud Sioux, who is the Director of the Center Satellite Project in South Dakota. The staff is pleased with the manner that he has assumed the leadership role demanded by his office. A rewarding year is expected under his leadership.

Secondly, nine students have been added to the present number of Board members increasing the Board to thirty. Because of exceptional concern exhibited by student groups attending the last two Annual National Indian Education Conferences, changes were started which made student representation on the Board possible. The National Indian Education Association is honored that the students have chosen it as the organization through which to express their concerns regarding education. Their presence as members of the organization and their having representation on the Board of Directors strengthens the efforts of the NIEA as a legitimate voice of Indian people concerned about Indian education.

Thirdly, the Executive Committee elected by the Board of Directors is an aggressive, eager group who are anxious to instigate the activities necessary for making the NIEA an effective and efficient organization. The future for the National Indian Education Association appears to be in capable hands, as it has with past boards of directors. I am positive that the NIEA will continue to serve the Indian people well.

Not everything that happened last year was pleasant for the NIEA. Mr. John Winchester Potawatomi, a former officer and charter member of the National Indian Education Association, passed away. His loss will be felt by the NIEA as it works continually to make education services more relevant to Indians. John's concern for American Indian rights came directly from the heart, and his daily activities were to put those heart-felt feelings into actuality so that Indian life improved. John will be missed, but the standards he desired for American Indians will continue to influence the work of the National Indian Education Association.

Thanks to Mr. Dillon Platero for the excellent year of leadership he provided the NIEA as last year's President. I would like to extend the thanks of the membership, the Board of Directors, the NIEA staff, and my personal appreciation to Dillon for the wonderful job that he has performed. The National Indian Education Association made great strides in organizational development, staff expansion, influence for change, and recognition by Indian people themselves under the presidency of Dillon Mr. Platero will continue as a Board member and the NIEA will benefit tremendously from his knowledge of Indian affairs.

Another Annual Indian Education Conference is behind us and I must admit that it was every bit as exciting as the Seattle conference. NIEA's appreciation goes out to the Great Lakes Intertribal Council under the able chairmanship of Mr. William Wildcat, Sr. for their support of the conference in Milwaukee, Wisconsin. It was estimated that 3500 persons were in attendance at the conference. The Steering Committee, under the directorship of Conference Coordinator Mr. Dan Honahmo, and the Facilitating Committee Chairman of the local sponsoring group, Lorette Ellis, designed an excellent conference format and saw that the conference was held in proper fashion. It was heartening to see, all the Indian people from throughout the United States, representing all walks of life, and from many different tribes who have that strong concern for the education of our Indian children. Each Annual Conference has done much to emphasize Indian concern and has provided for others to observe the intensity of feeling that Indians have for the right kind of education. So plan to be in Phoenix next year and help express with other Indian people the direction which Indian education should go.

Tremendous efforts are being made by Indian people, particularly in South Dakota, to stabilize the Higher Education Scholarship Program for Indian students. There has been a tendency to put Indian children in financial binds by encouraging them to borrow money or participate in work-study programs. BIA scholarships are made available to them only after they have sought assistance from all other sources. Likewise, BIA money cannot be matched by other scholarship money, making full funding possible for Indian students. The NIEA encourages its membership to make their feelings known regarding this situation by writing to their Congressmen and Senators.

A tremendous effort is also being made to encourage the Indian Public Health Service, the Bureau of Indian Affairs, and other funding sources to recognize the needs of Indian people to develop health professionals to fill the labor and physician gap left by the termination of the doctor dentist draft act in July, 1973. The present Administration has impounded 8.2 million dollars which could be applied to this need. Your support of the campaign to free these funds and to influence the Administration to recognize the health career need will be appreciated.

I have requested from the Board of Directors a one year leave of absence, which is expected to begin this month. It is imperative that I concentrate upon completing the requirements for a Doctoral Degree in Education Administration at the University of Minnesota.

I have never been employed in a job which has given me the personal satisfaction that being Executive Director of the NIEA has. I have not always pleased everybody that has contacted the NIEA, nor have the Board of Directors always been totally satisfied with my efforts, but all my efforts have been sincere and honest and with the organization's purposes and goals in mind. Neither have I utilized my position for personal gain although I have been accused of such. One cannot work as I did without meeting people who become friends or who wish to help organizations as the NIEA. My desire to insure that every Indian child receives a relevant education overshadows any personal gain I might seek; and this will always be my purpose. I want to thank all the people associated with the NIEA and Indian education for two wonderful and enlightening years.

**NIEA BIDS ACE GOOD FORTUNE**

At the January 26, 1974, Board of Directors meeting and dinner in Minneapolis, the NIEA Board and staff presented to the retiring Executive Director, Ace Samaun, a Pawnee drum. The drum admired by Ace on a trip to Oklahoma last fall, was obtained from the Creek Arts and Crafts Shop in Okmulgee, Oklahoma, through Doc Sloan. The NIEA staff and Board will miss Ace and the service he has performed for the NIEA and the Indian communities. The Board and staff take this opportunity to wish him the very best in his future endeavors.
IN MEMORIAM

John Winchester

JOHN RICHARD WINCHESTER, one of the charter board members of NIA, died this past September 30 of an apparent heart attack. He had been suffering with a heart ailment for the past few years.

Mr. Winchester was coordinator of North American Indian Affairs at Michigan State University at the time of his death, having come to MSU in October 1969. He also served as consultant to many other colleges and universities which took him all over the country.

Winchester was born in Dowagiac, Michigan June 22, 1921, the eldest of four sons of John and Elizabeth Topash Winchester. His father died when he was small.

From his early years he was always active in school and public affairs. He served on the Dowagiac police force, was a deputy sheriff for Cass County, Michigan, and was elected to the Cass County Board of Supervisors. He later went to Detroit to work in the Ford plant and became a plant supervisor.

In boyhood he was taught to be proud of his Indian heritage and later began to speak to school children, wearing Indian dress that his mother had made for him. He started working for better opportunities for Indians before it became popular. He later recognized the Indians' need for a better education and tried to cope with while a man's world.

The rest of his life was devoted to the cause of Indian education. He tackled universities and colleges large and small to provide Indian scholarships. He was very proud of the fact that between thirty and forty Indian students are now attending Michigan State University on scholarships.

He helped organize the Potawatomi Indians of Indiana, and Michigan Inc. and was its first secretary. He later served as its chairman and a member of the board. Three years ago the group sponsored the annual

Robert Jim

MR. ROBERT JIM was born on the Yakima Indian Reservation in the state of Washington and was the current Tribal Chairman of the Yakima Nation at the time of his death. Mr. Jim was a board member of the National Tribal Chairman's Association, Past Treasurer of the National Congress of American Indians, Past Secretaries of the Affiliated Tribes of northwest Indians, Chairman of the Indian Civil Liberties Trust, Commander, Chief White Swan Post 191, American Legion. Mr. Jim also served with the Air Force from 1948 to 1954. He is survived by his wife and four children.

TRIBUTE TO ROBERT JIM

The following tribute to Robert Jim was presented by Wendi Chimo before the National Congress of American Indians convention at Tulsa, Oklahoma October 31, 1973. NIA extends its appreciation to Mr. Chimo for granting permission to reprint his essay.

Mr. Robertson, two Hawk and members of the NCIO ladies and gentlemen. This is a painful moment for me personally, as well as for the NCIO and certainly the entire Indian community across the nation. We are shocked and saddened by the passing of Mr. Robert Jim.

It has been my privilege to have known and to have worked with Robert Jim over the past fifteen or sixteen odd years. When I came onto the Indian scene Mr. Robert Jim was already quite active in the affairs of his people as well as in Indian affairs. As I learned to know him as I worked with him I saw certain things in Robert Jim. Today upon this moment, as we pause to pay our respect I think that without an apology we can all agree that Robert Jim was a pillar among Indian people. Robert Jim like himself was small in

NIEA ELECTS 14 NEW BOARD MEMBERS

At the 5th Annual NIEA Convention in Milwaukee fourteen new members were elected to the Board of Directors, including three new Executive Board members. Newly elected to the Executive Board of NIA were President Rick LaPointe (Sioux), First Vice-President Carol McCoy (Accona Pueblo) and Secretary Loretta Illa (Ojibwa). Newly elected Directors include Anson Baker (Mandan-Hidatsa), Eland Bordeaux (Sioux), Michael Burris (Chippewa), Dennis Decoteau (Sioux), Addie Gomes (Manch, Michael Haney (Sect,amonde Sioux), Patricia Mangaracina (Oneida), Helen Sacherbeck (Lumbee), John Snaza (Pueblo), Matthew T Tiger (Creek), and Henrietta Whiteman (Cheyenne).

PRESIDENT RICK LAPOINITE (Sioux), originally from Rosebud, South Dakota, received his B.S. degree in 1967 from the University of Montana in forestry engineering. He then went to work with the BIA at the Yakima Indian Reservation in general forestry. In 1971 he earned his M.A. degree in guidance and counseling at the University of Montana and also picked up his teacher certification. Afterwards, he joined the University's Indian Studies Program as Director of the Satellite Program. Since January, 1972, Mr. LaPointe has been Director of the Center Satellite Program at the University of South Dakota, Vermillion, S. D. This program is an office of Education grant concerned with the training of Indian counselors. By May, 1974, an anticipated ninety Indians will have earned masters degrees through the program. Mr. LaPointe is looking forward to an exciting term of office and feels that the main goal of Indians is to unite the Indian voice throughout the country.

SECRETARY FOR I11 14 NEW BOARD MEMBERS (Oneida), was born in Green Bay, Wisconsin, and raised on the Oneida Reservation. After graduating from Seymour High School in Seymour, Wisconsin, Ms. Ills served three and a half years in the Air Force completing a program in airborne radar technology and attaining the rank of sergeant. She has done extensive work on reservations and particularly values her three years of volunteer work with off- reservation Indians in southern At. and Ms. Ills is knowledgeable in all phases of daily farming, including animal husbandry, crop cultivation, and machine operation and repair. She has contributed much of her experience and knowledge to native American organizations, serving as Assistant Director of the Great Lakes Inter-Tribal Council Inc. for three years, Oneida Tribal Council Secretary (1967-

New Officers cont. on page 8
PROJECT MEDIA NEWS

PROJECT HAPPENINGS...

NI A LIBRARY PROJECT

Recent Library Project activities have centered around three sites: Rough Rock, Standing Rock, and Akwesasne. Rough Rock has engaged the services of Arthur Dunkelman, a professional film and video producer, to develop bilingual video production. To aid him the audio-visual studio has been upgraded to a three-camera system with mixing, editing, and dubbing capacities. Three video productions are in process: (1) a tape in Navajo on the Navajo legal system, (2) a program on the operations of Diane Bilotta, the Navajo Education Association, and (3) a modern rendering of the Changing Woman Myth. In store for the future is a comparative biology tape depicting a trip to Black Mesa with a medicine man and a biology teacher who explain the plant and animal life along the way.

LIBRARY CAREER INFORMATION

The Library Project staff announce that information on library careers for Indians is available from Ms. Marylu Salazar, Office of Personnel Resources, American Indian Library Association, 50 East Huron Street, Chicago, Illinois 60611. Every level and type of library needs qualified Indian professional school, public, mobile, and academic librarians; all specialties are needed: administration, public services, technical services, information storage and retrieval, audio-visual specialists, subject specialists, archivists, management, and research. Most library careers are professional requiring a master's degree from an accredited school of library science. However, the library technical assistant (ALA) is trained on the job or is a graduate of a two-year college program in library technology. It is hoped that interested persons contact Ms. Salazar and take advantage of the opportunities in library careers.

AKWESASNE LIBRARY RECEIVES $5000 GRANT

On January 6, 1974, Mr. Harry Peake, chairman of the Akwesasne Library Cultural Center, announced that the Cultural Center has received a $5,000 Alcoa Foundation Grant. The grant is to be used to finish the tribal museum and to provide materials for the Library Cultural Center.

BUSY NIGHT AT AKWESASNE

Standing Rock Video

Standing Rock has a new site director, Miss Jean Richter. Last summer Cannoneball Community School Library scheduled a weekly story hour and a film night, both of which received participation from more than half of the community. A television show from KJYR Bisbee called "The Indian World Today Show" is being produced and Dave Bonga, a Chippewa student at Dartmouth, is doing a feasibility study. The library is the center of an educational radio station at Fort Yates. Two new community school libraries at Little Eagle and Bullhead were opened this past fall.

Library Career Information

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JACK RIDLEY SCRUTINIZES
CURRENT INDIAN EDUCATION LEGISLATION

In an article entitled "Current Trends in Indian Education," which appeared in the Fall, 1973 issue of The Indian Historian, Jack Ridley takes a critical look at the Education Amendments Act of 1972 and the Jackson Bill (the Indian Self-Determination and Educational Reform Act of 1973), now pending legislation in Washington. Mr Ridley's main concern is that both of these acts must comply with the rules and regulations of the 1964 Civil Rights Act, which, if it is recalled, was passed to end the "separate but equal" practices imposed on Blacks in the South. "Consequently," says Ridley, "the spirit and intent of the Act is desegregation, integration, and assimilation," goals which conflict with Indian self-determination.

For the Indian community the direct result of the 1964 Civil Rights Act was a cutback in programs and services which were already under way because, as in one case cited by Ridley, "federal special service monies cannot be used to set up separate educational services for Indian students." What Mr Ridley fears is that Indian organizations, after receiving monies under Title IV of the Education Amendments Act of 1972 (the Indian Education Act) and after setting up Indian programs, in Indian terms, will eventually be forced to comply with the rules and regulations of the Office for Civil Rights and integrate their programs and services with those of all minorities, he says, Black, Chicano, Indian, or poor white. Therefore, he feels that "clarification about the Office for Civil Rights jurisdiction on the use of these funds" should have been obtained before any efforts were made to get the Title IV monies.

Mr Ridley also questions Title VII under the Education Amendments Act of 1972 by which monies are used "to make the special needs incident to the elimination of minority group segregation and discrimination among students and faculty in elementary and secondary schools and to encourage the voluntary elimination, reduction, or prevention of minority group isolation in elementary and secondary schools with substantial proportions of minority group students" (Section 702). The effect of this, according to Ridley, is not only to scatter the Indian population into the surrounding school system but also in many cases to put control of the school board into the hands of non-Indians.

Another point in Title IV of the Education Amendments Act of 1972 that needed clarification, says Ridley, was the determination of who is an Indian. He further points out that perhaps more important than who is an Indian is the problem of who determines who is an Indian. According to the Indian Education Act, "seemingly everyone except Indians has the power to determine who is an Indian.

In light of the problems posed by the Education Amendments Act of 1972, Mr Ridley offers some suggestions regarding the Jackson Bill: he states, "The Indian Self-Determination and Educational Reform Act of 1973," now under consideration in Washington, D.C. Title I of this bill again subtly interferes with the restrictions set down by the 1964 Civil Rights Act despite the bill's dreamy title. The rest of the Jackson Bill, called Title II, "The Indian Educational Reform Act of 1973," according to Ridley, provides little opportunity for any real Indian input in carrying out this portion of the bill. Mention is made of a State Indian "Advisory Council" and of "consultation" with Indians in certain educational fields. However, Mr Ridley is rather dubious as to the effectiveness of such Indian "Advisory" Councils and "consultation" practices.

To improve the effectiveness of the Title II portion of the Jackson Bill, it is proposed in its present form, Mr Ridley suggests that the State Indian Advisory Council be made up of representatives from each tribe within the state and that these representatives be recommended and approved by the respective tribal governments rather than handpicked by the State. Regarding the consultation aspect of Title II, Ridley feels that improvement could be made if each tribe were to develop and adopt a Tribal Educational Code in writing specifying what each tribe wants its educational system to provide for its students and members.

In an effort to stimulate some thinking, even at the risk of being wrong, about the future of federal handling of Indian education, Mr Ridley suggests that the Office for Civil Rights "will become the new assimilating and terminating agent of trust obligations of Federal-Indian Health, Education, and Welfare." However, continues Ridley, this will occur only after the Indian people "get used to the idea and dependent upon the activity provided by the Department of Health, Education, and Welfare and the Office of Education." He also suspects that BIA educational funds will slowly "dry up" because it will be called a duplication of service when compared to the "22 Indian Education Act monies coming through the Office of Education in the Department of Health Education and Welfare.

Mr Ridley feels that the above moves will get help from Indian educators and Indian organizations, who will argue that "they are doing it for our Indian students" and not their pocketbook or their altered ego's and that "our children will surely die if we do not go along with Federal social engineering and the 'togetherness' concept of the Office for Civil Rights." He further states that there will be those of the Indian community who will say that they do not want "tribal politics in the field of Indian education." However, argues Ridley, "All tribal constitutions and by-laws that I have read mention that a significant part of the Tribal Governments' duties and responsibilities is to promote the common welfare of the Tribe, Education, is in the best interest of the tribe for its welfare, now and in the future."
WHAT IS INDIAN EDUCATION?

Recent surveys have shown that a majority of Indian parents desire for their children to receive education in an Indian institution. Furthermore, recent years have seen a rise in the number of such institutions, which are dedicated to the cause of Indian education.

In the past, Indian education was largely characterized by a focus on traditional values and practices. However, in recent years, there has been a growing recognition of the need for Indian education to incorporate modern educational methods and practices.

Today, Indian education is seen as a means to preserve and promote Indian culture, language, and identity. It is also recognized as a means to empower Indian students to become global citizens who can contribute to the development of their communities and the world at large.

Indian education is often criticized for its lack of modern educational methods and practices. However, recent years have seen a growing recognition of the importance of incorporating modern educational methods and practices into Indian education. This has led to a growing number of Indian education institutions that are dedicated to the cause of Indian education.

In conclusion, Indian education is a critical component of the education system in India. It is a means to preserve and promote Indian culture, language, and identity, and it is also recognized as a means to empower Indian students to become global citizens who can contribute to the development of their communities and the world at large.

Thomas H. King (Cherokee)
Associate Dean
Special Support Programs
California State University, Humboldt
Arcata, California

INDIAN EDUCATION from my point of view is a non-Indian member of NIEA and as a teacher of Northwest history, implies education about Indians as well as educational programs and services for Indians. If it doesn't, it should.

Until we get more non-Indian teachers better informed about the unique legal status of Native Americans in their own land, informed about Indian treaties and the special rights of Indians, Indian students and their parents will continue to be shortchanged in their curriculum offerings, school policies and opportunities to develop their full potential as citizens and Indians.

Mrs. Winfred E. Olsen
Teaching Specialist on Northwest History and Institutions
Indian Inservice Course for Idaho area Educators

INDIAN EDUCATION is more than a collection of content or curricula having to do with American Indian or Native American history and culture. Indian education is Indian in character and sensitivity as well, involves an affirmation of Indian identity and breeds a very personal pride and self-respect. It evokes commitment to a growing achievement of native American, satisfaction and honor in the society of man.

Indian education extends also to the non-Indian, too often and too long downgraded of Indian enrichment and perspective. It provides that truth unvarnished and untold between the lines of history presented by white men. It challenges and corrects unverifiable and prejudiced distortions. It provides for greater human hope in the values and concepts of a particular people not applicable to the whole existence of the Indian's search for a more satisfying quality of life. Indian education is education which Indian people and the world for its own sake must not be without.

Rev. Walter Weber
Indian Service Coordinator
Lutheran Church and Indian People of South Dakota
Sweetwater, North Dakota

INDIAN EDUCATION is education by Indians for Indians, especially on the elementary level. The American education system ought to adjust to the need that Indian educators, elders and others certified by the tribe in some manner or other, have full charge of the education of Indian children for the first three to fourteen years of their life.

After this, the youth might undergo a year or two of transitional education which would prepare them for the last two or three years of traditional high school so that they would be prepared to choose between vocational education or some other advanced education.

A country which can tolerate education controlled by Amish and Mennonites and others for their own children ought to tolerate Indian education for Indian children by Indian educators. If the families of Indian children decide that education by the tribal educational system is sufficient for their children, this should be recognized and respected. If Indian youth plan to enter into professions requiring higher education, they should be prepared so that they receive the same chance all other citizens have to succeed in vocations or professions of their choice.

Jack W. Matern
Head, Department of English
South Dakota State University
Brookings, South Dakota

PHOENIX TO BE SITE OF SIXTH ANNUAL CONFERENCE

Phoenix, Arizona, with a population of nearly one million, has been selected to be the site of the Sixth Annual National Indian Education Conference. The Phoenix Indian Center, Inc. is located at the Arizona Indian Association, Inc. site.

Dubbed "Sun City," Phoenix has an average annual temperature of 69 degrees and sun 96% of all daylight hours. However, Phoenix and the state of Arizona have much to offer as a convention site besides an enticing climate. Arizona has seventeen tribes within its boundaries and fourteen Indian reservations. The state is rich in Indian culture and lore yet its Indian tribes lack proper education and adequate employment. For its 112,000 Indian citizens.

Phoenix is also the home of the Phoenix Indian High School which is located in an urban area in the upper right section of the city. The school houses 850 students and includes a Community School where Indian students can come and raise their educational level by enrolling in courses of interest and need. It offers several credit courses such as business, shop, and vocational courses and it provides child care while parents attend classes.

The Facilitating Committee, under the able leadership of Erwin Emerson, are looking forward to a worthwhile and productive conference and hope that everyone who is able, will attend.
In Memoriam: John Winchester

Cont. from page 3

Indian Pow Wows and Winchester served as its master of ceremonies all three years. He was first appointed to the Michigan Indian Commission by Governor G. Mennen Willka a position he held for ten years. Before that he was an advisor to the Ohio State on Indian affairs. He was also one of the founders of the National Indian Youth Council and served on its board of directors.

Winchester worked to help all Indians direct his efforts at uniting Indians of various tribes for their mutual benefit. Several years ago he accompanied Marion Brando to Washington to provide help for a tribe in west coast Indians who were at odds with the government over an ancient treaty concerning their fishing rights.

Winchester was modern in his viewpoint about Indian treaties. It was his contention that educating young Indians so they could enjoy a better life, and at the same time preserve Indian heritage was the goal for which all Indians should aim.

He was a veteran of World War II twice winning the Silver Star for gallantry and heroism under fire. He trained with a ski troop which later became the 10th Mountain Infantry which fought in Italy.

He is survived by his mother Mrs. Elizabeth Linn of Jackson, Michigan, his sons, Michael Thomas Winchester of Dowautes John, Richard W. Winchester III a student at Michigan State University, and Stephen of Dowautes, two daughters, Susan and Julia of Dowautes, and his brothers Philip and Joseph both of Sitter Lakes, Michigan. Another brother Harold died a few years ago.

Portions of the previous article were reprinted with permission from an article appearing in the Dowautes Daily News, October 2, 1973.

In Tribute to John Winchester

All I wishes to thank Mrs. Spaulding Woodrow for allowing me to write this tribute to John Winchester.

What is the worth of a man? I believe it is his "humaneness." His "humaneness" is marked by his thoughts put into action. His thoughts will reflect a spirit of mercy, justice, and a tolerance that can be said to be love. He will desire the utmost good for all men, no matter their station in life. He will know him, all better than any other, and he will give of himself, realizing no reward other than that of the respect of his fellow man. What greater reward is there?

To consider the man John Winchester, is to consider a good human being and one who put his "humaneness" to action. John was quick to share his feelings an unafraid man who felt no diminishing of his character when others appeared better or stronger. His spirit was a sharing spirit, how many of us have some gift from John Winchester?

He left us something greater than a physical gift he left the spirit of Indian human benevolence and love. We can remember the stony, unfeeling voice of one who cried in the wilderness of Indian non-direction for years and lived to see great strides forward for his own people and all Indians.

We are all now part of John Winchester and he is part of all of us. With his spirit "WE SHALL FIND IT".

New Officers

Cont. from page 4

(68). Minneapolis area Vice President to the National Congress of American Indians (1968-1970), Menomonee Indian Action Committee Advisor (1969-71), Director of the Shell Lake Indian Cultural Center (1970), and Facilitating Committee Chairman of the 11th Annual National Indian Education Association Conference in Milwaukee. Presently Ms. Ellis is Education Coordinator of the Onida Tribal Council, a member of the Onida Tribal Council, President of the Standing Stone Corporation, Secretary of the Landrum Indian School Board, and a member of the Equal Rights Council for the State of Wisconsin.

This past year Ms. Ellis was awarded the honor of being named Wisconsin Indian Educator of the Year. Among her many varied interests she lists creative design, poetry writing and life! (1) Ms. Ellis is especially proud of being the mother of and raising nine children six of whom are living. They range in age from nine to twenty.

First Vice President CAROL MCCOY (Pipebinder) is presently a student at California State University Long Beach. California majoring in sociology and minoring in education. She is administrative assistant for Project Reach at Notre Dame in South Bend, Indiana, served as executive secretary to the Community School Director (Mott Foundation) in Dowautes, Michigan, and is a recruiter-counselor for native Americans at Cal-State University at Long Beach. Ms. McCoy has been active in professional and Indian organizations, including the Los Angeles Indian Center (board member), the Indian Athletics Association, the Native American Student Council at Cal-State (president), the California Native American Student Alliance, and the Sociology Students Association at Cal-State.

ANSON BAKER (Mandan-Arikara), from Ft. Berthold Reservation, is currently a junior at the University of Montana majoring in economics. He is a member of the campus student government and is also active in the Student Indian Club, lobbying last year in Helena for Indian-related legislation. Last summer Mr. Baker worked on a funded tribal program for learning about government on the Ft. Berthold Reservation.

LINDA BORDEAUX (Sioux, Mission, South Dakota, is currently principal at St. Francis Indian School, St. Francis, South Dakota. Mr. Bordeaux attended Todd County High School in Mission and in 1960 received his bachelor of science degree in secondary education (physical science major) from Black Hills State College. In 1972 he earned his master of arts in teaching (physical science emphasis) from Washington State University. He has taught science and math at Todd County High School, Mission, South Dakota, and is currently principal at St. Francis Indian School, St. Francis, South Dakota.

MICHAEL T. BURRIS (Chippewa) from Cass Lake, Minnesota, is currently a junior at Macalester College in St. Paul majoring in English. He has spent summers teaching writing and Indian studies at the St. Paul Open School, and the St. Paul Little Red Schoolhouse. He would like to be a writer and is working on a book of poems.

ADRIAN GAINES (Choctaw) from Tulsa, Oklahoma, is presently a sophomore at Haskell Junior College. She has spent most of her summers working in Tulsa in the clerical area. Last summer her clerical skills took her to Washington, D.C., where she worked with the Trust Department as a clerk-typist at Haskell College.

New Officers cont. on page 6
November 14, 1973  NIH A Board of Directors
Presiding First Vice President, Mr. Dick Watson
Motion by Dick Watson seconded by Ken Ross to amend the present constitution as follows: To add the words "shall be, and adding: shall be, until the next duly convened Board Meeting."

Motion by George Scott seconded by Dan Resine to go with a two-member board session (of two members) and hold two board meetings per year. Passed and Board members shall be notified.

November 14, 1973 NIH A General Assembly
Presiding President, Dillon Platzer
Motion by Max Stallings seconded by John Rennard to increase the NIH A board to thirty, one-sixth for each study group, and seven (7) additional members (open). Passed and Board members shall be notified.

November 15, 1973 NIH A Board of Directors
Presiding First Vice President, Mr. Dick Watson
Motion by Dick Watson seconded by Ken Ross to form a committee on communications and on policy with an officer, members elected at the annual meeting, and to develop a plan for NIH A. Passed and Board members shall be notified. Motion by Max Stallings seconded by John Rennard to hold the NIH A General Assembly at the next NIH A Board Meeting.

November 15, 1973 NIH A Board of Directors
Presiding First Vice President, Mr. Dick Watson
Motion by Dick Watson seconded by Ken Ross to form a committee on communications and on policy with an officer, members elected at the annual meeting, and to develop a plan for NIH A. Passed and Board members shall be notified. Motion by Max Stallings seconded by John Rennard to hold the NIH A General Assembly at the next NIH A Board Meeting.

November 16, 1973 NIH A General Assembly
Presiding President, Rick Le Point
Motion by Ron Bradshaw seconded by Jack Finnigan to accept the NIH A Board of Directors' Statement of Membership in Section 5 of the NIH A By-Laws. Passed and Board members shall be notified. Motion by Max Stallings seconded by John Rennard to hold the NIH A General Assembly at the next NIH A Board Meeting.

November 19, 1973 NIH A Board of Directors
Presiding First Vice President, Mr. Dick Watson
Motion by Dick Watson seconded by Ken Ross to approve the draft of the NIH A Board of Directors' Statement of Membership in Section 5 of the NIH A By-Laws. Passed and Board members shall be notified.

November 19, 1973 NIH A General Assembly
Presiding President, Rick Le Point
Motion by Pat Le Page seconded by Ron Bradshaw of NIH A Committee to add NACHI to the agenda and to propose appointing the last of the year's officers. Passed and Board members shall be notified. Motion by Max Stallings seconded by John Rennard to hold the NIH A General Assembly at the next NIH A Board Meeting.

November 19, 1973 NIH A Board of Directors
Presiding First Vice President, Mr. Dick Watson
Motion by Dick Watson seconded by Ken Ross to add the words "shall be, and adding: shall be, until the next duly convened Board Meeting."

Motion by George Scott seconded by Dan Resine to go with a two-member board session (of two members) and hold two board meetings per year. Passed and Board members shall be notified.

November 14, 1973 NIH A General Assembly
Presiding President, Dillon Platzer
Motion by Max Stallings seconded by John Rennard to increase the NIH A board to thirty, one-sixth for each study group, and seven (7) additional members (open). Passed and Board members shall be notified.
Board Meetings from page A

...costs for all projects. Passed.

Motion by Carl McC on seconded by Loretta Fils that the next student representatives meet on the day prior to the next full Board meeting. Passed.

Motion by Carl McC on seconded by Loretta Fils that the dates of January 26 & 27, 1972 for the next full Board meeting. Passed.

Motion by Ken Ross seconded by Loretta Fils to dissolve all existing committees and to reconvene the full Board new committees. To be decided at the Executive Board meeting.

It was suggested that the following persons be appointed to the Executive Board: Chair the following committees: Carol McC - Elections; Notifications, Membership, and Conference Steering Committee; Ken Ross - Legislation and By-Laws; Loretta Fils - Publications, Research, and Student Awards. Geoge Scott - Grants, Planning, and Budget Finance.

Funds have been made available for the new officers' fund.

Ms. Games is vice-president of the student senate. She is a student at the University of Wisconsin at Green Bay. She has been active in student affairs and has been instrumental in organizing an Indian club at the Job Corps Center for Women in Joplin, Missouri. From July to October 1971, Ms. Manganarama was employed at the Heart of America Indian Center as an Outreach Worker in Kansas City and is still an active member of the Center. She is Chairman of the Wabash-Watch Indian Club, served as Vice-Chairman of the Board of Directors for the Planning Committee of the Northwestern District of Wisconsin for the purpose of forming a statewide-wide organization. Ms. Manganarama plans to graduate in December 1974 with a degree in Modernization and Energy studies with an emphasis on Native American studies and a minor in psychology.

Helen Scherbeck (Lambert) born in Pembroke, North Carolina, received a B.A. in 1952 in political science from Berea College, Berea, Kentucky, and her M.A. in International Relations from Columbia University in 1959. She is currently a Foundation recipient of the John Hay Whitney Foundation to study the history of Indian education in 1972. Ms. Scherbeck is a member of the Indian Affairs Department and has done extensive work with the Office of Education. She is a past director of the Center for Community Leadership and from 1960 to 1968 was on the professional staff for the U.S. Senate Sub-Committee on Constitutional Rights. She is currently an active member of the National Congress of American Indians. In 1969 Ms. Scherbeck was named Outstanding Rural American by the OEO.

John SiatkAZO (Pacheco) from Santa Fe, New Mexico. He is presently a student at Navajo Community College where he is vice-president of the student body, a member of the Student Affairs Council, and a member of the President's Advisory Council. Although his future plans are not yet definite, Mr. SiatkAZO hopes to go into forestry and work on the reservation. He has done some survey work with the Forest Service and last summer worked in Illinois with the National Accelerator Laboratory supervising high school students.

MAXWILL E. H. HoRER (Texas) is currently a student at Central State College in Edmond, Oklahoma. Originally from New Mexico, Mr. HoRER attended Chillicothe Indian School and received an Electrical Maintenance Certificate from Oklahoma State Tech. He has worked with the Public Service Company of Oklahoma, Kilpatrick Construction, Riverside Industries, Patterson Steel Companies, H. H. Oil Country Manufacturing Company, and Oklahoma Inc. He is a member of the U.S. Indians and received the Honorary Award for the Month of January and March of 1972. He is also a past Secretary of the U.S. Indians. Mr. HoRER is a member of the First Americans Club and is presently the club's president. His main interest lies in athletics, where he has coached Little League football and basketball. He would like to work in the HA after graduation from college.

HENRY E. WHITMAN (Cheyenne), originally from Clinton, Oklahoma, is presently Director of the Indian Studies Program at the University of Montana. She received her B.A. in English in 1964 from Northwestern State College in Louisiana and her M.A. in English from Oklahoma State University in 1970. From 1965 to 1962, Ms. Whitzman taught English and reading at the Bureau of Indian Affairs in the United States. In 1962, she attended the University of Oklahoma, where she was employed as a secretary to the director of the department of Native American Studies and from 1970 to 1972. Ms. Whitzman was a lecturer and Assistant Coordinator for Native American Studies at the University of California at Berkeley. She also served as the Director of the Indian Community Programs, and as a counselor to the Indian Community, serving as the Chairman of the Cheyenne-Arapaho Business Committee (1966-67), the Chairman of the Student Sub-Committee of the Cheyenne-Arapaho Business Committee (1966-67), and the President of the Student Board at the University of California (1972). He also served as an aide to the Coordinator Committee on Indian Education at the University of Oklahoma (1972) and as an assistant member of the Northern Cheyenne Research and Human Development Association (1972). While at the University of California, Berkeley, she was a member of the Student Board for the Institute of Social Relations and Community Relations and has been a member of the Social Studies Curriculum Committee at the University of Montana. In 1970, Ms. Whitzman was the director of the Cheyenne Indian Club at the University of Montana and was a member of the American Indian Club at the University of California.

KELLOGG AMERICAN INDIAN FELLOWSHIPS

The Kellogg Foundation has announced that in connection with the Navajo Health Authority's creation of the Native American Indian Fellowships, which are specifically designed to be an active program of the American Indian students and leaders in areas of health care professions. The purpose is to award grants to Native American students and leaders in areas of health care professions. The purpose is to award grants to Native American students and leaders in areas of health care professions.
Fellowships - Cont

Eligibility: Applicants shall be considered eligible if the following criteria are met:
1. Must be one-quarter (1/4) or more of Indian blood and present appropriate documentation.
2. At least 12 semester hours or equivalent trimester or quarter hours.
3. If currently enrolled and maintaining high academic performance.

Application: Applications are made by the candidate on forms provided by the Navajo Health Authority. They may be obtained by writing to the following addresses:
- American Indian Fellowships Office of Student Affairs, Navajo Health Authority P.O. Box 643, Window Rock, Arizona 86515
- Division of Fellowships Fellowship awards are made for one (1) academic year with the provision of renewal, if the applicant is progressing satisfactorily.
- Session Calendar: Year 1974-1975
- Application Deadline: February 24, 1974
- Committee Meeting: March 1, 1974

NEW POST-HIGH SCHOOL BASIC GRANT PROGRAM

Students who need money for their education after high school may apply for Basic Educational Opportunities Grants, according to HHH Secretaries Casper W. Weibeberger. More than $122 million is available under the new program administered by HHH's Office of Education. To the student, the grant may mean $250 to $500. While this is not a sizable amount, it could make the difference between going or not going on to school.

Under the Basic Grant program, students in financial need may obtain funds to help pay their educational expenses at any approved college, university, vocational school, technical institute, or hospital school of nursing. How much a student or his family can contribute affects the amount of the Basic Grant and is determined according to a formula established by the U.S. Office of Education.

To apply for a Basic Grant, an "Application for Determination of Expected Family Contribution" must be obtained, filled out, and mailed to Basic Grants Box B, Iowa City, Iowa 52240. All forms are available at student financial and other offices at post-secondary institutions, high school guidance offices, post offices, state employment offices, counties, agricultural extension agents, and Native American groups. It is available in your area with little effort.

Grants Box G, Iowa City, Iowa 52240

The application deadline is April 1st.

Other forms of federal student assistance such as Supplemental Educational Opportunity Grants, College Work-Study, National Direct Student Loans, and Guaranteed Student Loans are available in addition to Basic Grants.

For further information on Basic Grants and other financial aid programs, students should contact their high school counselor or the financial aid officer at the school in which they expect to enroll.

FACULTY POSITIONS

Announcement of Administrative/Faculty Position in American Indian Studies

The University of Washington is seeking a director for its American Indian Studies Program. A committee composed of faculty and Indian students will review all applications and recommendations submitted before March 15. The director will be responsible for the administration, development, coordination, and implementation of the American Indian Studies Program. In addition, the director will have an appointment in one of the University's academic colleges or departments. Rank and salary are completely dependent upon experience and qualifications. Qualifications include academic degree or equivalent teaching experience and administrative ability. Applicants must be from a wide range of disciplines. Applicants should have a letter and include vita and references. The University of Washington is an equal opportunities affirmative action employer. Qualified minorities and women are strongly urged to apply. Address inquiries to:

Spencer McDowell, Chairman
American Indian Studies Committee
School of Art
University of Washington
Seattle, Washington 98195

Position Announcement:
Deputy Director
National Indian Health Board
Denver, Colorado

General Information

Under supervision of the Executive Director, assists with management of the main office of the National Indian Health Board relating to personnel programs, office procedures, and fiscal management. At the level of administrative competence, exercising sound judgment in accordance with established policies and procedures as well as related work assignments.

Duties and Responsibilities:

Well assist the Executive Director in the operation of the office of the National Health Board. Incumbent will be primarily responsible for overseeing the activities of two office staff, and office administration. Frequent contact will be maintained with the National Indian Health Board, Area Health Boards, Local Health Boards, Tribal Councils, national Indian organizations, federal and state agencies, and the general public. Such contact will be maintained through participation in meetings, public speaking, and written communications.

Incumbent will assist in the development of proposals for funding to the federal government, private foundations, and other funding organizations.

Minimum Qualifications

Applicants should have at least three years of experience in administrative, professional, technical, investigative, or other non-clinical work, and at least two years of progressively responsible experience in work requiring the making of sound decisions or other substantive determinations with regard to current or projected operating program.

The work experience should have involved frequent contact with tribal groups and the public, such contact should enhance public speaking ability and awareness of the sociopolitical structure of the economy.

The person should have experience in seeking, researching, and writing proposals for grants from various agencies and private foundations.

The person should have the ability and desire to work long hours in a great deal of traveling, and have an understanding of health delivery systems.

Salary

Negotiable commensurate with education and work experience. Provision will be made for Federal Insurance Compensation (Social Security) benefits, health insurance will be provided, vacation and sick leave will be earned at the rate of two months each per year.

Application Procedure

Application forms may be obtained from the office of the National Indian Health Board located at 1030 15th Street, Room 4-H, Denver, Colorado 80202, telephone 303-534-5842, or from members of the National Indian Health Board. Selection will be based upon information contained in the application form where-by the top applicants will be selected for personal interview with the personnel selection committee of the National Indian Health Board.

Closing Date
March 1, 1974
Faculty Positions
1974 - 1975
Native American Studies
University of California
at Berkeley

University of California at Berkeley. Native American Studies invites applications for faculty positions to be filled in several areas of specialization for the 1974-1975 academic year. The doctorate is preferred. Salary and rank will be commensurate with experience and qualifications. Consideration will be given to the following areas of specialization: Indian Education, History, Law, Health, Politics, Economics, and Art (Historians and Practice). Applicants should submit a curriculum vitae to Richard W. Band, Coordinator, Native American Studies, 3413 Bancroft Hall, University of California, Berkeley, California 94720. Program information will be transmitted immediately. Applicants will also be considered for the position of Coordinator, Administrative. Light teaching duties possible but not necessary. Again the doctorate is preferred. An Equal Opportunity Employer. Deadline: March 1, 1974.

National Institute of Educational Job Vacancies

The National Institute of Education, Department of Health, Education and Welfare is interested in locating Native Americans in the educational and social science fields who are willing and able to fill staff and consultant positions in its agency. The following is a list of vacancies for senior level staff positions. NIH anticipates future vacancies as part of a normal turnover of personnel and is interested in maintaining a roster of minority persons who express an interest in educational research positions. Those interested in these positions should send resumes indicating (1) if they have any research experience and, if so, a description of the project(s) and (2) what positions in NIH they are interested in and feel qualified to fill to Elias A. Padilla, Research Liaison, National Institute of Education, Office of Human Rights, Department of Health, Education and Welfare, Washington, D.C. 20201. Also, anyone desiring more information may write or call Mr. Padilla at (202) 254-5510.

1 Office of Research Grants Associate Director
2 Office of Research Grants Study Group on Human Development (Chairman)
3 Office of Research Grants Study Group on Social Thought and Process (Chairman)
4 Office of Research Grants Study Group on Learning and Instruction (Chairman)
5 Office of Research Grants Study Group on Objectives and Evaluation (Chairman)
6 Office of Research Grants Study Group on Education Systems (Chairman)

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INDIAN EDUCATION

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NIA is a non-profit corporation founded in 1970 as an association of those involved in Indian education for the educational, social, economic, and cultural benefit of Indians.
AMERICAN INDIANS:

A Checklist of Current Books
Compiled by the NIEA Library
Project Staff.

Number 3. September 1973

ADULT BOOKS

AMERICAN INDIAN ART FORM AND TRADITION. By Tho.
Walker Art Center and The Minneapolis Institute of Arts. Dutton,

Catalog of the highly successful exhibition of American Indian
art. This work includes essays by some of the most distinguished
people in Indian art today. Re-productions are excellent. A must.

THE BOOK OF AMERICAN INDIANS. By Ralph B. Raphael.
Arco, New York, 1973. 144 p. $3.50

Hopelessly out of date, this book, issued in 1954, considers the
Indian in the past ten years. He that the Indian Reorganization
Act is the last word in Indian affairs. Definitely not recommended
for purchase.

A CHICKASAW DICTIONARY. By Jesse Humes and Vinnie
May James. Humes University of Oklahoma Press, Norman,
1973. 258 p. $10.00

Excellent is to be congratulated on this publication, especially
the Chickasaw Nation for sponsoring it and the O.U. Press for
purchasing it. The arrangement is clear as is the pronunciation. Let
us hope that it will be followed by an equally usable grammar
and made available in paperback so that Chickasaw can once
again be taught in the Chickasaw Nation.

WELLERS AT THE SOURCE SOUTHWESTERN PHOTO-
GRAPHS OF A M. Vroman. 1890-1904. By William Webb
214 p. $5.95

One of a number of coffee table books designed to show the
romantic Indian of old. This collection of photographs does an
excellent job of portraying life of the southwestern Indians at the
turn of the century.

THE EASTERN CHEROKEES. By Daniel Silver Polyaethus.
Eastport, Louisiana, 1973. 192 p. $5.00

Lists some 2,000 Cherokee living east of the Mississippi in
1832. Useful for research and genealogical libraries.

THE ETHNICS IN AMERICAN POLITICS: AMERICAN INDI-
ANS. By Frances Stevenson Burgess Publishing Co, Minne-
apolis, 1973. 51 p. $1.25

Hard hitting and accurate, this book develops the issues in
Indian-S. relations by describing the complexity of Indian
identity, history of white-Indian relations, and contemporary
endeavors. The scope of this book and the presence of discus-
sion are so acute that it is an excellent text for coursework.

INTEGRAL HEALTH CARE WITH RESERVATIONS. By Robert

A concentrated effort. Dr. Kan develops an excellent overview
date. In Health Services operations on the Navajo Reservation
book is a must for all those concerned with Federal Health
act.

GLOOSKAP'S CHILDREN ENCOUNTER WITH THE PENOB-
SCOT INDIANS OF MAINE. By Peter Anastas. Beacon Press,

Mr. Anastas uses a unique arrangement in his book to present
a contemporary analysis of an eastern tribe. By using a combina-
tion of legend, oral history, documents, and his diary, the
reader receives a clear indication of where it is at.

HEALTH PROBLEMS OF U.S. AND NORTH AMERICAN IN-
DIAN POPULATIONS. By David Rabin, et. al. MSS Informa-

A compendium of articles on various aspects of clinical medi-
cine as it relates to American Indians. The age of articles,
5 to 8 years, somewhat decreases the usefulness of this work. It
will be of value to field practitioners.

THE INDIAN ASSIMILATION, INTEGRATION OR SEPARA-
tion. By Richard P. Bowles, et. al. Prentice-Hall of Canada,

A well balanced collection of articles, speeches and excerpts of
longer works, mostly from Indian people. This book carefully
examines all sides of Canadian Indian conditions. Questions are
presented to guide discussion and it should be useful in the class-
room.

THE IROQUOIS IN THE AMERICAN REVOLUTION. By Bar-
359 p. $11.50.

The definitive history of how the Iroquois confederacy was
used and abused by the British and Colonial during the American
Revolution. The author takes particular pains to include the
social and cultural background needed to fully comprehend their
activities and relationships with the belligerents. Ms Graymont
has produced a valuable contribution to American Indian liter-
ature.

LITURATURE OF THE AMERICAN INDIAN. By Thomas E.

A collection of Indian literature, most of which has appeared
elsewhere. The authors selection of materials and their organiza-
tion is sound. They include old, new, oral and the literature
of Indian awareness.

OK TO THE MOUNTAIN TOP. By Bernard L. Fontana. H. M.
Grahsa. San Jose, Calif. 1972. 121 p. $6.95

Just the thing to give your friends who ask, "What are Amer-
ican Indians really like?" The background and contents of
American Indians are presented in short, concise articles by the
likes of Vine Deloria, D'Arcy McNickle and others. Each article
is accompanied with prose and well selected photographs.

ONE HUNDRED MILLION ACRES. By Kirke Kuplingard and

A blockbuster of a book, which at the same time relates how
Indians were parted from their land and argues for its return,
to form a viable land base. This book is a legal text, but is written
for the normal person to understand and act upon. This is a must.

Starred Entries Indicate Native American Authors
THE ONLY GOOD INDIAN THE HOLLYWOOD GOSPEL. By Ralph Friar and Nata-Sha Friar Drama Book Specialists, New York 1972 #12.50

Unlike most books on entertainment this one makes a strong charge against the industry's complicity in ending American Indian culture. The authors document their case with expert care to show the industry has stereotyped distinct Indian cultures into one amorphous, degenerate pantomime. Must highly recommended.

ROBERT BOS BY Thomas Sanchez Knopf, New York, 1973 46p $7.95

An excellent first novel which details the first century of white contact among the Washo people. Sanchez has a strong literary style.


A one volume history of the social, political, and cultural effects of post-Civil War Reconstruction among the Five Civilized Tribes. Its value lies in marshalling the wealth of available materials in one compact volume.

RED CAPITALISM: AN ANALYSIS OF THE NAJADO ECONOMY. By Kent Gilbreath University of Oklahoma Press, Norman, 1979 176p $2.95

Tribal leaders have been stressing the need to regard Indian tribes as developing nations. In this work, Professor Gilbreath presents an outline for small business economic development in the Navajo Nation. U Press is to be commended for printing a practical work of such obvious use.


Written documents of Indian-white relations, made by European observers cannot normally be used to document Indian-white relations. In this case, however, Sheehan makes expert use of these materials in an appropriate place — the formulation of a philosophical background of Indian policy in the Federal period. Sheehan develops the theories of Jeffersonian assimilation where the philosophical concepts of the enlightenment are applied to "the Indian problem." When this did not prove successful, whites applied the removal policy.


Journals and myths written and collected by William Tuggle during the period he was representing the Creek Nation on the Indian claim. His papers indicate a high degree of sensitivity to the Creek people and their needs. He was among the first to record the Iar baby story.

SUZETTE LA FLESCHE VOICE OF THE OMAHA INDIANS. By Margaret Coats Hawthorn Books, New York, 1973 178p

The story of what most Indian people regard as a mistake all along. Suzette LaFlesche one of the first Indian women to receive a western education is portrayed as a leader of her people in their efforts to undertake the white man's way.

TO LIVE ON THIS EARTH AMERICAN INDIAN EDUCATION. By Estelle Fuchs and Robert J. Havighurst Doubleday, Garden City, N.Y. 1973 355p $8.95

The most important book in the field of Indian Education. Fuchs and Havighurst present the synthesis and findings of their monumental study of Indian education in a well written and documented form. This is a must book.


The author has gathered some of the more exciting passages of captivity together in one document. The beginnings of all are present along with some tentative conclusions.

AMERICAN INDIANS. A CHECKLIST OF CURRENT BOOKS. Published quarterly by the National Indian Education Association Library Project 3366 University St. L. L. Press NA 55141. It is distributed to NIA members as part of their membership. Editor Charles Townley

AMONG THE PLAIN INDIANS. By Lorenz Engel Todd Minneapolis. 1970 106p $6.95

Undoubtedly the best graphics work in a children's book on American Indians. This book tells the story of Karl Bodmer and George Catlin and their trips among the plains tribes. Indian society as the artist perceived it is shown in print and accompanying color reproductions. A must book.

BRAVE EAGLE'S ACCOUNT OF THE FETTERMAN FIGHT. By Paul Goble and Dorothy Goble Pantheon Books, New York, 1972 56p $4.50

The Gobles have produced an excellent children's book which tells the story of the Cheyennes's successful defense of their land. By combining an Indian account of the campaign and with pictures inspired by robe and ledger paintings, a successful result is achieved.


This children's book presents present day life among the Navajos of New Mexico. The photography and text are of high quality.


A good picture of the famous Apache leader. Mrs. Carlson presents her readers the dilemma of man leading his people in changing times. Intermediate reading level.


Exactly what the title states. This well written and illustrated story for children generates a great deal of interest due to its subject and setting in an Indian community. Intermediate reading level.

INDIAN CHIEFS. Lynne Deur. Lerner, Minneapolis, 1972 103p $5.35.

An interesting and well conceived children's book. The lives of thirteen Indian patriots are included in this book. Valuable in the library and as a supplemental text in middle school curriculum. Graphics add a great deal of interest.


A reprint of a standard children's book on American Indians. The text is becoming dated and should be revised.

KEVIN CLOUD CHIPPEWA BOY IN THE CITY. By Carol Ann Bales Regnery, Chicago, 1972 Unpaged.

At last! Someone has produced a good children's book on Indian life in the city. This book shows the day-to-day life of an urban Chippewa boy. Every Indian child should have access to this book.


A collection of Indian literature rewritten to reflect the interests of the young twentieth century reader. The author is technically expert. An interesting comparison to the Ner Pence book. NU MEE POOT TOT WAH. By Allen Slickpoo, which is a direct translation.


Another volume in Dillon's excellent series of juvenile biographies of American Indians, this is the story of the great Seminole leader, Osceola. Determined to keep his land he fought major elements of the U.S. Army to a standstill. A must book.


An excellent book for children which is able to bring out the life-style of a modern Navajo child. The text is well developed and the photographs are in excellent taste.
ADULT BOOKS


Undoubtedly the best way to increase Indian parent participation in the schools you are responsible for. This book would make a good guide or text for a workshop for Indian parents, especially those on O M or Title IV Boards.


A stereotype in search of a theme. It frankly seems hard to imagine how the staff of Time-Life could confuse and distort the history of Plains Indians in the 19th century to the extent they have so obviously done. Not worth the price.

THE MECALERO APACHE PEOPLE. By Henry F. Dobyns. Indian Tribal Series, Phoenix, 1974. 100p. $15.00

One of an excellent series of popular level handbooks on Indian tribes. Dobyns traces the story of the Mescalero people from prehistory to the present. Individual copies are sold with a silver medallion. Libraries are eligible for reduced rates on application to the publisher. Highly recommended.


Catalog of an exhibition held at the Metropolitan Museum of Art. It shows the best of the extensive holdings of the Museum of the American Indian ranging from May 9 to Jerome Tiger and R. C. Gorman.


Popular history of Indian Scout units in the U.S. Army. Although the book gives Indian scouts their deserved recognition as superior soldiers, the reader will also find stereotypes and racism, both expressed and implied.


A new paperback edition of one of the standard social anthropology of the Pueblo people. Pueblos include Hopi, Hano, Zuni, Acoma, and Laguna College level.

NOTICE. THIS IS AN INDIAN RESERVE. By Sheila Erickson and Frederic Stevenson. Griffin House, Toronto, 1972. 84p. $4.50

An excellent mix of pictures and words combine to make this book a forceful essay on the condition of Indian people on Canadian Indian reserves. Highly recommended.


This is the story of the Pueblo Revolution which pushed the Spanish from New Mexico for 11 years and forced reforms on their return. The writing style is straightforward and clear. Making "1" for both secondary students and adults. A must book.

TWO GREAT SCOUTS AND THEIR PAWNEE BATTALION. By George Bird Grinnell. University of Nebraska Press, Lincoln, 1973. 286p. $3.45

The adventures of the brothers North and the first Indian battalion. An old book, recently issued in paperback, it gives the history of the Pawnee Battalion in the 19th century plains wars.


Biography of the man who showed that it was possible for Indians to successfully challenge the U.S. Government. Written with strength, this is a must useful biography.

MY LIFE AND EXPERIENCES AMONG OUR HOSTILE INDIANS. By Oliver O. Howard. DaCapo Press, New York, 1972. 570p. $15.00

Contrary to its title, this book is an early example of Indian reform literature. Published in 1897, Howard presents a useful survey of the nineteenth-century Indian wars and his thoughts on the treatment and future of Indian people. Important for research collections.

LOVE IN INDIAN STYLE. By Lus Thomas Jones Naylor, San Antonio, 1974. 145p. $5.95

Cloy and saccarn best describe this tome. The author manages to treat everything but the role of love, physical or platonic, among American Indian people. His occasional treatment of marital rites reminds us of Helen Hunt Jackson.


These interested in the famous statue, "The End of the Trail", the Indian head nickel, or their creator. James Earle Fraser, will find interesting reading in this book.


A well organized and objective short work on societal and historical changes which have been observed among Idaho Indians since white contact. It is unfortunate Dr. Liljestland did not cover the last ten years.

MEMOIRS. OFFICIAL AND PERSONAL. By Thomas L. McKenny. Project Staff. Compiled by the NIEA Library. 1973. 340p. $4.95

Reprint of the memoirs of the architect of the Removal policy and administrator of Indian affairs from 1816-1832. Important information for research is presented, particularly on the Five Civilized Tribes.

DOG SOLDIERS, BEAR MEN, AND BUFFALO WOMEN. By Thomas L. Mails. Prentice Hall, Englewood Cliffs, N. J., 1974. 84p. $29.00

Mails presents a forceful study of Plains Indian societies and cults as they existed between 1750 and 1900. In addition to the well written text, Mails has produced another set of excellent illustrations. A must book.


An important reprint of the Indian Reform Movement in the 1890's. It deals with the history of Indian White relations to that date. Important for research collections.
AMERICANIZING THE AMERICAN INDIAN WRITINGS BY

A valuable collection of documents by active participants in the Indian reform efforts of the late 19th century. The reforms in this case were allotment, forced citizenship, and education. Through these means ethnocentric puritan reformers hoped to create red white men. Recommended for all public and academic libraries.

FIGHTING TUSCARORA By * Clinton Rickard. Syracuse University Press, Syracuse, NY, 1973 182p $10.50

Clinton Rickard completed this story of his life shortly before his death in 1971. The life struggle of an Indian civil rights leader who fought for his people's continued welfare is shown. Skillfully edited by Barbara Graymont, it is a welcome addition to Indian literature.

INDIAN NAMES IN CONNECTICUT By James Hammond Trumbull Shoe String Press, Hamden, Conn., 1973. 93p. $6.00

Locations and physical features in Connecticut which have Indian names are described in detail, locations given, and first description noted. This work will be useful to academic, large public, and map libraries.

THREE NEW REFERENCE WORKS


An expansion and improvement of the first edition, omissions are still apparent, for example NIEA. A new section on urban Indian centers is most welcome. A necessary reference work.


Containing 4,000 books, this volume is an excellent beginning of a single list of all in-print books about American Indians. More intensive arrangement, a detailed index, and a list of publishers' addresses would be very useful to the person in the field. Highly recommended.

LITERATURE BY AND ABOUT THE AMERICAN INDIAN. AN ANNOTATED BIBLIOGRAPHY By Anna Lee Stensland National Council of Teachers of English, Urbana, IL, 1973 289p. $13.95

Professor Stensland does a credible job of producing a fully annotated list of 350 books for secondary schools. Although some selections are questionable and evaluation criteria are not delineated, it will be a useful item for teachers and librarians. A must book for secondary schools.

CHILDREN'S BOOKS

WILLIAM WARREN By * Will Antell Dillon Press, Minneapolis, 1973 93p $1.97

One of the best volumes in the excellent "Story of an American Indian Series." Antell does a fine job of presenting the stories and lifestyle of the Amishnine as lived by one of their leaders. William Warren. The unique and varied writing style of the book make it interesting to all readers from fourth grade up.

YELLOW LEAF. By Mary Joyce Capps. Concordia, St. Louis, 1974. 120p. $1.75

A fiction story for teenagers, this book is about a young Cherokee girl who is separated from her family on the Trail of Tears and brought up by a white trapper. She eventually longs for her family and begins a search for them. The book is well written and subject to some factual inaccuracies. The illustrations are inappropriate at best.

LYNCOYA By Margery Evernden Henry Z. Walck, New York, 1973. 212p $5.95

Historical novel on the life of Andrew Jackson's adopted Indian son. It is very difficult to accept the patronizing theme and writing style as a reflection of the period. Young adult reading level.


An excellent curriculum item, which shows the effect of white-Indian relations on the Indians of Canada. Intermediate-high school level.

AMERICAN INDIAN WOMEN. By Marion E. Griswold, Hawthorn Books, New York, 1974. 178p

In this collective biography of historical and contemporary Indian women, Mrs. Griswold presents a mixed bag. In addition to the stereotypes, Pocahontas, etc., she does include some interesting contemporary people. This book will be useful in libraries which have limited collections on Indian women. Secondary level.

MARIA TALLCHIEF. By Marion E. Griswold. Dillon Press, Minneapolis, 1973 74p $4.95

Maria Tallchief prima ballerina is one of the best known Indian people in the country. This story of her life shows her intense desire to become the best in her craft, while still retaining ties with her people, the Osage. Secondary level.


A collection of stories from Ft. Hall written for children. The stories are short and are useful for story hours for grades 2-6.

KIVIOK'S MAGIC JOURNEY By James Houston. Atheneum Publishers, New York, 1972 69p. $5.25

Adventures of Kivio, an Eskimo folk hero, and his family. This book will be used by young readers and for story hours.


An interesting book, due primarily to its organization, which consists of questions followed by short answers. Typical questions are: how did they look, what did they eat, etc. Grades 4-8.


Collection of Iroquois stories rewritten for children. The literary style and graphics in the book will make it useful for children grades 3-6.

GERONIMO By Charles Marrow Wilson. Dillon Press, Minneapolis, 1973 74p $4.95

Based heavily on Geronimo's autobiography, this book is an excellent presentation of the Apache and their leader, Geronimo. Useful as a textbook supplement and as a library book for intermediate levels.

AMERICAN INDIANS: A CHECKLIST OF CURRENT BOOKS, is published quarterly by the National Indian Education Association Library Project. 406 University Avenue S.E., Minneapolis, MN 55414 It is distributed to NIEA members as part of their membership. Editor Charles Townley.
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Richard Wilson Sioux — 2nd Vice President
Elizabeth Whiteman Crow — Secretary
Joe Abravalo Pueblo — Treasurer
A Joint Policy Statement of
National Indian Education Association
and American Library Association

In order to meet informational needs of
American Indians and to purvey and pro-
mote the rich cultural heritage of American
Indians, the following goals are presented as
guidelines for programs of library and in-
formation service serving American Indians.

Goal—All library and information service
must show sensitivity to cultural and social
components existent in individual Indian
communities.

All forms of library service will require the
application of bi-lingual and bi-cultural prin-
ciples to insure success.

Goal—Indian representation, through ap-
pointment to local boards and creation of
local advisory committees concerning service
to and about American Indians, is essential
for healthy, viable programs.

Goals should have input from those persons
it attempts to serve; thus insuring programs
and materials which will truly meet informa-
tional and other needs.

Goal—Materials which meet informational
and educational needs and which present a
bi-cultural view of history and culture, must
be provided in appropriate formats, quality,
and quantity to meet current and future
needs.

The library should produce its own materials,
if they are not available, in a language or
format used by most of the community.

Goal—Library programs, outreach, and
delivery systems must be created which will
insure rapid access to information in a man-
ner compatible with the community's cultural
milieu.

Library programs in Indian communities must
take into account that local community's
cultural life style.

Goal—American Indian personnel trained
for positions of responsibility are essential
to the success of any program.

Recruitment and training programs must be
devised and implemented.

Goal—Continuing funding sources for li-
brary and information service must be
developed.

Library service, as a function of education,
is a treaty right of American Indians.
Have you ever needed information on how to fix your car, apply for a college scholarship, or what rights you have as an Indian person? These questions and many more like them can be answered by a librarian, a person who specializes in collecting, organizing, and distributing information. The problem is how many libraries have you seen on your reservation? Better yet, how many Indian librarians do you know?

The information gap for American Indians is widening year by year. Oral literature, held by the elders and spiritual leaders, dies with them. Few attempts are made to record, preserve, and transmit this heritage. Information necessary to compete in the non-Indian world grows every year. Without libraries, this information cannot effectively be transferred to Indian people.

As an Indian Librarian, you can ensure that videotape, audio-visual materials, books, and magazines geared to meet the specific information needs of Indian people are made available. You are in a position to help all peoples become aware of the strength of Indian civilization, and the richness of Indian heritage. You can send the non-Indians to the present and future goals of the Indian community.

Every level and type of library needs qualified Indian professionals—school, public, mobile and academic libraries—all specialties are needed—administration, public services, technical services, information storage, and retrieval, audio-visual specialist, subject specialist, catalog management, and research.

Indian people want information for general education and entertainment and for better understanding of the background and potential solutions to problems affecting the Indian community today. As a professional in the field of technical processing you can collect meaningful information that Indians so vitally need and arrange it for easy access. As a librarian in public services, you can assist your people in locating information, and make them aware that library services are free and available to everyone. As a library administrator, you can build an institution which meets local needs.
APPENDIX C

SITE PUBLICATIONS
MOHAWK PEOPLE
Past & Present
193
"The project presented or reported herein was submitted to a Grant from the U.S. Office of Education; and while it does not necessarily reflect the position or policies of Education, and no official endorsement should be inferred."
MOHAWK PEOPLE
Past and Present

A List of Print and Visual Media on Mohawk History, Culture and Current Events

by
Larry Garrow
Richard Jock
Ray Cooke

Akwesasne Library Culture Center
in cooperation with
National Indian Education Association Library Project
Hogansburg, New York
1974
What's Inside?

The Past

The Present

Arts and Crafts

Mohawk Government

Mohawk—White Relations

Mohawk Language

Mohawk Stories

Children's Books

Where to find more.


A general history of the Northeast Indians from pre-history to their life today.


An extensive historical summary of the Iroquois.


Describes the role of the Council among the Iroquois people.


A story of an important chapter of Indian-White relations in which Mohawk-British relations were secured.


The author presents an argument showing that Joseph Brant possessed a spirit of concern for his people of such magnitude that religious affiliation was unimportant.

Brant-Sero, John O. "Views of a Mohawk Indian." Journal of American Folklore, XVIII(1905), 160-162.

Views of an acculturated Mohawk man at the turn of the century.

Biography of the venerated Mohawk woman from Caughnawaga.


An excellent summary of Mohawk culture as it changed through White contact.


History and physical features of each belt in the collection.

*Champlain and the Iroquois*. Modern Learning Aides. 1968. (Filmstrip) 23fr.


An excellent work on Iroquois-White relations in the frontier period. Presented in an unbiased manner with great attention to detail.


Reproduction and translation into English of a Mohawk manuscript of ritual condolence.


An excellent report of the general conditions of St. Regis and other United States reservations in 1890. Some cultural and social bias is indicated.


A history of Fort Covington and environs including the history of the St. Regis reservation and some of its contemporary people.


Discussion of Williams life and its connection with St. Regis. A great deal of the information is concerning his claim of being the lost Dauphin.

A short history of the St. Regis Band.

Descriptions of the Mohawk and Iroquois monuments and short histories of their subjects.

The story of Handsome Lake.

Life of Sir William Johnson emphasizing his relations with the Mohawk Tribe.

Story of Indian people in the Hudson Valley.

An accurate account of the first contact between Whites and Mohawks.

 Tells how and why Brant was painted as well as his social acceptability.

A brief review of Indian participation in the Revolutionary War.

Article on the status and number of wives. Particular emphasis on Molly Brant.

A description of a dyed quillwork design on a Mohawk birchbark box.

A tribute to the man.

An article on the various portraits of Joseph Brant.


Photos and descriptions of the Museum's wampum collection.


An important study of the trade wars.

Indian and White Relations. New York State Filmstrips, 1960.


Shows home life of the 16th and 17th Centuries.


Study of Iroquois society.


The political negotiations for the Six Rivers Reserve.


A description of how Johnston and his wife, Molly, combined their mutual political power to make the Mohawk-British alliance work during the Revolutionary War.


The locations and movements of the Mohawk towns are traced.


A history of the Mohawk-British alliance prior to and during the Revolutionary War.


A biography of Johnson, emphasizing his military career and personal life.

The best contemporary work on Iroquois archeology.

General information on the Iroquois people and their early history.


A well regarded general history and ethnology of the Iroquois. Contains distinct information on the Mohawks.

Historically confusing description of Brant’s role and participation in the battles of Fort Stanwix and Oriskany during the Revolutionary War.

Smith, G. J. "Captain Joseph Brant’s Status as Chief, and some of his Descendents." *Ontario History*, XIII(1920), 89-101.
Discusses Brant’s status as an Iroquois leader. Descendents are listed.


*Subsistence*, New York State Filmstrips, 1960. (Filmstrip) 29fr.
How Indians obtain and prepare food.

Material culture of American Indians in New York State.

Summary of Iroquois diplomacy with other tribes, the French, English, and Dutch.
U.S. National Archives and Records Service. "Canada, General." List of Cartographic Records of the Bureau of Indian Affairs, no. 78. (Map)
   Copy of plan and survey, dated 1809, of that part of the St. Regis Indian lands lying within the Province of Lower Canada.

U.S. National Archives and Records Service. "St. Regis Indian Reservation." List of Cartographic Records of the Bureau of Indian Affairs, no. 284. (Map)
   Copy of 1799 survey of 6 miles square land reserved for the use of the Indians of the village of St. Regis.

Village Life. New York State Filmstrips. (Filmstrip) 35fr.
   Shows the village and extended families.

   Biography of one of the early Indian agents and his relations with the Mohawks.

   History of the Jòques mission.
The Present

Akwesasne Library Cultural Center. Newsletter. Hogansburg, N.Y.: 1970-

A collection of material from other publications concerning the jailing of a Mohawk refused to move from her lands on the St. Regis Reservation.

Photographs and short biographies of Mohawk people in the 20th Century.

A listing of Mohawk dead in World War II.

Akwesasne Notes. Roosevelt, N.Y.: 1967-. An important source for current Mohawk events.

Depicts contemporary life patterns of Northeast Indians on the reservation and in the city.

An interesting, but paternalistic article about Mohawk participation in high steel construction in New York City.

An excellent description of lacrosse appears on pages 582-616.

History of how the Mohawk people became involved in ironwork.

Fadden, Ray. The Akwesasne Mohawk Counselor Organization. Hogansburg, N.Y.: Akwesasne Mohawk Nation. 19-

ERIC
Fadden, Ray. Akwesasne-St. Regis Reservation. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19-. (Map)
A map of the St. Regis Reservation complete with roads and location of dwellings.


A tribute to and list of Iroquois veterans of World War II.


An in-depth report on masked medicine societies in Iroquois culture. Covers history, false faces, societies, and ceremonies.


A study of Caughnawaga steel workers as related to past war activities.


Indicates Canadian-Indian conflicts.

A paternalistic piece on Mohawk ironworkers.

God Help the Man Who Would Part With His Land. National Film Board of Canada, 1968. (Motion picture) 47 min.
Shows problems in a current Indian-White land dispute. Centered in and around St. Regis.

The movement of the Caughnawaga Mohawks in lieu of flooding brought on problems in law and ethics. These are interpreted through the eyes of the tribal attorney.

An article concerning the nationalistic activities of a young Caughnawaga woman.

An explanation of the legal grounds for free trade and free access on the St. Regis Reservation.

Mitchell, J. "Reporter at Large." *New Yorker*, XXV (September 17, 1949), 38-40
An in-depth article discussing the activities of Mohawk ironworkers from Caughnawaga, their life in the city, and their aspirations to return to the reservation.

A visit to Caughnawaga in 1935.

Traveling College. National Film Board of Canada, 1964. (Motion picture) 10 min.
Shows the Mohawk Traveling College.

Shows the evolutionary changes in the kinship system from that of a native society to one of emergent nuclear families.

An excellent and extensive survey.

By far the most comprehensive work on the 20th Century Mohawk, Wilson deals with the development of ironwork and with the reservations in the 20th Century.

*World on the Turtles Back (spirits, festivals, and rituals).* New York State Filmstrips, 1960. (Filmstrip) 29fr.

Sacred festivals and rituals of the Iroquois Indians.

*You Are on Indian Land* National Film Board of Canada, 1970. (Motion picture) 37min.

A report of the bridge blockade and customs controversy at St. Regis.
Presented finely decorated handicrafts of the early Northeast Indians and the continuance of these crafts today.

A survey based on historical artifacts, early drawings, and records.

Survey of the history, manufacture, and use of horn and bone in Iroquois society.

Survey of the history, manufacture, and use of metallic ornaments among the Iroquois people.

Summary of the history, manufacture, and use of wampum and shell among Iroquois people.

Carving a Ritual Mask. Ealing Corp. 1969. (Motion picture) 4min.
Shows the steps in carving a falseface.


A short description of the utilization and meaning of Iroquois wampum belts.

Iroquois Craft Sampler. New York State Historical Association, 1970. (Slides) 80s.
Slide set showing processes involved in making traditional craft objects.

Jock, Richard L. and White, David P. "Akwesasne Arts and Crafts: Feasibility study." (Manuscript)
A report done by two Akwesasne Mohawk people after a summer of interviews and research.
Mohawk Government

Describes the use of wampum, the workings of the League, names of the Sachems, and clans.

Describes the Iroquois system of government as given by Dekanawideh.

The story of how Dekanawideh and Hiawatha formed the League of the Five Nations.

Describes the political organization of the Iroquois.

This book has been acclaimed for its accuracy and insight.


A well told account of the legends of the formation of the Iroquois Confederacy. Very suitable for children of adults with limited reading capacity.
Mohawk-White Relations

Canada, Archives. Indians Treaties and Surrenders from 1680-1890. Ottawa: Queen's Printer, 1891. 2v.


History and interpretation of laws relating to Iroquois land in the state of New York.


Traces the history of land transfers to 1930.


Examines the question of private ownership of reservation lands.


Compilation of laws and regulations currently in force on New York State Indian reservations.


The annual report of the committee's activities.


An irregular serial outlining the current status of American Indians in New York State.


A key work in the history of New York Mohawks. This report prints all key documents in State-Indian relations. Note the paternalistic title.

Analyzes the application of criminal laws on Iroquois reservations in the state of New York.

Compilation of law and regulations enforced by the Bureau of Indian Affairs.

Mohawk Language-

Bruyas, Jacques "Radical Words of the Mohawk Language with their Derivatives" New York (State) Cabinet of Natural History Annual Report, XVI(1863), Appendix E, 1-123.
A Latin-French-Mohawk dictionary.

Current dictionary of Mohawk usage.

Elliot, Adam Vocabulary of the Mohawk and Cayuga Languages, Dated 1845 See. Schoolcraft, Notes on the Iroquois.
Mohawk Stories-


   Includes: (1) How Man Was Created, (2) The Discovery of Fire, a Tradition, (3) The Wampum Bird, (4) The Invention of Bow and Arrow, a Tradition, and (5) The Rabbit Dance.

   Legend of how the Bear Clan became keepers of the medicine in the Iroquois society.


   A story of seven Mohawk dancers and how they were witched into flickering stars in the heavens.

Fadden, Ray. Thunderboy. Hogansburg, N.Y.: Akwesasne Mohawk Nation, 19-
   Story of the relationship between the Thunder people and the Indians.

   A miniscule legend on this subject.

   A short story of the underwater people.

   A dramatization of the third part of Longfellow's poem.

How Bear Lost His Tail. National Film Board of Canada. 1966. (Filmstrip) 31fr
   Iroquois legend for young children

   A critique of Longfellow's classical poem in light of the traditional Indian legend of Hiawatha.

   Describes the adoption and changes made in European stories for use among the Mohawks.
Childrens' Books-

A story of the Mohawk hero designed for children with a 7th to 9th grade reading level.

Childrens' book about the adventures of an Iroquois child. Designed for those with first or second grade reading level.

Part of the series designed to show the lifestyles of various tribes of Indians. Designed for 4th to 7th grade reading level.

Presents the development of the Iroquois lifestyle from 1570 on. Some vagueness is indicated in the organization of the Confederacy. 4th to 7th grade reading level.

Shows the present conditions of Iroquois communities in New York State. Designed for 3rd and 4th grade social studies units.

A unit for 3rd and 4th grade social studies class on Iroquois society in the early development of New York State.

This is a story of how Pierre Esprit Radisson became a Orimha of the Mohawks. Designed for 6th to 10th grade reading level.


An adventurous story built around the life of an Iroquois boy. 4th to 7th grade reading level.
A collection of Iroquois legends designed for children from the 2nd to the 5th grade.

A New York State history book for children. The account of Mohawk life is largely fictional and almost totally inaccurate in its influence on early settlers and vice versa.
Where to find more...

The AKWESASNE LIBRARY CULTURE CENTER is the place to look for more information. The staff will be happy to help you find any information that you need. Drop by or call 358-2240. Any suggestions for improving this guide or the Mohawk Collection are welcome.

Mohawk—Past and Present is taken from a larger research bibliography titled A Selective Bibliography of the Mohawk People. It is available at the Akwesasne Library Culture Center. Other works which have been useful are:


An annotated guide to all media, print, and non-print, designed for children who are interested in studying about American Indians.

Subject arrangement with tribal index.

Catalogue of the largest collection on American Indian History.


A thorough bibliography of the literature on the Iroquois people. Arranged by subject.

Guide to existing bibliographies on American Indian Languages. Arranged by subject.
MY LODGE

Simple was my lodge of birch
Pure was the water that I drank
Swift was the canoe that carried me
Straight was the arrow that protected me
Wild was the meat that fed me
Sweet was the sugar maple
Strong were the herbes that sustained me
Great was my mother, the Earth

Duke Redbird
MOHAWK CRAFTS FUND

The meeting day has been changed to the last Monday of every month. Everyone is welcome and you may bring your arts and crafts to sell.

The Crafts Fund has been in operation for almost a year and it is a success. The outlets for these crafts have also grown, which means there are people interested in your crafts.

The Mohawk Crafts Fund was a project of the Business Administration class held at the Center on the Reservation. The Crafts Fund now continues with help from concerned Indian People with much help from the Chairwoman Mrs. Jean Herne and Doug Kelly - Treasurer. It is the first time Craftsmen are guaranteed 75% of the retail price of their items (20% going to the retail establishment and 5% going to the Crafts Fund for operating expenses). When you sell through the Crafts Fund your name and the retail price are put on the artículo at that time.

Please come and inquire if you would like to know more about this project. Tell your friends the meeting day this month is October 29th, and will be the last Monday of every month from now on.

SWEET GRASS

Anyone who has Sweet Grass to sell or knowledge of where some may be obtained, please contact Harry Cook at the Center. Sweet grass is among some of the supplies needed for the cultural classes and some is needed in the Museum display.

SPECIAL RECOGNITION

Four North Country citizens received special recognition for their loyalty and service in their fields at St. Lawrence University's annual Homecoming Recognition Program Saturday in Gunnison Memorial Chapel. Recipients of North Country citations with university officials are; Peter S. Paine, Jr., of Whitesboro, N.Y.; attorney, Mrs. Frank A. Augsburger, Jr., of Ogdenburg, Robert V. Persson, M.D. of Star Lake, and Mrs. John D. (Minerva) White of The St. Regis Mohawk Reservation.

Minerva C. White - As Chairwoman of the Akwesasne Mohawk Parents' Education Committee and the Educational Director of the St. Regis Mohawk Tribe, she has worked assiduously to improve the educational opportunities for Mohawk people of all ages. The St. Lawrence tutoring program on the St. Regis Reservation is just one of a number of educational innovations which have flourished under her firm leadership and guidance. She has helped the Akwesasne Library & Cultural Center and a new Community Health Clinic come into being. In recognition of her leadership and continuing influence she serves as a member of the Salmon River Central School Board, the executive committee of the New York State Iroquois Conference, and the Regents Committee to draft a position paper on Native American Education in New York State.

St. Lawrence University is indeed proud to honor a North Country leader who has done so much to build a strong bond of friendship between St. Lawrence and St. Regis Mohawk Reservation.
THANK YOU!

For the last eighteen years you have supported the first printing shop on the St. Regis Mohawk Indian Reservation. Under the firm name LaFrance Duplicating Service, operated by Ted and Carrie LaFrance. Ted a native of Hogansburg, and Carrie part Cherokee and Delaware Indian.

The reason for mentioning the nationality of the former owners, is; that we are proud in the way you have patronized this undertaking as the first on this Reservation. There were some that were apprehensive of such a competitive venture. Fortunately, during the height of the St. Lawrence Power Project and the St. Lawrence Seaway Development, the LaFrance Duplicating Service printed and duplicated many of the business forms that were used on these two projects.

Even before these projects were finished, you, the local merchant relied on our services for your needs. Many of you have expressed appreciation in the way we have fulfilled these needs. Now it is our turn to express our appreciation for your continued patronage over these many years of good relationship. Thank you from the bottom of our hearts!

However, we do have a favor to ask of you; the LaFrance Duplicating Service was sold to a younger couple equally as eager to satisfy and fulfill your wishes and would appreciate it very much if you can see fit to continue your patronage to the firm that has injected younger blood to it's operation so it can give you our customer better service. We have put much confidence in this young couple because they are willing to work and work hard. If they be the bearers of this letter, we wish you to meet Thomas V. Herne and his wife Antonia G. Herne. Thomas (Vernie) also a native of the St. Regis Mohawk Tribe of Hogansburg, N. Y.

Whatever business you can turn their way, you would be doing for us.

Thank you again!

Sincerely yours,

Ted and Carrie LaFrance
of LaFrance Duplicating Service
ATTENTION

From November 10th to December 7th there will be an arts and crafts display along with a workshop to teach some of the crafts. We hope this will interest all the people in the community young and old to attend. Some of the crafts to be displayed are Cornhusk doll, Masks, paintings, baskets, silver jewelry, war club, photos and stone carvings. Pete Jamison has put his display together and he has collected crafts from six families. This collection contains works from about 25 artists. The craft workshop to be held on Nov. 10th will be in the field of basketry, some painting and wood carving. We hope many people will sign up for the workshop. This is Mr. Jamison's first stop on his tour.

SEWING CLASSES

Sewing classes have started on Wednesdays at 12 noon. Everyone is welcome to attend. There will be instructors on hand to give helpful hints on sewing zippers, collars, sleeves and other things. Wednesdays at 12 noon at the Library & Cultural Center.

SPECIAL THANKS

The Staff of the Library & Cultural Center would like to thank the Albany Y-Guides who on October 6th came to our Center and donated 53 new Indian Books.

This is the fourth year the Y-Guides have come to our Center. These boys earn money on their own to buy the new books to donate to our Library.

Special Thanks to this group and we hope other people have the honor of meeting this group sometime.

Signed,
Library Staff
Please come and visit our Museum. There are many displays of arts and crafts of the Reservation. There are artifacts from some of the old Indian village sites in the state. We presently have three copies of Wampum belts and you can learn some of the story behind these. We have had many people display their works for short periods of time and we would like to encourage others. If you would like to display some of your crafts at the Center please call Ann Rourke and we'll make arrangements.

Those who take College classes and might need to use the Mater Dei College Library the hours are:

Monday to Thursday
7:55am to 4:50pm
5:30pm to 9:00pm
Friday
8:00am to 4:00pm
Saturday
12:30pm to 4:30pm
Sunday
1:15pm to 4:45pm
5:45pm to 6:15pm

On the third Sunday of each month, the Library will not open until 3:30pm.

Hours for holidays and vacations will be posted at the appropriate times.

DON'T BE GYPPED

This is the title of a FREE booklet that may be obtained in the Library.

This is Consumer bulletin no. 28 from the Federal Trade Commission. This is to help you, the consumer.

SENIOR CITIZENS

The next meeting of our Senior Citizens will be on Oct. 23rd at the Center, 7:30pm. The Movies had to be returned for this month but will be shown at the November Meeting on the 13th.

NEW BOOKS

Some of the new books just in at the Library are:

ESP, Seers & Psychics what the occult really is, by the author of Houdini-Milbourne Christopher

The Withering Rain, Americas Herbicidal Polly, by Thomas Whitside

With Pipe, Paddle, and Song, A Story of the French-Canadian Voyageurs circa 1750, by Elizabeth Yates

Future Shock by Alvin Toffler, The symptoms of future shock are with us now.

The Healer by Daniel P. Mannix, A novel of a boy and a master of nature lore and magic

Mrs. Mike by Benedict & Nancy Freedman, A love story

The Jacques Plante Story by Andy O'Brien with Jacques Plante

The Best of Sports Illustrated: 1 by the Editors of Sports Ill.

Ely S. Parker Spokesman for the Senecas by Harold W. Fulton, A story of a man who bridged two worlds for the good of both

This Country was Curs, A Documentary History of the American Indian by Virgil J. Vogel This book presents the Indian as well as the anti-Indian's side.
INDIAN POT LATCH DINNER
Saturday October 20th, 4pm-7pm
Place: St. Mary's Church
66 Court Street
Canton, New York

The proceeds will go to support the Pre-Upward Bound Program of the St. Regis Mohawk Reservation and St. Lawrence University, to purchase a van for the tutoring program.

MENU
O-nen-sto
Te-ka-wa-ra-ri Ton
Ka-na-ta ra keritha
O nekwen Tara-ni-katsi koten
Tkenn-onsera

Donations at the Door
Adults $2.50
Students $1.50

NOTE: Native Crafts—basket weaving, beadwork, stone carving and cornhusk dolls will be displayed and sold.

BOOK SALE
There will be a used book sale on November 10th. The used books will be sold at our Center from 1 o'clock to 4 o'clock. This is on Saturday, the first day of Mr. etc Jamison's display and workshop.

MOVIE
The Library will show one good movie for the general public once every month as long as people will show an interest. This month there will be a movie shown on the 28th. The time will be posted in the next few days. The movie scheduled is "The Comedy of Terrors" starring Vincent Price, Peter Lorre and Boris Karloff. The admission is $1.00, everyone is welcome.

COUNTRY MUSIC
7th Annual Awards 1973

Country Song Writer of the Year, KENNY O'DELL
Country Vocal Group of the Year, STATLER BROTHERS
Country Vocalist of the Year, CONWAY TWITTY & LORETTA LYNN
Country Male Vocalist of the Year, CHARLIE RICH
Country Female Vocalist of the Year, LORETTA LYNN
Instrumental Group of the Year, DANNY DAVIS & THE NASHVILLE BRASS
Instrumentalist of the Year, CHARLIE MCCOY
Country Music Album of the Year, BEHIND CLOSED DOORS—CHARLIE RICH
Elected to the Country Music Hall of Fame, CHET ATKINS and the late PATSY CLINE
Country Single of the Year, BEHIND CLOSED DOORS—CHARLIE RICH
Entertainer of the Year, ROY CLARK

WANTED
Anyone who has 12' or 14' boats for sale, please drop a card off or call Room #3 of the Cultural Center. Someone will get in touch with you soon.

If anyone has motors for sale we will put an ad in this newsletter free of charge.

Note: Each family of the Reservation will be receiving a report explaining what Manpower Planning project is all about. Someone will also be at the next Tribal meeting.
MOHAWK TRIBAL COUNCIL

The long standing rules and regulations applying to land transactions will be published in a newsletter subject to approval by the Chiefs.

The Council will enforce a long standing traditional rule, that any lands sold to a non-enrolled member of the St. Regis Mohawk Indian Reservation (American Party) will automatically revert back to Tribal common land, which will be under the control of the Tribal Council.

All business or future business established on the Reservation must be registered with the Tribal Council.

Any minerals, soil, timber or other natural resources sold must go through the Tribal Council for recording.

A complaint by the people of the Reservation in reference to junk yards being created by the Main road and on other roads of the Reserve. The Tribal Council was instructed by the people to do something about this. The Council will notify the people in question to hide unsightly objects in the best way possible.

MOHAWK HOUSING OFFICE

Hours: Tuesday and Thursdays (9 am to 1 pm)

The monthly trailer payments will be accepted during those hours mentioned by Adrienne Brown. The Office is Room No. 1 of the Council offices. After 1 pm when the office closes, Herbert Herne will accept the payments.

The Housing Committee is now accepting thirty (30) more trailers to be placed on property.

RIGHT TO READ PROGRAM

The Washington office of the Right to Read Program has notified us of our refunding for FY 1974.

Beverly Pyke, Project Director, wants to expand the program. We need more students to accomplish this so, come on, how about coming in and brushing up on your reading comprehension skills. Maybe you having trouble with the complexities of the English grammar. Visit our Right to Read classroom, downstairs at the Library, and see if we can help you help yourself to better letter writing or better understanding of study skills.

If you know anyone who is not able to read at all, we would appreciate your calling 2120 and we will get in touch with them to see if we may help them.

OUR NATIVE LAND

The only network radio program of its kind in North America. Presenting the views of Canada's native peoples through its host, Johnny Yesno.

SATURDAYS CBC RADIO

12:10 pm

Oct. 20th - the subject will be on 'An Indian Board for an Indian School'

Oct. 27th - the subject will be on 'Human Rights for Natives'

In the Next Issue of this Newsletter, there will be a story on our current BILINGUAL/BICULTURAL PROGRAM
AN ACT

To amend the education law, in relation to providing state aid
to the Akwesasne Library and Cultural Center on the St.
Regis Indian reservation and making an appropriation there-
for

The People of the State of New York, represented in Senate and
Assembly, do enact as follows:

Section 1. The education law is hereby amended by adding
thereof a new section, to be section two hundred fifty-three-a, to
read as follows:

§ 253-a. Indian reservation libraries and museums. The term
"Indian reservation library and museum" as used in this section
shall be construed to mean a library established pursuant to section
two hundred fifty-five-a of the education law and located on an
Indian reservation, wholly or partly within the state, to serve
Indians residing on that reservation and other persons so desig-

EXPLANATION—Matter in italics is new; matter in brackets [ ] is old law to be omitted.
panied by its board of trustees. An Indian reservation library and
museum shall also be referred to as an "Indian library." The pro-
visions of this section shall apply to such library on the St. Regis
Mohawk reservation.

§ 2. Such law is hereby amended by adding thereto a new sec-
tion, to be section two hundred fifty-four-a, to read as follows:

§ 254-a. Standards of library service for Indian reservation
libraries and museums. The regents, with the consent and approval
of the tribal government and the board of trustees of an Indian
library, shall have the power to fix standards of library services for
any Indian library which receives any portion of the money appropriated
by the state to aid such library. If any such Indian library
shall fail to comply with the requirements set forth pursuant to
this section, that library shall not receive any portion of the moneys
appropriated for it by the state.

§ 3. Such law is hereby amended by adding thereto a new sec-
tion, to be section two hundred fifty-five-a, to read as follows:

§ 255-a. Establishment of an Indian reservation library. By a
majority vote or upon the request of the tribal government of an
Indian reservation, an Indian reservation library and museum may
be established, with or without branches, and may make application
to the state or other source for money to equip and maintain such
library or libraries or to provide a building or rooms for its uses.
The board of trustees of such library, on behalf of the tribal govern-
ment, may acquire real or personal property for use by an Indian
reservation library and museum by gift, grant, devise, bequest and
may take, buy, sell, hold and transfer either real or personal prop-
erty for the purposes of such library.
No more than one Indian library may be established on a reservation and such library shall serve all inhabitants of that reservation.

The Akwesasne Cultural Center, Inc., incorporated on January 19, 1972, pursuant to the provisions of the not-for-profit corporation law, has established an Indian library as defined in section two hundred fifty-three-a of this chapter and shall be eligible for State aid provided by this chapter.

§ 4. Such law is hereby amended by adding thereto a new section, to be section two hundred fifty-six-a, to read as follows:

§ 256-a. Indian reservation library and museum contracts. An Indian reservation library and museum or where no such library and museum exists, the tribal government may contract for services with any chartered and registered library or approved library system.

§ 5. Such law is hereby amended by adding thereto a new section, to be section two hundred sixty-a, to read as follows:

§ 260-a. Indian reservation library and museum board of trustees. 1. Indian libraries established pursuant to section two hundred fifty-five-a of this act shall be managed by a board of trustees who shall have all the powers of trustees of other educational institutions of the university as defined in this section. Trustees shall be elected at a general tribal election or designated by the tribal government and serve no more than five years. No more than ten nor fewer than five trustees shall serve on the board of trustees of the library.

2. Regular meetings of the board of trustees shall be held at least quarterly, and such board shall fix the day and hour for holding such meetings.
3. Any existing board of trustees shall maintain and continue to use its present method of selecting trustees.

§ 6. Section two hundred sixty-one of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 261. Incorporation. Within one month after taking office, the first board of trustees of any such public library or Indian library shall apply to the regents for a charter in accordance with the vote establishing the library.

§ 7. Section two hundred sixty-two of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 262. Use of public and Indian libraries. Every library established under section two hundred fifty-five, and two hundred fifty-five-a of this chapter shall be forever free to the inhabitants of the municipality or district, or Indian reservation, respectively, which establishes it, subject always to rules of the library trustees who shall have authority to exclude any person who wilfully violates such rules, and the trustees may, under such conditions as they think expedient, extend the privileges of the library to persons living outside such municipality or district or Indian reservation, respectively.

§ 8. Section two hundred seventy of such law, as so renumbered by chapter two hundred seventy-three of the laws of nineteen hundred fifty, is hereby amended to read as follows:

§ 270. Acceptance of surplus library books or property. The state education department is hereby authorized to cooperate with...
the United States commissioner of education, the war assets administra-
tion, and/or other federal officers and officials in the administra-
tion of any statute heretofore or hereafter enacted for the disposal
of surplus library books or property, and to accept for and on
behalf of the state of New York or its political subdivisions surplus
library books or other property suitable and necessary to the opera-
tion of public and free libraries and Indian libraries, and for the
improvement and extension of library services for New York state,
and any funds, which may be made available to the state of New
York by the federal government for these and related public and
Indian library services.

§ 9. Such law is hereby amended by adding thereto a new section,
to be section two hundred seventy-three-a, to read as follows:

§ 273-a. Apportionment of state aid to Indian reservation
libraries. Any Indian library chartered under section two hundred
fifty-five-a of this act or in the absence of such library any tribal
government contracting for service from a chartered and regis-
tered library or approved library system, shall be entitled to receive
annually state aid consisting of the following amounts:

1. Seven thousand five hundred dollars, and

2. The sum of eight dollars per capita for persons residing on
the reservation served by the Indian library as shown by the latest
federal census or certified by the New York State director of Indian
services, and

3. The sum of fifty cents per acre of area served by the Indian
library.
Such sum shall be paid to the tribal government on behalf of the Indian library.

Nothing contained in this section shall be construed to diminish the funds, services or supplies provided to any Indian library by a library system as defined in section two hundred seventy-two of this act.

Within the amounts appropriated therefor money paid out pursuant to this section shall be paid out of the state treasury on vouchers certified by the commissioner after audit by and upon the warrant of the comptroller.

§ 10. The sum of thirty thousand dollars ($30,000), or so much thereof as may be necessary, is hereby appropriated from any monies in the state treasury in the general fund.

§ 11. This act shall take effect immediately.
HOU KOLA!!!

Directory of Services
on the
Standing Rock
Sioux Reservation
In addition to providing a library collection in each school and other institutions on the reservation, there is also a library service available at the Standing Rock Tribal Library located at Fort Yates, South Dakota. The library is open from 8:00 AM to 5:00 PM daily, and is staffed by trained librarians. The library offers a wide range of books, including fiction, non-fiction, and reference materials. It is the responsibility of the library to ensure that the books are well-maintained and that the library is accessible to all members of the community.

The library also offers a variety of programs and services, including storytelling, educational workshops, and computer classes. The library is dedicated to promoting literacy and providing resources to support learning and personal development.

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It is an unusual privilege to be able to present the information about the Standing Rock Sioux Tribal Libraries that we have been fortunate to have. The Standing Rock Sioux Tribal Libraries have a long and distinguished history of providing library services to the Standing Rock Sioux Tribal community. In order to provide the best possible service, the libraries have been constantly evolving and adapting to the needs of the community. This has involved the acquisition of new materials, the development of innovative programs and services, and the adaptation of technology to meet the changing needs of the community.

The libraries have been successful in providing access to information and materials to the Standing Rock Sioux Tribal community. They have been instrumental in providing educational opportunities, promoting lifelong learning, and fostering a culture of reading and learning. The libraries have also been successful in providing a space for community engagement and communication, where people can come together to discuss issues of importance to them.

In conclusion, the Standing Rock Sioux Tribal Libraries have a proud history of providing library services to the Standing Rock Sioux Tribal community. They continue to be an important resource for the community, providing access to information and materials, promoting education and lifelong learning, and fostering a culture of reading and learning.

I. INTRODUCTION
II. MAP OF STANDING ROCK INDIAN RESERVATION
III. STANDING ROCK SIoux TRIBAL LIBRARY SERVICES
IV. STANDING ROCK SIoux TRIBAL LIBRARY STAFF
V. REFERENCES

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All hours posted in this directory have been converted into Central Daylight Time (CDT).
STANDING ROCK TRIBAL LIBRARY NEWSLETTER
A Publication of the Standing Rock Tribal Library

Volume 9
June 28, 1974
Number 3

STANDING ROCK TRIBAL LIBRARY BEGINS
SEE SUMMER FILM SERIES

The Standing Rock Tribal Library will begin sponsoring the
summer program of films series on Tuesday, June 24, 1974, from 7
P.M. to 9 P.M., for all ages of persons within the community. Ten
movies will be shown during the summer program. The first
movie will be shown on Tuesday, June 24, at 7 P.M., the new location of the Standing Rock
Community Skill Center Building.

NYC WORKERS IN LIBRARY HDR

The Standing Rock Tribal Library is proud to announce that
they have hired NYC workers who began their employment with the
summer NYC program on June 17 and are now working in the library
20 hours per week.

PUBLIC HEALTH SERVICE NEWS

The following items are to be announced:

1. We announce that there will be NO CLINICS held at the
Fort Yates Public Health Service Hospital during the 1st and 2nd of July. These are NOT
emergencies only. Please cooperate.

YOUTH CONSERVATION CORPS

The Youth Conservation Corps is looking for projects to work on. If
you have a site or any other conservation projects, please contact Fred
Dunlap at 701-854-7181.

EDUCATION

GERALD E. GIPP RECEIVES PH.D.

Gerald E. Gipp, a Standing Rock Sioux and a graduate of
Standing Rock Community High School in Fort Yates, received
a Doctor of Philosophy degree in Educational Administration from
Pennsylvania State University on June 1, 1974.

From August 1973 to the present date, June 1974, Gerald
served as Assistant Director of the American Indian Program in Ed-
Education, Dean of Education, Pennsylvania State University. During
these years he worked in the Office of Education, Bureau of
Indian Affairs, in Washington, D.C. He received his Masters degree in
Education in 1971 from Penn State University. Jerry received
his Bachelor of Science degree June 1962 from Ellendale State
Teachers College.-Branch of UND. He taught as a sporting teacher and Coach in high schools, North Dakota for two
years.

Attending the Commencement exercises were his mother,
Mr. and Mrs. Paul Baker, 1st to July 1st. The son of Francis Baker.
and Mrs. Paige Baker Jr., of Washington, D.C., reception was held at the Gipp
residence after the graduation. Gerald and his wife Carol have four
children and the son of Francis, 1974.

EDUCATION

Emma Jean Blue Earth has been selected as Director of Tribal
Department of Education. Mike Bills Pretty Enemy has been selected
as Title IV Recreation Coordinator.

NEWS FROM THE STANDING ROCK SIOUX TRIBE
OFFICE OF PLANNING AND DEVELOPMENT

DAY CARE CENTER - On Thursday, June 27, 1974, the Sisters of
Charity from the Center in St. Louis, Missouri, will be at Standing Rock to initiate a study for the establishment of a
Day Care Center at the Douglas Skye Memorial Retirement Com-
plex. This action is the result of a meeting held by the Tribal Chairman and concerned people of other agencies and Tribal departments held on
March 26, 1974 in a discussion with our local, the U.S.
Department of Health, Education, and Welfare. It has been
informed that funds are available to support such a program
in Indian reservations.

STANDING ROCK SKILL CENTER - The Standing Rock Skill Center Project was finalized on June 6, 1974, and is
ready for occupancy. The Office of Planning and Development initiated
arrangements for a licensed provider to come in and review the
skilled center and recommend any changes. A center is
already situated in this building, and after receipt of the
assistance report from the consultant, the remainder of the offices will
be moving in.

STANDING ROCK COMMUNITY BUILDING - The Standing Rock Community Buildings project has been completed, and a tentative
opening date has been set for August 1, 1974. Construction continues
and arrangements have been made for an official dedication.
Many of the problems concerning the building are being
resolved.

STANDING ROCK TRIBAL CONSERVATION CENTER - Since March 13, 1974, the Tribal
Conservation Center has supplied the first report to the Standing Rock
Community Conservation Committee of Fort Yates. This report
announced that three grants -...
The Senate is not obligated to consider the House bill per se. Rather, the Senate Committee on Labor and Public Welfare may consider the problem of what to do about the existing OEO legislation, independent of any action by the House. The Senate may introduce a bill similar to the House bill, hold hearings on it, and then go to the Senate floor for a vote.

However, it may do a rather similar legislation of its own, suggesting an entirely different course of action. If, in fact, a bill is introduced that is considerably different from the House bill, hearings will be held by the Subcommittee on Employment, Education, and Immigration Labor chaired by Senator Gaylord Nelson; the new bill will then go to the Full Committee on Education and Public Welfare which will presumably send it to the Senate floor for a vote.

ANNOUNCEMENT OF THE NATIONAL CONGRESS FOR COMMUNITY ECONOMIC DEVELOPMENT

The National Congress for Community Economic Development is a non-profit, non-partisan organization dedicated to the advancement of economic development policies and programs in the United States. The Congress convenes annually to discuss and address the challenges facing communities and the strategies for addressing them. The 1974 Congress will be held in Washington, D.C. on May 29th, and is expected to attract over 1,500 participants from across the country.

NATIONAL CONGRESS FOR COMMUNITY ECONOMIC DEVELOPMENT

House Passes Bill to Transfer CDC's to Commerce: By a vote of 331 to 3, the House of Representatives on May 29 passed the Community Services Act of 1974 which transfers the CDC program to the Department of Health, Education and Welfare. The bill has been widely publicized as ending OEO. Despite this, OEO as an entity, and it repeals the Economic Opportunity Act of 1964, the enabling legislation that created OEO. However, it provides for the remaining OEO programs notably Community Action, Head Start and Job Corps--to be transferred to Commerce Department.

THE FIRST STEP

Parade of the bill in the House is only the first step in the legislative process. The bill will now be acted upon by the Senate and then must go to the President to be signed into law.

The Senate is not obligated to consider the House bill per se. Rather, the Senate Committee on Labor and Public Welfare may consider the problem of what to do about the existing OEO legislation independent of any action by the House. The Senate may introduce a bill similar to the House bill, hold hearings on it, and then go to the Senate floor for a vote.

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APPENDIX D

INVENTORY OF VIDEOTAPE PROGRAMS

STANDING ROCK TRIBAL LIBRARY
1-A Little Eagle Day School, School Christmas Program, 1972.

1-B Giveaway for Lii Spotted Horse, Part I.

1-C Independent Tournament Awards at Little Eagle Day School, 1972.

1-D Giveaway for Lii Spotted Horse, Part II.

2-A Louis Whirlwind Horse.

3-A Little Eagle Day School Christmas Program, 1972.

4-A Puppet Show at Little Eagle Day School, Part I.

4-B Puppet Show at Little Eagle Day School, Part II.

5-A Bilingual Education of Alaska.

6-A Louis Whirlwind Horse.

7-A 1977 North Dakota State Basketball Tournament (Fort Yates vs. Minot), Part I.

7-B 1977 North Dakota State Basketball Tournament (Fort Yates vs. Minot), Part II.

7-C 1977 North Dakota State Basketball Tournament (Fort Yates vs. Minot), Part III.


8-A Little Eagle Dance Contest Sponsored by Running Antelope Indian Club, Part I.

8-B Little Eagle Dance Contest Sponsored by Running Antelope Indian Club, Part II.

8-C Little Eagle Dance Contest Sponsored by Running Antelope Indian Club, Part III.

9-A Standing Rock Centennial Parade and Dancing Contest, 7-21-73, Tape Missing.

9-B Fort Yates Centennial Dancing Contest, Part II.

9-C Fort Yates Centennial Dancing Contest, Part III.

9-D Standing Rock Rodeo, 5-22-73.

9-E Standing Rock Centennial Rodeo, Part III.
The following tapes listed were un-numbered:

11-A
Executive Meeting at Fort Yates Featuring Guest Speakers Amos Dog Eagle and James McClain. Part II.

11-B

11-C
Executive Meeting at Fort Yates Featuring James McClain. Part II.

11-D
Standing Rock Sioux Tribe Executive Committee Workshop 6-15-73 Featuring Guest Speakers Russell Means, Director of UTETC Warren Means, Mr. Garreaux and Mrs. Everett Gabe.

12-A
First Grade Dinner at Little Eagle Day School, 1973.

12-B
KFYA Broadcast on 9-14-73.

14-A
Little Eagle Song Service 8-9-73. Part II.

14-B
Little Eagle Song Service 8-10-73.

15-A
Johnson O'Malley Demonstration.

17-A
American Indian Day at Little Eagle Day School 9-28-73.

The following tapes listed were un-numbered:

Dr. Bryde at Bullhead Day School 2-8-74 Speaking on "Indian Education and Values." Part I.

Little Eagle Day School Independent Tournament, 2-17-74 (Bullhead vs. Indian Action Team for 3rd and 4th Place in Tournament). Part I.

Little Eagle Independent Tournament Championship Game (2-17-74 (Little Eagle vs. Shields). Part III.

Little Eagle Independent Tournament Championship Game 2-17-74 (Little Eagle vs. Shields). Part IV.
Addtional video tapes not numbered nor dated:

- Little Eagle Independent Tournament and Presentation of Awards. UC 30
- Arthur Adioote on Art. UC 10
- Little Eagle Day School Art Fair, 1974. UC 50
- Little Eagle Tourney, 1973. No Box for This Tape. UC 60
- Cultural Study by Wilbur Flying Bye of Little Eagle. No Box for This Tape. UC 20
- Black Bear No. 1. Tape Missing. UC 20
- Comments by Little Eagle Day School Advisory School Board at Little Eagle, South Dakota. UC 20
- Indian Culture Class. Instructor Whitebull. UC 20
- 8-9-73 Concl. Service? Part I. UC 60

Total List of Missing Tapes:

1-A Independent Basketball Tournament at Little Eagle Day School 12-29-72 (Billy Helper vs. Skinners). UC 60

9-A Standing Rock Centennial Parade and Dancing Contest 7-21-73. Part I. UC 50
- Black Bear No. 1. UC 20
- One Tape. Unidentified. UC 10

List of Blank Tapes to be Used:

4 - UC 10's
1 - UC 30
5 - UC 60's
An inventory of standing non-traditional library's video tape project team was done during the year at Little Bear Bay School, Little

Drum, South Dakota, and the following facts:

A total of 32 tapes were purchased with funding from the National Indian Literacy Association's Library Project throughout this reporting period. At approximately $35.00 per tape it is estimated that this portion of the project alone expended $1,175.00 in terms of purchasing tapes and maintaining the video tape equipment.

E. At the end of this reporting period a total of 32 tapes had been numbered, labeled according to the video tapes titles and description of its program contents and the time identified.

C. Eight tapes were labeled and identified but not assigned numbers.

D. An additional eight tapes were partially identified, but lacked numbers and dates program was taped.

E. Four tapes had been lost or were unable to be found at the time the inventory was taken.

F. Ten tapes were unused as of June, 1974.