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AMERICAN INDIAN HISTORICAL RESEARCH PROJECT

University of New Mexico

Tape Number: side 2 #500

Tribe:

Informant: Dr Florence Schroeder

Informant's home address: 1816 Las Lunas NE  
Albuquerque NM

Band or Clan:

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Field Worker: Trudy Adams

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Contents:

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attitudes towards education etc

Evaluation of Interview: valuable, good insight

Future Prospects:

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Dr. Florence Schroeder  
Education Department, UNM  
Interviewer - Gertrude Adams  
March 16, 1970  
Tape #500, side 1

Q. We will begin Dr. Schroeder by finding out something about your background knowledge of the Navajos and the Pueblos. I understand that your experiences are quite vast.

A. Well I have known Indians, both Navajo and Pueblo over 30 years. I would like to start by saying I really don't know very much about them. The more I know them the less I understand some things. I have visited and stayed over night in a hogan. And we went to the sheep camp and spent a most interesting weekend there with a Navajo family. I have visited some of the Navajo homes, and in Navajo Studies several years ago.... A few years ago a Navajo extended family of 9 were my house guest while a member of their household was in the hospital. They stayed with us, and slept with us, ate with us and when they didn't like our food they bought mutton and had mutton stew. But they stayed with us for a six week period and now every time they come into town for any reason they are our house guest so I do know this family fairly well. For many years I visited the Navajo homes of the non-hogan Navajos. Students homes, families who were working in the BIA. On occasion I have made some non-official trips to hospitals and BIA schools, with the BIA staff. So I have seen Navajos off and on all of this time. I know a little bit more about the Pueblos, in that I have raised some Pueblo children from infancy in my home and their grandmother lived with us the last 3  $\frac{1}{2}$  years of her 86 years of her life. And this was a wonderful experience. Knowing her and having the children know her in a way that they might have not known her. We were very proud to have this wonderful old woman living in our home. She added a great deal of dignity to it and told us many things, many of the old pueblo tales and many of the myths and many of the ways.....

Q. Was she from one of the pueblos here on the Rio Grande?

A. Yes, she was from Jemez. She was Zia and she had married a Jemez man and her father was Nashionowa (?), he was a Hopi man, he was kidnapped by the Navajo when he was a baby, because, of course, I understnad that they didn't have enough children in the camps and they felt that if there were many children that the spirits were better, the gods were better to them if there were children. And so this was not uncommon for them to steal children. When this boy was 16 he was brought back to his Hopi

village because his people might need him now. And he knew Navajo, he had been raised by a Navajo mother, and so he felt very much Navajo. He and his sister left the Hopi land with a group of other people to come down to the Rio Grande villages when there was a famine in Hopi land. They stopped at Zia which was a very small village and they had been brought down to about 105 people and then needed more Indians in their village. So this young Hopi was sold to the Zia people for a specific number of cattle and sheep. I think it was two cattle and 10 sheep or something like that, so that the people would have food and then he would get married to Rosie Ventura, she was a 12 year old Zia girl and he was a 16 year old boy. And grandma who lived with us was the first-born of this couple.

Q. That is interesting.....

A. Nashionowas (?) stayed then with the Zia people and became their Snake Man, from the Snake Clan, and lived in Zia. She married a Jemez man and moved to Jemez and this is when I knew her, but she was Hopi and Zia and married to a Jemez man. We used to think, when you talk about education of these people, we used to think that the Indians wanted to be integrated in the mainstream of U.S. life; they wanted their children to learn English and they wanted them to learn how to live the way the white man lived so that they would have the things so that they would have a better life. But now, I am wondering, there seems to be a change in the way their feeling, they talk about being Indian, and living the Indian way. Perhaps what they really mean is that they want to be bi-cultural, so that they can learn the white man's ways and do the things that the white man does if they choose to. But they also want to learn the Indian way so that they may be an Indian on the reservation if they choose to do that. He doesn't seem, he seems to want to be segregated now, as he didn't want to be before. And their only interest in the whiteman seems now to be, white man's way and the middle-class ways seems to be economical. They want the things that the white middle-class person has. The rest of the things they don't want and sometimes I don't blame them.

Q. I agree.....

A. The thing that they most want to do, is to have a choice, and not to be thrown into the mainstream, whether they want to or not..... Whatever his choice is, whether he chooses to be bi-cultural or whether he chooses to be an Indian, he wants his child to continue to keep his 5,000 or more years of tradition in mind. He wants him always to be conscious of this and not never to reject the old ideas. This seems to be more and more evident, as I said before, his only interest in the middle-class white culture is economic.

Q. He needs it too to survive?

- A. Yes, he needs it to survive.... Anyone who teaches or works with the Navajo children needs to develop the insight into the life situation of the Indian child, so that he knows how he lives. He needs to do this in order to provide a realistic, humanistic plan or service in teaching them, and working with them. Anytime that you fail to understand the cherished traditions of any group, its a barrier to teaching their children. Especially the Indians, who want their children to keep their ideals, the old traditions, they don't want them to forget. We also needs to recognize and accept the fact that the Navajo child has a very rich cultural environment. He lives in the hogan where there are people many ages, the old father, grandfather who tells stories at night, or at quiet times. The mother who is busy weaving and creating very artistic things, and the father who is working with silver. So the child does have an environment of art, we say, no, we thing no. But the children do excellent painting, when they have an opportunity to use the paints, and paper. They have a very warm sense of belonging, its a small place and when they sleep they all sleep close together, they have a lot of contact. And the child grows up feeling wanted, and belonging, to a group. I think that this is very important for us to remember, that he has this. In our culture, we put our babies in a room all by themselves.... And it is certainly a much warmer thing. And we, instead of saying that his is bad, we need to recognize that they have something that is very good and ought to be.....
- Q. The children must feel secure with this.
- A. Yes, I feel Navajo children go into the school situation feeling very secure and very comfortable. I feel very strongly about this, sending these little six year olds into the boarding schools. Because there, they are insecure, it is a new culture, it is a new language, a new routine, nothing is the way they know it. And they don't have anyone there that they can talk with or be with. And visit to a boarding school these little fellows were, well in March and April, they had been there ever since September and they were still crying themselves to sleep at night. They were still sad. And one matron for the whole dormitory for youngsters wasn't enough to comfort each one. So I don't know if they wanted to, no one seemed to be doing it and whether they felt that they had to learn to adjust to it and let them cry themselves to sleep, maybe that is the way that he does it. I don't know, but this is the great contrast who were at Rough Rock where the people who were taking care of them were members of their family or an aunt who might be there and might have a whole little group of relatives to look after. They had someone they knew and they were much happier. They were laughing and not sad that they were in a boarding school. But the youngsters who were with just anybody, some probably kind women who was looking after 30 youngsters, and felt no responsibility beyond seeing that their beds were clean, their clothes were clean, and their hair was washed and taken care of.

And didn't maybe, maybe this was just a particular school, I don't know, a particular personality. I know that no one person can make 30 little youngsters go to bed happily. And you know that they seemed to have, I was reading, not reading, talking with someone about this who had been an aide in one of the boarding schools and said that there was a lot of enuresis. This was a man who had been working in a dorm of little boys and one of his jobs was to get the little boys up in the middle of the night to go to the toilets so that they wouldn't wet their beds. Well this means, doesn't it, that there must have been enuresis, doesn't it? Or they wouldn't of had to get the kids up, to prevent it?

- Q. Yes.
- A. And I would suppose that this would come from anxiety, of not being the warm comfortable environment that they knew. They need the support of home and parents all through the elementary grades.....
- Q. This is my feeling, I am very strong for the Rough Rock idea of education. They need their families and I think that the families need their children.
- A. Yet, some one told me, I was talking with the class the other day about this and said that she had worked with the people and said, you know a very upsetting thing to her was that the mother's seemed to be glad to have their children get to be 6 years old so that they could go to the boarding school, so they didn't have to worry about them, they were feeding them, they were fed, they were clothed, their medical needs were met, and the parents said, we have other little ones and it was always a happy time when they could put them away in a secure place. This is contrary to anything I have ever heard before, maybe it is contrary to what I think and I have never listened to this kind of thing before. It could be, we often listen to the things we agree with don't we?
- Q. I think so.....
- A. But everything that we know about growth and development of children, about the importance of the warmth and the support of the early years tells us that these children should not be sent away to a boarding school when they are 6. They should be kept where they will be with their families every night. Where they have the security and the support of their families, everyday, not just on holidays or when the parents can come to visit them. So I would strongly urge us to set up community schools, I don't know whether its being done or not.....

- Q. I just know that the Rough Rock School as a great example of, where the parents and the family members are very intimately involved with the children's education and in fact, they are required to spend a certain amount of time at the school.
- A. Well this sounds great, now if they would have these community schools within walking distance or riding, horseback riding. These little kids are pretty good horsemen.
- Q. They certainly are.....
- A. They could certainly ride to school a few miles. And yet get home every night. I believe that we ought to spend money to set up good schools.
- Q. The problem is I guess the vastness of the reservation, they are so spread out.
- A. And no roads. The only way they could get there is to ride horses.... Some people have said that the first thing we need to do if we think it is important is to see that they have roads. And then the economic ability to get cars or pick-ups so that they can drive the youngsters to school everyday, or buses, to pick the youngsters up. But I think that we need to go that way, I see no other way of doing this.....
- Q. Do you feel that schools should be, on the order of BIA? Or the Indian controlled schools or the public controlled schools for children who are out of the elementary school level?
- A. I think that the public school would be good. I was talking with a little girl who had been in BIA schools and also in the public. And she felt that it was much better to be in the integrated public school.
- Q. How old was she?
- A. She was a sophomore in high school. Again that is the opinion of one child and there are other children who like being just with the Indian children. One of the problems that I have noticed and have been told exist by children, teenagers, is that the Navajo youngsters tend to isolate themselves not only in elementary school, but when they go on up to high school and college. Even the Navajo children in college tend to isolate themselves, not only from the white people, but from the Pueblo Indians. Because they have been teased so much about this glottal sound in their language or made fun of, that they just don't talk to anybody else. And they isolate themselves, now this is not good.
- Q. Is this true here at the university?



- A. No, it is not.
- Q. As you know it?
- A. I don't know if it is true here at the university. Two students told me that it was true at another university here where I think up at Highlands where there are a quite a few Navajo youngsters. And it is not only a isolation from white people, but it is an isolation from pueblo people. I don't know whether it would be true down at the BIA school in Albuquerque, I don't know. But they talk with each other, but they don't talk with other people. When you talk about Border Towns, was this the situation down there, I wonder? I don't remember that being mentioned as a particular problem?
- Q. And also there, most of the students are Navajo at the Border Town. I think that at the Indian School though, that there are Zuni and other pueblo Indians there, this would be an interesting thing to investigate.
- A. There is another little item about language, the language expresses the culture. And a teacher needs to understand that it expresses the culture whether she knows Navajo or another Indian language, she needs to know that language is a very important part of their culture. And children need to know their own language so that they understand their culture and can express it. The Navajo language doesn't have any translation for a lot of English words, the word 'sorry' for example, there is nothing in the Navajo that explains 'I am sorry.'
- Q. How would they express that?
- A. Well I understand that they have to, it is quite a long explanation to get around to this meaning of being sorry. It is quite a elaborate long, a lot of words have to be involved in this. And they just don't have a concept of sorry. So what happens to the little Navajo youngster who comes to school and somebody says, 'say I am sorry.' What does sorry mean? He doesn't know. Or someone might say, to him, 'I am sorry.' And it doesn't have any meaning for him. There are some others, I wish I knew more about some of the Navajo words and the expressions. I do know that it is quite different. And it is a limited vocabulary so that there are so many things we say and teach children that they have no Navajo counterpart. The teacher who could understand his language of course, would be his ideal teacher, in training Navajo people to be teachers would be ideal. But until they do, there needs to be some kind of help with perhaps aides, Navajo aides would be a very good start. And I believe it is done in some of the schools.
- Q. I believe that it is beginning here in Albuquerque, I understand that.....

- A. They understand the youngsters and understand, help him understand what is being said to them, what he should be saying. Perhaps if they teach the native language in the morning and the English in the afternoon as they do in Guatemala for example with a great deal of success. The youngsters learn Spanish in the morning and then after lunch everything is in English. They have a different set of teachers for it. And children seem to manage this pretty well and maybe if they would have this kind of thing it would help or I believe that there are some books, now I have seen one story book that has Navajo on one side and English on the other. Now if their texts could be done this way then there is no reason why they couldn't be since there is a written Navajo language to have the one side in Navajo and the one side that is English. I remember as a youngster my sister had German books, and she had to go to German class and the top sentence was in German on the top and then the English was right below it which was a real help. I don't know why this couldn't be done with the Navajo language.
- Q. Have you seen Jack Crowder Stephanie (?) And the Coyote?
- A. No.
- Q. Well that is done exactly that way. It is a marvelous book. I will show you.....
- A. Good we certainly need more of those. And then we need texts about Indian life experiences and I suppose there is one. For example they need to talk about sheep and hogans and mutton stew and deer hunting and maybe horses or wagons and even pickups instead of other cars. And they need to know about the desert and the mountains, instead of the streets and the stores and so. They need to know about ceremonials and.....
- Q. And Indian, 'Dick and Jane' book be accepted....?
- A. Yes, this kind of thing, Indian art, Indian stories, many of the Navajo myths could be written so that the children could hear them in school. And then stories would include some of their arts, silversmithing and weaving that they see done at home. All of this would help to make it meaningful to them, the fried bread instead of the bakery. All of this. Once they are well set in their own culture, then I think they are able to be interested in another culture and learn about it just as we are at home in our Anglo culture and then we are able to go in and think about it and learn the other. There are some of the different social things in the culture that make it difficult for a youngster, for example he is taught at home always to avert his eyes to show respect to an adult. And our culture is quite the opposite, and then we call him 'shifty-eyed'. Why doesn't he look at me when

he talks to me. And what is going to happen to a youngster who is taught at home to respect teachers and when you respect people you revert your eyes, you don't look at them and he goes to school and the teacher says, 'look at me, I'm talking to you, look at me.' And he is torn, what is he going to do. He wants to show respect and she is asking him, as far as his culture is concerned, to don't show me any respect. This is a real cultural conflict I think. We certainly have a different value for the direct eye contact than they do, and then the business of shaking the hand, and Indian once told me, I commented and I said that Indians always shake hands, and he said, oh my, we thought that white people always wanted to, so we do it. We thought that we had to shake hands with white people. And then the touch is different, the white person shakes the hand, the Navajo gently touches the hand, this is the gesture of friendliness, just to gently touch it, and we say when a man gives you a gentle touch in the hand that he has a weak hand shake. And that doesn't connote the same hearty friendliness that a good hand shake does. And this business of a negative attitude that Indians teach their children about competition is a real handicap, I don't think that this is just a cliché, I think that this is true. They are taught not to embarrass their class mates by answering when they don't know. Call on a Navajo child and he doesn't know the answer, it would be considered very rude for someone else to raise their hand and know the answer, because this would put the first child in a bad light. And you just don't do that to your friends. And of course in our culture, you know it, you raise your hand, competition certainly is there... I don't know how extensively this relates to the Navajo but we do know that in poor cultures the ratification is not post-poned, they want everything right now. There is a saw mill for example in the northern part of New Mexico where the, I don't know if they are Navajos or not, the Indians have to be paid every day. I work today, I get paid today. And they have to have a payroll every day for these people. Well this would indicate then in learning in school that the children are geared to an immediate reward. Rather than waiting for the end of the term to get your mark or your saying we learned this cause we are going to use it some time, the future time. And Indian child would have to see an immediate reward without learning something.....

- Q. Well that reinforces the learning, without that, I don't know, I don't realize that they would accomplish it....
- A. Something too that many of us don't think about. An Indian child traditionally learns a great deal by watching people. Watching the elders, they are allowed to watch anything. And not very much is given to verbal direction. He watches his father do things. He watches his mother do things, and we give verbal directions. So an Indian child maybe watching the teacher to see what she wants, to see what she is doing, but not really be listening to her directions. And of course, she says don't look at me, do what

I say to do. And poor little guy is in a quandary of confusion because he doesn't know just what to do. The real need I suppose is for learning language through conversation with youngsters. Having them talk with each other, I hear a bird, do you hear a robin. Yes, I hear a robin, and I hear a blue jay and so on.... always adding to this, repeating it and making it a conversation kind of thing so that the child learns to use these things and they are not just repetition of what the teacher is saying. Actually in our teaching set up, I think we are almost stereotyping ourselves by saying, everything is middle-class and we are all middle-class. I am not sure this is always true. But he certainly needs to learn a lot of the things that are taken for granted, by a white child coming into the first grade. He doesn't have as many experiences as a white child does. He doesn't.... well with my study with the pueblo children, one of my conclusions is that a Jemez child enters first grade with little experience in accepting adult values from outside his family group. In the head start program every one thought that the youngsters in an Indian village would all know each other, when they came to school. They didn't, they were just as strange to each other as if they had come from another village. They play with their kin folk, their relatives and cousins and the people that live right around their door. Those people they make contact with, but they do not go alone to the other end of the village to play with other children. They don't stay all night with other children. They don't do a lot of these socializing things that we do, they don't stay with sitters, they will stay with a sister, a brother, a relative or a grandmother, or an aunt. But this is part of the extended family. So he has had very little contact with other people in authority, he has enjoyed permissive eating, permissive sleeping and very permissive disciplinary experiences. He has had very few household responsibilities. Children in this village were not expected to do anything until they were 5, little girls were expected to do more than little boys. But there was very little asked of them. And as one Indian expressed it that life was difficult enough and that they should be happy at the beginning and then happy at the end. So that little children and old people weren't asked to do things they didn't want to do.

- Q. That is a marvelous philosophy...
- A. An Indian child has really enjoyed a long infancy, and dependency on his mother, much longer than white child. And he has had a limited social experience.
- Q. In other words, a 5 year old Indian child in no way meets the social level of a 5 year old Anglo?
- A. No, not at all. He is very dependent.....

- Q. About how far back would you say the 5 year old Indian would be, more like a 3 year old.....?
- A. I would say so, a 3 or 4 year old in the social situation. And I think that we need to recognize that, that he has so many things to learn. Our children learn to take directions from baby sitters, and if we send our children to a neighbor and he misbehaves, we are willing for her to correct him.
- Q. That is right....
- A. But this is not true with many of the Indian families.
- Q. Teachers need to be aware of this when they have Indian children in their classes. And so often you know, I feel that they aren't aware of it.....
- A. Much more needs to be written and known about this, and perhaps classes are.... I would say that perhaps every Teacher Education Class ought to have one portion of it on the cultural differences... not because we do want to emphasize the things that are like people, but we do have to understand the differences in order to correct the problems. The differences are what cause the problems. And many times, people say, well all we talk about are problems and their differences. Well that is all that are causing trouble and in the ways we are alike than not alike. But still the few differences still cause a lot of difficulties. The Indian child seems to have little sense of geography in relation to other children. He seems to have less understanding of the vastness of the world. And where places are in relation to his home. They don't seem to know as much.... This has been in public school, they don't seem to understand geography.... as well as white youngsters do, now they are watching a lot of television. They'll get some of this particularly if they watch news. They understand English.
- Q. How many though have television?
- A. That's true and most of the radio they do have the Navajo radio out of Gallup to which many of them listen to. There is not too much of an opportunity to learn this. But perhaps in schools field trips will be an answer or partial answer to help them see what the world is like, and what is happening, is something they can go to and watch and this is what they do very well.
- Q. They learn well!
- A. Yes they do and make them aware of other world and what's happening. A culture is made up of language, primarily I suppose because language expresses thoughts and attitudes and beliefs. This is what a culture is. It's expressed in other ways, diet is the expression of

the culture you eat this because you belong to the group. You eat beans and tortillas because you are a Chicano. You eat chitlins, because you are black and you eat fried bread because you are Indian. This doesn't mean certainly that other people don't eat these things. These are Identifying food and diets. Children need to learn to recognize in school that when you talk about a diet in school, you have the nutritional posters that show orange juice, bacon, eggs and toast and a glass of milk, this is at breakfast and these children don't have this kind of breakfast. We need to have posters that show the food they eat and select the ones from their diet that are good for breakfast food, that are good for luncheon foods, so the children can really get a good diet just choosing the things they have.

Q. From what available.....

A. Yes, from what is available to them so they are not down-graded.

Q. Well the lack of refrigeration on the reservation because the lack of electricity in many places is one reason for there are different dietary habits.

A. Yes and economy is another factor, you can't afford these things, you don't get them, some of these things you don't get them. But why should this be held as an ideal if it is not attainable because there are foods in there diet that are right, that are good.

Q. Some of them are much richer and.....

A. Talk about whole grain cereals and whole wheat bread or maybe some of there atole. Some of the things that they eat are just as good for them. And their clothes are different. And this makes children feel different. Of course if they go to a non-integrated school, it doesn't matter.

Q. Right.

A. There is no difference. But if they go to another school it does. And this ethic and social patterns are quite different too.

Q. Are clothes provided by the BIA different from what we considered Anglo clothing? Or do they give them jackets and overalls pants or corduroy.....

A. They are the same kind clothes that other youngsters do. Do you remember Mr. Bernard that used to come down and get the clothes for the Indian children, so many jeans and so many shoes and so many nylon jackets and flannel shirts and this assortment of assortment of sizes and everything, just the same.

Q. So they been trying to assimilate them into our pattern.....?

- A. And all they have to do as I understand it is apply for them. They have a real clever thing in the Navajo pattern. Along time ago, this is just an observation that I've made over these years. The Navajo used to have, many children had a poor speech and they used to say 'well this is a Navajo speech.' And if they slurred type of speech, instinct and it comes, a lot of people think, a lot of medics think from vitamin D deficiency, rickets, because it does affect the musculature of the tongue and the kids develop what you call a lazy tongue and they slur their speech a little bit. If this isn't corrected, this goes on as a poor speech and it used to be known when I first came out here, 'well thats kind of a Navajo speech, so Navajo kids talk that way.' I was talking with this Mrs. Mann who has been with the Navajo program for many many years and she said, "you know I don't notice that kind of speech anymore, I wonder whats happened?" Well I think I know whats happened, the women are getting vitamin D prenatally as they did not before, there are not merely as many of children born with rickets. The Navajo tribe will give them a free layette if they will report to the clinic within the first five months of pregnancy, see. And they get all there vitamins and all the things.... the dietary help. And if they can use it they will.....
- Q. Our powdered milk and this sort of thing are so vitamin enriched and I believe have vitamin D which would.... I think they used a lot of powdered milk so therefore in there diets, with drinking powdered milk which I imagine which is the form they take now, add to....
- A. Yes, they can use that without the refrigeration and all.....
- Q. Right.
- A. I believe it made a difference because... there are not so many children in school who have this speech problem. It's something that can be corrected. But it takes an effor on part of the child to correct it. Any time I think that a child is secure about his own culture that he feels free to go on and learn another.... The goal now seems to be bi-cultural and this is good. Usually it takes about three generations for any chicano or Italian or Greek or Indian, maybe even longer for a Indian to get into the main stream because they have to go through the period of rejection and then becoming, making a choice and being bi-cultural. I've noticed that there are two different attitudes of the Indians in the last few years, one is the Indian Power or the militant power where the differences are emphasized and the student are urged to look back over their childhood and see what was wrong with their school. What bad things did the white people do to you, what terrible things happened to you and this may be good to find the problem, but it is is also bad, because I had a student, a campus student who had no such feeling until she became involved with the Indians. She said they are always trying to get me to look back and see what people have done to me or what was wrong with my school and my

parents are a little upset about it, because they say I'm developing a chip, which I didn't have and they think that I don't have a right to have because I've been brought up and raised in an integrated school. And she said, you know sometimes I find myself beginning to think that I was deprived and I really wasn't and then you have the other that's based on the Indian religion that we are all brothers and it's high time that we remember that we are brothers, not only with human but with all animals, all trees, the sky, water and we all have in common mother earth and we all have a common creator. There is a movement among Indians with this goal in mind and I believe it's a stronger one and it's the one that probably will make progress and accepting of each other, respecting each other's cultures and each other's goals and that all must live in unity. This is the creator's admission to us and I would like to see this followed, rather than the militant one. You hear a great deal more about the militant.

- Q. Well, we have the silent majority and it's the militants who are more in the minority but yet more vocal and heard more than other elements besides the Indians.
- A. I believe that we can achieve this unity and this bi-culturalism that the Chicano, the Indians, the blacks or what, if we'll educate the whites and the other cultures to accept each other. Each to respect the other's cultures and then this will make all of us bi-cultural in a sense. Helping the blacks, Indians, the Chicanos to respect what they are, to respect their heritage. Be secure in it and then be able to join the main stream as a bi-cultural person.
- Q. Pride in their heritage will give them more security and as we were discussing before, enabling them to feel that they can go out and become a part of another culture and learn about another culture as long as they feel secure in their own.
- A. I heard some students talking about it the other day, Indian students and I heard, well if we just had a chance to choose what we wanted to do, maybe we don't want to go into the white culture, maybe we want to be Indians and we ought to have that right. Well they grow up respecting their culture and knowing it and other people do, then they have that right. And they can go to school and if they want to go back to the hogan that's fine. No one is going to argue with them about it. They can do this, but if they want to join the main stream they also can do this.
- Q. Have that opportunity. Is there a feeling between generations as to the values of integration or assimilation between the two cultures?
- A. I don't know. I anticipated this question and I had a chance today to..... two college Indian girls from another village were by for lunch. And I ask this very question of one of the girls and she said no, she didn't really think so, except for the very



old ones. The old ones were quiet and passive but the other younger adults were with the young people. This is one opinion. But I had never ask that of a ..... Indian child before. I know, I also know from experience, you know I have two teenage Indians in my own home. Youngsters I raised and I sense a generation gap with their Indian parents as well as with me. But one of them said, we really don't have any gripe, we really don't have any reason to do this, but everybody is doing it and you have to protest something when you are a teenager.

- Q. I guess all teenagers through out generations have done it.
- A. So I felt that this was really not, it was a need what everybody else was doing. But as she said when I think about it, I really don't have to do this, I really don't have any reason to complain.
- Q. I had heard..... a story one time of a older Indian woman who was determined that her grandchildren were going to get a education because she had said that when she was a youngster, her parents had need her for economic reasons, to herd sheep and tend household chores. They had therefore kept her and hidden her under the bed when the BIA men came around and gather the children up to take them off to school. But she felt that she had missed a great deal by not having an education and therefore she was just bound and determined that her grandchildren would get off to school and learn.
- A. Grandma this old Indian used to say, 'there is no going back, there is only going forward. The Indians who talk about going back are wrong. It can't be that way, it always has to be going ahead.'
- Q. Thats true..... with every culture though....
- A. She was a very wise old woman. You know she knew 5 languages?
- Q. Goodness, what languages did she know?
- A. She knew English, she knew Jemez which is The Towa, she knew Zia, she knew Hopi, Keres, she knew Spanish.
- Q. That was six.
- A. And she used to go to French classes with some of the girls, because she liked it, and she understood a little bit of it she said.
- Q. I barely get along with my own.....
- A. She was.. She was educated by the sisters. She was taking in- to the mission, into the sisters when she was three. So she learned a great deal, in those early years with those people.

- Q. Why was it that she went into the mission, her parents thought that she should.....
- A. I suppose so. You know her mother was very young, her mother was 12.
- Q. Yes.....
- A. My goodness.....
- Q. She was a child herself.
- A. Yes, she really was. But in culture maybe she wasn't, but at that time they needed people and soon as the girls were old enough to reproduce, they were married, so that they would have children to build up their village again. They were down to 105 people, and that wasn't very many.
- Q. And also health practices were not what they are today and many infants died. I'am sure which would.....
- A. Grandma told me that she had given birth to 16 babies, but she raised only four and her comment was superstition and ignorance killed my other babies, we didn't know any better.
- Q. Did she believe in the practice of..... your Indian Medicine man or did she realize that this was just a part of the religion and not necessarily a medical way of.....
- A. Grandma was a herb woman herself. She was the woman in the village who knew the most about healing and many people would call her in the middle of the night to come and massage, she used her hands a great deal to rub and to use herbs.....
- Q. Well I'am not so sure the herbs medicine is actually....
- A. I feel very badly that all of this is lost. I felt strongly that some of her people should have written down these things, there is no written language. I didn't know the language, so I couldn't do it, but if, ..... I urged some of the grandchildren to do this, but it was, they really didn't see the need and now they wished they have done it, to find out all they could to find out about the herb she used and as one of them said, 'well we have to use the Indian name for it' and I said thats fine, use the Indian name but you see what it is then find out from the botanist what it is and then you'll know. So this is lost and this is too bad. So she believed certainly in the natural feeling and she used to go on fast and she used to take..... we laugh because she was very sicken with vomiting and one of the girls at home was so upset about it, called me from school because grandma was real sick and she didn't know what to do and I must take you to the hospital immediately. So I did, I took her to the hospital and when we

got there, she laughed and she said we can go home now. She said I took sage because I wanted to vomited. This is the time of year to do this, to clean out my system and this is what I wanted to do, but I didn't want to tell anybody else. So now I will tell you that we can go home. So we did. After she got her medic, her spring medic.....(?)

Q. Are there any other comments that your, you would like to make now?

A. I can't think of any at the moment.

Q. Well I certainly thank you for the time you have given us.....

END OF TAPE