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Ray Tally & Sam Bautista

Interviewer: Herbert Plans

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NCAI Conference  
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Herbert Jeans interviews with  
Lawrence Gishey, Lakee Yazzie,  
Thomas Nakai, Ray Tally and  
Sam Bautista concerning the  
BIA, the NCAI Conference,  
"red power", Indian Clubs,  
liquor on the reservation,  
Indian school situation, and  
police on the reservation.

Tape #405  
Navajo Community College Seminar Series  
November, 1969  
H. Jeans - Interviewer  
Side I

Today is November the 24th, 1969. I'm here at the Navajo Community College and this is Herbert Jeans. I'm interviewing Mr. Lawrence Gishey, Director of Student Program, Navajo Community College. I wish to ask you, what are some of your main interest being that you're one of the few college educated Navajo students?

Lawrence Gishey: Well, I'm not a student anymore, at this time, I'm a regular full time employee here at the college, and my interest is covers many areas. I'm interested in sports, music, art and various type of activities and I'm also interested in anything related to the betterment of the Indians, as a whole. I've worked in the Poverty Programs and I've worked with the Indian youths and I find many problems exists and we need.....and I find that there's a need for "leadership" and people with little more education to lead some of these groups. So this has interested me in my.. I take it upon myself to work in these areas. Of course, right now I'm working with the Indian youths and I have worked with the "older generation", when I worked for Poverty Program and I experience.....from my experiences I learned that this is one area that I can contribute something.

Herbert Jeans: You mentioned something about working with the Poverty Program here on the reservation. Do you feel that this program helps to benefit the Navajos?

Lawrence Gishey: Well, if the programs.....you know.....this Poverty Program is designed to help the poor and suppose to be designed by the poor people also; however, this may not be true in some cases. If the programs are implemented, the way the people want it, I would say that it would be very beneficial. We would get the work, the work done, the work that it set out to do, but I admins.....due to administration and various administrative detail and various channels that programs have to go through,

I would say that some of these programs have stop short of what it was designed to do; however, I would add that it brought impetus to the general population. It has work on the attitudes on some of our people and it has begun to put a little more..... put a little more oil in the machine, you might say, to get people start talking about various things. In fact, they start talking about their own situation in addition to things in the outside world. So generally, it did make some impression upon the Tribe, but as to really complete what it was set out to do I would say it has stopped short somewhere.

Herbert Jeans: What phase of the ONEO Programs were you connected with or familiar with and what were your duties?

Lawrence Gishey: I've worked with the Community Development Program.....I.....ONEO had several components under its program and from various opinion the Community Development Program was the hardest to implement. And I would have to agree with these people. First of all, I started working with five people, these were people selected from the "local community", they were uneducated, as far as formal schooling is concerned, and I had to relate everything to them in the Navajo and I tried to impress upon them the idea of Community Development, as seen by the people from various universities, as they know Community Development. Eventually I became the Agency Director, supervising 37 people and seems like there was just that much more headache to contend with. I had more work cut out for me then. The whole idea was to work on the attitudes of the people living out there in the local chapters. We try to get them to work together, start projects, start talking about planning what to do or put up activities on local salaries, fund raising or put up free schools and provide for the pre-school children or start public works projects and the main thing stressed was Community Involvement, try to get everyone involved, and this was one of the hardest things to

implement. After working there two years, it seems like we was still talking about the same things when I first started working. So this is the real hard area, its working with people, its implementing projects through other people, at least from our stand point, it was. And we had.....I believe it was the same way with the Community Development, they were regular employees and they couldn't take on leadership roles and take over all the planning and all the meetings and so forth, they had to be placed on neutral. They were.....well, all they had.....anyway, they couldn't go into a meeting and plan, plan a Public Works Program and get the people to do it. They was a Community Development Workers, they had to work through the other structures. They had to set up alternatives and leave the decisions to the people and all the action was taken by the people. So this was really kind of hard to do and that was what I was faced with, when I worked for Community Development Program.

Herbert Jeans: Since the inception of the ONEO Program in 1965, up to this time, do you feel that there's been any progress made in the area fighting poverty, on the Navajo Reservation?

Lawrence Gishey: Again I think I'll just restate what I have said earlier. I think it did make progress immaterially for intangible progress. It's gotten the people to think of other things and people have become informed on what's going on and what holds for the future and if they going to have any progress, it is really up to them, they're the people who will make their own decisions and plan their own destiny in the future. I think if anything, Poverty Program has impressed this upon the people. As far as economic progress, I imagine this will come along, as the attitude changes, when the people start taking more leadership roles and start working together the Economic Progress will eventually follow.

Herbert Jeans: Earlier you mentioned that you were interested in sport and the finer

arts, including art work and music. Can you tell me if there are any feeling that you have how the Navajo students, Indian students might be benefited by looking into the finer arts?

Lawrence Gishey: I'm sure the Indian student, as they get exposed to the finer arts, they will.....they won't loose anything. I'm sure they'll benefit. I think we all know that they have been exposed to some form of finer arts, that is within their own culture, which is very nice. In that respect, I don't think they loose anything, in fact they might try to get more and then as to the Fine Arts in the Anglo world, I would say that it is also beneficial, if they become exposed to it.

Today is November the 25th, 1969. This is Herbert Jeans interviewing Thomas Nakai, a University of New Mexico student.

Herbert Jeans: What do you think of the present Administration or BIA on the Navajo Reservation?

Thomas Nakai: If the BIA were run by the Navajo people, I think it'd serve its purpose better than having white people do it, cause Navajo people know what their problems are and they know how to deal with them better than the white people do.

Herbert Jeans: Do you think that the Anglo people are given preference in these jobs in the BIA, over the Indians, Navajo mainly.

Thomas Nakai: Yes, I think they are, since most of them are well qualified and it'll take a little while longer before some of the Indians get qualified, and when they do it's.....would be best for the Indians to take over the jobs that the Anglos had, but it's just a matter of time when we can get most of the Indians prepared for a job like these.

Herbert Jeans: Do you feel that the students now in school are the ones to lead, to

head these BIA Programs?

Thomas Nakai: Yes, I think that students now in college will be able to take over these jobs, since it will be the students now that will be have.....will have to run the now as it is.

Herbert Jeans: Do you feel that the BIA has contributed anything to the Indian needs?

Thomas Nakai: The BIA has been some help, particularly in the schools that, other than that, I think that's about it.

Herbert Jeans: Well, what do you think about the Navajo Tribal Government in Administration?

Thomas Nakai: The Navajo Tribal Government, in Administration, seems to me.....oh boy! politically controlled by the person who is the Chairman and his faction is dominate over all their offices of the Administration.

Herbert Jeans: Do you feel that this domination of the Chairman's party is helping or trying to.....destroying the needs or do you feel that his administration is meeting the needs of the people?

Thomas Nakai: I don't think he's meeting the needs of the people at all. I think he's just thinking of himself and the others helped him to get in the office.

Herbert Jeans: Do you feel that Mr. Nakai has a chance of getting another term in office?

Thomas Nakai: I don't think he'll have a chance at all, because mostly cause of this fight about DNA, since he tried to exert them, sort of control over it and it wasn't really funded under him anyway.

Herbert Jeans: Do you know the other two persons that opposing Mr. Nakai in the next Tribal election and who would you support?

Thomas Nakai: I know Samuel Billison and Lloyd House. About Samuel Billison, I know

he's going to receive his Doctorate and this is very good, since he is qualified to me, to be the most. And about Lloyd House, I don't know very much about him, except that he got a ticket for drunk driving and speeding a month ago in town.

Herbert Jeans: What do you think are some of the things that Mr. Nakai has done to aggravate the Navajo people?

Thomas Nakai: Well, for one thing, he's thrown all his opposition out of jobs, like he fired Samuel Dickson from Tribal planning. Then this hassel that DNA, he tried to throw Ted Mitchell out, and I think Ted Mitchell's done a good job for DNA and has helped to bring it along quite a lot. And Nakai.....let me see.....I just don't think he's best suited. He just puts all of his people into these offices and anyone who doesn't agree with his policies will just throw them out.

Herbert Jeans: What do you think about the Navajo Tribal Councilman?

Thomas Nakai: The Navajo Tribal Councilmen are, as you know, elected by the community.... communities and apparently the communities don't take a good.....a good deal of time to sit down and consider how the man is qualified, how if three years for the position of Councilman, cause the Councilmen represents his people and most of these Councilmen, I observe, are just there for the money. And I been to the Council Chambers and observed and it seems like that they're not even interested in their community and what it really means.

Herbert Jeans: Can you tell me, or give me any incident where this has happened?

Thomas Nakai: Ah yeah, one time I went in there and they were taking a vote on some kind of water system and everybody, the ones that wanted it, stood up and there was some in the back that were reading newspapers or doodling around with their pencils and then they looked up and saw these people standing up and so they just stood up along with them. They didn't even know what they were voting for.



Herbert Jeans: In a sense, would you say that Councilmen now are on the way out, just like the present administration?

Thomas Nakai: I think some of them are on the way out, because most of these people that are running against them are younger and they know what their people need and what their people want for their community, so I think most of these old people are on the way out.

Herbert Jeans: Do you feel that the younger generation now is better able to cope with the problems and understand the needs of needs of people and do you feel that there's a more sincere dedication to their people?

Thomas Nakai: As we say the generation gap for the white people is very wide, but I think the generation gap for the Navajo people is wider than that, because most of these young people are caught between the whiteman's world and the Indian world and most of them tend to lean toward the whiteman's world and I don't think they know anything about their peoples need, unless they're very sincere and they want to help their people at all.

Herbert Jeans: Earlier you mentioned the DNA can you give me your opinions of the DNA?

Thomas Nakai: I think the DNA is doing a fantastic job of.....what's that word?..... of representing the Navajo people and whatever their cases may be.....the Lawyers are very well qualified among other things and it's doing a fantastic job and the only problems that having now is the conflict with the Tribe, since some of its cases it has to.....they have to represent the.....their people against the Tribe and this is all the problems comes from, to the fact that the Tribe does not like this and it usually calls the DNA Program biased and the DNA has no choice, since it's there to help the people and anything the people want to bring into court, the DNA has the right to against whoever they put up against.

Herbert Jeans: Has your family or any of your relatives received any help from the DNA?

Thomas Nakai: No, not to my knowledge, except that my dad was on the Board of Directors for some time and then he resigned.

Herbert Jeans: As I understand, you were employed with the office of Economic Opportunity at the time a group of young people protested the firing of Mr. Mitchell. Can you give me your reactions?

Thomas Naaki: I was working at ONEO and one afternoon, Director of Social Services for the Headstart, Gloria Emerson resigned and she told me that she resigned, because she didn't feel that Ted Mitchell was fired for a good cause, so she resigned and went to Gallup and she organized some kind of protest, which involved some Indian.....some Indian teenagers and they picketed the Tribal Council and Annie Wauneka said, she didn't.....I don't even think it even phased her, cause she said, "we seen that in big cities, now its come to the reservation and now that we seen it, it's just a thing of the past and I don't think it phased the Tribal Council at all, but Ted Mitchell... Ted Mitchell was evicted from the reservation, but then the.....he was able to return back to the reservation, after he went to court against the Navajo Tribe.

Herbert Jeans: Do you feel that this group helped to get Mr. Mitchell back onto the reservation in any round-a-bout way?

Thomas Nakai: It did to a great extent, since it caused a lot of attention and it made people look closer and it made people try to find to get the facts about what was happening and since the Tribal Council didn't want to see its.....its false noticed by the public.....it hadn't.....I don't think it had any choice, but to reinstate Ted Mitchell, but I think that this small group that picketed the Chambers did do some help in helping get Ted Mitchell reinstated.

Herbert Jeans: What is your reactions to the group from the Western part of the Navajo Reservation that protested and picketed the Navajo Tribal Council Chambers?

Thomas Nakai: What I heard about it seemed to be real groovy. These people from Western.....from the Western Navajo Reservation had a right to protest. And the people at Fort Defiance and Window Rock apparently didn't want to face up to the truth, so they threw eggs and everything at them and that was just show you how they were childish. And another reason I think they were doing that cause they seem to show a resent for some kind of change, in that, they still want to be the same old people they were and since these people from the Western part of the reservation were actually picketing and this was the first for the Navajo people, I think they resented that.....that little incident, but I think it was real neat. I think it was real neat in that they came unprepared and the response they expected wasn't suppose to be so hot, but most of these people took them in and some instances they had coffee on the sidewalks and it was just like the poor peoples' march and I thought it was real neat.

Herbert Jeans: Can you tell me, is there any other concern that you have about the BIA or the Tribe?

Thomas Nakai: One thing that concerns me most is the Judicial Branch. And the first thing I'd like to say the.....a building down in Window Rock.....my mom went there one time and she wanted help, but those secretaries were so snobby and thought they were too good for everybody. It took her almost an hour to see the man she wanted to see and so she thought it was real weird. And she wrote a letter to the Navajo Times and they printed it up. And the Police Force is another problem. Some of these policemen that don't have.....that do have a high school education think that they have a college degree and they go.....they think they're all it. And like one time I got

caught just for riding my motorcycle and that I left my license at home and they took me to the Police Station, and I had to walk all the home. I resented that in that they knew I had a license, I showed it to them about a month before. And when you need them, they're not even there and then when you don't need them they're always there. They act like they own the whole reservation and I resent that very much. Also on the subject of Police, they just love to take bribes, because one time we were at a bar and this Policeman was in his uniform and he went into the bar and he came out. I knew him and he told me not to tell on him so just for spite, I told him to give us some booze and he did. I told.....I promised I'd not.....I promised him I wouldn't tell on him and he promised he wouldn't tell my dad on me.

Herbert Jeans: What do you think about the introduction of liquor on to the Navajo Reservation?

Thomas Nakai: I think it would be.....it would bring some form of economic aid to our reservation, since most of the bars are in Gallup and the way we're treated in Gallup sometimes I doubt it.....I don't.....it would be nice if we did bring our own liquor stores into our reservation. And if we did get liquor stores on our reservation, it would cut people killing, killing themselves in accidents, since it wouldn't be so far to drive in to town just to get a case or a fifth and it.....they wouldn't..... it would cut down the accidents to some extent.

Herbert Jeans: At the recent meeting of NCAI, here in Albuquerque, did you attend that?

Thomas Nakai: No, I did not, since I had classes, but I heard a lot about it. Oh, the only things that I heard about were about the two things that got mutilated and all the people who were there and that was about it.

Herbert Jeans: What's your reactions to the paintings that were damaged?

Thomas Nakai: I thought it.....oh, I thought it was pretty dumb, really. They were there for.....they were there for a purpose, what they did was just out of pure stupidity really.

Herbert Jeans: What do you think of some of the radicals that attended the meeting?

Thomas Nakai: I thought they were okay.....They were trying to do some change, but most of the majority were old...old kids, old folks. And as you know, old folks resents change or any type of change. And the radicals made them well heard and everybody heard them, but it was just a representation they had. They didn't have as many as the old people did. I don't think the old people paid much attention to them.

Herbert Jeans: What does "RED POWER" mean to you?

Thomas Nakai: "RED POWER" to me just seems to be a name. It has something to do with the Indians. I just couldn't be bothered.

Herbert Jeans: What is the best way for Indians to gain more influence in Government?

Thomas Nakai: Oh.....for one thing they could run for offices and this would give them some, some representation in Government.

Herbert Jeans: What are some politicians.....who are some politicians that you know are concerned about Indians and can contribute anything to the Indians?

Thomas Nakai: The late Robert Kennedy and his brother Edward Kennedy were interested in the Indian Education and David Cargo has done some help in this area. And the four Governors of.....the four Governors of the states that encompass the Navajo Reservation also give some type of support. We have two Senators in the New Mexico Legislature Branch that are doing a good job, and also in Arizona we have some type of representation, well we use to.

Herbert Jeans: What are some of the things that these people have done for Indians?

Thomas Nakai: Our Governor is interested in building more roads on the reservation. And Montoya, our representative to the Legislative Branch in Washington, D.C.,

expresses interest in our Water Rights problem, which I.....Water Rights are trying to be taken away by the states. Utah, Colorado, Arizona, these states say they..... these states say they have some rights to Colorado River and in previous Treaties, we do, but apparently, they do not seem to think so.

Herbert Jeans: Do you support the proposed Indian Center and Indian Studies Program here on the University campus?

Thomas Nakai: I most certainly do. And it will be a matter of time, when it will be established since Kiva Club is trying to.....started running, it'll be matter of time, since all Kiva Club thinks of is having booze parties.

Herbert Jeans: Do you feel that the University is meeting any of the special needs of the Indian students here on the campus?

Thomas Nakai: None whatsoever, as to my knowledge, but at other colleges like at BYU, they have an Indian Studies Program. They have their own tutoring service and they have some sort of a guide system too, which Indians can be admitted to BYU without certain requirements. I think this is nice.

Herbert Jeans: Do you feel that these proposals will help to start something like this here on campus?

Thomas Nakai: Yes, I think these proposals will and should, since they'll be benefited from the Indians. I think it'll help the Indians to some extent during his college life here.

Herbert Jeans: What's your opinion of the Navajo Community College in Manyfarms?

Thomas Nakai: It's a real groovy college from what reports I have got. It has subjects that the Navajo people really need, as a main purpose of a college. It's doing a good job and it's going to be accredited, so it should be a good school in the near future.

Herbert Jeans: Would you go to school there?

Thomas Nakai: Yes, I would go to school there, just to see how it was like, and if I liked it a lot, I'd stay there. For one thing, it offers course on Navajo Culture and that is one thing that the younger generation here lacks. It should do a good job of bringing the idea across of an Indian to keep his culture, through these Navajo people.

Today is November the 26th, 1969. This is Herbert Jeans, I'm interviewing Lakee Yazzie, a student at the Western New Mexico University, in Silver City, New Mexico.

Herbert Jeans: I'd like to get your opinions of the BIA on the Navajo Reservation.

Lakee Yazzie: The BIA today is alright, but the way it carries out its policies is something else, because what the Tribe wants and needs has to go through lot of "red tape", which this is BIA. The people may agree, but the BIA has to okay it before it is gone through as to being okayed. And the BIA is something nice for the Tribe, because if it wasn't for the BIA, we wouldn't have any that we have today on the reservation, but again, it's the way BIA is run, that I do not like.

Herbert Jeans: How do you think it should be run?

Lakee Yazzie: The BIA today should be run by some qualified Navajos. Right now it's run by whites, they think they know the Indian problem, the Indian needs, but if a whiteman does go to the reservation and actually live and visited the Navajo Reservation, see how they live, then he understands the Navajo problem, but right now all they see in Navajo problem is education, and being drunk in Gallup, which isn't all the Navajo problem is. It is education, yes, but we need more help by money, more schools, and bi-lingual teachers that are well qualified, but right now everything with the BIA

is white controlled and that is something that we don't need. We need somebody that knows the Indian problem. Since Edward Kennedy said, "we don't need Indian experts, we need expert Indians."

Herbert Jeans: Do you feel that some of the students now in college are preparing themselves to go back to the reservation and man these top jobs?

Lakee Yazzie: Well, university students today, are preparing for jobs that would help their people, but first of all, once they get their degree and what not, they think they're all it. In other ways, some might not go back to the reservation and help. They might think that the reservation is something else and they're just too good for it, but I think some students will go back and help, but right now they are torn between two worlds that might offer them something better and not go back to the reservation.

Herbert Jeans: Do you plan to go back to the reservation and help the people?

Lakee Yazzie: Yes, I do plan to go back to the reservation and help my people, in any way possible, like right now I plan to major in Political Science and help my people political wise, since it is politically controlled and try and work myself up through Council Deligate on to Tribal Chairmanship, maybe then run for the State Legislature, because right now the peoples' problem lies in being represented. There aren't enough Indians today in the State Legislature, which is run by the state. We need more money and economic aid for the people. And that is what I plan to do by going in Political Science and into Law and help my people, to represent them and get what they want the right way.

Herbert Jeans: What do you think about the Navajo Tribal Government and it's administration?

Lakee Yazzie: Right now the Tribal Government or administration is mostly politically



controlled, as many say, it is true, because as that Ted Mitchell situation came up, when he was fired and also fired by the Chairman, it was all politically runned. And this is one thing that we don't need, but in all kinds of Government and administration is politically controlled. Like right now people in high places of administration hire their own relatives and people they know, while the same time they aren't qualified and they don't know their work well, while other people, who are not related in any way, they know the job and they're very acquainted with it, but they are not hired, just because of their political affiliations.

Herbert Jeans: What do you think of the present Chairman, Mr. Raymond Nakai?

Lakee Yazzie: Well, Mr. Nakai today is totally something else, than I thought he was when he was running for Tribal Charimanship. He proposed a Navajo Constitution, which has not even been heard of in the last year or two, because I thought by establishing.....that by establishing a Constitution, it would limit the powers of the Administration, the Executive and the Judicial Departments and I thought this was real good, because right here it would limit the powers of the Chambers, the Council Chambers and the Council Delegates over the Administration and the Chairman and give the Chairman some kind of veto power in passing its Laws or Resolution, that they call it and I thought this would be real good, cause it would limit the powers of the people in the Administration and the Tribal Chambers. But now that Mr. Nakai has not done anything about it, I just don't have any intentions of treating him as a Chairman. And right now Mr. Sam Billison is going to run against him, so is Lloyed House and I think Mr. Nakai will not stand a chance with Mr. Billison.

Herbert Jeans: Would you tell me how that.....does this mean that you are supporting Mr. Billison and why?

Lakee Yazzie: Yes, I am going to support Samuel Billison, one-hundred and two percent,

because I think Mr. Billison is very well qualified and he is very educated. Right now, I assume, he should be receiving his Doctorate in Administration or Education, I think. And I think it was all these.....with this new education that he's acquiring, he could combine it with the Indian problem and put two and two together and try to come out with 4, instead of 3. Because, with his education in the whiteman's college and same time coming back to the reservation, I think he'd be well qualified and would do a lot for the people, instead of just talking about it. And in this coming election of 1970, I think that people will support Mr. Billison. Also there is Lloyd House running for the Chairmanship and I don't think the Navajo people know that much about Lloyd House. All they.....all he was was a House of Representative in Arizona, besides that, Mr. Billison ran against Mr. Nakai in the last election and lost out. But this year.....I should say next year, Mr. Billison will win, because of his education he's well qualified. Besides that, Mr. Nakai promised the people many things, but I said, "the Constitution", which the people thought was really very good, but Mr. Nakai, as of to this date has done nothing about the Constitution or did anything that he promised the people. So I know he stands no chance against Mr. Billison and I'm all for Samuel Billison.

Herbert Jeans: Is there any portion of the Tribal Administration that you support or are concerned with?

Lakee Yazzie: I'm concerned about the Education Department. I think the Education Department could do a lot more than what it's doing now. Yes, it does give Scholarships and Grants out, yes I can see that, but I think more money and donations should be put more in that fund, because right now Navajos these days are getting better educated and need more money because college does cost a lot and we do need more money for our expenses in college. Cause right now, I know some students at the University

of New Mexico, that complain that they don't get enough money. And I know it's true, because college cost have gone up, but does the Tribe see this?.....No! They tell you just to find a job and when you do find a job, then they say, "we'll take your Scholarship away". Well, that sounds so stupid, they should just get right down to the nitty-gritty and just give more money to the students. And besides that, they ask, "what you want, what you need this money for?", you write it down on paper and what not. They don't believe that it cost so much for room and board and so much for books. And again, as I say, that college cost are going up and I think the Education Department should put more money into its education.

Herbert Jeans: What do you think about the BIA schools and public schools on the Navajo Reservation?

Lakee Yazzie: BIA runs school on the reservation are just.....Oh, because students going there are sort of run by a "pirate". Such as I went to this school in Crownpoint, boarding school, in the bathrooms, the lounge, the kitchen, everywhere else, they speak English. Well, that is something else, because the children have the right of going to school there, it's on their reservation and they have the right to speak Navajo among themselves. And what the BIA is trying to do, is trying to bring them towards the whitemans' ways, yes, but they're doing it all wrong. Because when these students start talking Navajo, then they just look at them real mean or something, try and threaten them if they don't speak English. Well, they should speak English, yes, but the only way our culture is to survive is by our language. And these BIA controlled schools.....schools are nothing buy tyranny controlled. As far as public schools are concerned, I think we should have more, but not on the reservation, but more on the outside of the reservation, because students that graduate from all Indian public school on the reservation find it hard to adjust to university life and

to the whiteman's way of securing a job, after they graduate, because when they go to integrated school, where there's whites, colored, Spanish, they'd know them more and they be and they have some kind of competition. Besides that, that's the only way of surviving in the world right now, is through competition and by challenging the other person, cause that is the only one main problem of the Indian is to have them going to school, where there are nothing but Indians there. They know each other and they know how they think, they know how they live and they know how they'll grow.. and they'll know how they'll act when they grow up. But put them in a school that's integrated, I think they find it more easier to adjust to the university life or to the whiteman's ways.

Herbert Jeans: In a sense, are you saying that these students from the reservation are deficiency.....are deficient in some requirements, when they go to the university, and can you tell me what they lack?

Lakee Yazzie: Yes, they are deficient in their English. The Navajo today, in college life, the main problem is the English classes. They are very low in the English classes, because they mostly tend to think Indian, write Indian and act Indian, but if they are in an integrated public school, they'd learn how to compete with other white students. That is one thing wrong with the university life that gets them down is their English. Besides that they have that Indian accent and Indian thinking and the way they write really tells it. And that is one main problem in the university, is their English, that's what their deficient in.

Herbert Jeans: What do you think about Mission and Parochial schools?

Lakee Yazzie: I think Mission schools on the reservation are very satisfying and a great asset to the reservation, because their subjects are more highly acceptable for the universities, besides that Mission and Private schools, the teachers are

more qualified, such as Navajo Mission run by the Methodist, Rehoboth Mission run by the Christian Reform, St. Michaels High is run by the Roman Catholics, all these schools are great assets and their schools are more challenging than the BIA or Public Schools. Besides that you got more of your smarter students come from there and all the Indians students I know that went to school like that, also as for Ganado run by the United Presbyterian Church, all those that have graduated are very outstanding students today. And I know many of them and all that are more educated than the ones that go to Public Schools. And I myself, went to St. Michaels and I learned something there other than going to a Public school, besides they are more qualified, as I said, and I find it more satisfying.

Herbert Jeans: Do you feel that the Indians are neglected or discriminated, when they get to the universities?

Lakee Yazzie: In a way, yes, because you know, they're not that well adjusted to the university life, as I said. You know they're too reserved, and too with themselves, and they tend to hang around in a group, and that's one thing that they shouldn't do. They should try and make friends and talk with other people and gain more friends and that way they won't be discriminated against, besides again some do have complexes among themselves. They think the white students are too good for them, and some just don't try, and some don't find it as challenging as they did in their own school that they went to. Because where they went, as I said, is an all Indian school and they don't know how to act, when they find white person or Spanish persons. So in a way, it is their fault, cause they had to go out of themselves to greet new friends.

Herbert Jeans: Do you think that the various colleges and universities that have a num.....a large number of Indian students should initiate Indian Studies Program or Indian Centers, such as they are doing presently proposing on the University of New

Mexico campus?

Lakee Yazzie: I think they should have some kind of Cultural Center, because Indians have to survive by their language and to their culture. Right now we are torn between the two worlds; of whiteman's and our world. Right now we are studying whiteman's ways. And I think to this Indian Center or Cultural Center that we could learn about ourselves more, and have more respect for what we are, and people would respect us. Besides that, if we showed a little bit of our culture, what we are, what we do and what we are doing and what we aim to do, I think white people would respect us more and maybe, they might join us also in our Indian doings.

Herbert Jeans: What does "red power" mean to you?

Lakee Yazzie: Indian power today is something real groovy, like I like this thing about "red power" but it's the way these people go about it. They tend to do it very radical and resort to violence, such as recently or about two months ago, they had the National Congress of American Indian Conference here in Albuquerque, as I heard, when they mutilated those two pictures that cost thousands of dollars, they said they were done by radicals, Indians from California and some say they didn't do it, the ones that attend the University of New Mexico. But again, "red power" is something nice, but it's the way a person goes about it. It's not just resigned to violence and say everything about the whiteman, because the whiteman helped put us where we are today, but again, the whiteman has.....the whiteman is trying to get back what he lost, like right now the Navajo Tribe is the wealthiest, it has oil and gas, uranium, their resources, their livestock. And what the tribe.....what the Government is trying to do si away with the reservations. The reasons why they are doing this is because where they put us Indians, we've gotten something from that land and they want that land back. And I believe in "red power" is good and if they only go about it

more reasonably than resorting to violence, I think "red power" will pull through.

Herbert Jeans: Did you attend the NCAI Conference in Albuquerque?

Lakee Yazzie: No, I didn't. I did not attend the NCAI Conference, because I had to work that day, but from the different newsmedia that I've read and listened to it was something else, such as destroying those two paintings and when they heckled these speakers. Well, that was something else, cause most Indians don't do that, but again there was some agitator in the crowd that made them do that. They got them to the point of just saying things to the speaker, like Mr. Hickles was speaking and some people didn't know who Hickle was, some didn't know why he stood up for, or what he was trying to do, but others just harrassed him and others joined them. Now some don't like Hickle, because of what he's done. And as for me, I don't know Hickle that very well, so I couldn't say anything about him. But these radical newspapers that I've read is he for doing away with the reservations and trying for Indians to help themselves and I don't think that is right.

Herbert Jeans: Do you support the radicals?

Lakee Yazzie: I support the radicals in some moderate way. I know that they don't like how the Secretary of the Interior is running things, the Commissioner of Indian Affairs, the BIA, and everything else, but everything has its good points and its bad points, but as far as radicals are concerned, I am for them in a way where they don't resort to violence, cause the only way to get things done is by talking, but again when you talk and talk, as they say, action speaks louder than words and things may get done that way in which the radicals thought they could do by harassing Hickle, destroying those two paintings and just doing everything that was un-young adult like.

Herbert Jeans: Do you feel that the students that were passing out "flyer", during the Gallup Ceremonial were radicals and what is your opinion of what took place the

past summer?

Lakee Yazzie: I, myself, was passing out these flyers during the Indian Ceremonial. What was written on the paper, what was typed, I should say, on the paper was true, cause most income derived from Gallup is from the Indians. And the only way they show their respect to us is our putting the ceremonial on. While all the other days that the ceremony doesn't run, they treat us just like animals. And as it said, 72% of the income comes from the Indians, that is ture. The pawn shops, the liquor stores, the restaurants, clothing stores, all are mostly patronized by Indians. And if the Indians were to move away from Gallup, pawn shops and liquor shops would just close and Gallup would be nothing. It would be a ghost town and it would be erased from the map of New Mexico. Besides that, nowadays Indians are just a show case for America. So we have a dance and what not, but do the whiteman know that? Do the people of Gallup really give us honor like that, but give us a free cookout, whereby the next day they just beating us up on the corner, just for drinking and giving us so much money to pay for bail, when we get thrown in jail. That's how they gather up money, otherwise, what Gallup just practically are parasites from the Indians. And I think that what was written on the papers, what we were passing out, was true, but the people of Gallup cannot face up to the truth, so they just had to do something, such as, we went into this pawn shop where my friend had to his mother's beads out of the pawn shop and the lady said, "are you the people that are carrying out those flyers saying that the ceremonial is.....is not what the Indians want?" I told her "yes", and she said, let me see one, so as a result, I let her see one. "And this was all you are, are just a bunch of Indians that are just.....that just don't know what we are doing." So I directed at the question to her, I said, "what if all the Indians took their pawn out and never came back here?", I said to her.



I said, "woman you wouldn't be standing there with that money in your hand", and she didn't say anything. At the same time, her daughter was standing across the other counter on the other side, sweeping the floor and then she goes, "I don't see why you should complain because all you guys do is receive scholarships." I said, "listen here, we have to be qualified to get scholarships, we have to be way up there to get a scholarship. They don't give it to anybody, we said. And then she said, "what I've heard of all the Indians do is drink. Well let me direct a question to her and tell her if she drank and partied, she does the same thing. Besides that college life isn't all.....all work and no play. You've got to have a little few parties here and there, but as they way she stated is like Indians were given hand outs. Well if her people and her mother and father thought of that long time ago, they should have just left us Indians alone, and they wouldn't have to worry about us now, but out of tourist state, they have them on our hands and their not going to deal with us.

Herbert Jeans: Do you think that the students that were fairly represented by the DNA?

Lakee Yazzie: The students that were represented had some.....had something to be complaining for in which was the Ceremonial Association. They said that they had no right to distribute the pamphlets, because it was "private domain". And I said to myself, "how could it be a private domain, when at the same time it's a public attraction?" So the cops and all took away the pamphlets. So what we did was complain that it was against our Constitutional Rights of the Free Press, whereby we were handling pamphlets out on private domain, which contradicts it as being a public attraction. And I think what they did is right and I hope they win the case, because it is our constitutional rights to protest that what we don't like, in the right manner, in which we did. The ceremonial went on, as usual, the people didn't complain, but after the ceremonial was over, they had some people started complaining, because

they knew, as they went out, people wouldn't come back to their ceremonial next year.

Herbert Jeans: Do you feel that the DNA is representing the Navajo people?

Lakee Yazzie: I think it is because first of all the services are free and they don't charge anything, besides that my brother-in-law, Everett Townsley in Crownpoint Agency, who has cases that through a working Navajo, where they cannot be solved in the whiteman's court in Gallup, besides that the whiteman's court in Gallup charge a lot. They don't know how to deal with the Indian problems, such as most of the Indians are being thrown in Gallup for drinking. Well, yes, we know that is wrong, but when they charge for being bailed out, they charge fifty, sixty, seventy-five dollars, which does not amount to that much. All they want is Indians' money, when they know they don't have it, so they keep them locked up. Now this brings a burden to the Indian family at home, but whereas when DNA comes in, they get the case solved right away, charges aren't that high and the complaints get through right and people do get what they want.

Herbert Jeans: At the present time Mr. Mitchell is contemplating resignation, do you think that.....do you think it's due to outside pressure and do you think it'll change the DNA's services offered right now?

Lakee Yazzie: I think it is because Mr. Mitchell has done so many things in court that he's won, many cases that he has won. And right now the people in the higher bracket of the Administration think that he's too smart for them and the more he stays, the more he'll cause trouble for the people. That's what they think, but we, the lower class of the Navajo Tribe see he's doing something for us and we do need DNA and we need a man like him of his caliber to help us, besides that without DNA the Navajo Legal Aid Department would be nothing. Then we'd have to go into Gallup for our Legal Air Services, that's what we don't want. And this is what the lower income

people cannot afford. And Mr. Nakai and other people that try to impose on Mr. Mitchell and tell him to resign, want him to, but as people of the lower class don't want, because he's helped us a lot and we do need DNA on the reservation.

Herbert Jeans: What do you think about the protesters that demonstrated and picketed the Council Chambers, when Mr. Mitchell was evicted from the Navajo Reservation?

Lakee Yazzie: I think what they did was right, because as I understand, in the Tribal Chambers when Mrs. Wauneka was saying something, Mr. Mitchell kinda snickered or laughed and resorting to his laughing, she went over there and slapped him so that is something very childish. If Mrs. Wauneka didn't like it, well she should have told him so, but not going over there and hitting him and whereby the whole Council Chambers is run by Indians and she's the most politically VIP lady there. So she got her way by having him evicted. As far as protesters are concerned, I know that what they did was right, because they knew that Mr. Mitchell wasn't in the right, was in the wrong. Besides Mrs. Wauneka should have been more of a lady than going over there and hitting a man just because he laughed. As far as the demonstrations are concerned most of them were old people. People that were concerned about Mr. Mitchell and their DNA, the Legal Air Department on the reservation. People came from Tuba City and tried to protest from Mr. Mitchell's eviction from the...from the Tribe, from the reservation, and some didn't have enough food, some didn't know where to sleep, so the people in Window Rock took them in. And as they were going out into the streets trying to get peoples' concerned about this.....you know.....honking their horns, carrying signs, the people of Window Rock threw rocks and eggs at them. And this was very wrong and this shows that the people of Window Rock couldn't face up to the truth. They knew that Mrs. Wauneka was wrong in doing that. Why?.....because Mrs. Wauneka is some big woman and she has so much political authority about her, so she got her

way. So the people protested and what not, but if people couldn't see that of Window Rock. They couldn't see people coming up and protesting at the Council Chambers. That was something else. But they did was right and then so Mr. Mitchell was reinstated to DNA.

Herbert Jeans: A recent proposal by Mr. Howard Gorman, Councilman from Ganado, he proposes liquor on the reservation.....what do you think about that?

Lakee Yazzie: Legalization of liquor on the reservation would be something very different, because first of all liquor on the reservation would bring income for the people. It would circulate in the bargain on the reservation. Whereas, instead of going to Gallup and giving all the income to Gallup. This would bring more income to the tribe, besides that people will buy more liquor because that is the Navajos' main problem which is drinking. The more they drink, the more income it will be circulated on the reservation and it will be for their benefit. So I think legalization of liquor on the reservation would be something tremendous. It would bring more money to our economy and people would benefit from it also, beside being thrown in jail. Those against the legalization of liquor on the reservation is the present Administration, the Missionaries and the bootleggers. The reason why that they don't want it on the reservation is that they are all moral beliefs, but they don't know that the Indian problem is drinking. And if you don't do it.....Indians will drink more, more will die in accidents going to Gallup and they don't see this. They don't see the good side of legalization of the reservation. Once you get alcoholic beverages on reservation, they all jump to conclusion saying no.....no, but I think it would benefit the people very much so, instead of all the Indians going to Gallup.

Herbert Jeans: What do you think about the Navajo Police and how they handle the

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the liquor problem out on the Navajo Reservation?

Lakee Yazzie: I think that Police on the reservation dealing with liquor problems is something else. They have no damn right to search your car in the back. They could have a "search warrant" to search your car, but again they think they smell booze, so they think everybody's drinking, so they all haul you down to jail, then they tell you your bail is so much. They know you can't pay that much money for that. And as far as dances are concerned to control the liquor crises there, they spray "mace" in the dance hall, in the bathrooms, now that is something else also. They have no right in spraying mace in the bathroom. It would bring harm to someones eyes and they don't know that, besides that.....how do they know that everybody at the dance drinks? That is so stupid. Also too, when you need the Police they're not there, when you want the Police, well they're there, but when you don't want them.....no, let me correct that statement. I meant to say, when you need the cops, they're not there, when you don't need them, the whole station is here, and one thing too, that they're very scared. They're very scared. Like when you say, there's a fight over here, it takes them for hours to come, cause they know they'll get beat up. They're not physically fit, besides that most of the Police on the reservation have nothing but beer-bellies. They've got to be more physically fit and more educated, because they don't know how to deal with problems. So far when people, when cops stop people, they always ask, "are you drinking?" I'll have to search your car for booze." And that so stupid.

Today's November 26, 1969, this Herbert Jeans. I'm interviewing Ray Tally, a University of New Mexico student.

Herbert Jeans: Can you give me your opinion of the BIA on the Navajo Reservation?

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Ray Tally: The BIA on the reservation doesn't have it. I don't think it has a good system, because first of all, they don't do what they promise, and second they're too slow in doing what they want to do.

Herbert Jeans: Can you give me any incidents in this?

Ray Tally: Well, like a per.....this one person that I know, he wanted a job in the BIA, but they didn't give it to him for about, until about maybe two, three years.

Herbert Jeans: Do you feel that the BIA doesn't employ enough Indians and do you think that the Indians are qualified to fill these positions?

Ray Tally: Yeah, I think that the Indians are working more in BIA than the white. I think most of them are qualified, because they know the people, more than white person knows.....knows the Indians. That's why they give them more help and they know what they are doing.

Herbert Jeans: What do you think about the Navajo Tribal Government?

Ray Tally: I don't think the Navajo Tribal Government has a sufficient system, cause most of them don't agree with each other.....you know.....they keep getting in and fights, and just against each other.

Herbert Jeans: What do you think about the liquor problem on the reservation?

Ray Tally: I don't think they should have any liquor stores on the reservation, because it's really turning the people into a.....against themselves.

Herbert Jeans: In a recent proposal by Mr. Howard Gorman, and his Councilmen from Ganado, he proposes that the liquor be introduced on the Navajo Reservation and that this money that is derived from liquor sales be put into education. How do you feel about this?

Ray Tally: They need the money for education, but I don't see why they have liq..... get it from the liquor.

Herbert Jeans: Do you think that the Navajo Tribe with the effort of the BIA perhaps could get money or other sources of funds for education?

Ray Tally: Yeah, I think so.

Herbert Jeans: What do you think about the education institutions on the reservation... BIA and Public schools?

Ray Tally: I think they should have more schools and education is pretty good I guess.

Herbert Jeans: What is your impressions of Private and Parochial schools?

Ray: Private schools I think they get more involved with the student than Public schools. The school themselves present the students their problems and they try to solve it for them.

Herbert Jeans: Do you think that the students are prepared coming from the reservation to fit right into college and university life?

Ray Tally: I think it depends on where you went to school. Like Private schools, their education is more of college preparatory than say BIA school. BIA schools deal most with, mostly with vocational training.

Herbert Jeans: Do you think that the proposals for the Indian Studies Program and an Indian Center here on UNM campus will help to combat the problem of these deficiencies coming from the reservation?

Ray Tally: I think a Center for that purpose is real good, because the new students from the reservation will be introduced to how college life is.

Herbert Jeans: What is your impression of Kiva Club here on campus? The Indian Club.

Ray Tally: My impression of the Kiva Club is that they don't know how to organize student activities that they proposed. I think that they should get new officers who know how to operate a club.

Herbert Jeans: Is there any question of the Navajo Tribal Administration that you

are concerned with?

Ray Tally: Yeah, the Police Department. Too much brutality.

Herbert Jeans: What do you think about "red power"?

Ray Tally: Red power is just a phrase for one of the minority groups, just like "black power".

Herbert Jeans: What do you think about the radicals that attended this NCAI meeting here in Albuquerque a couple of weeks ago?

Ray Tally: I don't know anything about it.

Today is November 26, 1969. This is Herbert Jeans. I'm interviewing Sam Bautista, UNM student.

Herbert Jeans: What do you think about the Bureau of Indian Affairs?

Sam Bautista: Well, I think the Bureau of Indian Affairs would.....is something that isn't too good for the Indians, because it's run mostly by Anglos and they don't really care what they do or it's not really run good. I guess. I think it could be run better, if we as students, you know, like you and I, were to get more education, higher level and go and run this thing. It's be more better.

Herbert Jeans: Do you feel that problems still exist from the past Administration of the BIA, and do you think that there's any corrections or attempts to correct these made by the present Administration in the BIA?

Sam Bautista: No comments.

Herbert Jeans: What do you think about the NCAI.....What do you think about the NCAI Conference that was held in Albuquerque a couple of weeks ago?

Sam Bautista: I don't really have anything to say about it, because I didn't have.... wasn't interested. And I know there was some big names here, but just really didn't



get interested in what they were.....or what for the Conference was about.

Herbert Jeans: What do you think about the radicals that were in attendance at this meeting?

Sam Bautista: Well, I think that that was nonsense for from immature statis that these kids should have looked at it from a broad side of this.....I think it was really foolish for them to do this.

Herbert Jeans: What do you think about "red power"?

San Bautista: Well, to me, I think that red power is quite different than "black power" or "chicanos" and other stuff. Like I've.....I've gone to several of the Kiva Club meetings and they've given me a pretty good idea of what they're trying to get across, and how they are trying to help the students here at the university, how to bring in more students.....Indian students and red power is quite a lot different, and it's really hard to get across to what I'm trying to say, cause I do not know how to get across to you. I think it really different than "black power". When you say "black power" right away you know that the colored people are black, Afro and all that, they're trying to get power, trying to be on top.....oh, you know, everything black.....I don't know, but "red power" I think it's really different to me. I think it's trying to preserve our culture without.....not like forcing upon the Anglo, but they try to get across to Indian students that you are Indian, and you're red.

Herbert Jeans: Can you give me incidents say where an Indian doesn't admit that he's an Indian, and seems to be ashamed of it?

Sam Bautista: Definitely, back in my old high school, Laguna-Acoma, which is on Laguna Reservation. There's a lot of Indian students there that are tending towards Anglo, you know. They're forgetting our language and they.....you hardly ever hear

anybody talking in Laguna. That's the tribe where I'm from. I speak Laguna and I have still believe in my tradition, and I'm.....I never deny it, and I'm proud that I'm an Indian. But still, like my best friend, he's going to Fort Lewis now, and he's dropping acid and taking pot, and he's involved in with music like "blues", real heavy blues, and he really is drawing away from Indian.....you know. He doesn't like to hang around with Indian students. He's always around with what he calls "the long-hair". And he gets along real good with them, but he's really changed since we left high school.

Herbert Jeans: What do you think about the Indian Club here on the UNM campus? Right now they're proposing a Indian Studies and a Indian Center.

Sam Bautista: Well, I think the Indian Club here on the university is still weak, you know. It needs to have more better foundation and the students need to be more organized in where and what they are doing, but it's a little bit organizationing. If we had all the students there, only about one-third, and there should be more than that in there that should go to meeting and try to help out in this Indian Study Program, which I think is a pretty good thing for students like me. I really need a lot of help and everything you know. And I don't know where to go, confused and especially this in-coming Freshman, it's really hard to.....I mean it's really tough.....you face it. A high school is really different, and I came here and it was like a smash, you know. I just couldn't, you know, adapt to this college life, and I finally did, and it's a really good Indian organization. And I think it could be better. And hopefully in the future it will be bigger and better like the Blacks and Chicanos, and other organizations that are already stable.

Herbert Jeans: Do you have any idea as to how the Indian Club can be stablized?

Sam Bautista: Yes, with trying to get all or more of the student, Indian students

interested in going to our meetings and attending them, helping out and participating in activities or what we're trying to get across, or what we're trying to achieve. Right now there's in our meetings only attend about 15 to 20 people, and which I think there are about a hundred Indian students here on campus. And you can tell right away it doesn't work out quite good. We should get these students interested and that way I think we'd progress more and achieve what we are trying to get at and maybe more students in the future would come here to the university.

Herbert Jeans: Do you think that the Indian students here are discriminated or neglected by the university?

Sam Bautista: I.....well I don't really think so. I haven't seen any incident where I.....we been discriminated or myself. Once in a while I can tell.....you know, but then it's not really that bad. People think we're people, I guess. They really don't discriminate. I haven't seen any cases or experience anything like that nature yet.

Herbert Jeans: Can you tell me a little bit about the Laguna Government and the structure?

Sam Bautista: Laguna Tribe has a Governor, a Government identical to that of the state, which he had this Governor and his staff.....you know, a Secretary Treasurer and all that. There's Councilmen and these Councilmen comes from each villages. There's 7 villages in Laguna and two Councilmen comes from each village, representing them with their problems and ideas and what they should and the people think should be done and the Government is pretty good. They elect Governor, a new Governor every year and his staff and Councilmen is run for a year and then changed every year on January first. And I think it's pretty good. And we have a by-law and laws are obeyed, carried out pretty well on the reservation.

Kennedy set up and I think we got a lot of help from there. This team that interviewed me..well this education, basic education..what and how and why and question.. you know. Where I'm going from high school or what are my interest and you know.. what kids do for fun and all that. This is something that, I think it was Robert Kennedy or John Kennedy set up and I think we got a lot of help from him and that's about the only person I know.

Herbert Jeans: Is there one last statement or comment you like to make?

Sam Bautista: As a student of the University of New Mexico, I'm very proud and especially that I'm from the Minortiy Group and slowly progressing forward and hopefully someday to along side Educators, or what back home as we know as the whiteman, to be along side of him instead of like the old TV shows, being the guy that always looses or being the bad guy. And I'm very happy to be here and I really like. I hope someday to go back and teach my people. I plan to go into Art Education, but probably that's not really a field to go back and teach. Maybe, I'll probably branch off and go into History or Geology or probably mainly History, because I know a lot of History of Laguna and I probably would like to teach that and really get across to the students that their Laguna and to be proud of it and try not to loose it.

END OF TAPE

Herbert Jeans: Who is the present Governor, and are you supporting his Administration?

Sam Bautista: Governor of Laguna is Tom Dailey and I think he's.....I would support and I do. He.....they're doing a pretty good job and I haven't really gotten in..... interested in that Administration or the structure.....you know getting into ideas of what.....I know the basic things, but he.....they're doing a pretty good job with the Governor. And if I should vote I'd probably re-elect him again this coming January.

Herbert Jeans: Is there any outstanding problem that you see in the Laguna Government?

Sam Bautista: The tribe has a problem of Government or the Laguna Government is trying to bring in new industry to where you can.....the people will get employment and then the people are fighting against it and they're really having a controversy against in which way.....if they should have it or not, but my opinion, I think they should bring a new industry in because that way they would probably get something out of it with the use of the land, and the minerals which are in the land.

Herbert Jeans: Do you think that the educational needs are well met on the Laguna Reservation?

Sam Bautista: Yes and no. I think first yes that they need to have somewhere there that somebody could teach them their language. Our language is disappearing slowly and I'd say in about 40 years we probably wouldn't even have our language anymore. And to preserve the culture and to teach some sort of history course in high school or to even teach it way when you.....they just starting out from first grade, all the way up to have it with them, have this language and courses taught to them. And no, I don't think, my other answer of no because they are bringing history that we don't even need. I guess that's all.

Herbert Jeans: Do you have a Judicial system and what do you think.....what is your

opinion of it?

Sam Bautista: I don't think it's really that good. Well they do have like crimes, you know, people breaking in and lot of boys, young men get drunk and they bring them before this Council, and they have a Judge, and they have a court.....you know, and they sentence him, but they don't really.....you know kill him or hang him. They probably tell him to work.....you know.....work his fine out or something like that or pay it. They just have to pay it.....And the Judicial system there is.....I think it's pretty fair, maybe it could be better. If we have more hard ones we have Lawyers, Indian Lawyers, our own Indian Judge and run by ourselves instead of the help, instead of help from the Anglo. I think it could be much better.

Herbert Jeans: How do you think that the Indians could gain more influence in the Government?

Sam Bautista: Well, I think Laguna is starting to get interested in politics instead of with or Government, because the people or middle-age people now are.....well their educated, but really not to an extent. And they starting to get interested in how and why the Government should be run and what they play a part in.....especially the young ones. I think young people are starting to get interested in Government and not as much as the old people. They still believe in the old way. And some things, the old way is better, but the Government, new Government system I think is pretty good and Laguna is starting to get interested in Government.

Herbert Jeans: Who are some of the leaders that the national and state leaders that you feel have helped the Indians?

Sam Bautista: I don't really know exactly who--to pin point some specific person that has helped the tribe, but there is a thing, I think...well, when I was in high school I was interviewed by this.....some organization that John F. Kennedy or either Robert