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Second Narrator:

Interviewer: Irene Silentman & Anna Boyd

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Education

BIA

Red Power

Social Issues

Tribal Govt

Funds

Counseling

the American Indian Studies Program

Navajo Reading Study Program

BIA

Campus Issues

Indian Culture

"Indian Power"

Discrimination

Tribal Leadership + Government

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Tape #497
Miscellaneous
March, 1970
Peter McDonald with Kiva Club Members
Interviewers - Irene Silentman & Anna Boyd
Side II

INTRODUCTION OF MEMBERS:

I am Irene Silentman, I am an education major. Anna Boyd, art education; Norman Suazo, an architect; Reva Johnson, Elementary Education; Alice Luna, Secondary Education; Ethel Davis, nursing; Donna Begay, Jim Shorty, law; Richard Trudell, law; Cathy Marmon, Elementary Education; Dale Suazo, Anthropology; Warren Second, Medical Technician; Bob Tohe, Architecture.

Alice Luna: Mr. McDonald, I was wondering the Navajo kids here on campus, say we don't have any control on the amount, the help from the BIA because we don't have time to make plans so we can see what we need and sometimes we underestimate the amount, is there any way that we can correct this?

Mr. McDonald: Are you talking about the BIA or.....

Alice Luna: Well, like the Navajos are under the BIA.

Mr. McDonald: I think that the BIA has a maximum, I think the maximum is \$600.

Alice Luna: They have a maximum, but sometimes they send us only \$200, and I was wondering if there was an explanation, I know there are always lacking of funds but you know....

Mr. McDonald: Well as far as I know they give.....

Alice Luna: Well, I was thinking more or less where they make some type of agreement where a student can have more control as to you know deciding how much they need you know instead of just sending them any amount.

Mr. McDonald: I think that what is really happening and what the real need is they need someone to seek on your behalf to justify the kind of expenditure that is really necessary to keep yourself in school and I think this kind of justification may not have been properly prevented for the guy that is processing the scholarships that is why he is probably using the old guidelines that are out dated, so if there are extra expenditures that you need to stay in school, keep yourself from going into financial

chaos then perhaps here at the University, or rather the counselor at the University ought to make a formal presentation to the BIA for corrections.

Norman Suazo: This scholarship problem, I don't think, it may be just the case with the Navajos because the All Pueblo Council has been delegated to control all of the BIA funds for the northern and southern pueblos. Each Indian student receives help for wherever they want to go to school now. They sent out their applications and students write down their amounts that they will need, they work out a budget, in other words, and I think what Alice is bringing up is the Navajo tribe doesn't do that with their Bureau funds.

Mr. McDonald: No, not right now. The Bureau does it's own and the tribe does it's own and probably would be better if we were combined like you guys.

Alice Luna: Mr. McDonald, could you, do you think that we could more or less be set up the amount that we want and they having us go through the counselor's office, we could go directly you know and then they can just say how much they want.....But do you think about how much you are going to get, You don't know how much you are going to get and you know, if you know before hand that you are going to get \$100 you know, you have to work this into your budget. But you know, because it is such a large amount, that is really not his fault you know, he has to give money out to a large number.....

Mr. McDonald: Well, who is your Indian counselor?

Alice Luna: Lanny Rominger.....

Norman Suazo: We could probably say something about that, Lanny Rominger is the Assistant to the Dean of Men, working full time as the Assistant Dean of Men, and he can only contribute a fraction of his time to Indian students to come in, he is not full time. I think what we would like is someone that is there full time, preferably an Indian, not someone that is just working there three hours a day and maybe not being in the afternoons and you don't know where to contact him. That is our problem too, getting hold of someone when we really need him, and.....

Mr. McDonald: How many of you are there on campus?

Norman Suazo: You mean on campus, living on campus?

Mr. McDonald: I mean going to school?

Norman Suazo: You mean Indian students going to school? I would say around 130-140.

Mr McDonald: Well, you would need at least two counselors full time.

Norman Suazo: At least.....we would appreciate one.

-----Inaudible Discussion-----

Mr. McDonald: What kind of counseling are you mostly interested in, what kind of the most needed type of counseling service would you need during the school year?

Norman Suazo: I think, speaking for myself, I think that varies quite a lot, sometimes you need help in academic subjects.....and sometimes.....

Mr. McDonald: You mean like tutoring?

Norman Suazo: Tutoring, and sometimes you need help in how can I stay away from the draft and how can I stay in school for another semester or another year, or how can I stay in until I complete my school. How can I get a hold of money to tide me over another month until a Navajo check comes in or till the end of the semester or how can I get a hold of on the spot money, sometimes you can't do that, how can I, who do I go to if I need help in just problems. I don't know, personal problems, who do you go to, well we have a small office right now, I don't know how much you know about our Indian Studies right now, that we are trying to set up, the administration has put us in a dormitory room temporary they said, but we are trying to get a bigger office, preferably a house so we can work in an Indian Studies program and work in something like a counseling center, a place where students can go and study, a place where we can have a library. A place like this Indian Law Newsletter, Navajo Community College Newsletter. There are alot of things that come into our office and there is no way of assimilating the material to the students if they don't have one focal point, on campus. And right now we are trying to get this house, we are talking of a house in terms of a goal.

Mr. McDonald: Is this kind of a fraternity?

Norman Suazo: No, not a live-in place, it is just something physical that we can

identify with, cultural center if you can call it that. See like right now for instance we have that small room right now and kids come in there and they help one another. Like for instance one girl came in there and she was having trouble with physics and there was a graduate in engineering to help her but it was crowded and real noisy and you couldn't do anything. There's only two desk and one typewriter and sometimes we need three typewriter at a time and we need a full time secretary, there are a lot of things that I think we need.

Mr. McDonald: By the way, if any one of you need a sandwich or something, a drink, just ask the girl, she is the waitress.....the closes by 5:30.

A Girl: Mr. McDonald, are you going to run for Navajo Tribal Chairman?

Mr. McDonald: People want me to run, let's put it that way.

Girl: Oh, I was just wondering because I had heard that rumor and perhaps I thought that maybe you could talk about that.

Mr. McDonald: No, I guess that is one of the reasons that I am here, to get from you what is your problem, what is your need and it could become quite a platform should be, if and when the time comes for me to make the announcement.

Anna Boyd: I was thinking of something else. That we were trying to consider and that was to get a tuition waiver. We would have to go through the administration for that. That would really help the tribal and the BIA scholarships too and out of state tuition. We have to pay \$420 for instate tuition.

Mr. McDonald: Is that for resident?

Anna Boyd: Yeah.

Mr. McDonald: For registration....tuition.

Anna Boyd: And that is another thing, we are trying to get that language requirement waived. Why don't you tell him about this foreign language thing.

Norman Suazo: Oh there is the Navajo Reading Study Program, and it is an established in.....when was it?

Anna Boyd: In June?

Norman Suazo: June.....and you know more about it than I do, but anyway they have

established a course called Navajo and it was taught last semester and it is being taught this semester, Navajo language and we thought that maybe we could use that as a language requirement, fulfill.....They require that you fulfill a language requirement and maybe besides Navajo, Tewa or Keresan.

Mr. McDonald: You are talking about Indian language?

Norman Suazo: Right for foreign language requirements.

Irene Silentman: We were also talking about having English as a foreign language for the Indian student.

Norman Suazo: Well, there are several professors that are really interested in getting this Indian Studies program going. Just today we received a letter or Anna did anyway from the Dean of the Graduate school, and he is teaching a course called Music in the Society, and he wanted to work in Indian music in his course and that in with our Indian Studies, too. Also, there is a Southwest Literature course that we want to initiate for next semester which will deal entirely with Indian literature. These are some courses and other examples are Economics of the Reservation, Sociology on the reservation, Indian Sociology this whole thing, Indian Art, Teaching the Indian child and almost any of the department could have courses related to the Indian.

A Boy: What kind of funds will be available for students.

Mr. McDonald: I don't know, like take right now, there are tribal funds.

Alice Luna: Mr. McDonald, I would like to know about BIA grants and Navajo scholarships, you know sometimes we don't have time to study on account that you work, and sometimes cause you get low grades why not the people that alot of these funds to increase their amount, so we won't have to work.

Mr. McDonald: That sounds real good, but if low grades are contributed to the amount of work, low grades are attributed to the work, then this is not a good idea.

Alice Luna: Well, if you don't have funds you have to go to work like alot of them were cut and you are in a situation where you have to go to work.

Mr. McDonald: What seems to be, how is the preparation before you come to college?

Norman Suazo: High school?

Mr. McDonald: High school.....

Norman Suazo: I guess that would all depend on the type of school that you attended.

Alice Luna: BIA or.....

Norman Suazo: BIA or public school, or parochial or whatever.

Mr. McDonald: Is it adequate.....good enough?

Alice Luna: You know we could arrange it where we could have a college workshop for an undergraduate, you know if they can't; if they had more money for the undergraduate or match the amount of money that the BIA or the tribe gives to us.

Mr. McDonald: Well, you could do that I am sure, but you have to set up a program for it.

Norman Suazo: Another thing is we keep harping on the Bureau but we were told that graduate students couldn't be financed through the Bureau, that there was no money for graduate students. One reason that they gave was once you receive an undergraduate degree you were capable of going out and earning money.

Mr. McDonald: I think that is just a policy of the BIA and that is law, unless they change it. They make the assumption to be more favorable towards undergraduate degrees than for graduate degrees, but I know in many instances where they have given fellowships for graduate studies.....

Norman Suazo: Yeah, you have to be on the inside.....I guess where as I know of some student that wanted to go on in engineering in graduate school, he is a top 'A' student too, and they wouldn't give them any help.

Mr. McDonald: You know we were talking about engineering, there are companies that you can go to work for and they give you a complete all paid for graduate study program.

Norman Suazo: Yeah, see, there is a good example of something that we never hear about, see we don't know about.....

Mr. McDonald: Your counselor whoever he is ought to make these things available. You see when I graduated from the University of Oklahoma most of the engineering firms were contacting me had these programs. A graduate complete paid for program and you carry as

much of a load as you want and they pay you a full salary and you work with them during the time that you have off. And there is no requirement that you stay with them after you graduate, after you have your graduate degree.

A Boy: I think Dick Wilson said that they are going to start a program similar to the law program that is for school administration. They are going to have the same type of stipend and I guess they are trying to negotiate a deal with Stanford, and they will make it financial for the Indian students to go into this to be a school administrator, supposedly to run BIA schools, not really run them, but just staff.....but you know he will be here the first part of April and he should probably be able, anyone that is interested, they should be able to talk with him and find out just how soon there is going to be papers ready. It is just in the planning stage right now.

Norman Suazo: Yeah, we can talk about all these neat programs for Indians but there is no way of communicating with these students. I mean the majority of students what good are they?

Mr. McDonald: Well, right now the law program has, suppose to have money set aside for recruiting and it is up to the students the law students themselves to go recruiting and the program will pay for your expenses. There are a lot of students that aren't aware of this program but you never hear about them.....

Norman Suazo: I don't know.....I think the basic problem lies in the Freshman and Sophomore years of, don't you think it is there instead of when you are a Junior or a Senior years. I think you know where to go because you have made it through those 2 years or maybe your Junior or your Senior year you know more or less what to do. You know what kind of contacts to make with people, who to see to get something done and you know how to make your way around. In your Freshman year, I think that that is your hardest time, you are not familiar with the whole process of getting things done.....

Mr. McDonald: This is probably a different thing in smaller colleges.

Norman Suazo: Yeah and that is another purpose of our center, Indian Center, is to kind of have a sense of belonging.

Mr. McDonald: You don't think that there is a sense of belonging now on campus?

Norman Suazo: Well, I didn't when I was a Freshman.

Mr. McDonald: Kind of just lost out there.

Norman Suazo: Well, I had my friends, but that was just about it, a little small group.

Anna Boyd: I think because Albuquerque is the area it is, is real important for a central meeting place because there is a lack of communication and the center would be a place where you could plan with the student and meet as far as academic library culture, everything.....with all this information.

Mr. McDonald: What are your views on the present day Indian situation?

Norman Suazo: What reservation situation or what kind of situation?

Mr. McDonald: BIA, Public Health, reservations, alcoholism, drugs, training....?

Anna Boyd: I think that, well maybe the Bureau or the tribe or OEO or somebody should provide some type of job, develop like maybe say information cause I know some people that have no schooling that when summer comes and they should have some type of agency or something here so they can get jobs and opportunity here, you know instead of just on the reservation. You know like you have to go out to the reservation, well we out here have to go to the reservation like out to Window Rock and this is a bad situation.

Mr. McDonald: You know what do you think of a program that in the summer time you go to work for the company either here in Albuquerque or in Phoenix somewhere in the area that would relate to what you are studying and you know get the sort of on the job experience and they pay you for it? Or would you just rather work on the reservation?

Alice Luna: I think that like you said about these companies, well we don't have access to these companies.

Mr. McDonald: I know, but suppose somebody goes around between now and June, that's his job or her job to take the list of all the students who are interested and connect them with the company so that by the time that you get out of school you know exactly where you are going and what rate pay you are going to get, housing situation and all this.

Norman Suazo: This idea of having this employment on the reservation is great, but what are the possibilities of doing this? Is there that much employment for the students on

reservation, say someone in psychology or someone in architecture, where would I go.

Mr. McDonald: Well, if you are a psychology major, maybe we could make you a medicine man's apprentice.....

Norman Suazo: That is a great idea but it sounds real good, but that....

Anna Boyd: I think one thing that comes into my mind is that we are using all of our education to utilize all the opportunities that are available, the resources what are the facilities that are available. I don't think the tribe makes good use of their resources, well maybe in an economic type of thing, but I think alot of kids are really sincere and interested in that.

A Guy: You know, I was think along the same lines that she is on, I don't know, it Navajo tribe, to get some of its students, (INAUDIBLE).....

Mr. McDonald: What are your views on, or do you have any views on identity or....I notice that she is wearing those buttons "Indian Power".....is there a strong feeling about that among the students?

Alice Luna: Just the fact that we are trying to set up an Indian Center. I feel that reflects strong you know, let it be known to everyone who we are and this Indian Studies is another reflection.

Norman Suazo: And by the term "Power" I don't think that we necessarily mean physical power, or militancy. Maybe it is ideal, a goal, that kind of power, power to decide for ourselves.....

Mr. McDonald: Like more power to you.....

Norman Suazo: Yeah, like more power to you.

A Girl: The power to, like get things underway, be able to get something from the University you know.

Mr. McDonald: Now what are you searching for?

Norman Suazo: In what?

Mr. McDonald: In your movement for power, you say that you want the power to achieve something.

Norman Suazo: Maybe it could be goals in terms of education, in terms of economic growth or the people. You see it could be put in a lot of different terms.

Alice Luna: It is the power to assert ourselves as Indians and not necessarily as a system and you know and maybe most of all our culture, our traditions and things like that.

Norman Suazo: Power to be Indian in a greater society.

Mr. McDonald: What does culture mean to you?

Norman Suazo: Traditions, I guess.....languages, crafts, arts.....

Alice Luna: Our language, our culture, stuff like that.

A Girl: Everything that is Indian.

Norman Suazo: Talking.

Alice Luna: Our furniture, our home you know.

Mr. McDonald: You have some trouble with _____ after a little while.

Norman Suazo: That is another thing.

Anna Boyd: Just the reason that you want to go out and get educated, that is even more reason to want to go back to what your tribe needs and.....and I think that Indian Power, means an Indian youth movement, it is something that I think has started recently, sort of like self-education, and I think it does give you more power, more power to think for yourself.....kind of proud.

Mr. McDonald: Do you experience anything like Daniel said, segregation or discrimination? Or integration?

Wilma Martinez: Just a little incident while I was staying in Hokona Dorm, there weren't many Indian girls there and it is the biggest girl's dorm on campus, and we would have those "Indian Power" signs you know and we had that on our door and someone just came and scribbled all over it you know and tried to tear it off, just little things like that. Well, we got angry and stuff about it but we didn't do anything about it, we just went and put up another one and we put if you do it again we are going to scalp you guys. It is just little things like that. I think it one form of discrimination you know, or prejudice against us.

Alice Luna: I don't think the people around here come right out and say what they are,

that they don't like you, but like take the instance, people don't come out and verbally say that they don't like Indians you know but they do it in such a way that you know it is there you know like the state. It capitalizes on tourism and stuff like that and in that respect Indians are being exploited and things like that, especially the merchants in the towns and in that way I would say they are discriminating.

Mr. McDonald: How about back home, the kind of government that exists, who do you think is running this tribal government, what is your impression?

Norman Suazo: By back home, what do you mean?

Mr. McDonald: Well, if you are from the reservation, it is certainly a reservation tribal council and there is a chairman and the Bureau structure and there is a vast amount of people and what is your impression of the man which the government is the administer? Does it effect you?

Alice Luna: I think just that fact that the reservation is part of the government, just that fact itself in exerting the power, because you know BIA exercises so much power over the tribal leaders that you know. Like in this scholarship thing, we don't get any money from the BIA and there is nothing the tribe can do about it.

Norman Suazo: For instance in Isleta, this new fishing grounds that just opened, the tribal council had already had ideas and concepts and even preliminary plans in the late '50's for it's development. It is now just being opened this weekend. I think in terms of tribal government having power, it is being held back by the Bureau. In this case, the bureau wasn't moving that project fast enough.

Mr. McDonald: So you can say that the tribal leadership is there, but is being held back.

Norman Suazo: It is being suppressed.

Mr. McDonald: You are satisfied with the tribal leadership?

Norman Suazo: I would have to generalize to say that, because not all tribal leadership is that good.

Mr. McDonald: If you were running the tribal government what would you do?

-----Group Discussion for Preceding Question-----

Norman Suazo: You could idealize and say, do what the people want and get rid of the

Bureau, I mean get rid of the Bureau's hand over your head you know, but I am sure that you really couldn't get full consensus of the people.

Wilma Martinez: I don't know, I kind of think that the leaders should do more, you know because around two or three years ago we were out in Gallup and some Indians from up state New York came down and talked on the radio and they said all these things about what is going on and we got into an argument with the radio station out there and you know we were explaining the problem about the drunks out there you know in Gallup and the PHS situation and all this and then he said, well we give you the chance to try and do something about this, like he said for instance we told Chairman Nahkai to come down and talk on the radio. He could do this every day or every Saturday to the people and try to get things out but he has only done this about two times now and I thought, well here is the opportunity on the radio to talk to the people and he should take this opportunity and everything, but he said that Nahkai only talked twice on the radio.

Mr. McDonald: But you are not interested in running tribal government?

Wilma Martinez: Oh no.

Mr. McDonald: First how much is it paying, huh?

Alice Luna: I think more effort and time should be taken to inform people about situation on reservation and concentrate on establishing social programs you know, and in that respect I feel that there has been some neglect out there, the real problem they are facing, these people would have more active participation you know, instead of having to go to a bar.

A Guy: Mr. McDonald I think that basic idea here is that most of the students here are aware of that the Bureau has complete discretion over what it will approve and not approve for all kinds of tribal actions and therefore is very leary of what action the tribal council takes, because they always know that there is someone in the Department of the Interior who has the power of life and death over the tribe and therefore they can see their own tribal leaders as puppets. I think that is the basic problem, like there might be a lot of areas they are not willing to basically just because of the fact that the man at the top is going to say no. That is a no, no and that is it. Really I think that

is the basic problem. The Indians are not doing what they should do, they are not able to, they aren't really free to do it is the basic problem, but you know I am not blaming the problem entirely to a certain extent I think the government would be willing to go along with more Indian self-determination, but then on the other hand the Indians are saying that they don't know whether or not we are willing to assume full responsibility in these areas, either because we lack confidence or we don't have the financial confidence, you know that is the problem.....for just an example. I think it was in the Navajo Times, you see the tribal leaders and this and that, very rarely do you see them doing anything about the tribe, the Bureau of Indian Affairs, doing things that make headlines and one would just have to assume that the whole tribal leadership goes along with the wishes of the government and it is more or less the keepers.

Mr. McDonald: You mentioned you wanted to lower the voting age to 18, does that mean that you want to participate in tribal election?

-----Group Discussion of Preceding Question, Unable to Distinguish Voices-----

Norman Suazo: Another thing is getting the younger people inside the government, for instance, Isleta won't, under the new election laws, allow anyone under 35 years old to run for governor, and maybe what the tribal government needs is young ideas.

Wilma Martinez: I think the idea about lowering the voting age to 18, you know maybe they will get something more done, you know, someone that just graduated from college, or he has experience even though he is young, maybe if we have the opportunity to vote, not only because he is young that you are going to get this or that, but merely the fact that like Norm said, I think having young ideas, just being older doesn't mean you have more experience.

Mr. McDonald: By young ideas, what does that mean? Are you assuming that young ideas come from young people? Can an old man have a new and young ideas?

Norman Suazo: I think young ideas are more progressive.

Mr. McDonald: Okay, I am asking a question where the age of the ideas depend on the age of the person.

Norman Suazo: Well can you train an old dog to do new tricks?

Mr. McDonald: Well, that is not an idea, that the dog is learning something from the soⁿ,

his mind is different as I understood it.

Alice Luna: I think young people mean, when you say an idea, I'm sure that we are not saying an old person can't have ideas but more or less what we are trying to say is a young person, he is more aware of what is going on because he has been associating with more young people and because he is young and determined, he is even more determined to make sure that his ideas materialize, in that respect of young ideas.

Mr. McDonald: I think they say, maybe I am wrong in saying this, but if you have a leadership made up of older people, they look at their leadership and base their leadership on their own viewpoints; therefore, there is no young people among them, then the problem with the young people is brought up to the leadership. Therefore they administer it solely.....the young people's ideas.

Norman Suazo: Cause the older the governing body is, I think maybe their ideas are stagnant, going along the same old lines.

A Girl: There is a reason for it being stagnant.

Norman Suazo: True.....well that is just like progression.

Mr. McDonald: What is the reason for it being stagnant?

Anna Boyd: Because alot of these older people are real wise.....

Norman Suazo: Well, why do we still have such a high disease rate, why do we have such a high mortality rate on the reservations, why is housing so bad on the reservation, why hasn't that been elivated.....in the last fifty years?

Mr. McDonald: Well, that is very good, so how would, besides the voting, and being a council man or councilwoman, how else would you participate in your own government?

Alvin Begay: DEMONSTRATE.

Norman Suazo: A system should be devised where young ideas are heard and listened to....

A Guy: Well, Norman what you are sying is that you need a spokesman on the council.....

Norman Suazo: Right.

A Guy: That will bring in these young ideas and in a political language your answer is to find your candidate who really understands and organize along two lines.

Mr. McDonald: You figure that this can best be done through lowering the voting age?

Or could it be done right now without lowering the voting age?

Norman Suazo: I think it could.....well.

Anna Boyd: How many young people vote, cause there are alot of young people my age, they don't vote for Tribal Chairman or anything, so I mean it is kind of contradictory we were just saying, you want to keep your traditions, you want to keep your customs and yet you want to let the young progressive ideas come in just like that.....

Mr. McDonald: A contradiction you said?

Norman Suazo: I am not talking in terms of progression for change in customs and culture, I am talking in change of.....not technology.....but bring.....what did I say, alleviate things like mortality rates, high mortality rates, infancy mortality rates and getting adequate housing.

Mr. McDonald: Socio-economic?

Norman Suazo: Socio-economic status, yeah. You can still keep your cultural tradition and at the same time raise your standards of living.

Alice Luna: You know when I said you said that you inter-
 preted that one way of saying age of the let's say
 candidate that is running for office you know.....because in that respect
but the idea

Norman Suazo: Well, even if you don't lower the voting age you know in five years, you are going to have this whole young group that are going to be of that voting age, they are going to act for change anyway.....

Alice Luna: You know nowadays they are stressing education so much but they are not letting educated people have any authorative positions. You know exercising what they have learned and the education that they have acquired, what's the use of getting educated they are going back to the reservation anyway.

Mr. McDonald: By the question that I laid, we know now that the voting age on most Indian reservations is 21, and even now before the change is made how else can young people participate now in the government?

Alice Luna: I didn't hear your question what was it?

Mr. McDonald: It is going to take some time to lower the voting age I am sure; it is going to be referended and other things could be done. But before then, how can you as young people who have not reached the legal voting age now participate in your government?

Alice Luna: Well, we could start out at a local level, you know where you have to help initiate college programs you know provide funds for scholarships. You know they could help alleviate this problem and other things like the Gallup situation you know they had people that weren't employed you know they can help alleviate some of that I am sure.

Norman Suazo: There is a program on the Navajo reservation it is called AID, I think. Don't they do something like that, where they employ students, preferably Navajo students to do research in sociology or something like that economic development of the reservation, it is funded under the

Alice Luna: Yeah, see you take the responsibility out of the organization and place it in the hands of the tribal government. You know have them fund it instead of having outside sources fund these projects.

I don't think that the tribe really takes much interest in programs of this sort because it takes money and it takes time.

Ethel Davis: I don't mean to change the subject but a while back I heard that there was a constitution being made up by the Navajo Nation or something. We are suppose to become a Navajo Nation and at the time the constitution or anyway.....I was just wondering how much work was put into that and I am all for that we become a separate Navajo Nation, and I was just wondering how much work has been put into that.....do you know anything about that?

Mr. McDonald: Right now, none, the constitution was drafted and then the council referred it to the people and the people so far have not made any point to discuss it or anything.

Ethel Davis: Well, I was trying to get all the younger people all for it and I was thinking that maybe we could become involved in it some way.

Alice Luna: I think the tribe should increase this scholarship money you know to the University the money they have on hand because half of the time you know we are not

aware of what is going on you know on our own. Some times you have to keep up with your studies and it is hard to make an effort to sit with the Navajo Times.

Daniel Peaches: I talked to John just the other day and I asked him about this you know and that he should go visit the _____ of the Navajo Times and you know chat with them and bring back anything you want.

Anna Boyd: I think this is true especially if you are going to go back to the reservation.

Mr. McDonald: What kind of effort are you making then to

Anna Boyd: I think we can.....

Norman Suazo: I think the center is the whole thing about it.

Mr. McDonald: And then you will need people to come in and fill this center with all kinds of traditions and arts and legends.....

Anna Boyd: Well, even if we could get contemporary political or social I don't care..... people that are on the reservation right now working to come and talk with.

Mr. McDonald: Kind of be a seminar.....

Anna Boyd: Yeah.

Norman Suazo: Or even just a meeting where you have alot of Indian students there to talk to exchange ideas like we are doing now.....

Mr. McDonald: And then from the center you can go out to the reservation.....

Norman Suazo: Sure, okay what our problem now, to get down to it, is we are having trouble funding this thing. We really want it to get off the ground, the University has promised an allocation to pay for the hiring of a coordinator for the program, a full-time coordinator and other than that it has made no committments. We will need to get back to monetary things I guess, running the center, getting the information to and from the tribe, from the students, we are working on a newsletter right now, that in some way can help this communication, bet we don't have someone there that is full-time.

Mr. McDonald: About this University Indian Club conferences or workshops, have they helped?

Alice Luna: They could help out you know like if we had the funds, but we need funds.....

Norman Suazo: Without funds, you can't send anybody.....

Alice Luna: We have heard of several workshops around but what good does it do us without any money, I mean it is not affecting us.....

Norman Suazo: Yeah and another thing is they are provided with funds for students to be send to conferences like that, convocation of American Indian Scholars and Mazoola Conference on Indian Education, the conference at Montana State College and like out in California, and I think that there are alot of interested students.

Mr. McDonald: What do you think of these the present effort to bring industry on Indian reservation, think it is good?

Norman Suazo: There is too many problems in industry because industry runs into problems with the Bureau, just as the Indian tribes do, things like tax, what are some other things involved in economic development.

Anna Boyd: I think they could be.....

Mr. McDonald: What?

Anna Boyd: I think they are good if they don't mess up the country.

Mr. McDonald: Yeah.

Ethel Davis: If they don't cut all the trees and pollute all the water and air.....

Alice Luna: I think they have a definite benefit if only to alleviate the unemployment situation out on the reservation, you know provide opportunities for all the people that cannot leave their homes to find work elsewhere, because like the Navajo you can not just depend on your sheep anymore for a livelihood and since you have that problem

and in the respect it is beneficial and of course you are going to run into alot of problems along that line.

Norman Suazo: I think there is a problem too with the type of industry too that are located on the reservations now too, mostly menial type labor, like Laguna electronic plant, what are they doing, they are just little things like coil winders.....and Isleta has a pickle plant and what are they doing. Jemez has a clothes factory, what are they doing. I can't see the Indian people doing that for the rest of their lives.

Mr. McDonald: The one thing that I see was this whole kind of a program that I am sure on most Indian reservations and certainly on the Navajo you find now that there are

about 30,000 Navajo men and women who are at the age and the health group that are ready to go to work tomorrow if there were jobs. So the problem of creating 30,000 jobs on the Navajo reservation is a great task and plus the fact that.....there is probably two or three thousand every year that go into the labor market and after it is made and is being made now to bring industry like you were talking about electronics, we have Fairchild that employ 1,200 people and general dynamics that employs about 250, you know, things like that, and these are all raw industries brought in by the Navajo tribe and the BIA. And in many ways it helps the unemployment situation because people, 1,500 people who didn't work before now work but as you say it is all menial work and it is also to me a form of foreign colonialism where they bring in an outside owned front merely to provide a labor camp for that front and all the resources see and all the money for economic development and the development of the man is soaked up and goes on and then it is distributed out there, this kind of a thing is going on on most Indian reservations and it is very popular in the last ten years, the tribe wants to go into the motel business and restaurant business and this sounds very good and you know to the Navajo tribe owns the sawmill, the Navajo tribe owns the utility company, the Navajo tribe owns a restaurant and a motel but when you look at it, it is kind of scary. It is just like suppose the whole state of New Mexico every store and every shop in New Mexico was owned by the state of New Mexico where would you have your tax paid, for the state to operate, for the state to get its funds from. So the whole society is a free enterprise and the whole basis of democracy is based on this free enterprise system where, free enterprise grows as a private sector and from this the fund is generated to operate the government and for instance the United States right now has a, I would say of the several billions of dollars as gross national product the money is circulated, probably about 30% of that fund if government money, and the rest is companies like this one here. This is a privately owned place, so are most of the stores owned along the street and maybe throughout America. These are the ones that are cranking out the salaries from this Uncle Sam gets its funds, but on the Indian reservation it is reversed. 90% of the funds circulating on the reservation are all government funds. BIA, PHS, Tribal funds, whether they come from

oil, gas, or minerals or whatever it is but the private sector money, the money that is going to create the economy or economic base is not there.....so how are you going to create jobs with that kind of situation going the other way is to create more government jobs and so I think there is a need for a serious look at what direction, what kind of an economy Indian tribes should have, whether it be.....reaserach, I think they call it, on your part and right now, some tribes have slowed down on this kindof a thing and they have begun to push more to Individual enterprises where you as young people are, may want to get a loan and establish a plant and run your own business whatever that business might be, and that creates jobs and then other jobs are creates through this.

Alice Luna: Why isn't the tribe borrowing money like say that way they can have developments of their own.

Mr. McDonald: I think the tribe can do this but right now the tribe, meaning the tribal council still feels like they want to run everything, and that is why the government of this what I refer to as a private sector is very small, beside trading posts and service stations, and sheep herders and cattle growers there is no private sectors.

A Guy: Yeah, but does the Navajo tribe really have a sector, what about the trust moneys? You can't hardly analogized them to the federal government, you know the Navajo tribes has a surplus, they have a surplus somewhere.

Mr. McDonald: What is that?

A Guy: These minerals and oil.

Mr. McDonald: No, they are using it as a public service, we use that for 10 day public works projects and

A Guy: some place else, huh?

Mr. McDonald: In fact they have gone in the red every year; 6 years ago the tribe had around \$75,000,000.00 and today they have \$44,000,000.00.

A Guy: It is all tied up.

Mr. McDonald: They just keep drawing out every year.

A Guy: They still have surplus?

Mr. McDonald: Yeah, but it is still going down, where are you going to get it now if you

drain all your oil, oil well, it doesn't pump forever.

A Guy: That's right, but okay, now bringing private industries on the reservations that is already passed, if you can set a scale lower than the federal and state level and still encourage businesses to go on the reservations and yet still undercut the cost of operating in the city.

Mr. McDonald: But does that really develop the people?

A Guy: Well the job would.

Mr. McDonald: Well, is it the job that you are looking for, or are you looking for an economic base?

A Guy: Well, that is the same thing, isn't it?

Mr. McDonald: No, I don't think so, like for instance, let's take America, if America was such that today all the industries and all the jobs were brought in from Russia, and all you and I do all day is work and never own anything, then.....

A Guy: Well?

Mr. McDonald: Well, that is what the Bureau has been saying for 100 years, and you know somehow a movement has to be made.

A Guy: Get a Navajo Small Business Administration.....I think that is one area on Indian Education, you know everyone goes to college they shun away from business, and you probably can't find anybody who has a good business background and when you go to start a business and have problems with taxes you know. It is not that complicated you know but I'm sure that there are a lot of qualified Indian students today that would attack business more than education and art and everything else you know, cause there are funds available if you want to go into business you can get the money and then setting it up and planning your money is not hard to do and then again when you talk about letting industry into your reservations, they are out to make money just like anybody else, you have got to have a qualified labor force, and like you said, some of the jobs are meaningless in the sense that people are just working with their hands, they are working, I mean, they are just not drunk or going to pot. And I don't know, I think that the program on the Relocation, these are some of these kids are sent to L.A. or San Francisco for trading

but they go ahead and sent these people to schools to create their own labor force and then I would say about 80% of the students that go to the city to acquire a vocation go back to the reservation. And like they say there are a lot of welders on the reservation who can't weld, there is nothing to weld auto mechanics you know, like how to make a well and some of these people instead of going to a post graduate school and some of them just get a high school education and try to get them interested in these particular areas, create a labor force that you know, you could lure into this reservation and I will tell you this with all things considered you have got to ask yourself, when you get your education, are you going back to the reservation, you are going to go and get a job where you can use that degree to make a living, and when you acquire a family, your family comes first and it is nice to say that you would like to have the tribal council, have a young voice on these things but are you willing to go back to that reservation to make a living? Is there a job there for you? Because naturally when you go to college and acquire an education and you have an opportunity to draw a good salary and it is going to be hard to choose and pass up something and say, oh, I want to go back to the reservation. You know take into consideration like maybe you are going to be an architect or maybe you are going to be an engineer, or a teacher or something, and accountant or something. Is there opportunities back there and I think that these relocation programs where they send all these kids out to these various cities to pick up a vocation that they the city and they become interested in something maybe like data processing try at least. And then maybe some of them will still want to come back but there is nothing for them to do when they come back, the government the BIA they put all their money into these kids and then the conditions aren't that good. I'm from up in San Francisco and I have seen a lot of these kids, my cousin was out there. He finished the program and as soon as he finished it he turned around and went right home. He is not using the trade now, but now like you say, I am all for getting industry on the reservation. You can't do that, you have to create a labor force to lure industry there, cause like you say the things that they have foremost in mind is profit. They are not going out there to break even or go in the hole, if you can't present them with a labor force you know, they are

going to go some place else where they can get a qualified labor force, like you criticize some of these jobs because you are just working with your hands, but doggone it is a job. Seems like an answer to job opportunity for Indians or maybe Navajo economy might be maybe a Navajo business corporation, to have their own business corporation. Put these traders out of business, maybe have the tribe take that over, some Indian to run the business just like them, take the profit off of the it is the same as the tribe

Mr. McDonald: Well.....

A Guy: Well, what is the problem with that, is there not enough Indians to run business like that anyway?

Mr. McDonald: No, not.....I think there are enough Indians to run business but the Philosophy that the Indian tribe, that the Navajo tribe does have, the philosophy of the Navajo tribe would be considered more so in about ten or fifteen years and they are going to run it. The Navajo Tribe, the tribal government is going to run things.....

A Guy: Well, another idea is start another corporation too, wouldn't that work?

Mr. McDonald: Yes, they have tried and as I said the Navajo tribe does have certain enterprises.

A Guy: Yeah, how many are there?

Mr. McDonald: These enterprises are to a certain extent never worked.

A Guy: Why?

Mr. McDonald: Because it is a government operation.

A Guy: A government operation?

Mr. McDonald: Yes, the tribal government.

A Guy: And these operation don't work, huh?

Mr. McDonald: The tribal government, the Navajo Tribal Government is not any different than the city government. There they have council and they deliberate like anybody else and they have to do a certain amount of favors and for instance out in Shiprock, there is a motel owned by the Navajo tribe, a motel and restaurant, 2 cooks, one by the register and the rest of them were waitresses and just about five people there drinking coffee, and

coffee was 10¢ a cup, but these, most of the people that were working there, I guess they were earning at least \$1.50 an hour straight salary and over an hour's period of time they had about three, four, five cups of coffee, only \$1.40. But the people there that are working there eating away maybe \$15.00 in that one hour and this goes on and why does it go on like that, because the political structure that says that certain ones are to be fired. Because no one wants to get the rap, you hear it once that a certain person is threatened to be terminated, the whole delegation goes over there and says this is our money this is our restaurant, and this way you could have them cornered there so it goes on and at the end of the year you record that he loses \$50,000, no.....so you take it out of the tribal treasury.....

A Guy: I've been there and I know why they are losing money, I have been there myself, but maybe this is the kind of stuff that we want to hear. We want to know about the development, we talk about stuff around here, well here is the answer you know, it is the political structure, it is all politicians, that is why they are losing money, cause someone doesn't believe in tribal government, we are not playing politics. We want to see something done about it you know. We want to get something done, let's not do that you know, we are dealing with people's lives you know.....there are guys that need jobs you know this is what you have got to do. Let's get somebody else in there.....

Mr. McDonald: So that is the way that.....

A Guy: Well, it might be political values but you know what can you do sit back and live with it you have got to find something better than that.

Mr. McDonald: Now if that same restaurant, there is another restaurant right across from it, on the other side, run by a white person, Barnes and Barnes, they're brothers. And he is running a comfortable business, and sometimes we only see one person in there taking care of the waiting and people the cash register.....

A Guy: And that is why when I am in Shiprock I go over there, too.....

Mr. McDonald: So, there it makes sense, economically you break even, so these are sort of reality that I am saying when I am at the tribal government I look at them no different than city government, they relax, they need to be relaxed. All the time at their own

pace and in their own political structure because they are getting tax money and these are just the waste of what you and I have just whittled away, and we could just take that money and dump it somewhere and it is not going to effect you and my life. It may effect the roads, construction, and other things, but as far as you and I are concerned we will just give them some more next year, and so they can afford to work on the basis of this Shiprock restaurant, and they are not in the process of making friends. They are just there making services and for convenience.

A Boy: INAUDIBLE

Mr. McDonald: Yes, it is possible to do it but there are certain things that limit this today. One of the limiting factors is that no one wants to give a large amount of loan to an individual or Navajo's or group of Navajo's.

Norman Suazo: What about the tribe?

Mr. McDonald: Not even the tribe, not even BIA, again it is the guidelines in the regulations and rules that they set, they have to have this know-how. You have got to have this, you have got to have that, not, the guidelines.

A Boy:

Mr. McDonald: Well, I imagine that you can it and go into business there are some like I said that have gone into filling stations businesses and other kinds of businesses and they are very limited and the second lending factor is the leasing of the land. This takes a long time, the Bureau gets and the major factor of all of them is a loan, it is very difficult to get a loan say over \$25,000 but most reservation

areas where you want to establish a business requires a very basic thing, something like this is going to cost you \$150 or maybe \$200,000.

A Guy: You have to put your loan through the Bureau?

Mr. McDonald: You have got the Bureau, the FBA, the DBA or one of those sources but again the ABA wants the tribe to back you up, and sometimes the tribe doesn't want to back you.

A Guy: get some kind of business in there many time you take in you know maybe six businesses away from some council members have got going

Mr. McDonald: Yeah, like contribute some money for that guy's last election.

A Guy:

Mr. McDonald: Yeah, that is one thing that I want to; that I would like to tough on you know, that you will become aware of this and so the need is and I certainly think that the future for young people, such as yourself should provide this kind of an economic development. It is grave and it is needed and you have got to get outside of the structure of the tribal government and let the tribal government do those things which belong to tribal government and let you then develop the private sector.

A Guy: The thing is that ideally, I mean I don't mean to imply anything but what I was talking about basically was that private and economic system that Soviet Russia has right now. That government runs the whole show there. They have done pretty well for themselves.

that is a self government deal.....

Mr. McDonald: Earlier I said that the tribe is going to have to determine what kind of an economy they should have. There are many kinds of economies that you can have. The one that I was talking about is what you said, and there are a few more in between and I think this is the kind of decision that the tribe is going to make, and I think that a lot of that depends on you, too. As to what kind of research you make and the kind of interest that you can give to the people I am sure that people would be glad to have certain ideas. So once you decide on the kind of economy that you are going to have then you have got to work toward that, if you are just going to let the time of the age and

the weight and tide of the age move you wherever you want to go you will end up with some kind of economy that you never asked for, and you will finally end up in it and that is all but sometimes that can happen and on the other hand you can direct it into a certain desired economy.

A Guy: Talking about economics, do you foresee in the near future, some time when the quality of Navajo Tribe will get away from this title of personal land. The allotment system that is lot ownership? Do you see that in your or my lifetime, or anybody's?

Mr. McDonald: I think that it is too far out, at least with the present structure, now if for some reason the structure of the tribal government meaning the, talking about the voting age you know.....

END OF TAPE