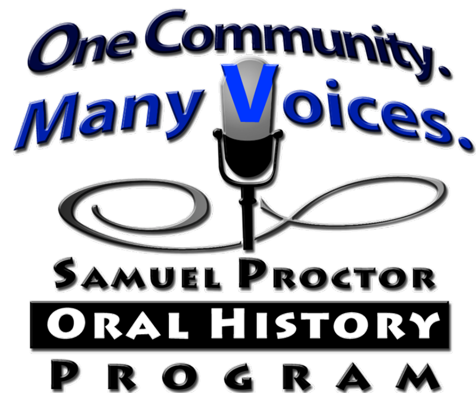
Calvin Gibson

Southeastern Indian Oral History Project

MISS CHOC-006

Interview by:

John K. Mahon
December 4, 1973



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Southeastern Indian Oral History Project (SIOHP)
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37 minutes | 23 pages

Abstract: Calvin Gibson describes his work as a social worker for the Choctaw Indian Agency. He speaks about his education at Haskell Institute and his current social work courses. He discusses his childhoods speaking Choctaw and his struggles with English, and speaks about his vocation training as a baker. He describes why people leave and come back to the reservation, and then goes into greater detail about his duties as a social worker, helping families to get Social Security and other forms of assistance, and making home and school visits.

Keywords: [Mississippi Band of Choctaw Indians; Mississippi--Choctaw; Indigenous languages; Education]

Samuel Proctor Oral History Program University of Florida

MISS CHOC 006
Interviewee: Calvin Gibson
Interviewer: John K. Mahon
Date of Interview: December 4, 1973

M: And this is December 4 at 9:35 in the morning, in the principal's office of Choctaw Central at the Choctaw Reservation, Philadelphia, Mississippi. I'm about to conduct an interview with Mr. Gibson. Mr. Gibson, will you just say your name?

G: My name is Calvin Gibson, and I'm a social worker for the Choctaw Indian Agency.

M: And are you a full-blooded Choctaw?

G: Yes, I am. I'm a full-blooded Choctaw. My mother is full-blooded Choctaw, my father is, too.

M: Which of the reservations or whatever you call them around here do you come from?

G: I belong to the Conehatta community.

M: Right. How far is that? How far a trip is it?

G: It's forty miles from here. Forty miles from work every day.

M: Do you live here and travel around there?

G: No. No, I live in Conehatta, and I come up to work forty miles every day to Philadelphia.

M: Because your work is mostly around here and not in the Conehatta community?

G: Yes. The headquarters is Philadelphia, and I come to Philadelphia and there I pick up my car, and my office is there. And then I go to several other communities. I go to Red Water community, which is twenty-five miles from here. And I go to Standing Pine community, which is approximately about the same distance, except it's in a different area. And I serve Sandersville, which is about

ninety miles from here—I go one day out of the month. So I have to come into my main office and then from there go out to the field.

M: What'll happen to you if gas gets in short supply? How many miles do you average in a day?

G: Oh, sometimes … right now, since the gas shortage, the GAC motor pool has sent us a statement on it and we're cutting down on our field days each week. We're not going every day as like we used to. We go two days out of the week now.

M: Only two.

G: Only two days. And try to cover these areas. And we have other workers, too, in the office and try to utilize all the people that works in the office and try to encourage the people to come in or meet us at some school or meet us here at the reservation and use our workers that they have in the reservation.

M: What's your age, Mr. Gibson, if you're not sensitive about age?

G: I'm age thirty-three.

M: Were you educated here at this Choctaw Central?

G: Uh, not mainly at Choctaw Central. Before, they had a Pearl River Indian School. This is the Pearl River Reservation, they named it Pearl River. And they had a small school here and the school is not here anymore because it's demolished, you know, and it just went to the tenth grade. And I went as far as the tenth grade, and then I went Haskell Indian Institute at Lawrence, Kansas, to finish my high school—last two years, eleven and twelve. And when I finished eleven and twelve, I went to junior college in Newton, which is below Conehatta, where I live,

and finished my junior college there. And I went to University of Southern Mississippi at Hattiesburg and finished my last two years there.

M: Do you got a B.A. degree?

G: Yes.

M: Did you take special work in social, uh—

G: Yes, I did.

M: Social work?

G: And I'm still taking courses in social work now. The social work school in Athens, Georgia, is giving me correspondence course now, so that I can finish and probably get a master's degree and be a regular fledged social worker, because that was not my major when I first started out, see. My major was in elementary education when I first started out, but I substitute teached for four months in the fourth grade, and I kind of didn't—I found out that teaching, you have to stay in most of the time, and cooped up in the place. And most of the classrooms we had was a one-room classroom, you know. They don't switch classes for different things and no P.E.s and so forth, at that time, when I was substituting. So I just changed my major over to social work and then I get more extra courses to become a social worker. And since then, last semester, I took Introduction to Social Work course here, which was taught at night here at the school. They have different colleges now that brings courses to the reservation.

M: How many colleges do it, and what are they?

G: Well, Tougaloo College from Jackson—that's T-O-U-G-A-L-O-O—they bring courses up here. I don't know what type of courses, but they're here Tuesdays and Thursdays, I believe. And then, University of Southern brings courses here—

M: That's Hattiesburg?

G: Hattiesburg. They bring courses here, and Mississippi State at one time did, prior to this time. But I don't believe they're here now. And then also Mississippi State is bringing courses—not here, but to Meridian Junior College, where you can go to school, attend school there, in the daytime or night, and get a degree there. You don't have to go to Mississippi State at Starkville, which is about sixty, seventy miles from here.

M: Will these courses you're getting work toward a master's degree?

G: Mmhm, trying to.

M: You're aiming for that.

G: Right.

M: When you got a master's degree, would you be entitled to higher pay scales?

G: Yes, yes, I would. I would be. Right now, my title is Social Service Representative, just sort of not a regular social worker, but you—the social worker is just one social worker there, at the position there. And we are representative from their working from the area. And when you get to be a full-fledged social worker, you can get more pay and a better grade position, see.

M: Who's your employer?

G: Well, I work for the agency, that's under the agency. But then, we have different departments, we have about twelve or thirteen departments in the agency itself, see.

M: Well now, is that—you're working for the Tribe or you working for the BIA?

G: No, I'm working for the BIA.

M: I see.

G: Yes, this is under Bureau of Indian Affairs and in the Social Service Department. We have other departments like Employment Assistance and Credit Administration, and Home Economics, and Maintenance, and programs and so forth, see. They have all departments in there to represent the people and try to work with a relationship with the Tribe program.

M: Now, were you—was Choctaw your native tongue? Did the first language you ever spoke Choctaw, or—

G: Yes. Yes, that's as far as I know, that's all we spoke in the home when we grew up. And we have nine boys and a girl in the home.

M: Good heavens! This is your brothers and sisters?

G: Yes, my brothers and sisters, and we all spoke Choctaw until we left home and went to school and learned how to talk English, and—

M: You learned how to talk English in school.

G: Mmhm.

M: That's interesting.

G: And well, when I went to school here, I spoke English but not all that good, and I guess I still don't speak it fluently or enough where other people speaks it. But I

try my best. When I was in high school, I didn't speak it all that good, ‘til I came to college, and then when I took English, I found out that English course was the hardest course that I ever took. I took it two years in a row. I took English—first English One and English Two. Then I didn't make a good grade. I made a D. So, the second year, my sophomore year, I took it over again. My advisor said that I didn't have to take it. He said, "You passed it." I said, "Yes, but with a low grade." So, I took it over again to see if I could do better, and I made one grade up. But he said usually English One and English Two is a hard course for even an English-speaking people, he said. Even people who spoke it all their life cannot major in English or cannot speak good English or whatever, he said. But in the home, we don't—in my home we don't talk English all that much. I speak Choctaw every day.

M: Well, you're married, I suppose—

G: Yes.

M: And have a family of your own.

G: Well, I don't have kids of my own. I have two foster children that I keep.

M: Oh, do you? Are they Choctaw kids?

G: Mmhm, they're Choctaw kids. But we speak Choctaw in the home all the time, and whatever we do. We go to church, we speak in Choctaw, we sing in Choctaw, read the Bible in Choctaw, we—it's not that I'm against White English, it's just that that's what I'm used to. If I'm used to English—just like at work. When I'm at work, I speak English every day.

M: But your fullest expression, to really get down to the nuts and bolts of it, would be Choctaw.

G: Right.

M: You'd feel you could get through better.

G: I could get through better with Choctaw. Since we're Choctaws here, we can talk Choctaws much better than we can do English, I believe.

M: Have you got any idea—what is so difficult about English for a Choctaw speaker? You remember what hung you up, as they say? Could you analyze that?

G: Well—

M: I don't know the mechanics of Choctaw language at all, of course.

G: Well, but this is what I see, though. I've seen a White man can speak Indian languages as good as I can. In fact, there's a man in church, He's named Mr. Parrish, Mr. Bo Parrish. He's a preacher. He can talk Cherokee, and he can—he taught it one time. Taught the writings of it. When we was at his home once several years ago, he showed it to us about the language. My brother—my youngest brother, sort of, he's eleven now—when he was small—when a baby's small, whether he's White, Black, or Choctaw, whatever you teach him when he's a little kid, that's what he'll learn. My little brother, he spoke English from very little, and when he was born and ready to talk, they spoke English and all, and he didn't know any Choctaw ‘til he went to school. 'Til he went to school and played with other Indian kids, and then they talked Choctaw to him, that's where he picked it up. And he—right now, if he’ll talk Choctaw to you, he'll have this broken

type that he speaks English so much that his Choctaw language does not come out fluently.

M: Well, I mean, what are the critical differences? When you're talking English, is it a problem remembering the words, or thinking up the words—

G: Yes—

M: Is it the verbs, the action words, or what?

G: Trying to think it up, see. And another thing is that if I read here, if I read a line, I read it backwards sort of, see, in Choctaw. Like I can say in English, "I go to work," but then, when I speak in Choctaw, I say "work" first and bring it back this way. See, when I speak English and talk Choctaw—when I speak English, I go this way, and when I talk Choctaw I'm coming backwards.

M: The action words in Choctaw come first, what we call English verbs?

G: Yes, uh-huh. That's right.

M: I see.

G: That's right. You don't necessarily say it in a way that we talk. Like if I have to translate what they said, I'm going to have to be saying it sort of backwards but still say the same thing, see.

M: Can you read Choctaw?

G: Well, the Bible, I can.

M: Only the Bible?

G: The Bible and the songbook. I guess they have a Choctaw kind of a dictionary book. It's called a definer. Somebody put that out and I can read that. I can read most of it. But it's the writing part. I don't know if there's writing letters for

Choctaws. I haven't seen it if it is. Some people do write it on their own, you know, just—

M: But you can't. You know where the written language came from?

G: No, sir.

M: The missionaries put it together.

G: Yes, sir.

M: Almost throughout the country they did. And it's something they developed from listening, I guess—what you'd call phonetically—

G: Yes, phonetically. That's what I was going to say. Because some of this spelling don't seem to say the words that you're saying, but then they use this long "A" or long or short form, you know, the way you say it, and the way phonetically you put it together, you know. I'm pretty sure when I take phonetics in high school—I mean, college—they'd show some of these things. Like even your own name, you know. Like, my name is Calvin, but you can read it with a "K" and then K-A-L with a hyphen-type in between and put V-I-N, and then you can have almost the same things as the way you say it.

M: Have you got an Indian name?

G: No.

M: Just this name.

G: Just this name, and I always wondered, you know, way back, like my father's time and his father's time and his time—what was my name, how did happen to become a Gibson given to an Indian, you know, things like this, but I never—

M: That's interesting about the Florida Indians. Their names sound more Indian. I mean, your name could be Scotch or English or anything else, but you know, the chairman of the Miccosukee Tribe is Buffalo Tiger, and wouldn't anybody mistake that.

G: That's right.

M: But then you've got a lot of family names here like Seminole. I mean, I've met some people named Jim around here—last name. And Billy, a last name. Those are Seminole names, too.

G: Mmhm, Seminole. But when you get out West, you really go to Indian names. Like Broke Shoulder and White Head, and so forth.

M: Yeah, that type of thing.

G: Yes.

M: Well, I knew how you feel about you had to go off to the Haskell Institute to complete your education. I guess because they didn't admit the Indians to White schools here.

G: Well, then, I don't know if that was really necessary or not, I mean, because some kids—just some—went to public school in Meridian, I guess.

M: From your generation?

G: Yes, at the time that I went to Haskell. But it was just that my father and mother, you know, strongly wanted us to get an education, and if we went to a boarding school, then we would get it. See, we stayed at the school, at the boarding school, and then you'd take the type of education you wanted, and if you wanted—and also, these schools had vocations with it. And what my father had

said was, that if you're not college material, then you can take some of this vocation and learn some skill so you can fall back on that skill.

M: Did you do it?

G: Well, I took a vocation and I use it once in a while.

M: What was it?

G: Baking.

M: Oh?

G: Bakery. I took welding for a while, but my eye—when I was thirteen years old, I was fixing a fence, and I took that nail out, you know—this U-type nail—and I wasn't holding the wire, and it popped out and it hit my eye on this side, this right eye. Ever since then, I can't use it very well. I mean, I use it pretty good sometimes, but then, like welding, when I was welding, the sparks and all? My eye got affected on it, and I couldn't see as well in order to weld. So, I had to change vocation and when I did, I just took bakery. I didn't think I'd ever use it, but when I took my achievement test, I made high enough to go to college. So, I said, well, I probably won't use it. But anyway, I took bakery and then I worked. I took bakery for about six weeks and a part-time job opened up in Lawrence, Kansas, for a night position. My boss asked me if I wanted to go. I said, “I'm not doing well enough to take the job.” He said, "Yeah, you can learn." So that's how I paid—my father and my mother, my mother didn't work at that time. My father was the only person that worked and didn't make all that much either, so I worked at school. And me and my brother—my younger brother went to Haskell—and we kind of bought our own clothes and spending money. Then we

didn't depend on him for two years, see, through Haskell. And then during the summer I stayed there and worked in the bakery. And then when I came here and went to school, finished my last two years at Hattiesburg, I worked at bakeries at night. So, the vocational that I took in Haskell helped me to finish my schooling. I didn't have to borrow any money from student loan or whatever, see. I just worked, and since then, several times since I been out of school, if I'm out of work or even Christmastime or Thanksgiving time, the bakery at [inaudible 18:40] might call me, says, "I need you to come and help me a little bit, if you want to moonlight a little bit," says. So, I go and do that sometimes, you know. And I feel that I been blessed with the skills that I've got, that I use it to help myself and use it to help other people, too.

M: Sure. That's a very interesting thing to have picked up.

G: And I don't feel badly about going away to school. I'm not saying that—I wouldn't say that just because Indians couldn't go to White schools you went to Haskell. I mean, I don't think it's necessary to say that, because a person, even though what you can do here at home, if you want to go somewhere bad enough, no one's going to keep you here. Even if you want to go to public school, or even if you can do anything what the White people can do here, if you want to go out West, nobody's going to keep you here.

M: How'd you feel about the boarding school experience as a way of living?

G: I believe it helped me. I believe it did. You learn to rely on yourself—responsibility, another thing. But most of the time you're home, your mother takes care of your clothing, irons for you, wash for you, and all of that. Wake you up

every morning and say go—you eat breakfast, it’s time to go to school. But this way, at boarding school, you did your own thing. You washed your own clothes, you ironed your own clothes. And then you eat at the time they eat. You got up on your own—shoulder responsibility for yourself. And whenever school starts, you' re supposed to be there, so you go on your own. Nobody have to push you there at school time, you got to go to school, things like that.

M: Don't they send some Indian kids to boarding schools who are more or less incorrigible at home?

G: Mmhm.

M: There were four or five Seminole boys around here who'd been sent here because their folks couldn't handle them.

G: That's true.

M: Are there any still here?

G: Uh, yes, there's some here.

M: How do they get along? Do you know?

G: I think they get along pretty good. The other day we was talking to one in our office. Financially, his folks wasn't able to help him, so he asked us if we could help him. And we're gonna put him to work for a couple of hours every evening to earn spending money. He's a senior so he—ring and so forth, whatever seniors need to graduate, you know, they have to buy it on their own. So, we help kids, and this Osceola boy's still here that we know of. And he played football for a couple of years. Good football players, that we have.

M: Yeah, a lot of them are very good football players. Well, are many of your people that you know of have gone and got a college degree as you have?

G: Quite a few of them.

M: Have they?

G: Quite a few of them did before I did. That's why a lot of people wants to finish, I believe. Someone else went and finished. Someone else got a master's degree. Someone got a doctor's degree. Stuff like that that kind of puts you in your mind that if this Choctaw can do it, you can do it, too. The principal of the school here, Choctaw Central, is my brother, and he went—

M: Oh, yeah. What's his—what are his first names?

G: Jimmy. Jimmy Gibson.

M: He's got a middle name, too. Jimmy—

G: Jimmy Lee.

M: Now, I met him—we were here in March, you see, when we first put the proposition to them whether they wanted to accept this as a Tribal business, yeah. Oh, he's your brother.

G: Uh-huh, yeah.

M: Have you known many people of your generation that left the reservation, went off and got embedded in the White society?

G: I really—

M: You know any?

G: No. No, I don't.

M: They mostly come back.

G: Yes, some come back. Some stay away. But I don't know if they embedded in the White society. That's not—I don't know if that's the reason they not back or what.

M: Do they come back to visit?

G: Yes, they come back to visit. They come back to visit at least once a year, maybe couple of years later or whatever. I have another brother that lives in Denver, Colorado—actually, Colorado Springs. He works for the Army as a civilian. He's a safety instructor, and he finished college at Southeastern State Teachers College in Durant, Oklahoma. Majored in mathematics, I believe it was, and he—

M: How long's he lived out there?

G: Oh, three or four years now.

M: You think he'll eventually come back to the reservation?

G: He might. He's had chances to come back to teach here, but he just wants to stay out there, I believe. Kind of less complicated, probably, I don't know.

M: What draws 'em back? So many Indians that have been brought up on reservations do come back sooner or later. What would you say does it?

[Break in recording]

G: To answer your question—

M: It's okay.

G: To answer your question, I couldn't quite specifically say why they come back. Sometimes because quite a few people has lived in Chicago or Memphis, Tennessee, or somewhere for several years, like say, ten years or something. Then they come back and live here. And I don't know, it's because maybe they've

lived away so long that they—for the last few years or how many years that they'll live, they got left to live, they'll probably just come back to their hometown and stay with the people, 'til whatever happens—I do not know. I can't specifically say why, because, if it's for jobs, we don't have good jobs like Chicago or Tennessee or whatever. And if they don't have no education or whatever, then we—actually we don't have nothing too much to offer to people like that that has been in a good position elsewhere, see. And then they come back here and have to get a lower paying job.

M: Well now, you live on the Conehatta reservation, is that right?

G: That's right.

M: And nobody on a reservation can own the ground, can they?

G: No.

M: I mean, you can't own real estate.

G: I lease mine.

M: You lease what, the house?

G: I lease a twenty-five acre piece of land for twenty-five years optional.

M: From whom? The Tribe?

G: From the Tribe.

M: And how about the house?

G: The house, I build on it and I'm paying for the house myself. And they said as long as I pay the lease, and I've paid up my twenty-five-year lease, so I can live on there twenty-five years.

M: You mean you've paid that clear, you don't owe anything?

G: No. No, I don't, because I—

M: But you're having to pay on the house.

G: On the house, I do. On the house, I still do. I still got about nine more years and I'll have it paid.

M: Well, what happens to the house at the end of twenty-five years? I mean—

G: Well, I can lease it—well, it's a twenty-five year optional, and you get twenty-five and you actually can live there fifty, see, twenty-five more years optional on it.

M: Could you leave it to a—

G: Yes.

M: A descendant?

G: Yes, sir.

M: You could will the house?

G: Mmhm.

M: And so that little piece of land could really stay under the control of your family for…

G: For a period of fifty years, maybe. And then after that then you re-lease it. One reason I wanted to do a twenty-five-year optional deal on it was that, you know, we had this Tribal council thing—representatives from each community.

M: I know.

G: And if I did it one year at a time, maybe—and I'm buying a house, I built a house on it myself. The Tribe didn't build it for me, or the other special programs that they have, HUD program or whatever, didn't build it for me. I built it on my own, see. And one thing I did there was that this Tribal council representative is every

two years. This year's Tribal council might sign my two-year lease. But then, if a new man comes in and he decides he didn't like me, he could turn my lease down.

M: And there you'd be.

G: And there I'd be with a house and no land, see.

M: Did that ever happen, in your knowledge?

G: Not that I know of, not that I know of.

M: That's a—theoretically it could.

G: That's a theoretically, in my mind that I when I took that house, built that house and paid some on it. I had some money and borrowed some money with it, too, and it was going to take me ten years to pay it out. And I just said that if this might could happen—it may not happen at all—but I want to take safety precautions on it just in case.

M: Well, I'll tell you. I'd like to ask you something and then probably we'd better end it because it'd be other waiting. But tell me what a social worker does in a community like this. Just give me some idea what it is you do.

G: Our program consists of general assistance program. When we say, "general assistance," that's assisting people that are needy in general, not in certain categories, but if they are needy. And we help them because—first, maybe, because of death in the family. Maybe the husband is dead and the wife never worked and has kids to feed, and we have to come in and get resources for them. But, actually, first we help them for a month or two, then we get the county to help, the state to help. If the husband worked, we try to get Social Security for

‘em. If he was a veteran, we try to find veteran compensation for ‘em. We sort of a resource agent-type, you know. We don't actually help. Our agency does not directly help the people all the time, but we get resources for them. Like Social Security is one that a lot of people don't know about that you can get when the husband dies, has been working, if he has enough quotas—that he can get help. Lot of people don't know that, so we got to come in and help them. Tell the wife, "This is what you can do, and we'll help you fill out those papers and work them out." If he was a veteran, we try to work VA compensation out for the kids. But the main thing, sort of, all these resources—I like to bring this out first—is that whether he's veteran or Social Security or whatever they can get, if they weren't legally married, the kids cannot get help. And that's one of the main things around here, that people cohabit together and won't realize or cannot realize or doesn't realize that the kids, in the end, are gonna be the one who's neglected or cannot get the help. Because we've have so many cases like that, lately. Like if the man and woman lived together for ten, fifteen years, then all of the sudden he dies. But the kids, they actually put it in his name, but the man wasn't legally married to her, and regulations say that they got to be legally married before they can get VA compensation or they can get Social Security. And this is one problem that we have, that we do. And then we take care of child welfare programs, that is, putting kids in foster homes that's taken by the court or parent's consent of whatever. And then we work with juvenile delinquency program. We have a Choctaw Youth Development Center here, and it's sort of a prevention program for the younger kids so that they will not go to the state

training school. But if the Youth Center could not control these kids and they keep on being uncontrollable, then they will eventually end up in the state training school. And we provide program for sort of—we're not an adoption agency. We cannot do that. The state has to do that. But we help in a way for that type of program. But those are our programs. We cover the whole area where there's Indian lives, that's where we're at. Supposed to have jurisdiction limit but usually we don't. We serve this area, Choctaw [inaudible 31:25] then we also serve an area in Louisiana, the Chitimacha Indian—

M: Yes. I've called on the head man of the Chitimachas last month.

G: You did.

M: Yeah. Leroy Burgess.

G: Mmhm.

M: Have you met him?

G: I haven't. My boss—

M: You don't go down there, do you?

G: My boss went down there, and he—Mr. Harry, he's a nice young man, too. He—

M: I haven't met him.

G: No, he's my boss, Social Service Center. He supervises the whole area of Social Service Department. He's a nice young man. I like to work for him, very good man.

M: Well, why do they send the social work out of here? Why don't the Chitimachas pick it up themselves? They're federally recognized.

G: Yeah. I do not know. I mean, actually social working all together, we not working problems case by case there. All we do is sort of an advising agency, I believe. It's under this agency.

M: Yeah.

G: Chitimacha's under this agency.

M: I noticed that in the National Congress of American Indians, the handbook they put out. They're official.

G: Yes, sir. They're officially under this agency—

M: But you know, they've got a little headquarters. I've been in it. And they have a reservation of something like two hundred and eighty-two acres. They got—

G: Is that right?

M: Yeah, three hundred and fifty people or something like that. They got a nice little place. It's real, real attractive little reservation.

G: Yeah, Mr. Keith took pictures of the office building and so forth, and we saw them.

M: They're building a new craft shop and so on. It's gonna be a beaut'. And the headquarters goes in there. Well, but you're a field worker, so in this process you're describing you go out and talk to the people.

G: Yes, we set up field days in communities. Like, you know, we have seven communities and most of the communities, they have school—and like the area that I go, they have a school and I have an office space there where I say I'll be there. Say, like Red Water I go to Wednesdays and I say I'll be there at ten o'clock, between ten and twelve. And so, the outreach worker over there

announces that the social worker will be here between ten and twelve at the school and you can come meet him. And then I have already set up some people that I want to see myself, that I have records up there. After ten to twelve, then I go make a home visit to the homes that I'm supposed to visit for that day. And then some people, if they got a way to come up to the office, then they come up to the office. Practically every day we got people in the office all the time.

M: Well, now, you say sometimes you run a little tape recorder on specific ones—

G: Mmhm.

M: What is the object?

G: Well, the object of that is, we got to keep sort of a report on what we do each day, or what the man said to me and I said to him or whatever. Like his age, he doesn't know his birthdate or whatever, then we take sources from him so—that man I knew a long time ago, the man I lived **far.** So, I take it in tape and then I have to get it typed to have it in the records so that I can follow this up, see. I tape the case reviews just to sort of a narrative I got to put in the report in his record so that I can keep this. I got to make a narrative anyway, so I want to tape it, so I want to know what he says, see.

M: But now, you get out into the field, I remember what you told me earlier, two days a week. And what do you do the rest of the time?

G: I stay in the office and take care of records.

M: Put the care of the cases in order and all.

G: Right. And most of the time when we there, we not there all the time. We have like this school, they might have a kid, a student here at this school might have a

problem and wants to talk to a social worker. Well, they call us and we say well, we'll come over there and talk with him. And we come over here and talk to the kids here. And I try to understand their problems, whatever problem they have, you know. So actually, we don't—we're kind of spread out thin right now. We have three workers in the field and our boss and two secretaries. But we actually don't stay there all the time. We have work all the time. If some marriage counseling has to be done, we go. Family counseling, just practically almost everything that we do.

M: Have the other field workers got training such as you've got?

G: Yes. We try to—well, individual education, that's up to the individual whether if he wants to go on and further his education. That's up to them. That's mainly a thing, if they want to get more training, then if the training is under the social service, then we all do the same type of program.

M: Right. Well, I expect we'd better end, Mr. Gibson, because Mr. Wilson's waiting to talk to me.

G: All right.

M: Switch it off, will you please?

[End of interview]

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