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ABSTRACT

The U.S. National Commission on Libraries and Information Science began in early 1989 to study library and information services for Native American peoples. This report is the culmination of the evaluation, which included site visits and field hearings. The largely undocumented knowledge base of Native American experience must be recorded and preserved if it is not to be lost. Ten major challenges were identified on topics such as funding support, training and technical assistance, tribal library holdings, cooperative activities, state and local partnerships, federal policy, model programs, museum and archival services, adult and family literacy programs, and newer information technology. The report contains detailed descriptions of Commission activities and incorporates a "Summary Report" (also published separately), as well as the "Long Range Action Plan" containing strategies for high quality information services to Native American peoples. Transcripts of testimony given at regional hearings, reports from site visits, and recommendations from the 1991 White House Conference on Library and Information Services are included. A bibliography cites 19 books; 29 journal and newsletter articles; and 33 documents, reports, and unpublished sources for further reference. (SLD)

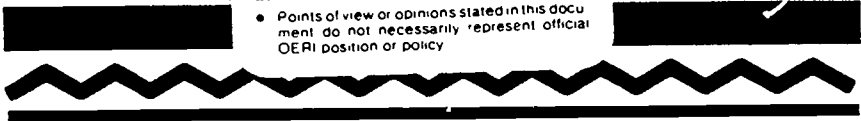
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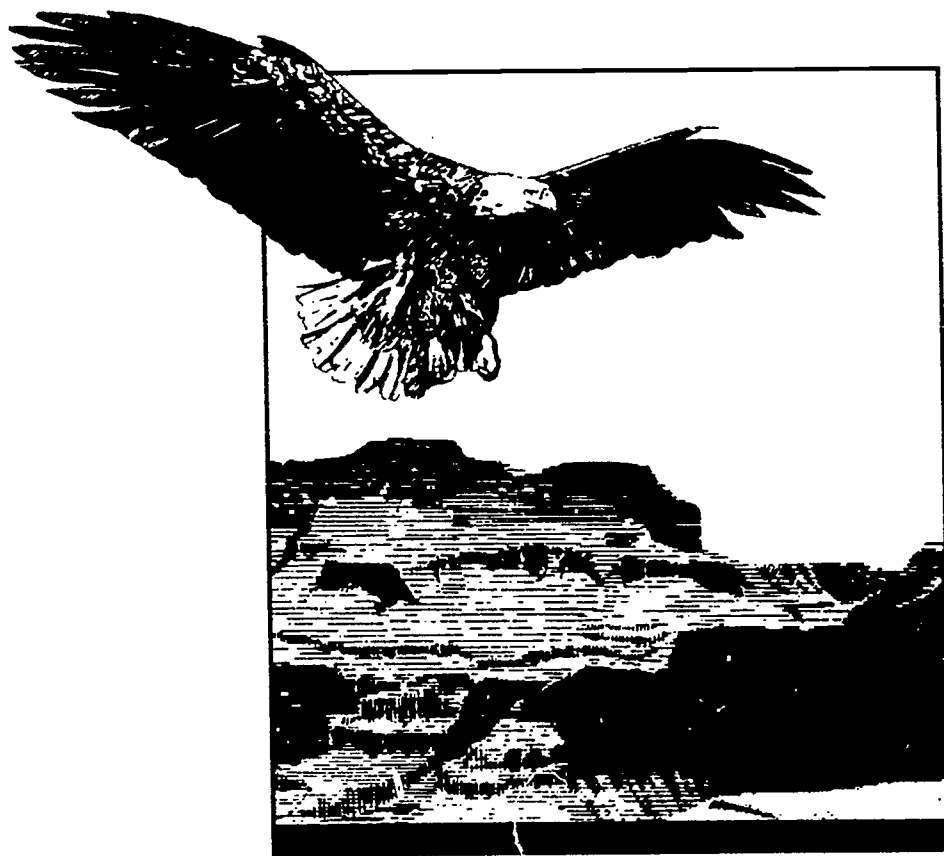


**A Report on
Improving Library and Information Services
For Native American Peoples**

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Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples



U.S. National Commission on Libraries and Information Science
Washington, D.C.

December 1992

The study and activities underlying this Report are based on the U. S. National Commission on Libraries and Information Science's statutory mandate contained in P.L. 91-345 (20 July 1970) to develop programs that help assure optimal provision of library and informational services for the Nation and to "advise the President and the Congress on the implementation of national policy...." The Commission shall: "conduct studies, surveys, and analyses of the library and informational needs of the Nation, including the special library and informational needs of rural areas, of economically, socially, or culturally deprived persons, and of elderly persons, and the means by which these needs may be met; ...appraise the adequacies and deficiencies of current library and information science resources and services and evaluate the effectiveness of current library and information science programs; develop overall plans for meeting national library and informational needs and for the coordination of activities at the Federal, State, and local levels, taking into consideration all of the library and informational resources of the Nation to meet those needs; be authorized to advise Federal, State, local, and private agencies regarding library and information sciences; promote research and development activities which will extend and improve the Nation's library and information-handling capability as essential links in the national communications networks; ...and make and publish such additional reports as it deems to be necessary, including, but not limited to reports of consultants, transcripts of testimony, summary reports, and reports of other Commission findings, studies, and recommendations." The Commission is authorized to conduct "hearings at such times and places as it deems appropriate...." NCLIS offers this report in furtherance of the commitment of the 1991 White House Conference on Library and Information Services to enhance literacy, improve productivity, and further democracy for all citizens.



United States
National Commission on
Libraries and Information Science

December 1992

The Honorable George Bush
The White House
Washington, D.C.

Dear Mr. President:

It is my distinct honor to transmit this report on Native American library and information services on behalf of the Members of the U.S. National Commission on Libraries and Information Science (NCLIS). This report, **Pathways to Excellence**, is the result of nationwide regional hearings and other activities conducted by the Commission. As stated in the Presidential Proclamation designating 1992 as the Year of the American Indian, the Nation supports efforts to "...celebrate and preserve each tribe's unique cultural heritage..." in recognition of "...the special place that Native Americans hold in our society...." This report on Native American library and information services responds to this call.

This report concludes more than three years of intensive study, dialogue, assessment, and planning by this permanent, independent agency. The process included a series of regional hearings, conferences, interviews, and site visits to Indian reservations. The Commissioners talked with librarians, Native American leaders, members of the tribes, and others concerned with library and information services for American Indian peoples. The results of these activities are presented in the findings and challenges included in the report.

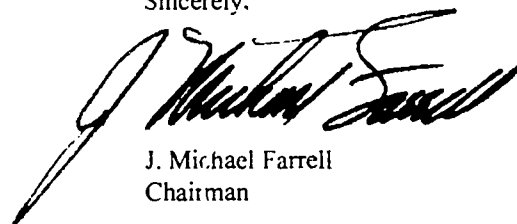
As a second part of this report, NCLIS is providing a Strategic Long-Range Action Plan, which was developed to assist Native American leaders and tribal communities in the development and improvement of library and information services for all American Indians, Alaska Natives, and Native Hawaiians. This Action Plan is a blueprint for progress and is intended for use by the U.S. Congress, Federal agencies, the States, the Native American community, the education community, as well as all citizens concerned with the improvement of Indian libraries and information services. The Action Plan reflects the ideas and plans of many contributors, reviewers, and endorsers.

The Commission's report highlights unique challenges critical to the development and improvement of library and information services for Native Americans. The report identifies National challenges to develop stimulating, responsive, and innovative programs that address the distinctive needs and the richly variegated cultural texture of the Native American's tribal heritage.

The study underlying this report reflects the contributions of many in the library, information services, education, and Native American communities. The wealth of Native American wisdom and culture offers substantial contributions to our Nation's future, just as tribal science and traditional knowledge enrich America's history. Strengthening and expanding Native Americans' library and information services are critical for this future contribution.

The members of the National Commission on Libraries and Information Science are honored to join you, along with other policy officials and leaders in Congress, the Native American community, the education community, and other citizens throughout the Nation, to forge new **Pathways to Excellence** for providing Native American library and information services to meet the informational needs of these communities as we enter the next century.

Sincerely,



J. Michael Farrell
Chairman

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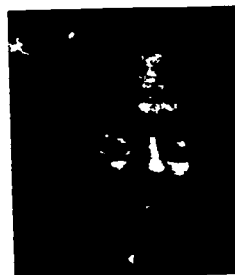
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Pathways to Excellence:

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INTRODUCTION

Pearl River (MS) Elementary School

Rapid and sweeping technological changes of the past decade have transformed many of the functions and services of libraries and information institutions.

New developments in information networks and information media promise increased products, capabilities, and services for all types of libraries and information concerns. In this evolving technological landscape, Native American communities present a unique challenge for applying the new technologies to expand the effectiveness of the library and information services Indian peoples need.

For untold centuries, Native Americans have passed their unique legacy to successive generations through an ancient but fragile chain of oral tradition. Today, within the complexity of contemporary life in America, this heritage of American indigenous culture is reflected in the habits, customs, and traditions of the "Knowledge Seekers," as well as those "Wisdom Keepers" who live within Native American tribes and maintain links with traditional tribal knowledge, customs, and history. Tribal Elders with knowledge of traditional Indian technology, government, natural science, folklore, religion, art, natural healing, legend, and tribal history serve as living libraries for their communities.

This largely undocumented knowledge base, containing the expertise and wisdom of the Native American experience, must be recorded and preserved through more permanent institutional structures in libraries



and information resources if it is not to be lost. Before Native American traditions and customs disappear from historical memory, policy officials, legislators, tribal leaders, private agencies and individuals, and state and national library organizations, must join efforts to ensure that the first Americans will have access to the tools, technologies, resources, and skills needed to successfully enter the Information Age of the next century with clear channels to the wisdom of their past.

The successful application of new information technologies would improve library and information services to our indigenous

people and would present potential solutions to their inherent problems. Addressing the preservation of a unique Native American knowledge and culture base will benefit future generations of Americans from many diverse backgrounds.

The oral tradition of Native Americans presents special problems for documenting, recording, transmitting, and preserving their unique cultural, linguistic, religious, governmental, scientific, and social heritage. Similarly, the dislocation of Native peoples has exacerbated these difficulties. The educational, social, cultural, and economic opportunities presented by the development of

"We need start-up assistance and a source of continuing support since we have no local tax base to support public libraries."

Chief Phillip Martin (Choctaw)

an information service infrastructure for Native Americans call for clear priorities and actions.

This report documents a three-year study performed by the U.S. National Commission on Libraries and Information Science (NCLIS) that focused on the information needs, resources, and services of Native American tribal peoples. The release of this report in 1992 is particularly appropriate because it coincides with the observance of the Year of the American Indian, which was declared by President Bush on March 2, 1992. The Presidential proclamation includes the following statement:

"I encourage Federal, State, and local government officials, interested groups and organizations, and the people of the United States to observe this year with appropriate programs, ceremonies, and activities."

Over the course of the Native American library and information services project, NCLIS reviewed the current condition of tribal libraries and identified improvements needed to adequately address the needs of American Indians in the future. They then drafted preliminary recommendations for implementation actions that are needed for improving the range and quality of library and information services available to Native Americans or Native American peoples who reside and work on tribal reservations through-

out the United States, as well as to those who do not live or work on a reservation.

The study's findings demonstrate that the full range of library and information needs of Native Americans are not being adequately met. In addition, these communities require specialized library and information resources that can address their unique information and educational needs. As a result, these under-served groups do not have access to the general information services that are essential to the fulfillment of their basic needs, nor do they have effective access to specialized information resources that reflect the distinct cultural identities inherent in their heritage.

Also reflected in the report is an urgent National need to record and preserve the heritage, traditions, achievements, and wisdom of Native American cultures. The tribal wisdom and indigenous knowledge of the American Indian people face extinction if these challenges are not addressed. If this opportunity goes unfulfilled, this fragile knowledge base may be lost to future generations. In addition, the report also outlines strategies for ensuring that Native American peoples have access to library and information services adequate to satisfy the full range of their needs.

Remarkable progress has been made in a few specific areas related to American Indian tribal libraries. New library and archival facilities have been constructed and existing structures have been renovated or redesigned with Federal grant funding. Specialized library training for Native Americans has been made available, and assistance has been provided to acquire library materials and other resources for tribal libraries. These progressive developments present potential models for successful application on a broader scale. New and innovative programs involving different approaches and methods are also required in order to increase the range of library and information

services available to the Native American community. Instances of development and progress, both traditional and new, can point the direction for future overall improvement of library and information service programs that will satisfy the informational needs of the earliest Americans.

This report also looks ahead to future contributions of the descendants of America's original inhabitants based on Native American libraries, archives, and information services, which are critical links that relate the traditional culture of the Native American heritage to the promise and potential of the future.

The Summary Report provides a brief document for use by policy makers, legislators, tribal leaders, state library agencies, and other decision makers at the Federal, State, and local community levels to improve the library and information services provided to Native American populations in the continental United States, Alaska, and Hawaii. Improved access to a broad array of information services, technologies, and resources is essential to ensure effective educational development, to enhance literacy, to increase productivity, to preserve the Native American cultural heritage, to provide a basis for economic vitality, to facilitate full and meaningful employment, and to support tribal self-determination, stability, and sovereignty.

The complete Report, containing detailed descriptions of activities performed by the Commission in this vital area of study, includes a copy of the Summary along with the Commission's Long-Range Action Plan, which identifies strategies for providing high quality information services to Native American peoples.

The Report provides a blueprint for action that focuses on the challenges involving the Federal, State, and local governments and agencies, the tribes themselves, and the Nation at large.

EXECUTIVE SUMMARY

A

According to the 1990 U. S. Census, there are approximately two million Native Americans throughout the United States of America, half of whom live on sovereign Indian reservations and half of whom live off-reservation. *The Commission's study reveals that reservation Indians suffer from minimal or inadequate library and information services as well as geographic barriers to access. Discrimination and lack of culturally appropriate library and information resources are among the constraining factors affecting the quality of library and information services available to non-reservation Native American peoples.*

The Commission, in early 1989, began to verify, visit, and communicate with Native American peoples and their leaders and, in accordance with the Commission's statute, to report all findings and recommend viable solutions to assure optimal library and information services to Native Americans. This report is the culmination of this assessment and it presents ten major challenges for change to all concerned in order to initiate a process for dramatically improving library and information services for Native Americans.

The ten major challenges are:

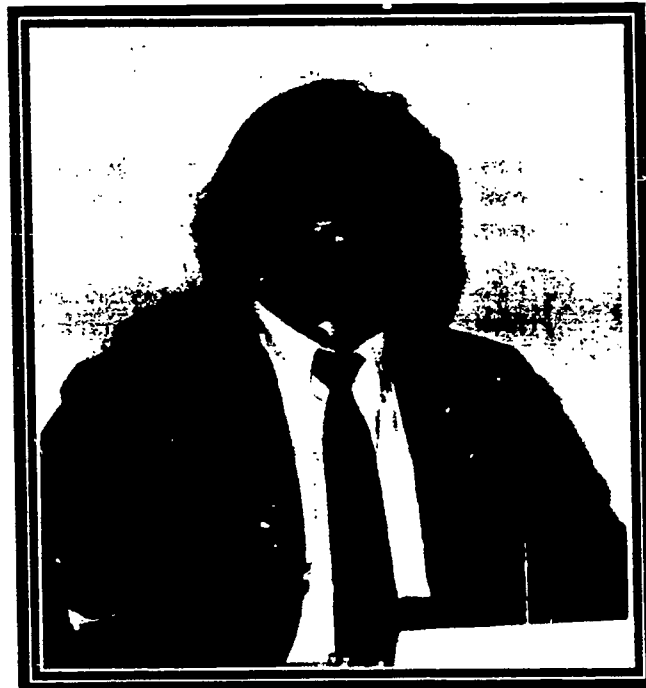


DEVELOP CONSISTENT FUNDING SOURCES REQUIRED TO SUPPORT IMPROVED NATIVE AMERICAN LIBRARY AND INFORMATION SERVICES

Implementation Strategies:

- Provide steady, reliable financial support at the Federal, State, local, and tribal government levels.
- Continue Federal library programs such as the Library Services for Indian Tribes and Hawaiian Natives Program (Title IV of the Library Services and Construction Act) at higher funding levels.

Robert Shaw Photography



- Adopt State statutes patterned after New York State's landmark statute that authorizes permanent, ongoing State funding for tribal libraries.
- Assess the condition of tribal library and information centers to determine the resource requirements needed to meet basic library and information service standards.
- Encourage tribal leaders and decision makers to include library and information services as basic services critical to overall tribal governing and planning activities.
- Encourage tribal planners and decision makers to pursue more vigorously private sector assistance for library and information services support.

- Action by the Federal government on all resolutions affecting Native Americans that were adopted at the second White House Conference on Library and Information Services.



STRENGTHEN LIBRARY AND INFORMATION SERVICES TRAINING AND TECHNICAL ASSISTANCE TO NATIVE AMERICAN COMMUNITIES

Implementation Strategies:

- Accelerate efforts throughout the Nation to recruit and retain more Native Americans in the fields of library and information services.
- Expand individual financial aid opportunities at all levels for Native Americans to pursue careers in library and information services.
- Improve recruitment efforts to encourage Native Americans to specialize in archival studies and the development of archival service centers.
- Enhance the educational role of library and information specialists and its importance, in order to enlighten and influence tribal leaders and decision makers.
- Establish a national Native American library and information technical assistance center to provide leadership, support, and coordination.



DEVELOP PROGRAMS TO INCREASE TRIBAL LIBRARY MATERIAL HOLDINGS AND TO DEVELOP RELEVANT COLLECTIONS IN ALL FORMATS

Implementation Strategies:

- Improve the quality and quantity of tribal library resources through enhanced leadership efforts at all levels.
- Develop more effective measures to assure the publication and availability of and access to culturally appropriate materials for tribal libraries.
- Develop guidelines to enable assessment of existing material in all formats, in order to identify relative and appropriate items.
- Develop guidelines to assist in the production and selection of Native language books and resources as well as culturally sensitive and non-stereotypical mate-

rials about Native Americans in all formats.

- Amend the Native American Culture and Arts Program under the Higher Education Act to provide support for the correction of inaccuracies in existing materials about Native Americans.



IMPROVE ACCESS AND STRENGTHEN COOPERATIVE ACTIVITIES

Implementation Strategies:

- Create cooperative programs involving school and community libraries to better serve smaller Native American populations.
- Consider the establishment of a permanent National Advisory Committee on Native American libraries to recommend policies and programs to the President and the U. S. Congress that affect tribal library and information services.
- Establish a national Native American electronic network for information sharing.



DEVELOP STATE AND LOCAL PARTNERSHIPS

Implementation Strategies:

- Promote State/local partnerships together with the Federal sector to develop a progressive program of library and information services for Native Americans.
- Amend the Library Services and Construction Act to include Native American governments as direct recipients of State administered funds.
- Encourage formal cooperative agreements by Native Americans with State, local, and regional governments.
- Improve relationships between Native American governments and State Library Administrative Agencies.



ESTABLISH GENERAL FEDERAL POLICY AND RESPONSIBILITIES

Implementation Strategies:

- Formulate, coordinate, and implement a national information policy for Native American library and information services with NCLIS and other Federal agencies.

7

IDENTIFY MODEL PROGRAMS FOR NATIVE AMERICAN LIBRARIES AND INFORMATION SERVICES

Implementation Strategies:

- Plan and implement a study of existing Tribal, Hawaiian Native, and Alaska Native Village libraries to identify model library and information service programs.

8

DEVELOP MUSEUM AND ARCHIVAL SERVICES FOR PRESERVING NATIVE AMERICAN CULTURES

Implementation Strategies:

- Expand the tribal library service program to include archival services.

9

ENCOURAGE ADULT AND FAMILY LITERACY PROGRAMS, BASIC JOB SKILLS TRAINING; AND, STRENGTHEN TRIBAL COMMUNITY COLLEGES AND LIBRARIES

Implementation Strategies:

- Establish the tribal library or community college as the tribal literacy and job skills center.
- Improve working relationships with non-Native American literacy providers to benefit from their expertise.
- Amend the Community Services Act to provide for family literacy programs and culturally based programs that incorporate the oral tradition.

10

ENCOURAGE APPLICATION OF NEWER INFORMATION NETWORK TECHNOLOGIES

Implementation Strategies:

- Enact special legislation to provide Indian reservations with funds to establish a basic program of library and information technologies.
- Provide specialized training and retraining activities for Native Americans in new library and information technologies.
- Encourage stronger participation by Indian tribes in information networks.



The adoption of the implementation strategies that follow each challenge would contribute immeasurably to the development and improvement of Native American library and information services. This action agenda should sound a clarion call to all levels of government and to the private sector to undertake a stronger, more proactive role in assisting one of our country's national treasures the Native American peoples.

Navajo Nation Library System

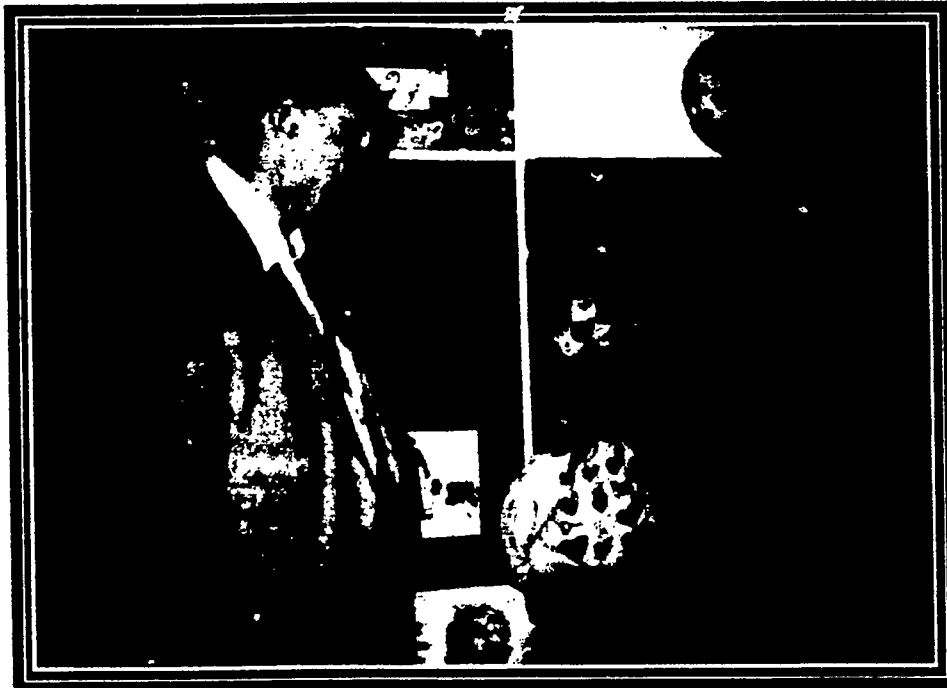


BACKGROUND

Aidek (AK) Schools

In the early 1970's NCLIS became increasingly aware of reported deficiencies in library and information services to Native Americans. Further investigations undertaken by the Commission led to a series of regional hearings that revealed serious problems in the ability of institutions and organizations to satisfy the informational needs of the Indian communities. Testimony presented at these hearings indicated the inadequacy of the existing library and information services and pointed to the need for the establishment and maintenance of new services and facilities specifically designed to provide for these tribal groups.

The Commission's interest in Native American library and information services resulted in convocation of the first Pre-White House Conference on Native American Library and Information Services, in Denver, Colorado, in 1978. This Pre-Conference was one of many held by the States and Territories in preparation for the first White House Conference on Library and Information Services (WHCLIS), conducted in Washington, D.C. in 1979. Among the 64 resolutions passed by the delegates at this Conference was a National Indian Omnibus Library Bill (NIOLB), which called for enactment of legislation to provide help in developing library and information services on all Indian reservations, and included training for librarians and other forms of assistance. Legislation passed in 1985 as Title IV of the Library Services and Construction Act (LSCA) incorporated 22 resolutions from



the 1979 WHCLIS, including the NIOLB.

In late 1988, the Commission decided to hold another series of public hearings to learn of the progress made in the conditions and needs of library and information services for Native Americans. The purpose of these hearings was to assess the changes in the extent and quality of services to the Indian communities in the years since the enactment of LSCA Title IV in 1985. Five hearings were held between 1989 and late 1991, covering every region of the United States. In conjunction with the hearings, Commissioners and NCLIS staff also made

site visits to local or nearby libraries and information service centers on or near reservations nationwide in order to gather information, make personal observations, and talk directly with Native Americans and tribal leaders. These hearings, visits, and discussions provided a wealth of information and impressions that serve as the basis for the report.

The findings resulting from the NCLIS hearings and site visits to Native American library and information service centers on or near reservations revealed that both improvement and deterioration had occurred in the

decade since the implementation of LSCA Title IV. As a result of these discoveries, an Ad Hoc Committee on Indian Library Services was appointed by the Chairman of the Commission and charged to identify strategies for improving library and information services for the Indian communities. Central to this effort was the announcement that NCLIS would engage in a renewed monitoring program in an attempt to assess directly the "...state of Indian libraries as well as the tribal environment in which they operate."

In addition to the series of regional hearings and site visits, other major activities of the Commission included the following:

- ◆ The formation in mid-1989 of a special Commission Interagency/Association Task Force on Library and Information Services to Native Americans comprised of representatives from key Federal agencies and Native American societies and associations, which was charged to assist NCLIS with planning and information gathering efforts related to Native American library and information services;
- ◆ The administration of a special survey of Native American public library and information services in the continental United States performed by the Ameri-

can Indian Library Association with the cooperation of the National Advisory Council on Indian Education and NCLIS. This survey was confined to Indians living on or near reservations;

- ◆ The preparation of a Strategic Plan for the Development of Library and Information Services to Native Americans, which was developed in cooperation with representatives from the Native American community, library leaders, and government officials;
- ◆ The planning and implementation of the second Pre-White House Conference on Native American Library and Information Services in early 1991 in cooperation with the National Congress of American Indians;
- ◆ The planning and implementation, in coordination with the National Indian Policy Center at George Washington University, of a Forum on Native American Library, Information, and Archival Services held May 22-23, 1991;
- ◆ The presentation of testimony before the Select Committee on Indian Affairs of the U.S. Senate, May 23, 1991, "Oversight Hearing to Gain a Better Understanding of the Condition of Native

American Libraries, Archives, and Information Services," Senator Daniel Inouye, presiding;

- ◆ The presentation of testimony before the Joint Congressional Oversight Hearing at the second White House Conference on Library and Information Services, (WHCLIS II) July 11, 1991, Senator Claiborne Pell, presiding.

The key objective underlying these and other NCLIS activities was to secure Native American involvement and perspective in gathering information and in understanding the issues involved with the provision of library and information services to Indian communities. In keeping with this strategy, the Commission sought the advice and opinion of experts, and used expert testimony as the basis for this report and for developing the Strategic Plan. A second key objective was to assist the Native American library and information services community in planning and preparing for the second Pre-White House Conference in order to assure full and meaningful participation at the National Conference in July 1991. Having accomplished these objectives, the Commission made sure that the findings and challenges included in this report are based on proposals made to them by those Native Americans who were directly involved in the activities underlying this study.

"Native Americans have a unique relationship to the Federal government as sovereign nations, and it is only the Congress that can fully address our needs."

Lotsee Patterson (Comanche)

CHALLENGES FOR CHANGE

A comprehensive and accurate understanding of the role of libraries in the educational, cultural, governmental, economic, and recreational life of a community is essential to the development of policies that assure that the needs of the people and the achievement of national goals will be met adequately through library and information services. This is especially true for Native American communities. The future viability of the Indian peoples depends upon the quality and effectiveness of the education and learning systems that support their communities. Without attention to improving the quality of Native American library and information services, the educational effectiveness of

these communities will suffer.

As noted in the Final Report of the Indian Nations at Risk Task Force issued in October 1991, a significant barrier to achieving educational excellence is "...limited library and learning resources to meet the academic and cultural needs of the community." President Bush, speaking at the White House Conference on Library and Information Services, in July 1991, noted that the Nation's system of libraries plays a pivotal role in achieving increased literacy, improved productivity, and enhanced democracy for all citizens of our Nation. In transmitting the recommendations from the Conference to the Congress, the President pointed out that library and information services "stand at the center of

the revolution..." occurring in reshaping education and restructuring our schools.

It is evident from the NCLIS study that Native American library and information services require assistance and attention. This section of the report presents the Commission's findings and offers challenges for change. In addition, suggestions for implementing programs and actions are identified that address the need for progress and development of Native American library and information services. The findings are grouped into ten issues or challenges. These challenges are those articulated by those many groups, organizations, agencies, and entities that share concern for the future of the American Indian peoples and their cultures.



1. Develop Consistent Funding Sources Required to Support Improved Native American Library and Information Services

FINDINGS

The single most critical need identified by the Commission's study is the need for consistent and adequate funding support for the improvement of Native American library and information services.

Most tribal resources and economies are inefficient to provide and maintain funding levels adequate to support and sustain

quality library and information service programs. Even among those isolated Native American communities that have made significant progress towards self-sufficiency, only limited resources are available for library and information service support.

Regardless of funding source, the *consistency* of support is a key element in building strong and responsive library and information services. The consequences of funding

support fluctuations whether through grants, from Federal, State, local, or private sector sources, through regular funding channels, or through one-time resource commitments produce an uneven basis for planning and development of service programs. Consistent, dependable, and regular fund resource allocations present a predictable basis for program development and are required for those programs that demand significant lead-time to realize the full return service benefit.

Two primary sources of support for Native American libraries and information services are the Library Services and Construction Act (LSCA) Title IV and local tribal budgets. While tribes view LSCA Basic Grants as significant, this support is not sufficient for library operation or development. The majority of tribes do not have local income-producing resources or industries that provide sufficient revenue to support local services. Through treaty obligations the Federal government appropriates funds that support basic tribal functions and services. Federal appropriated resources are used for road maintenance, law enforcement, health services, administrative costs, and the other basic services necessary for tribal operations. Some tribes do allocate some funds for library services, but these instances are the exception rather than the rule.



A few States do provide a small amount of annual support for tribal libraries administered through the State's library agency. These instances, however, are rare since there is no State or local taxation on reservations or allotted land.

PROVIDE CONSISTENT FUNDING SUPPORT AT ALL LEVELS

The Commission believes that steady and reliable financial support needs to be established at the Federal, State, local, private, and non-public levels in order to enable Native American reservations and villages to meet minimum standards for the provision of a full range of information services responsive to the needs of their communities. These needs include the educational, economic, social, cultural, historical, and technical information requirements that vary from group to group, from community to community, from tribe to tribe, and from region to region.

CONTINUE THE PROGRAMS AS EMBODIED IN THE LIBRARY SERVICES FOR INDIAN TRIBES AND HAWAIIAN NATIVES PROGRAM (TITLE IV OF THE LIBRARY SERVICES AND CONSTRUCTION ACT)

The Commission also believes, in particular, that a policy review be instituted of appropriation levels for LSCA, including Title IV, the Library Services for Indian Tribes and Hawaiian Natives Program. Testimonial evidence received by the Commission overwhelmingly attests to the value and importance of the Title IV program, which was enacted in 1985. Testimony provided to the Commission through the five regional hearings in 1989-1991 constantly referred to the effectiveness of this program.

The Basic grant portion of this program is substantial for small tribes, and has been particularly useful with the acquisition of resources, staffing, training, and minor construction projects. The Special Projects grant portion is especially important to both large and small tribes because there is no limit to the size of the grant, provided it is properly matched with commitment of local resources. In many instances, however, tribes do not have the resources for matching the grant and therefore cannot take advantage of these funds. This portion of the grant program has largely supported major construction or remodeling projects that facilitate the development of library and information center building programs for both new construction and for the renovation and rehabilitation of existing structures to be used for public, school, and community college library and information service functions.

The Commission believes that these grant programs should be continued and extended, noting also the following:

- ◆ The application and reporting process for Basic grants available through LSCA Title IV should be simplified. Current procedures present difficulties for the smaller tribes.
- ◆ A major resolution adopted at the 1991 WHCLIS recommends that the LSCA Title IV program be divided into two parts: a Basic and Supplemental grant program, separately funded; and a Special Projects programs, separately funded.

EMULATE NEW YORK STATE'S LANDMARK STATUTE PROVIDING PERMANENT SUPPORT FOR INDIAN LIBRARIES

All states are encouraged to consider the wisdom of enacting or otherwise adapting New York State's landmark statute, enacted in 1977, that authorizes permanent, ongoing State funding support for Indian libraries. Through this annual support, the Indian libraries in New York have met basic standards for public library service and have obtained State charters, thus enabling them to join their respective regional public library systems and participate in a variety of cooperative activities. The chartered libraries qualify for full participation in Title I of the LSCA Public Library Services Program, as well as LSCA Title IV.

Since the vast majority of States provide little or no State or LSCA financial support to Native American tribal libraries, the New York model presents an exciting challenge to the Nation for serious consideration and policy discussion. The Commission encourages this activity.

ASSESS THE CONDITION OF LIBRARY AND INFORMATION SERVICES TO NATIVE AMERICANS

Standards for library and information services to Native American populations living on reservations need to be developed through a process that incorporates the identification of minimum levels of service appropriate to the information needs of these communities.

A program for the collection and compilation of regular and consistent quantitative and qualitative information about the status and condition of American Indian libraries is required in order to serve as the basis for setting standards, perhaps as a subset of the Federal-State Cooperative System for Public Library Data (FSCS). This program should collect information about sources and levels of funding in support of Native American libraries.

ENCOURAGE TRIBAL PLANNING TO INCLUDE LIBRARY AND INFORMATION SERVICES

The Commission encourages tribal leaders and planners from Federal agencies and other groups to give high priority to the development of tribal library services in their planning process in order to assist in the provision of a basic program of library and information services including providing current and relevant information for use by the tribal leaders as they determine policies. Tribal leaders and those involved with community planning should seriously consider actions to implement the Strategic Plan (The Report, Part A). The successful inclusion of library and information services in the tribal planning process depends upon the availability of information support materials to facilitate the planning process. The Commission encourages the Department of Interior, Bureau of Indian Affairs to establish this as a priority for tribal leaders and planners.

FORGE STRONGER BONDS WITH THE PRIVATE SECTOR

**"We can strengthen
the bond of
culture through
education."**

**President Peterson Zah
(Navajo)**

The Commission believes that tribal leaders and planners should pursue more vigorously the diverse sources of financial support from private foundations and business concerns with a specialized interest in Native American community affairs. In particular, tribal leaders and planners are encouraged to study private sector support based on experience in the Pacific Northwest and in the Mountain Plains regions.

SUPPORT THE RECOMMENDATIONS OF WHCLIS II

The Federal government should give every consideration to the implementation of all resolutions affecting Native American library and information services that were unanimously adopted with the only standing vote by the Delegates to the second White House Conference on Library and Information Services held in 1991. These resolutions were also adopted by the Delegates to the 1992 White House Conference on Indian Education.



2. Strengthen Library and Information Services Training and Technical Assistance to Native American Communities

FINDINGS

The majority of staff working in tribal libraries have little or no education or training in librarianship or information services. Lack, along with inadequate library per-

sonnel development programs, is considered to be the second most critical need for the improvement of library and information services to Native Americans.

It is estimated that there are less than 100

Native Americans working in reservation or village libraries, most of whom are paraprofessionals with no formal education or training in library science. This means that the majority of tribes and Alaska Native villages do not have a professional librarian.

Dozens of testifiers at all of the hearing sites clearly and strongly recommended that the Federal government establish a special program to recruit, train, and employ more Native Americans as professional librarians. They also recommended that paraprofessional and in-service training funds be appropriated and used for the training and retraining of Native Americans. This matter was the subject of two major resolutions passed at the 1991 WHCLIS and remains one of the most critical problems for Native American library and information services.

It is noted further, that at present no single State or Federal agency is coordinating and developing library and information services to Native Americans.

**“From libraries
will come the knowledge,
for if we were fools
at one time perhaps we
won't be fools tomorrow.”**

Elder Tom Porter (Mohawk)

The Strategic Plan for the Development of Library and Information Services to Native Americans (The Report, Part A) indicates that the lack of coordination among diverse Federal agencies and the lack of overall coordinating leadership has impeded development of Native American library programs. Most States do not include tribal libraries in their statewide library network plans.

An enormous amount of testimony from a variety of sources singled-out the no longer funded project TRAILS (Training and Assistance for Indian Library Services) as one of the most valuable programs conceived, since it provided the tribes with the technical assistance that most of them desperately needed as a result of the enactment of LSCA Title IV.

Time and again, Native American tribal librarians, planners, and leaders attested to the fact that they could not have coped with the LSCA application and reporting process and could not have planned well for the effective use of grant funds received without the technical assistance provided by TRAILS.

Strong recommendations were made for the restoration of TRAILS, which had been funded for 16 months during the mid-1980's under Title-B of the Higher Education Act (The Library Research and Demonstration Program). Many Native Americans feel strongly that the project or a similar effort is needed. A major resolution passed at WHCLIS II in 1991, calls for the creation of a National Native American Technical Assistance Center, the function of which is conceived as being able to do what TRAILS did. This is among the strongest findings and the tribes desperately need high-level, professional guidance and direction by qualified experts in library and information science.

***EXPAND EFFORTS TO RECRUIT
NATIVE AMERICANS AS
LIBRARIANS AND INFORMATION
SPECIALISTS***

The Commission believes that Federal, State, and local governments, together with academia, professional societies, and the private sector, should give higher priority to the recruitment and retention of more Native Americans to pursue careers in the library, and information industries as teachers, instructors, trainers, educators, librarians, information specialists/managers, media specialists, archivists, technology specialists, and administrators, both at the professional and staff levels.

***PROVIDE INDIVIDUAL FINANCIAL
GRANT OPPORTUNITIES FOR
NATIVE AMERICANS AT BOTH
THE PROFESSIONAL AND PARA-
PROFESSIONAL LEVELS***

The Commission believes that discrete financial aid opportunities should be provided for Native Americans as an incentive to pursue advanced graduate degrees in li-

brary and information related disciplines in order to engage in graduate level teaching and research in areas related to Native American culture and history and to pursue professional entry level degrees in library and information science in order to serve as tribal library support/staff technicians. Such financial aid opportunities should also provide for retraining, in-service training, and distance learning.

***STRENGTHEN NATIVE AMERICAN
ARCHIVAL SERVICES***

Native American archival needs present specialized career opportunities for those with a knowledge of tribal customs, history, culture, and language. Special efforts should be made to recruit Native Americans to enter this highly specialized field and to meet the critical needs of countless tribes for the preservation, organization, and storage of a priceless part of their unique heritage.

***ENHANCE AND EMPHASIZE
THE ROLE OF LIBRARIANS AND
INFORMATION SPECIALISTS
AS TEACHERS***

The public and private sectors, including Native American societies, should mount a strong campaign to make tribal leaders and decision makers more aware of the unique role librarians and information specialists can play in the furtherance of tribal objectives. Librarians and information specialists can have a forceful impact on all aspects of tribal life. Through the provision of information, strong guidance can be provided to augment the fight to reduce and eliminate societal problems such as disease, alcoholism, unemployment, high school dropout rates, etc.

***ESTABLISH A NATIONAL
NATIVE AMERICAN LIBRARY
AND INFORMATION TECHNICAL
ASSISTANCE CENTER***

The Commission believes that the U. S. Congress, with the full support of the Administration, should replace the previously funded project TRAILS with a National Native American Technical Assistance Center, which

will provide leadership, coordination, advocacy, and development direction. The autho-

rization and funding bills implementing this initiative should be based on Part G of

WHCLIS II Petition 07 (The Report, F...), and should include adequate, ongoing funding.



3. Develop Programs to Increase Tribal Library Material Holdings and to Develop Relevant Collections in All Formats

FINDINGS

Library collections in most tribal libraries (if they exist) are inordinately sparse, outdated, and sadly lacking in culturally appropriate materials. Many tribal people testified as to inaccuracies, misconceptions, and distortions in commercially available materials about Native Americans. They sought ways to heighten public and publisher awareness of these misrepresentations and to rectify the problem by the elimination of existing stereotypical materials.

During NCLIS regional hearings and site visits, a number of tribal representatives expressed frustration over their ability to access the Nation's rich resources about Native Americans. Native people are aware of many items related to their heritage that are housed in research libraries but are not readily accessible to them. Printed Indian language material is almost non-existent. Tribes lack the financial and personnel resources required to significantly impact the quality of their library collections.

Again, the application of networking technologies was mentioned as an effective, viable solution. Delivery of materials by facsimile, electronic mail, fulltext databases, or other means of resource sharing is deemed imperative if the problems of inadequate resources and access in tribal libraries are to be solved. In addition, the opportunities presented by interactive multimedia networking are worth exploring.

It is also found that, in addition to acquiring Native American cultural heritage resources in print, many Native Americans felt that the publishing industry should give higher priority to publishing resources that

will help eliminate the traditional, negative stereotype of the Native American as savage and help reflect a truer picture of the rich, civilized, and cultural accomplishments of the tribes in pre-and post-Columbian times. At least one WHCLIS II resolution goes even further, recommending that a Federal program be established to support the writing and making and publishing of specialized resources by and about Native Americans. In all of this was the urgent, compelling desire to get these types of resources into the hands, minds, and hearts of non-Indians of all ages.

TAKE IMMEDIATE STEPS TO IMPROVE THE QUALITY AND QUANTITY OF TRIBAL COLLECTIONS

The majority of tribal library collections are substandard both in size and appropriateness. Measures should be taken as quickly as

possible to upgrade tribal collections by acquiring sufficient materials in all formats to meet minimum professional standards and specific tribal needs. Outdated, useless, and inappropriate materials, many of which, though well-intended, are gift items with absolutely no relevance to tribal needs or interests, should be discarded. In addition to tribal leaders, others at all levels of government and the private sector as well should take a proactive interest in the development of tribal collections.

ASSURE THE AVAILABILITY OF AND ACCESS TO CULTURALLY APPROPRIATE NATIVE AMERICAN MATERIAL

Multicultural and multilingual library and information resources, materials, and programs tailored to the specialized and individual needs of the Native American communities that they are serving must be de-

Neil Jacobs, Albuquerque Journal





veloped or strengthened. These materials and resources are needed in all formats printed works, textual, visual, audio, and multimedia. These distinctive materials need to be made accessible through libraries and information services that provide effective distribution channels to the Native American populations.

The unique nature of the Native American oral tradition requires the creation and development of multicultural and Native language materials, which should be available to both Indian and to non-Indian peoples alike. The non-textual oral tradition culture necessitates a special effort to develop materials from a non-dominant cultural perspective.

The application of electronic information technology gives special opportunity here, especially in the application of multimedia and networking technologies for graphic, audio, and full-motion color images. This technology is also able to mitigate the effect of great geographic distances characteristic of tribal lands.

Special areas of culturally appropriate Native American materials include:

- ◆ The archival needs of Native Ameri-

cans can be addressed by the capabilities of electronic technology to generate, author, and create new, original materials, reflecting the distinctive tribal culture and heritage;

- ◆ Some Native American languages are dying, compelling the need for preservation efforts through the development and compilation of dictionaries and other tools that will ensure preservation of expression for future generations;
- ◆ Native language books and other print resources need to be published and made available as broadly as possible;
- ◆ Native American legal documentation presents specialized information needs that can provide a context for unique resource development, management, and interpretation.

PROVIDE FOR THE ESTABLISHMENT OF A NATIONAL NATIVE AMERICAN ELECTRONIC NETWORK FOR INFORMATION SHARING

The sharing of information among Native American tribes, Hawaiian Natives, and

Alaska Native Villages is essential. The Commission believes that consideration should be given to a legislative initiative to establish a National Native American Electronic Network enabling the tribes and villages to communicate, cooperate, and share information services, and materials rapidly. The Network should be designed to address the multiplicity of special library and information needs of Native Americans and have the capability to interface with other national library and information networks and databases. This initiative could be part of a new omnibus bill, as was discussed at the second White House Conference on Library and Information Science in 1991 or could be included by amending existing legislation.

DEVELOP GUIDELINES TO ASSESS LIBRARY RESOURCES ABOUT NATIVE AMERICANS

The Commission believes that guidelines should be developed by the library profession and the publishing industry together with the Native American community to encourage the publication of materials in all formats about Native Americans from a viewpoint that is not culturally inappropriate or stereotypical. The guidelines should be widely disseminated throughout the Nation with the endorsement of major professional societies.

DEVELOP GUIDELINES FOR THE DEVELOPMENT AND SELECTION OF CULTURALLY SENSITIVE AND NON-STEREOTYPICAL LIBRARY RESOURCES

The Commission believes that guidelines should be developed to sensitize the library profession and publishing industry as to meritorious, positive criteria for the development and selection of culturally sensitive and non-stereotypical materials about Native Americans in all formats. These guidelines should also be widely disseminated throughout the Nation with the endorsement of the Native American community.

AMEND THE NATIVE AMERICAN CULTURE AND ARTS PROGRAM UNDER THE HIGHER EDUCATION ACT

The Higher Education Act of 1965, as amended, which includes the American Indian, Alaska Native, and Native Hawaiian

Culture and Art Development Program, should be further amended to provide funds for the correction of inaccuracies in Native

American materials, including textbooks. (The Report P. 4 E)



4. Improve Access and Strengthen Cooperative Activities

FINDINGS

Native Americans are deeply concerned about access to resources and information both on and off the reservation. For example, many Indian students are bussed to and from distant schools daily. They leave immediately after school on the bus and return to their communities arriving after the tribal library is closed, so they have virtually no access to library resources. The same is true of some of the tribal college libraries that also serve as the tribal library. Many tribes with a regular community library have limited hours of operation because of fiscal and staff constraints.

Isolation has been mentioned many times as a critical problem, not just in States such as Arizona and Montana (where the distance from home to library may be 50 to 150 miles) but also in smaller States, like those in New England. Bookmobiles are a possible solution. Associated with this issue is the finding that many Native Americans, both reservation and non-reservation dwellers, need to rely on the nearest local public library, but are either discouraged from entering or made to feel unwelcome.

However, it has been found that some positive interfacing between tribes and the local and State libraries is taking place. In California, for example, the State Librarian has launched a special program for Native Americans and has assigned a special consultant to work with tribes. The program operates in conjunction with the local county library. More cooperative efforts of this type need to take place, as several WHCLIS II solutions recommend, and tribes need to know how to borrow resources through

interlibrary loan at the local, regional and State levels.

In this regard, the most startling finding is the clear admission that tribes will never get all the resources and information they need and that immediate steps must be taken to get them into the library and information networking mainstream. To do so, of course, will require money for machines, for expertise, and for administration. The concept of a national inter-tribal network emerged several times, as well as the prospect of a national clearinghouse for the acquisition and study of Native American resources, studies, and other materials.

Considerable testimony centered around the issues of whether or not the tribal school libraries (where they exist) should become the tribal community library as well. As indicated earlier in this report, there could be problems about hours of operation, especially on weekends. Further, some concern was expressed about the ready availability of adult materials to children and youth during school hours.

Under the principle of self-determination, each tribe makes its own decision regarding this issue. However, discussion can be furthered by disseminating to the tribes the school/community library models that exist primarily in Alaska and Hawaii. In these States, combined libraries have proven effective when properly planned and operated.

CREATE COOPERATIVE PROGRAMS

Cooperative programs involving school and community libraries should be encouraged in order to better serve smaller popula-

tions with a wider range of resources and information services at all levels of need including school age students, adult basic education, literacy training, information/referral services, students at post-secondary educational institutions, recreational reading needs, and the needs of the older citizen.

Crossing school, local, and tribal sector boundaries and jurisdictions presents challenges to successful programs involving multiple-agency coordination. Some achievements attainable through cooperation are:

- ◆ Combining resources, as well as skills and training, can offer an expanded array of collections, human resources, and facilities for more effective information service provision;

"If we are to have some lasting success in dealing with the range of problems and issues which confront our communities and our people, then libraries must form a significant part of the foundation upon which we are to build."

Harold Tarbell (Mohawk)

"The collective voice of Native Americans will contribute to the improvement of library and information services for all Americans."

**Mahealani Merryman
(Native Hawaiian)**

- ◆ Programming jointly for special sub-segments of user populations is possible through job training, reading skills development, literacy training, adult basic education, etc;
- ◆ Promotion of child-parent-elderly involvement with reading programs is possible;
- ◆ Cross-cultural, inter-community cooperative programs involving non-Indian libraries with Native American library services are possible through these inter-institutional programs;
- ◆ Cooperative and collaborative service program development possibilities amplify the offerings of school library media centers and public libraries, as well as Native American Tribal libraries and Native American Community College libraries;
- ◆ Creative use of the Department of Interior, Bureau of Indian Affairs, Satellite to BIA Schools Program should be encouraged for special programs and for training tribal citizens to work with library and information resources in their communities.

**CONSIDER THE ESTABLISHMENT OF
A NATIONAL ADVISORY COMMITTEE**

The Commission believes a permanent National Advisory Committee on Native American Libraries, the members of which would include representatives of Native American librarians, archivists and information specialists, and representatives of State and Federal agencies with Indian responsibilities, should be established. The Committee would recommend to the President and the Congress policies and programs to improve access to library, archival, and information services to Native Americans. The proposed Committee would regularly address problems of access, which are extremely diverse and locally specific, ranging from geographic isolation to the inability of library patrons to utilize new information technologies. Additional funds should be earmarked for administrative purposes to support the work of the Committee, which would also monitor the progress of library, archival, and information services to Native Americans.



5. Develop State and Local Partnerships

FINDINGS

Little formal cooperation exists between tribal libraries and State library agencies or other county, regional, or local public libraries.

Some instances of exemplary cooperative arrangements have been noted in site visits, but most often cooperation, if it exists at all, is on an informal, ad hoc basis and usually the result of particular individuals and their personal commitments.

It is evident from testimony given at NCLIS Regional Hearings that in some States, such as California and New York, the State and local public library systems can provide effective support to the tribes in terms of technical assistance, services, training, planning, and guidance. Regardless of tribal sovereignty, library and information services must be viewed as a

whole within a State or region, and tribal libraries should be a consideration for all States in the planning and development of library programs.

Although the relationship regarding funding of tribal libraries and the responsibilities of the State is less clear than that of the Federal government, there appears, to be a need for dialogue at the national level on this topic. Some States, New York for example, provide financial support. Other States, however, due to the status of tribes as sovereign nations, adopt a "hands-off" policy and are, at best, reluctant to provide services or financial support to tribes.

PROMOTE STATE/LOCAL PARTNERSHIPS

The States and localities can be partners together with the Federal sector in develop-

ing a progressive program supporting the development and improvement of Native American library and information services. Such partnerships require the following:

- ◆ A process to reach agreement among all parties in all sectors on program objectives, outcomes, and strategies for improving the quality of library and information services for Native American peoples;
- ◆ The incorporation of local private concerns and industry support;
- ◆ A community base and the representation of all elements and interests within a mixed and diverse cultural context.

AMEND THE LIBRARY SERVICES AND CONSTRUCTION ACT

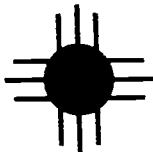
Congress should consider amending the Library Services and Construction Act to include Native American governments as direct recipients of State administered funds. This would forge stronger bonds with State Library Administrative Agencies and promote a wide variety of cooperative activities.

ENCOURAGE FORMAL COOPERATIVE AGREEMENTS

Formal cooperative agreements, similar to the State, local, and regional memorandums of agreement with Native American governments as adopted by WHCLIS II (The Report, Part E) should be explored and implemented where appropriate.

FORGE STRONGER RELATIONSHIPS WITH STATE LIBRARY ADMINIS- TRATIVE AGENCIES

As noted earlier, under LSCA Title IV, most State library agencies want to help in the development of tribal libraries. States can provide effective support to tribes through technical assistance, training, funding, and other services. The places where it is working (e.g. Arizona, California, New York, New Mexico, and others) should be studied and otherwise adopted or modified.



6. Establish General Federal Policy and Responsibilities

FINDINGS

Interestingly, NCLIS itself became a "finding" in terms of tribal needs. Several witnesses emphasized that NCLIS should take a more proactive role in assisting tribes and Native Americans by: providing technical assistance; speaking out more strongly on behalf of the tribes; securing funding; and conducting special studies and periodic updates on tribal library needs.

In this regard, a resolution was passed at the 1991 WHCLIS urging that NCLIS convene a national forum to develop a coordinated national research and development agenda for library and information technologies and a funding strategy. Several persons mentioned that Native American needs and interests should be a major focus of the forum, if and when it happens. And finally, the following is direct testimony from Jane Kolbe, the State Librarian of South Dakota:

I believe that NCLIS could make a step toward achieving the objectives identified by designing library programs, outreach, and delivery systems that will ensure timely access to information in a manner compatible with the Native American culture.... Sustained and continuous funding will be critical. Bringing together the many Federal, State, and local agencies and



organizations that could impact such a program and funding will be the Commission's greatest challenge. The benefits to...America's culture and economy are worth the enormous effort required.

In short, it was found that NCLIS should maintain a strong, ongoing role in regard to library and information services for Native Americans and their special needs.

No Federal policy currently exists specifi-

cally for library and information services for Native Americans.

The rationale to support the development of a Federal policy lies in the unique government-to-government relationship between tribes and the Federal government. This relationship was recognized and reaffirmed by President Bush on June 24, 1991 when he issued a statement on Indian policy. In it he acknowledged the existence of the government-to-government relationship and gave the responsibility of working with tribes to a

new office within the Department of the Interior. This new office is charged with finding ways of transferring decision-making powers to tribal governments.

Indian tribes are aware that information is a resource necessary for good tribal government decision making, problem solving, productivity and economic development, all of which lead to tribal self-determination and self-sufficiency. Therefore, it is incumbent upon the Federal government

to execute a policy that ensures the provision and appropriate access to information for Native American tribal governments and their tribal members.

FORGE AND IMPLEMENT A NATIONAL INFORMATION POLICY FOR LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS

The Commission believes that a national policy should be developed that would en-

sure the provision of a basic program of public library and information services to all Native American governments. Such a policy should include facilities, print and nonprint resources, equipment, properly trained library and information personnel, and regional Native American networking infrastructures. The National Advisory Committee, suggested in Challenge IV, along with tribal leaders and Native American organizations and societies could provide leadership in policy formulation.



7. Identify Model Programs for Native American Libraries and Information Services

FINDINGS

Model programs for library and information services to Native American communities can serve as examples that point the way toward more effective library and information services for all Native peoples and, by extension, to other cultural minorities who will be components of the diverse fabric of the Nation in the next century.

Because of the wide and diverse nature of the Nation's Native American Tribes, Hawaiian Natives, and Alaska Native Villages, there is great difficulty among Native

Americans and non-Native Americans alike in determining how best to approach solutions to the myriad problems facing the tribes and villages. Regional testimony, personal observations, and other information garnered by the Commission points to a critical need for identifying a variety of models from which the tribes and villages can choose and/or tailor to their unique, individual library and information needs.

UNDERTAKE A STUDY OF TRIBAL LIBRARY AND INFORMATION SERVICES

Indian reservations and Alaska and Hawaiian Native Villages should be studied and surveyed to find out what programs have been successful and to identify program service models. To accomplish this, the Commission feels that sufficient funds should be appropriated and earmarked under the Library Research and Demonstration Program (Title II-B of the Higher Education Act of 1965, as amended) for five years. The results should be widely disseminated so that the tribes can have a large measure of meaningful, effective guidance and direction.



8. Develop Museum and Archival Services for Preserving Native American Cultures

FINDINGS

It was learned that many tribal libraries are beginning to assume responsibility for meeting the need for museum and archival programs. Not only are these programs important for the tribes, in terms of cultural heritage, but they also enable the Native American community to re-educate non-Native Americans by providing them with a more

accurate depiction of Native American history and contributions. This trend clearly underscores the more dynamic role the tribal library can have within the tribal community.

CONSIDER ESTABLISHING THE TRIBAL LIBRARY TO INCLUDE ARCHIVAL SERVICES

Tribal leaders may wish to consider re-

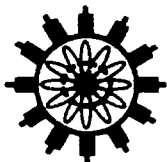
structuring library and information services to include archival programs so as to serve all aspects of tribal information needs. Without archival materials, the Native American heritage can become extinct. To accomplish this, specialized training needs to be provided for the individuals responsible for these services.

Tribal leaders may also wish to consider

preserving valuable historical documents and also making them more accessible by utilizing microform and electronic technology.

Oral history is another way of preserving and protecting Native American history, culture, and heritage. In all this, the tribal library can

play an important role in providing the expertise to achieve these important goals.



9. Encourage Adult and Family Literacy Programs, Basic Job Skills Training; and Strengthen Tribal Community Colleges

FINDINGS

Illiteracy is a major problem on Indian reservations, yet with little or no public library services many tribes are helpless to combat it. Numerous tribes reported (or were found to have) illiteracy rates of 50 percent or higher.

Testimony from witnesses at the Commission's regional hearings indicates that library literacy programs are extremely effective and that dramatic progress is being made on Indian reservations where adequate library resources and well-trained staff are present. Witnesses also attribute the illiteracy problem to the lack of libraries in the schools their children attend and to the lack of relevant library programs for adults.

The need for culturally appropriate, high quality print and nonprint resources by and about Native Americans is viewed as one factor contributing to a lack of interest in reading and learning. Intergenerational literacy programs are also mentioned as being highly effective methodologies, particularly in an informal library setting rather than in a formal, intimidating classroom environment. It has also been noted that non-Native American library services, when available, are not the answer because of cultural and geographical barriers.

ESTABLISH THE TRIBAL LIBRARY AS A LITERACY CENTER

The Commission believes that tribal leaders should expand tribal library programs and services to include literacy. Utilizing tribal funds, Basic grants such as under LSCA Title IV, and Library Literacy grants under



LSCA Title VI, specialized training, additional specialized print and nonprint resources, equipment, etc., can be made available. In so doing, the tribal library could serve as an education, training, and job skills development center.

Library and information services need to be mobilized to provide basic information skills and literacy training through programs that involve community resources from a wide array of public, non-profit, and private organizations and institutions.

Among the areas of special need are the following:

- ◆ Information literacy related to use of libraries and information resources and technologies;

- ◆ Basic reading literacy;
- ◆ Specialized reading resources to attract and sustain the interest of the Native American populations to use these literacy materials;
- ◆ Special bilingual training and resources for these literacy training activities centered in tribal and community college libraries on reservations;
- ◆ Literacy training for library staff to facilitate literacy work, manage literacy programs for the community, and to provide training to others who will supply instruction;
- ◆ Unique cultural forces at play in the tribal environment require specialized

resources, services, and support for a successful literacy effort.

FORGE STRONGER BONDS WITH NON-NATIVE AMERICAN LITERACY PROVIDERS

Through improved cooperative activities with State, local and regional public library systems (as described in Challenges IV & V), Native American libraries can benefit immeasurably from their expertise, since they have been at work combating illiteracy for more than 30 years. With their guidance, literacy programs specifically tailored to meet the needs of the tribes can be planned and implemented. The Commission strongly urges tribal leaders to utilize this potential.

AMEND THE COMMUNITY SERVICES ACT

A major resolution adopted unanimously by the 1991 WHCLIS calls for amending the Community Services Act, which contains provision for the administration of Native American services, to provide family literacy programs for Native American communities and to provide culturally based programs that incorporate the oral tradition, Native American cultural materials, and the utilization of Elders for intergenerational impact. The Commission concurs since at its regional hearings the effectiveness of culturally based library programs was frequently mentioned. This amendment could provide still another tool and funding source for the tribes to secure assistance.

**"You need
to have insight into
the communities, into
their history and
into how they conduct
business, and also
how you translate that
type of knowledge
into a modern day
phenomenon such as
a library."**

Susie Sonflieth, New Mexico



10. Encourage Application of Newer Information Network Technologies

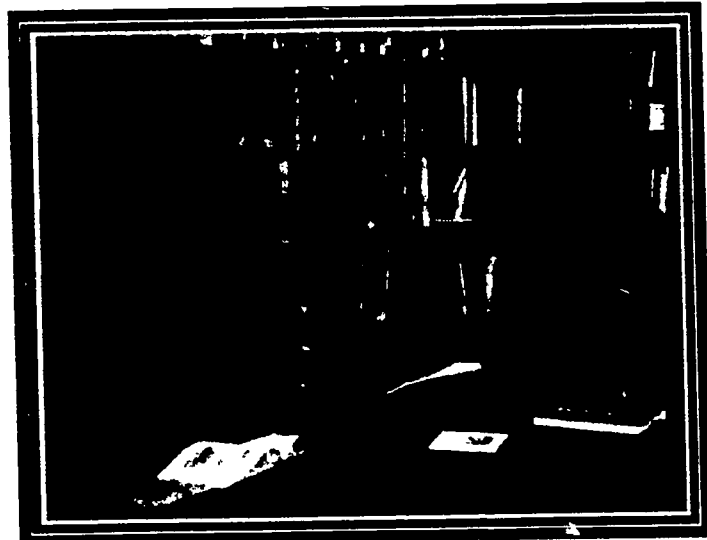
FINDINGS

As with staffing, resources, and facilities, the finding is that with a few exceptions Indian reservations are deplorably bereft of the equipment, expertise, and knowledge necessary to employ the new library and information technologies and to engage in meaningful networking and resource-sharing activities. Most tribes are without even the most basic types of technological support, e.g., modems, computers, fax machines, etc. The tribes cannot enter the Information Age without these tools. It is also found that little or no cooperation exists among tribal libraries. As with other types of libraries, most tribal library cooperation is the result of efforts by individuals who form some kind of formal or informal arrangement with their counterparts and improvise.

PROVIDE FUNDS FOR A BASIC PROGRAM OF LIBRARY AND INFORMATION TECHNOLOGIES

ERIC A major initiative should be mounted at
Full Text Provided by ERIC

Navajo Nation Library System



the Federal level to insure that Indian reservations are able to acquire the digital computing and telecommunications technology that is required for them to participate in the Information Age. This can be accomplished by amending LSCA Title IV or by introducing special legislation.

PROVIDE SPECIALIZED TRAINING FOR NATIVE AMERICAN LIBRARY AND INFORMATION SERVICES PERSONNEL

In order to utilize the new technologies, Native American librarians and information specialists need to have

specialized training. Federal, State, and Tribal governments must establish this as a priority in their planning for meeting library and information technology training needs. Distance learning activities with State library administrative agencies and graduate schools of library and information services should be considered.

PARTICIPATE IN INFORMATION NETWORKS

Network and multimedia information technologies present unique applications that can meet the culturally distinctive needs of Indian reservations and overcome problems of geographic isolation. Sharing information among the reservations presents special

opportunities for extending the range of information and other resources, both general and unique. A mechanism for inter-tribal networking, resource sharing, and the development of special databases needs to be in place in order for users to access this information and to be able to use commercial databases. All state-of-the-art telecommunication technologies should be utilized.

**"In Indian America
we have two major
information problems;
others have little accurate
information about us
from our perspective,
and we have poor access
to information from
others which could
benefit us."**

James May (Cherokee)

CONCLUSION AND NEXT STEPS

Navajo Nation Library System

It is most appropriate that this Commission report appears almost 500 years to the day since the first recorded cultural encounter between Native Americans and Western Europeans. On this occasion, as all Americans look back, we can reflect upon what has transpired, and project what needs to be done in the future.

This report looks forward; it presents a bold, dramatic plan that calls for change the kinds of change that are long overdue, desperately needed, and essential to the preservation of Native American culture, resources, and identity. The implementation of the ten Challenges thus becomes an eleventh Challenge to all Americans: the President and the Administration, the U.S. Congress, the States and localities, the Indian peoples, the private sector, and the general public. We all have a vested interest in helping every American, both Native and non-Native, to have equal opportunity of access to the resources required to achieve educational excellence. Our success as a Nation over the next millennium requires these changes and the recognition of the need for Native American cultural resources.

All Americans have a role to play in the implementation of the changes called for in this report. Some of the ways each of us can help effect change are:

- ◆ Work toward strengthening Federal support for Native American libraries and



information services through Library Services and Construction Act (LSCA) Basic Grants and other programs of technical assistance:

- ◆ Find out what your State, local, or tribal government is already doing to meet the library and information needs of Native peoples and what it can do to implement this report:
- ◆ Identify the Challenges that most closely relate to your organization's goals and objectives, and determine

ways you can help them to be realized:

- ◆ Foster a spirit of cooperation among State and local agencies to welcome and serve Native Americans.

Individually these actions seem small, but when replicated throughout the Nation the collective impact will be significant. This report, if properly implemented, can build future Pathways to Excellence. This, then, is our vision and our eleventh Challenge a step toward the future.

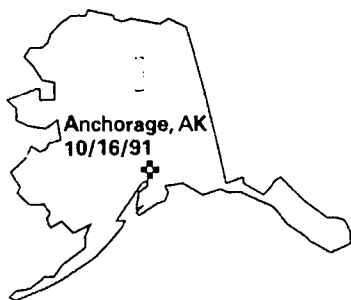
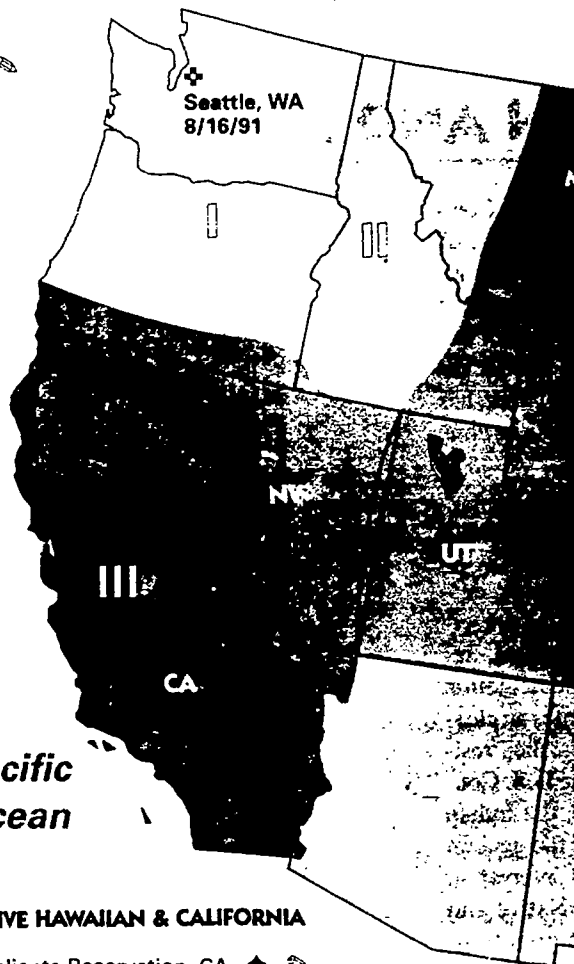
Nations, Reservations, Tri

I. ALASKA NATIVE VILLAGES & NORTH PACIFIC COAST

- Akiachak, AK ◆ ◆
- Atmaultluak, AK ◆
- Bethel Village, AK ◆
- Clark's Point Village, AK ◆
- Colville Confederated Tribes, WA ◆
- Eek, AK ◆
- False Pass, AK ◆
- Confederated Tribes of Grande Ronde, OR ◆ ◆
- Hughes Village, AK ◆
- Huslia, AK ◆
- Kasigluk Village, AK ◆
- Larson Bay Village, AK ◆
- Lummi Tribe, WA ◆ ◆
- McGrath, AK ◆
- Muckleshoot Tribe, WA ◆
- Newhalen Tribal Council, AK ◆
- Nisqually Tribe, WA ◆ ◆
- Northway Village, AK ◆
- Nunapitchukl, AK ◆
- Platnium, AK ◆
- Point Hope, AK ◆
- Port Gamble Klallam Tribe, WA ◆
- Port Lions, AK ◆
- Puyallup Tribe, WA ◆
- Scammon Bay, AK ◆
- Confederated Tribes of Siletz Indians, OR ◆
- Squaxin Island Tribe, WA ◆
- Stillaguamish Tribe of Indians, WA ◆
- Suquamish Indian Reservation, WA ◆
- Telida Village, AK ◆
- Tunuak, AK ◆
- Tuluksak, AK ◆
- Ugashik Village, AK ◆
- Upper Skagit Indian Reservation, WA ◆
- Ward Cove, AK ◆
- Yakima Indian Nation, WA ◆
- Yupiit School District, AK ◆

II. GREAT BASIN AND PI

- Blackfoot Nation, MT ◆
- Burns Paiute Tribe, OR ◆
- Coeur D'Alene Tribe, ID ◆
- Flathead Indian Reservat
- Confederated Salish & K










III. NATIVE HAWAIIAN & CALIFORNIA









- Agua Caliente Reservation, CA ◆ ◆
- Bear River Branch/Wiyot Tribe, CA ◆ ◆
- Benton Paiute Reservation, CA ◆
- Big Pine Band of Paiute/Shoshoni Indians, CA ◆
- Cabazon Indians, CA ◆
- Cedarville Rancheria, CA ◆
- Chiloquin Tribe, CA ◆
- Cortina Band of Indians, CA ◆
- Hoopa Valley Indian Reservation, CA ◆
- Karok, CA ◆
- Morongo Band of Mission Indians, CA ◆
- Native Hawaiian, HI ◆
- Palm Springs Band of Cahuilla Indians, CA ◆
- Pomo Reservation, CA ◆
- Round Valley Indian Reservation, CA ◆
- Soboba Band of Mission Indians, CA ◆
- Susanville Indian Rancheria, CA ◆
- Tule River Indian Reservation, CA ◆
- Table Bluff Reservation/Wiyot Tribe, CA ◆
- Walker River Paiute Tribe, NV ◆
- Viejas Band of Mission Indians, CA ◆
- Yurok/Miwok/Tolowa Tribes, CA ◆ ◆

V. S
Ap:
Co:
Ha:
Ho:
Hu:
Ia:
Jer:
Kai:
La:
Na:
Po:
Sa:
Sa:

Villages Participating in this Study

IV. PLAINS






















- Caddo, OK 
- Cheyenne 
- Crow Indian Reservation, MT 
- Dakota Sioux 
- Devil's Lake Sioux Tribe, ND 
- Ft. Belknap (Assiniboine & Gros Ventre) Indian Reservation, MT 
- Ft. Peck (Assiniboine & Sioux) Indian Reservation, MT 

- Confederated Tribe of the Goshute Reservation, UT 
- Iowa Tribe, OK 
- Kaw Nation, OK 
- Kickapoo Tribe, OK 
- Northern Cheyenne Reservation, MT 
- Miami Tribe, OK 
- Osage 
- Ottawa Tribe, OK 






- Pine Ridge Indian Reservation, SD 
- Sac & Fox Nation, OK 
- Seneca-Cayuga Tribe, OK 
- Sisseton Indian Reservation, SD 
- Southern Ute Reservation, CO 
- Standing Rock Indian Reservation, ND 
- Turtle Mountain Indian Reservation, ND 
- Upper Sioux Reservation, MN 








VI. EASTERN WOODLAND

- Allegany Reservation, NY 
- Bay Mills Indian Community, MI 
- Cattaraugus Reservation, NY 
- Fond Du Lac Reservation, MN 
- Lac Courte Oreilles, WI 
- Lac Vieux Desert Band of Lake Superior Chippewa Indians, MI 
- Leech Lake Reservation, MN 
- Mashantucket Pequot Tribe, CT 
- Narragansett Reservation, RI 
- Ojibwa, WI 
- Oneida Tribe of Indians, WI 
- Passamaquoddy Reservation, ME 
- Penobscot Nation, ME 
- Pleasant Point Passamaquoddy Reservation, ME 
- Sault Ste. Marie Tribe of Chippewa Indians, MI 
- Seneca Nation, NY 
- St. Regis Reservation (Mohawk), NY 
- Tonawanda Band of Senecas, NY 
- Tuscarora Nation, NY 
- Winnebago 
- Wampanoag Reservation, MA 

VII. SOUTHEAST

- Cherokee 
- Choctaw, MS 
- Hotevilla-Bacavi, AR 
- Poarch Band of Creek Indians, AL 
- Seminole Tribe, FL 

- Santa Clara Pueblo, NM 
- Tesuque Pueblo, NM 
- Yavapai-Prescott Indian Tribe, AZ 
- Zia Pueblo, NM 
- Zuni Tribe, NM 

KEY TO TYPE OF ACTIVITY

-  Hearing
-  Site Visit
-  Survey

Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART A:

STRATEGIC PLAN FOR THE DEVELOPMENT OF LIBRARY AND INFORMATION SERVICES TO NATIVE AMERICANS

February 1991

- **Foreword**
- **Preface**
- **Executive Summary**
- **Appendices**

**U.S. National Commission on Libraries
and Information Science**

**STRATEGIC PLAN
FOR THE DEVELOPMENT OF
LIBRARY AND INFORMATION SERVICES
TO NATIVE AMERICANS**

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FOREWORD

It is the business of mankind to provide an atmosphere that is most conducive to understanding, creativity, and freedom. Providing high quality library and information services to Native Americans, Alaskan Natives, and Hawaiian Natives is one way that society can work responsibly toward seeing that Native American peoples, as individuals and a society, gain a broadened perspective on where they are and where they want to be now and in the coming years.

One approach to enhancing library and information services to the Native American community is through planning. A long-range planning strategy developed by the culture for whom it is intended will result in educational betterment for all levels of the community. This has been proven by long-range library and information service plans that have been developed in the past by Native American librarians and educators.

This Strategic Plan for the Development of Library and Information Services to Native Americans is an updated version and consolidation of work that has been done by dedicated Native Americans and others. What is presented in this Plan is nothing different than what has been identified by these individuals over the years. The Plan simply brings the areas of concern previously identified into the context of today's technology, economics, and politics. The Plan is a preliminary document that will hopefully be used by the Native American community to review and possibly refine its future direction in the current information age. It is also hoped that non-Native Americans will avail themselves of this Plan so as to include the needs of Native Americans in their mainstream planning and development.

This Plan is intended to be viewed from the context of supplementing previous work done by Native American colleagues. Contents of the Plan are based on selected readings and interviews since the first Pre-White House Conference on Indian Library and Information Services On or Near Reservations held in 1978. Native American readers need to enhance the Plan's contents with their personalized knowledge of the culture of which they are a part. Readers should understand that reference in the Plan to some Tribes but not to others is simply the result of limitations on the availability of information.

A special note of appreciation is given to those Native American librarians and educators who developed the framework for this Plan through their efforts in orchestrating the first Pre-White House Conference on Indian Library and Information Services On or Near Reservations (1978) and the second Pre-White House Conference on Native American and Alaska Native Library and Information Services (1991) and those individuals who have assisted in identifying current information to be used as a baseline point from which we can work to enhance library and information services to the Native American community.

PREFACE

On January 26, 1989, the U.S. National Commission on Libraries and Information Science (NCLIS) conducted a series of site visits in New Mexico followed by hearings in Santa Fe on the current conditions of library and information services to Native Americans. These hearings were designed to follow-up an earlier effort in the 1970s by NCLIS to improve access to library and information services to Native Americans by examining what progress and change had been made since that time.

NCLIS was distressed to learn that, while some progress in library development had been made in the intervening years, during that same period several Native American libraries had closed because of lack of funds and staff. As a result of these findings, then NCLIS Chairman Jerald C. Newman appointed an Ad Hoc Committee on Indian Library Services, vowing to "...monitor the state of Indian libraries... and conduct additional site visits..." with a view toward improving library and information services. Commissioner Charles E. Reid was named as Committee Chair.

Also established by NCLIS soon after the Santa Fe hearings was an Interagency/Association Task Force on Library and Information Services to Native Americans to, among other things, "...develop a long-range cohesive continuing plan of action for the 1990s..." Again, Commissioner Charles E. Reid was named Task Force Chair. At the first meeting of the Task Force on July 6, 1989, Commissioner Reid reiterated the Task Force's basic purpose: to develop a long-range cohesive plan of action for the 1990's that will result in an omnibus program at an interagency/association level which will serve as a basis for the impending pre-White House Conference on Library and Information Services for Native Americans and ultimately to draft and implement legislation that will address the problems identified.

This, then, was the genesis of the document that follows. Meetings of the Task Force and the Ad Hoc Committee continued regularly throughout 1989 and 1990 to plan and strategize for the development of a long-range plan.

With input from all the individuals listed in Appendix A of the Plan, a *Strategic Plan for the Development of Library and Information Services to Native Americans* was drafted in February 1991 and was immediately disseminated to leaders in more than 500 Native American Tribes and Alaskan Native Villages for reaction and comment. The draft *Plan* was also presented as a discussion/resources document to the second pre-White House Conference on Library and Information Services to Native Americans, which convened on February 28 to March 3, 1991, in Arlington, Virginia, and was unanimously endorsed. It was also unanimously endorsed by the second White House Conference on Library and Information Services itself, which convened on July 9 to July 13, 1991, in Washington, D.C. After subsequent information gathering from all sources, the *Plan* was further revised and follows now in final form.

It is the hope of NCLIS that the final *Plan* will be an effective tool for all Tribal leaders and that the extensive effort for which went into its development will be rewarded with its successful implementation.

EXECUTIVE SUMMARY

This is a long-range Plan for improving library and information services to American Indians, Alaskan Natives, and Hawaiian Natives. The Plan, based on prior work efforts of Native American librarians, educators, and others, brings areas of concern previously identified into the context of today's technology, economics, and politics. It is primarily intended as a tool for Native American leaders and planners initiating and/or upgrading the quality of library and information services. It is also intended as a tool to assist non-Native American library leaders, planners, and decision-makers to be more responsive to the library and information needs of Native Americans both on and off Reservations.

The overall goal of this planning effort is to articulate a direction and focus for establishing or improving library, media, and information services to the Native American community, recognizing its archival, cultural, educational, informational, and recreational needs by developing, promoting, and improving access to library and information services.

The scope of this Plan encompasses all library and information services provided to Native Americans in community libraries; elementary, secondary, postsecondary, and research libraries; media centers; and museum libraries and archival centers.

The planning framework for this document is composed of Goals, Objectives, and Activities. The Goals are divided into four categories: service, resource management, administration or direction, and organization. Objectives are the next level of planning detail. Objectives are less universally applicable than Goals and more limited in nature. Activities are the vehicles that are to be used to meet the Objectives.

Following is a summary of the Goals and Objectives:

Services

- I. Extend and improve community and school library services to the Native American community including the blind and physically handicapped, showing sensitivity to diverse cultural and social components existent in individual communities and continually involving Native Americans and Tribal Governments in planning, operating, and evaluating library programs.
 - A. Promote access to information with which Native Americans can make responsible, informed decisions when participating in internal and external activities by the end of 1992.
 - B. Provide a comprehensive service delivery system for Native Americans both on and off Reservations with a strategy designed to include both administrative and legislative factors, and cooperate with Federal agencies and private organizations by the end of 1993.

- II. Reinforce Tribal identity, cultural values, and self-determination by providing a bicultural view of Native American history and culture through services and materials that meet the informational and educational needs of this community including the blind and physically handicapped.
 - A. Effect the development, expansion, and improvement of historically and culturally oriented library services and materials to better serve the information needs of Native Americans by the end of 1993.
 - B. Develop library programs, outreach, and delivery systems and services that will insure rapid access to information in a manner compatible with the community's cultural milieu and preserve archival information and records of the past, present, and future relating to all Native Americans by the end of 1995.

Resource Management

- III. Develop a program for coordination, cooperation, and complementary utilization of resources for planning, operation, maintenance, and evaluation of Native American libraries.
 - A. Promote an environment conducive to interlibrary cooperation and resource sharing among all types of libraries in order to enhance library and information services to the Native American community by the end of 1995.
- IV. Foster literacy and lifelong learning for the Native American community including the blind and physically handicapped through the medium of a library.
 - A. Develop strategies to remediate the full range of literacy issues from reading deficiency to information illiteracy by the end of 1994.
 - B. Provide educational and training opportunities for Native Americans to enable them to assist directly or indirectly in the provision of library and information services to the Native American community by the end of 1995.
- V. Provide technical assistance to local Native American libraries, Tribal governments, and other involved library institutions to assist them in improving library and information services to Native Americans by the end of 1992.
 - A. Promote knowledgeable Native American representation concerning provision of library and information services to Native American communities.

- VI. Strengthen and expand the economic opportunities for development of library and information services in Native American communities and Native American schools.
- A. Develop continuing, long-term funding sources for library and information services for Native American libraries by the end of 1995.

Administration or Direction

- VII. Serve as a directional guide for Native American libraries and inter-agency and private sector cooperative ventures as they relate to provision of library and information services to the Native American community, including the blind and physically handicapped.
- A. Assist the Native American communities, leaders, residents, and representatives to promote, advance, advocate, and express their desire to improve and develop the provision of library and information services to the Native American community by the end of 1992.
- B. Develop policies, procedures, guidelines, and standards that reflect the needs and goals of Native Americans in order to provide a transition from current Native American community and school library and information services to improved, nondiscriminatory, better coordinated library and information services by the end of 1992.
- VIII. Evaluate Native American information needs and the effectiveness with which these needs are being met to ensure continued efficiency and effectiveness of programs and activities.
- A. Establish a framework for evaluating Native American library and information service programs by the end of 1992.
- B. Measure the effectiveness of newly implemented and ongoing programs designed to improve library and information services to the Native American community by the end of 1995.

Organization

- IX. Promote coordination among organizations involved in provision of library and information services and access to information for the Native American community including the blind and physically handicapped.
- A. Define roles and responsibilities of specific Federal, State, and local government and private sector organizational units involved in the provision of library and information services and access to information for the Native American community by the end of 1995.

- B. Establish processes to ensure coordination of various disparate national, State, and local programs, institutions, and resources so that these activities interact to maximize efficiency and effectiveness of library and information service program efforts provided to the Native American community by the end of 1993.

**STRATEGIC PLAN
FOR THE DEVELOPMENT OF
LIBRARY AND INFORMATION SERVICES TO
NATIVE AMERICANS**

Claiborne Pell, Chairman, U.S. Senate Subcommittee of Education, Arts, and Humanities of the Committee on Labor and Human Resources:

Q: "I just had one question, Mr. Reid, and that is what do you see as the most pressing recommendation that can come out of this Conference?"

Charles E. Reid, Senior Vice President, Prodevco Group and Chairman, U.S. National Commission on Libraries and Information Science (NCLIS); and Chairman, White House Conference on Library and Information Services (WHCLIS):

A. "I think a clear and definitive role of libraries in education, Senator, and not just the structured education programs, but both the structured and non-structured, and the relative responsibility of the Federal, State and local governments for the support of that role."

A. "Thank you."

Special Note: excerpted from the Joint Hearing before the Subcommittee on Education, Arts and Humanities of the Committee on Labor and Human Resources, United States Senate, and the Subcommittee on Labor-Management Relations of the Committee on Education and Labor, House of Representatives, Oversight Hearing at the White House Conference on Library and Information Services, July 11, 1991, Ramada Renaissance Hotel, Washington, D.C.

I INTRODUCTION

This Strategic Plan (hereinafter called the "Plan") for library and information services is intended to establish a permanent structure that will result in provision of ongoing, responsible, efficient, effective, and culturally sensitive library and information services to American Indians, Alaskan Natives, and Hawaiian Natives (heretofore referred to as Native Americans) at all levels over a three to five year time span. It focuses around planning initiatives dealing with library and information services for literacy (access to information), democracy (improving library and information services to meet challenging needs), and productivity (information technology and productivity). The Plan is to serve as a follow-up effort for Nationwide development of Native American libraries, provide a tool to local Native American communities in developing local programs that meet their unique needs, and be a continuing guide for development of library and information services to the Native American. And, reflecting NCLIS Chairman Reid's cogent response, above, the Plan will contribute to his vision and make clear the true role of the library as an institution of education and how it can relate to and impact on (both formally and informally) the unique and diverse learning and informational needs of Native Americans.

It brings together information gathered from the 1978 Pre-White House Conference on Indian Library and Information Services On or Near Reservations, the 1991 Native American and Alaskan Native Pre-White House Conference on Library and Information Services, the U.S. National Commission on Libraries and Information Science (NCLIS) 1989/91 series of hearings, the Interagency/Association Task Force on Library and Information Services to Native Americans, ongoing Native American initiatives, background readings, and interviews with both Native Americans and non-Native Americans (see Appendix A for Listing of Persons Interviewed/Contacted for Comments).

The planning process described in this document articulates the broad intentions or vision of library and information services to Native Americans as well as identifying concrete activities necessary to bring it into reality. The Plan should be updated every three to five years at all governmental and Tribal levels to conform to changes in program planning, legislation, and to accommodate the rapidly changing library environment.

The purpose of this Plan is to assist the Native American community in managing its library and information services by (1) defining specific actions at all levels required to enhance current library and information services and (2) improving communications and resource sharing among the diverse organizations involved in library and information services to Native Americans. Ultimate development of this Plan will be a cooperative effort involving both the Federal and private sector, with NCLIS serving as a catalyst to coordinate and mediate the combined effort for the Native American community (see Appendix B for a listing of Organizations Involved in Native American Library Program Initiatives).

II. SCOPE

The scope of this Plan encompasses all library and information services provided to Native Americans in community libraries; elementary, secondary, postsecondary, and research libraries; media centers; museum libraries and archives.

Existing Native American libraries provide services to many but not all Native Americans. Varying degrees of effort are being made to reach the American Indian community in Reservations, in Villages or on Trust lands, or in the Bureau of Indian Affairs (BIA) or Tribally supported schools. The primary intent of this Plan is to improve library and information services to those on Federally-recognized Indian land, as well as services to the blind and physically handicapped.

Native Americans living in urban communities, off-Reservation or in non-Federally recognized or terminated Tribes are not distinctly addressed in this Plan because of their geographic dispersion. However, while these isolated groups can avail themselves of the local non-Native American community's existing library and information services, it must be carefully noted that, by and large, these services are not universally tailored to the cultural heritage of Native Americans. These groups frequently lack cultural support from the proximate non-Native American

community, often are made to feel alienated, and do not have ready access to information in support of the Native American heritage.

Therefore, it is expected that this Plan will also serve as a blueprint for non-Native Americans at the Federal, State and local levels to take into account the special and unique informational, educational, and cultural needs of Native Americans within their geographical purview. Urban communities, specifically, are encouraged to use this Plan in coordinating with the many Urban Indian Centers which exist throughout the Nation.

It is recognized that the numerous activities in this Plan are not under the purview of a single government or authority. This only highlights the inherent necessity of various organizational entities to communicate, coordinate, and cooperate openly to achieve ideal overall management of library and information services to Native Americans. Coordination and cooperation among the Federal sector, States, Tribes, local governments, and private sector organizations are implicit. Political trends, economic considerations, and technological developments are influential in the Plan strategy.

III. IMPLEMENTATION

The present planning document focuses on 1991-1995 with recognition that work will continue over the years. The Goals and Objectives stated herein will be accomplished by implementing the Activities in the Plan. The Plan, as approved by the Native American community, is intended to provide overall guidance to improve library and information services to Native Americans.

Implementation of the Plan will be through participators' accomplishment of individual project activities. However, given the absence of professional expertise at small and medium-sized Tribes and Villages, centralized guidance, counsel and leadership should be sought, be it Native American or non-Native American, at the local, regional, State and Federal levels. Execution of the activities is planned to proceed by the most economical means. Some of the activities will coincide with ongoing and planned projects identified early in the planning process. Other activities will involve a cooperative effort among groups who share a common interest in the same activities and will work together on the activities, exchanging information, and sharing the products and benefits of the activities. Experiences gained through coordinated efforts are likely to reveal new opportunities for improved library and information services to Native Americans.

There will be Plan updates and refinements to accomplish long-term goals and objectives. Every several years, the Plan will be reviewed by Native Americans to decide the current priorities of work to be done, bringing completed activities to a close and introducing new activities. The Plan will be reviewed on an ongoing basis, preserving its long-range character and providing an opportunity for forecasting by the Native American community.

IV. ASSUMPTIONS AND CONSTRAINTS

The principal assumption of this Plan is that the path for development of library and information services to Native Americans has been established and formally adopted by the Native American community and involved Federal and private sector organizations and is recognized as a way to meet the information needs of Native Americans. NCLIS leadership is bringing together formerly fragmented and diverse operations and Native American leadership with the expectation that Native American library and information services can influence and assist in meeting the educational and informational needs of Native Americans. Behind this principal assumption lies not only the implemented recommendations of the first White House Conference on Library and Information Services but also the recent and positive impact of the second White House Conference on Library and Information Services, and the legislative actions by the U.S. Congress that support library and information services to Native Americans.

While the climate for providing library and information services to Native Americans has improved over the past 20 years, the presently known and anticipated constraints on funding, technical assistance, training, and communication will have a suppressive effect on the progress planned. Effective management of library and information services to Native Americans requires effective and consistent political and administrative support to produce planned results. As the climate for support improves, the likelihood of success for library programs to the Native American community will improve proportionately. Recognizing that the organizations involved in providing library and information services to Native Americans are frequently unrelated, a critical need is to encourage productive interaction with each organization's planners and administrators. The resultant cooperative effort will benefit the entire Native American community and those organizations involved in supporting the provision of library and information services to Native Americans.

More specifically, experience has shown that the following factors are critical in meeting the library and information needs of the Native American community:

- Library programs must be tailored to the needs of the Native American communities they are serving. Native American communities possess specific information needs. Specific areas of need vary from community to community, among age groups, and over time. The information needs of communities may range from basic skills to economic development.
- Native Americans make use of library and information services, if available. Survival skills, Native American heritage, and school-related use are frequently areas receiving the greatest use.
- Native Americans have failed to insist on enhanced library and information service because they have not experienced services that meet today's demands. As exposure to useful services increases, demand will increase.

- Differences exist among Native American communities, and these differences are to be reflected in library and information services. No one plan or program of services can meet all Native American needs. Where professional standards exist, they should be utilized; where unfeasible, then adaptive models should be applied.
- The demand for information is increasing. As Native American communities deal with today's information society, their need increases for information to make sound decisions.
- Native American control, commitment, and professional leadership are necessary. Successful Native American library and information service depends on community input and control, and the availability of Native American professionals. Only Native American people can realistically evaluate the potential and actual effectiveness of library programs, and the Native American community is the only source of information on the opportunities and limitations imposed by its culture. Successful Native American library and information service is the result of resourceful and imaginative individuals who are committed to providing their communities with the best available library and information service.
- Library and information services should incorporate bilingual and bicultural principles. Native American library and information services are based on active interaction between Indian communities and libraries, and many of the services are bilingual and support bicultural principles.
- Materials, equipment, and facilities to meet the information needs of the community should be provided in adequate amounts to assure delivery of services. Frequently, materials needed by Native American communities do not exist or cannot be located using local resources. Native American libraries must be able to create as well as use materials.
- Support for basic Native American library and information service programs must be available on a continuing basis. Fluctuating funding has led to the demise of some Indian library and information service programs and to problems in retaining qualified library employees.
- The successful use of Native American school libraries as community libraries depends on a clear understanding of the library's purpose, resource availability, and resource sharing.
- Many non-Native American librarians lack a full understanding of how to best serve the Native American. Although well intentioned, many librarians are unable to meet Native American information needs because of lack of contact and unfamiliarity with Native American society and culture.
- Native American libraries' plans and activities should be integrated into each State Library's development efforts with the State being sensitive to local cultural needs and values.

- Native American library and information services in a community or Tribe are stronger where there is a clear definition and acceptance of responsibility.
- Native American libraries that are full participants in library systems or Statewide networks (to the extent that they meet local community needs) are stronger because of the shared resources that are available to them. Where Native American libraries are not full participants in library systems or Statewide networks, then focal points of responsibility should be established – at the local, regional, State and Federal levels. Critical to this will be a formal, cooperative relationship with the State Library Agency.

V. BACKGROUND

Native Americans possess a multiple cultural heritage that has been passed on from generation to succeeding generation through its history, as well as story telling, medicine, song, verse, and symbols. This unique community has a pride, sensitivity, and social consciousness to retain its own culture in spite of outside pressures to conform to an increasingly pervasive non-Native American society. The community's continued diligence to retain its own cultural values, language, and customs is beginning to be recognized by the non-Native American society. The Federal establishment and the American public are slowly acknowledging the need for library and information services to the Native American community. This community is composed of basically three types: Reservation, urban, and rural. Ongoing struggles of the Native American over the past 200 years, i.e., over-isolation, poverty, unemployment, etc., tend to overshadow the genuine needs of the Native American community. The needs of the community continue to be great and diverse with the information needs continuing to be largely unmet. Although their struggles have resulted in a new sense of self-determination, Native American communities are building on a previously acquired foundation that is different from the social and political pressures of today.

As the Native American community is once again being recognized by society for its own well-defined culture, the need for information is becoming critical for successful decision-making. Native American libraries have been developed as a result of interests in enhancing Indian education, civil rights, economics, and recording cultural development.

A. Development of Native American Libraries

With rare exception, little if any emphasis for support for the provision of library and information services to Native Americans derived from Federal, State, local or private sectors. It was not until the mid-20th century that beginnings could be identified.

In the 1940's, Native Americans began relying more heavily on research information. During the late 1950's, Native Americans and non-Native Americans became more concerned about self-determination, Native American access to information, and the importance of Native American participation in the direction of their future. From the late 1950's through the early 1970's, Native American community libraries slowly began to emerge through the support of Tribal Governments, Native American communities, and Federal moneys distributed through the States.

Federal involvement in research and development began to broaden into areas outside of defense and space in the mid-1960's. It was during this time that Federal agencies began providing more extensive funding for library and information research through library grants-in-aid programs. Over the years, this Federal funding has not followed a steady growth path. Fluctuations in total Federal appropriations have been accompanied by shifts in the funding allocated to individual library programs. Federal monetary support for library and information service programs has, in general, declined during the past 20 years.

During the 1960's, social concerns were at the forefront of national issues. Native Americans played a proactive role in directing their destiny. Extensive research and studies were done about Native American problems by non-Native Americans. This experience, among other factors, led to the realization by the Native American community that library, media, and information services under their own control are invaluable for making progress toward self-determination and allows for current resources to make informed policy decisions affecting the Tribe.

In the mid-1960's, librarians began addressing the needs of Native Americans through the vehicle of school libraries by focusing on the needs and interests of Native American students and, in some instances, expanding the library concept from that of a school to community library. In the BIA, school librarians refocused their generalized school library approach to place greater emphasis on personalized service to Native American students.

Postsecondary education institutional libraries made great strides in addressing the needs of Native American students beginning in the early 1970's. In addition, research libraries began making their collections more accessible to Native Americans. In 1973, a grant was given to the Native American Rights Fund to develop a National Indian Law Library. This library was the first major library or collection devoted to this area. The Newberry Library established the D'Arcy McNickle Center for the History of the American Indian to improve the quality of what is taught about Native Americans.

The D'Arcy Center pursues this goal by promoting effective use of the Newberry's collections in the field of Native American history. For example, the University of California at Berkeley using Library Services and Construction Act (LSCA) funds initiated the California Indian Library Collection Project to duplicate California Indian materials and make them available to California Reservation libraries. The Smithsonian Institution's research collections on Native American

materials are of exceptionally high quality, and have provided a source of valuable information to Native Americans for many years.

On the educational front, the needs of Native Americans began being addressed through continuing education and professional activities. Through Federal and private sector funding made available during the late 1960's and early 1970's, continuing education courses were developed that were directed to improving service to Native Americans. In addition, national library and Indian organizations began expanding their efforts to address the needs of the Native American community. By 1973, numerous library programs and activities directed toward addressing the needs of Native Americans formulated the base for Native American library policy direction.

At that time, the National Indian Education Association and American Library Association prepared a joint policy statement codifying Goals for Indian Libraries and Information Services. These goals were intended to develop library and information services capable of meeting the information needs and promoting the rich cultural heritage of the Native American people. The goals continue to be appropriate and reflect the direction for Native American libraries. (See Part E, Tabulation and Analysis of Petition 07.)

With a path for Native American library and information services established, emphasis changed from policy development to planning and actualization of library programs directed toward Native Americans. During the 1970's, interest in Indian libraries had developed to the point that several pilot projects were implemented to test the effectiveness of libraries in meeting the needs of Native Americans. The State Library of Ohio funded LSCA outreach programs developed by the Cleveland Public Library. The National Indian Education Association (NIEA) initiated a national research and demonstration effort in the provision of American Indian library and information service that emphasized the delivery of culturally important information through a full range of library and information services. The NIEA's Library Project and two smaller projects contributed to the basic service component used today in Indian community libraries throughout the United States.

A synopsis of Federal statutes highlights the magnitude of legislation that enabled much of the aforementioned development of Native American libraries to occur. The Indian Education Act of 1972 provided expanded services to Native Americans, such as training and library and instructional services at the elementary and secondary levels.

In 1984, the Library Services and Construction Act of 1956 was amended to include a new Title -- Title IV (Library Services for Indian Tribes and Hawaiian Natives Program), a program that has contributed much to Native American library development. (In some States, additional "pass-through" funds from Titles I, II and III also provide some Tribal support.) The Act was further amended in 1982 to include another new Title -- Title VI (Library Literacy Program), a program that has benefited several Native American communities in combating illiteracy.

In 1974, the Elementary and Secondary Education Act of 1965 was amended to provide support for Native American school libraries under Title IV-B. However, in 1981 the Education Consolidation and Improvement Act superseded this statute and introduced a "block grant" approach, which now reduces the direct level of support for all school libraries.

The Higher Education Act of 1965 provided funding for programs of Federal, support for academic and research libraries, library education, and library research and demonstration, which have contributed to Native American library development. The Act was amended in 1986 to include a new Title -- Title II-D (College Library Technology Program), which has also contributed to Native American Tribal college library development and inter-Tribal networking activities.

Also added in 1984, but not activated until 1992, is the new Title V -- the Foreign Language Materials Acquisition Program -- which is also available to Native American Tribes and Villages.

Other types of library legislation have addressed the needs of library clientele, including Native Americans, but in another way. In 1931, Congress established a program to service blind adults. This program was expanded in 1952 to include children, in 1962 to provide music materials, and again in 1966 to include individuals with other physical impairments that prevent the reading of standard print. The National Library Service for the Blind and Physically Handicapped Program (Library of Congress) makes available recorded and Braille books and magazines through a network of regional and subregional libraries.

Historically, State initiatives to support the information needs of Native Americans have been limited but, much since the late 1970's several have been significant. Many States were (and continue to be) unwilling to use State generated funds on tax-free entities in order to directly fund Tribally sponsored libraries. Most Federal funds are also channeled through State agencies which in some cases are prohibited by law from allocating such funds to non-State chartered governmental agencies, such as Reservations. The States of New York, Arizona, New Mexico, Alaska, California, Utah, Wisconsin, Florida, and Washington have made very progressive strides in supporting specific information needs of Native Americans.

Most successful of the State initiatives to support the Native American library programs is in New York State where, in 1977, a law was enacted providing permanent support for Native American libraries. This was the first (and only) such appropriation and statute in the Nation. The "Omnibus" library bill integrates New York public libraries and library systems into a comprehensive legislative proposal each year. The Seneca Nation, St. Regis Mohawk, and Tonawanda Band of Senecas libraries are examples of excellent libraries that are powerful community resources through the aid of State, State-based Federal, and Federal funding.

Other States, like Utah, have addressed library service to Native Americans in other ways. Through a combination of local, State, and LSCA I funds, the Utah State Library operates bookmobiles in rural areas of the State under contract with local library service boards and serves approximately 10,000 Native Americans. All book-

mobile service areas receive backup interlibrary loan support through the State library. For many years, the State of Florida has identified Native Americans in its listing of special clientele and has recently begun treating the Seminole Reservation libraries as a distinct public library system.

Library standards for Native American libraries is another area that has been addressed throughout the years with limited real progress. In 1967 and 1970/71, two surveys were done of select BIA schools comparing their resources and services against American Association of School Libraries (AASL)/American Library Association (ALA) standards. The finding of both surveys concluded that Indian schools generally did not meet AASL minimum standards for school library services. In 1985, Federal legislation (Public Law 95-561) outlined a set of minimal education programs and service standards that applied to all BIA schools and contract schools. School library media programs became a required component of the instructional services in all BIA schools.

In 1990, Dr. Elfrieda McCauley performed a survey of Indian school libraries five years after publication of the 1985 standards. Survey results indicated that although uneven progress has been made toward complying with the 1985 standards, advances are being made, especially in the areas of existence of libraries in schools and library materials.

Most recently, BIA has attempted to improve school library service programs by refocusing their training curriculum from a basic skills approach to whole language approach. In addition, BIA has begun monitoring the effectiveness of school library programs through an assessment program.

Nationwide implementation of a Native American library and information services program began in 1974 when NCLIS undertook a series of hearings regarding the adequacy of library and information services to Native Americans in both urban and Reservation areas. Investigators discovered a great need and lack of policy direction for library and information services to this group. This led NCLIS to recognize and exercise its responsibility for such library and information service as part of a Federal responsibility for the education of Native Americans living on or near Reservations.

NCLIS created an American Indian Subcommittee, and its findings concerning the present status and needs of library and information services for Native Americans were written in a Report and Recommendations to the National Commission on Libraries and Information Science Relating to the Improvement of Opportunities for American Indians. NCLIS' responsibility for the development of library and information services to American Indian people was summarized in its 106 pages planning document, Toward a National Program for Library and Information Services.

As a follow-up action, in 1978 a special Pre-White House Conference was authorized to provide a broader base of library activity tailored to the Native American and insure that the needs and ideas of the On or Near Reservation

American Indian community would be communicated to the 1979 White House Conference on Library and Information Services. This Pre-Conference set in motion the events that were necessary to give the Native American library movement the momentum it needed to progress as far as it has today.

The 1978 Pre-White House Conference focused national attention on the critical need to improve public library and information services for Native Americans, thereby spurring enactment in 1984 of Title IV of Act LSCA that set aside funds for the Library Services for Indian Tribes and the Hawaiian Natives Program. Currently, LSCA IV is the only grant program in the Federal Government that earmarks funds directly to the Native American groups to establish or improve existing public library services.

Progress in the area of specialized database development for Native American libraries has been recent. A National Indian Education Clearinghouse (NIEC) was realized through permanent funding support from Arizona State University. The functions of the Clearinghouse have now been expanded, and the name of the information center changed to the Labriola National American Indian Data Center. This interdisciplinary center identifies and makes accessible information by, for, and about Native Americans, Alaskan Natives through the development of on-line databases. The Center's initial operational database contains the NIEC On-line Directory listing specialized Native American collections throughout the United States, cultural course offerings at selected institutions throughout the United States, and other Tribally produced curriculum publishers at all levels. Additional databases are planned.

On a local Tribal level, database development is also underway in progressive communities. The Seneca Nation library developed an online catalog in 1982 and currently plans to merge its catalog with the Statewide database being developed by libraries and one that the State Archives and Records Administration is developing. Ultimately, the Native American material contained in the Statewide database will be made available nationally through regional networks.

Some Native American libraries are aware of the mutual benefits of participating in local or State systems and are accessing these resources in a way consistent with local culture and values. The New York and New Mexico State Library Agencies are models in this area. Other State Library Agencies, such as in North Dakota, are promoting access to information and technical assistance without infringing on local cultural needs. For example, the Fort Berthold Reservation Library now has the capability of dialing an 800 number to the State Library and searching the online catalog of the universities and major libraries in North Dakota, South Dakota, Minnesota, and Manitoba (included in the database are the collections of libraries with rich resources on Native Americans, e.g., Oglala Lakota College, Kyle, South Dakota). In addition, the Fort Berthold Reservation Library accesses the State's Easylink interlibrary loan electronic mail system paying only for calls.

Native American libraries continue to be faced with economic constraints, limited Federal support, and technological changes. Given this environment,

NCLIS recognized that the roles, functions, and priorities of Native American programs needed to be reexamined. Consequently, NCLIS scheduled a new series of hearings Nationwide to address the Native American library problems of today. To date, hearings have been held in Santa Fe, New Mexico (on January 26, 1989); Winter Park, Florida (on March 21, 1990); Hartford, Connecticut (on October 24, 1990); Seattle, Washington (on August 16, 1991); and Anchorage, Alaska (on October 16, 1991).

The issues, problems, concerns, and solutions raised in the first three of these hearings provided invaluable information for the Native American Pre-White House Conference conducted in March 1991, and the White House Conference itself conducted in July, 1991. Findings from all the hearings will be a cornerstone of the NCLIS Report on the condition of Native American library and information services and recommendations, which will be published and presented to the President and the Congress. This Plan will be an exhibit to that Report.

The Interagency/Association Task Force on Library and Information Services for Native Americans that was set up by NCLIS after the Santa Fe hearings has also assisted in laying the groundwork for bringing together the Federal and Native American communities to discuss and resolve Native American library issues.

The Native American Library and Information Services Pre-White House Conference "Indian Libraries: Reclaiming Our History, Designing Our Future" was held on March 1-3, 1991. The theme of the Pre-Conference: Library and Information Services for Productivity, Literacy, and Democracy, further defined the overall 1991 White House Conference themes as they related to Native American communities.

The Strategic Plan was addressed at the Pre-Conference. Resolutions which resulted from the Plan will be considered for future action at the State and local levels and were taken to the second national White House Conference conducted in July, 1991, and passed unanimously by the Delegates. The needs of Native American libraries continue to be great and diverse. The second Pre-Conference and 1991 White House Conference envisioned other steps forward in helping Native Americans further advance toward self-determination and Tribal identity, which were enumerated in a major Petition resolution adopted unanimously by White House Delegates. This landmark document (Petition 07) appears in Part E herein.

B. Role of Native American Libraries

The role of Native American libraries in serving their clientele is complex because, although designated primarily as a community, school, postsecondary, or research library, each institution frequently serves multiple groups of clientele, i.e., local community members, recreational readers, the functionally illiterate, Tribal leaders, school children, parents, college students, and academic researchers.

The community library may serve as an educational institution, recreational reading room, or a cultural resource center, a social center, or an information agency. The functions of the library are directed by the Tribal Council for community support and financial support. In some cases, such as the Cattaraugus Branch of the

Seneca Nation Library, the library may serve the general public as well as Native American clientele.

In other cases, such as on the Mississippi Choctaw Reservation, the population is bilingual with Choctaw being the primary language spoken at home. Library personnel play a bilingual role in drawing interested community members into the library. Basic literacy courses are made available so that adults can become fluent in the English language and become positive, adult role-models for children and better achieve their goal of self-determination.

The school library may serve the basic reading room needs of a small Native American school, or it might also assume the responsibility of a media center. Some school libraries solely address the needs of students while others (particularly in Alaska) broaden their scope to provide library and information services to parents of students or all members of the local community. Financial support and the priorities of the local school boards determine in large part the role that these institutions play in a community.

Postsecondary and research libraries focus their efforts on a different target audience, those interested in higher level research. The researcher himself may be a postsecondary or graduate student, Tribal Council Member researching historical or anthropological data, or a Native American community member broadening a personal field of knowledge on a topic related to cultural heritage.

C. Types of Native American Libraries

Native American libraries can be broken out into three basic types: community or Tribal libraries/museums, school libraries/media centers, and postsecondary and research libraries (including museum libraries). Among these types, there is extensive variation in the clientele, resources, facilities, functions, services, governance, and interrelationships. For example, the Yakima Nation library serves as a combined public, school, and research library.

Community libraries can be as sophisticated as those resulting from the National Indian Education Association Library Project demonstration effort (the St. Regis Mohawk Reservation in New York, the Standing Rock Sioux Reservation in North Dakota, and the Rough Rock community on the Navajo Reservation in Arizona). They can also be basic efforts as those of the Mississippi Choctaw Indians struggling to use the local public library in Philadelphia, Mississippi, or the three Algonquin-speaking groups in New York who do not have Tribal libraries.

Some community libraries are more successful than others due to professional library expertise, Federal, Tribal, or State funding, or support from the Tribal government and local, public, or State library networks. Some libraries are operated through contract, whereas others are under the control of Tribal Councils. Within the great diversity of community library needs, one common thread exists -- to meet the information needs of their unique clientele base.

Tribes have begun or are beginning to expand their library resource centers to Tribal museums. For example, the Seminole Tribe is planning to build a Tribal museum on the Big Cypress Indian Reservation in southern Florida. The Seneca Nation library and the Seneca Museum in New York pride themselves on preserving original records. Native American museums or resource centers of this type benefit Native Americans as well as assist in educating non-Native Americans.

School libraries, as well, are diverse in their ability to serve their client bases. Some school libraries are part of the BIA school system, while others are part of Tribally-contracted school operations. Depending on their location and client accessibility to other libraries, these school libraries may also serve as a homework center and community library. Some of the more remote school libraries, such as those in small Alaskan Native communities, have the additional disadvantage of unfavorable weather conditions but are serviced through a cooperative library concept. As with community libraries, the services provided by school libraries vary considerably. Conditions may range from a small room with one table and outdated books to sophisticated media centers that include computers, video cassette records, CD-ROM equipment, camcorders, and the like. Some Tribes, although not wealthy, are resourceful in supporting the library and educational needs. For example, the Mississippi Choctaws recently acquired camcorders for their schools through grant money. Other libraries, such as the Pearl River Choctaw High School library, are less fortunate. The library burned in a 1987 fire and consequently lost its collection including all Indian materials. Preservation of Indian materials is also a grave concern as funds to preserve these resources at the local level are mostly non-existent.

Native American postsecondary and research libraries are also diverse. For example, BIA-controlled college libraries such as Haskell Indian Junior College has sophisticated library automation plans but lacks resources to implement any library automation. Some Tribally-controlled postsecondary libraries developed historical and research collections to meet Native American needs, while other institutions, such as Degarrawidah-Quetzakoat University in California, focused their initial efforts on networking with neighboring academic institutions to enhance their resource accessibility. The Fon Du Lac Community College in Minnesota will be moving its library from an old elementary school to a new facility and focusing on setting a framework for a core college library.

D. Location of Native American Libraries

The physical location of Native American libraries has frequently become a source of difficulty in serving Native American clientele. This dilemma extends throughout the Native American community, school, and research libraries. Many Native American communities are distant from urban centers.

In a community library situation, the library may not be readily accessible to all residents of the local community for reasons of distance from the home or school, transportation to and from the library, or open hours of the library. In the NCLIS hearings in Winter Park, Florida, the problems of distance from, and transportation to, a library were noted.

In a school library setting, the library is usually available only during the school day. Furthermore, before or after school availability may be more limited because library hours must coincide with student bus schedules. After school, they must immediately leave on buses, so they can't use the school library. By the time they get home, if they have access to a local or Tribal library, it is too late to use it. In addition, some of these libraries (located in schools) are closed during summer months. Notable exceptions include such libraries as that at the Yakima Nation, which is open year-round and on Saturdays.

In a research library focusing on Native Americans, the location problem centers more around the distance between these specialized research centers and the client.

E. Funding for Native American Libraries

Since their beginning, inadequate and uncertain funding sources for Native American libraries have presented a major obstacle for their continued development. The first Pre-White House Conference on American Indians documented this theme, and it continued to be an issue 13 years later in the NCLIS hearings on library and information services to Native Americans.

Although it is the greatest source of support for Native American libraries, Federal funding has been, and continues to be, sporadic, difficult to acquire, when available, generally provided for short-term periods, and selective. For operational planning purposes, absence of consistent Federal funding has imposed major limitations for Native American libraries. The testimony given at the NCLIS hearings supported these facts and suggested that a broader understanding of the Native American library environment could lead to a better understanding of funding requirements.

Some Tribal planners view the LSCA Title IV basic grants as too small for the amount of effort involved. Some of them do not recognize that Special Project grants which are for significant amounts of money can only be obtained by those Tribes who have first applied for a basic grant.

There is also debate as to whether LSCA Title IV should be Federally- or State-administered. Some State agencies are concerned that direct Federal aid (bypassing the State libraries) may ignore Statewide library development plans, of which Native American libraries are, or should be, a part. Some State planners believe that without State administration of funding, coordination, ongoing support, and integration of Native American libraries into Statewide networks (without infringing on local cultural needs) is hampered. In addition, because of the separate fund administration, there is no encouragement to coordinate Title IV funding with State funding to better focus limited resources, responsibility, and accountability. On the other hand, the LSCA funding legislation was written so no outside controls could be imposed on Tribes and no overhead/administrative charges imposed by the State.

The complex appropriation and administration process involved in funding some elementary and secondary education programs has sometimes lessened the level of resources made directly available to school library programs. Additionally, Federal money specifically made available for Native American school library programs is currently nonexistent. School libraries must compete with other school programs to ensure adequate funding. Unless Tribal administrators or school boards consider the school library an important resource, this type of library frequently is overlooked when financial support is addressed.

Native American libraries generally receive few dollars from State funds. The State of New York is the only State that has legislated funding for Native American libraries. Some other States, such as Alaska, Arizona, New Mexico, California, Montana, Florida, and Wisconsin distribute Federal funds through the State to Native American library programs. A few States have considered State funding instrumental in supporting Native American libraries. For example, New Mexico has awarded State money to Native American libraries as part of the State's grants-in-aid program for almost 20 years. Other than those few States that express support to the Native American library program through monetary commitment or indirectly to public libraries used by Native Americans, little monetary support is provided.

Much of the monetary support provided to Native American libraries has been drawn from a combination of two or more sources such as Tribal Government, Tribal enterprise, Federal Government or, in some cases, the State. One problem with proposed library funding that passes through Tribal Governments is that the library budget is sometimes politicized or must compete with other priority Tribal interests. Some libraries, such as the Calvin Magee Library at the Poarch Band of Creek Indian Reservation, started with donations and volunteer support. Others, such as the Hollywood, Big Cypress, and Brighton Reservation libraries, were established under Title I of LSCA.

By far, the Federal sector's contribution to Native American libraries has been the greatest, but its fluctuating project orientation, type of funding, and inconsistent administration have led to differing quality levels within similar types of Native American libraries. The NCLIS regional hearings clearly and dramatically underscored the single, most critical need of Native American libraries: steady and substantial financial support from the State and/or Federal sectors.

F. Education/Training in Librarianship

Lack of a sufficient number of trained librarians and library technicians to operate Native American libraries has hampered the political, social, and cultural development of the Native American community. The McCauley Standards Survey found that over 50% of the 122 schools participating in her Survey did not have a professional librarian. Furthermore, she found that the majority of paraprofessionals operating Indian school libraries had neither library qualifications nor the opportunity to acquire the qualifications for the positions they hold. There are not enough librarians and library technicians because of: lack of training programs (including localized and national) to specifically address Native American

library needs; lack of adequate funding for both entry level and in-service education/training; lack of knowledge about or interest in the field of librarianship by Native Americans; low salaries; and lack of standardization of library certification. These areas have been problems in the past and were again raised at each of the NCLIS hearings held to assess and improve the level of library and information service for Native Americans.

Since the early 1970's, Federal support for library training programs has been provided to educate Native Americans as library and media specialists. Although these programs have experienced continuing difficulty in recruitment, retention, and replacement, they have increased the number of Native Americans with professional degrees.

State level initiatives addressing library services to Native Americans began slowly but are increasing. This is likely in part because of greater sensitivity to and improved focusing on Native American needs.

In the 1970's, the University of New Mexico, under the guidance of Dr. Lotsee Patterson (Comanche), developed programs (with training, research and demonstration grant funds under Title II-B of the Higher Education Act of 1965) where young Native Americans were recruited, trained as library clerks, and provided the opportunity for professional advancement. While some States have a full understanding of the importance of properly training Native Americans in the skills of librarianship, other States do not.

Following are some examples of positive initiatives that certain States are taking to improve educational opportunities for Native Americans: •the University of Arizona offers training in librarianship and has extended its courses to New Mexico; •Washington State Library has initiated a Rural Library Training Project to teach basic library management to those individuals without library and information science training; and •a Library Technical Assistance Program in Espanola, New Mexico, teaches basic library skills. The University of Wisconsin/Madison wants more Native American professionals working in the University libraries and sees the University libraries linking up with Reservations as a possibility of the future for Native American Tribes and urban Native Americans. The New York State Board of Regents has requested the State Library to make recommendations by 1992 for a training program for smaller libraries, such as Native American libraries, as well as staffing requirements for these libraries.

Training needs are also being addressed at the local Native American community level. Native American librarians or school librarians frequently train library technicians to perform routine operational activities. The Mississippi Choctaw school library system staff shortages in the elementary school libraries are being addressed by in-house training. Choctaw clerks were hired for each library and given two weeks of clerical training. Now they assist in teaching library skills and preparing weekly library lesson plans for the students. With these added resources, it is hoped the school libraries can be kept open five days a week. Also, the Choctaws use the Jobs Partnership Training Act to educate participants to become library

assistants in their libraries. The BIA satellite system for BIA schools needs to be explored as a way to train library employees in their local environment.

Associations have also been concerned about and involved in library education. The American Indian Library Association, established in 1978, is another organization that provides a major source of leadership in the delivery of, and training in, Native American library service.

The New Mexico Library Association Native American Roundtable has been very supportive of the development of Native American libraries. The Association recognizes that current training of Native American librarians needs to be improved with better provisions for basic training and continuing education. In the interim, however, they are especially active in providing a variety of workshops and conferences for Indian librarians.

From the testimony at the NCLIS hearings, it was evident that there is a growing number of Native Americans, both professional librarians and lay persons, concerned about Native American libraries. A theme throughout the hearings was that Native Americans should be represented within the national, State, and local organizations that directly influence Native American libraries.

VI. NEEDS

Native American needs focus on reinforcement of Tribal identity and cultural values. Decisions regarding ways to serve these needs can, with rare exception, only be answered by Native Americans who have a thorough knowledge of their requirements and opportunities. Within the Native American culture, needs range from socially centered activities to technical training to courses in basic literacy. Because of the Native American's unique relationship to the Federal Government, special attention should be focused on their needs through a coordinated effort.

As was summarized in the Background section of this Plan, Native American libraries have only recently received systematic recognition or support. The progress made in building upon this support has varied, given fluctuating resources, the political environment, leadership required to advance library development, and Native American technical expertise. Additional emphasis needs to be placed on finding solutions to problems that hamper progress in further developing Native American libraries. The Pre-White House Conference on Native American and Alaskan Native Library and Information Services "Indian Libraries: Reclaiming Our History, Designing Our Future" is intended to serve as a catalyst to solve these problems and redirect efforts toward a coordinated, consistent library services program for Native Americans.

Native American communities are unique, and any efforts for improved library and information services need to directly reinforce Tribal identity and cultural values. Efforts to establish library and information services with a Native American community will have greatest success when addressed from different approaches. Native American community members, Tribal governments, and

functional school boards (as appropriate) need to be involved in all policy decisions related to the establishment of library and information services for each unique library situation. Without enthusiastic community participation and commitment and strong outside support, a plan for educational improvement is not likely to succeed.

Each Native American community has a different type or combination of information needs. Individually, these needs must be addressed based on the sophistication of the community, cultural and ethnic diversity, age group, level of professional education, administrative orientation, availability of other local resources, and geographic location. For example, one community may be interested in archival information related to their Tribe, whereas another community might be addressing the basic problem of functional illiteracy. Other libraries may not be used by the community because of transportation problems, limited library hours, or lack of culturally relevant information.

There is a need to continue identifying Native Americans as a unique class of individuals who have a special Government-to-Government relationship with the Federal Government and not submerge them within a "minority" or "disadvantaged" category. For example, Native American school children need a greater emphasis placed on their self-esteem and motivation. This includes viewing bilingualism as a positive quality, promoting the inclusion of children's cultural heritage as an essential ingredient in school programs, and providing common resource centers to enable students to study in an educational setting.

Involvement of Native Americans is a key to the success of a Tribal library (and school library) because these individuals are part of the community, work directly with their social organization, have the trust of the community (that many non-Native Americans do not have) and have the relationship that links the community's needs to the library's resources.

Native Americans involved in operating Native American libraries need to be provided additional training opportunities both at the entry level and in-service level. Paraprofessionals working alone in an isolated community need periodic in-service training and opportunities for interacting with peers through organizations, conferences, junior or mid-range colleges, and other contacts. A professional librarian requires access to continuing education, particularly in a developing field.

The need for a full complement of Native American professional librarians skilled in the management of information resources for teaching and learning and paraprofessional personnel capable of handling routine library operations is exigent. This need was reaffirmed from a school library viewpoint in the recent Nationwide McCauley Standards Survey of library and information services in Indian schools conducted through the New Mexico Library Association. Unless a framework for well defined, career ladder training programs is established for these individuals, Native Americans attempting to provide conscientious library and information service will be stifled.

Some Tribal administrators and planners do not fully understand the importance of libraries and the necessity for trained personnel. From a student approach, many Native Americans are reluctant to leave their Reservations or community (or may be unable to do so for family, economic, or other reasons) for training at a remote location. Provision of training must be addressed in the context of ways it can be adapted to fit into the Native American culture. Since there is a limited pool of Native American baccalaureates for all professions, it is unrealistic to expect a full complement of professional librarians, within the millennium, therefore alternative staffing and training options need to be developed, studied, and implemented as appropriate and feasible.

Native Americans in different age groups need to be informed about, and encouraged to pursue careers in, library science. A shortage in Native American professional librarianship could be reduced if more information was shared with Native Americans regarding available educational and funding opportunities.

Funding made available for the provision of library and information services to Native Americans has historically fluctuated and been provided by different sources. The absence of basic, reliable operating funds makes it difficult to develop and maintain ongoing Native American library programs. The need for continuous, long-term funding for library programs is evidenced by some of the resource-poor Native American libraries of today. Federal, State and local resources need to be expanded by providing financial incentives, e.g., increased grants-in-aid for library development.

Many programs suffer from want of qualified librarians and support staff, adequate print and nonprint library resources, facilities necessary to house the resources and offered services, and in-service programs to educate library personnel. Lack of funds to alleviate these concerns has resulted in numerous problems. For example, professional, paraprofessional, or administrative Native American library staff frequently have no advisory or counseling resource available to answer questions related to providing library and information services, and funding for user programs (such as outreach services) fluctuates from year to year. In some instances, this fluctuation is more detrimental to a program than having no program at all because capital investments have been made in hardware or real property and staff are anxious about job security.

Another aspect, equally important in the funding area, is the need for streamlining funding programs and simplifying administrative processing related to funding application. Some Native American communities do not apply for basic Title IV grant money because they find the administrative forms too complicated to complete, although the vast majority have attested to the relative simplicity of the process of the basic grants, the Special Project Grants procedures are more complicated.

Tribal organizations frequently require technical assistance to begin Tribal libraries or improve existing ones. Several years ago, a Leadership Training Project provided this type of guidance. The project (entitled Training and Assistance for Indian Library Services (TRAILS)) was a one-year contract (that was extended at no

cost for two months) with the University of Oklahoma funded under Title IIB of the Higher Education Act, the Library Research and Demonstration Program. The TRAILS project initially was projected to be funded for three years. Since completion of the one-year TRAILS project, no additional funding has been specifically earmarked for this type of assistance. Repeated testimony at all of the NCLIS hearings strongly reinforced the need for this type of support. Examples of the types of needs that continue to remain and were temporarily remedied by TRAILS are: technical assistance, in-service training, library material selection, grant proposal writing, and information dissemination.

Non-Indians need to recognize that Native American library and information service generally is broader than service provided to most other communities because of the cultural uniqueness of Native American peoples. Many Native American communities and their libraries support one another interactively, and many of the services are bilingual and support bilingual culture. A need for more extensive dual networking exists among Native American libraries and regional/Statewide libraries in order to share cultural, technical, and administrative information.

In addition, as attested to by many witnesses at the NCLIS regional hearings, further experimentation needs to be done in expanding some BIA school libraries into combined Tribal and school facilities providing library and information services to both Tribal members and school children. This need is especially acute on those Reservations where there is no public library.

Library materials to meet the information needs of the Native American community need to be recognized as somewhat different from the materials used in a traditional library. Because of their unique culture, library materials for Native Americans are frequently most usable in different formats, languages, quantities, and qualities. Commercially available materials to meet Native American information needs are largely inadequate, and libraries must rely on their own ability to create and use materials, e.g., multimedia materials.

Policies for addressing the library and information needs of the Native American community require improved communication at multiple levels and within diverse groups. Lack of coordination among the diverse Federal and private sector organizations responsible for providing library and information services to Native Americans and overall coordinating leadership has impeded development of Native American library programs.

State and local assistance to Native American libraries needs to be improved. Public, school and academic libraries and other public institutions must do more for both Reservation and non-Reservation Native Americans vis a vis cultural enrichment and understanding. Most States do not include Tribal libraries in their Statewide library network plans. In urban communities, Native Americans contribute to the local tax base but frequently do not have library and information services tailored to their unique needs.

As Charles E. Reid, Chairman of NCLIS, observed at the March 21, 1990, NCLIS hearing in Winter Park, Florida, "the needs of the Native American community are difficult to meet because of the diversities of interest. Common denominator type of regulations and aid programs may or may not work depending on the needs of a Tribe and geographic location. Levels of Tribal resources vary greatly as do levels of State aid and participation. These challenges are great, and it will take the support of Native Americans working together with NCLIS to improve library and information services to Native Americans." A strengthened role for State Library Agencies will be critical in this regard.

In summary, Native Americans have demonstrated their need for responsive information services. It is appropriate that Federal, State, and local support at all levels work together with Native Americans to enable Native American libraries to provide needed information, at the proper time in the appropriate format, to the community they serve.

VII. PLANNING FRAMEWORK

Planning is successful when it develops into an ongoing and integral part of the decision-making process. Development of a broadly focused library and information services plan for Native Americans necessitates communication among Tribal leaders, librarians, Federal, State, and local governments and Native American organizations.

This Strategic Plan for the Development of Library and Information Services to Native Americans is intended to serve as a bridge between individual and more global library initiatives and include all of those topics likely to be of interest to localized activities planning to develop or expand their library and information services. Within the Plan's organizational structure, all individual planned and ongoing initiatives have been brought together without losing their present identity. Once placed within this structure, similar initiatives can be compared. Consequently, opportunities for resource sharing or joint efforts are more apparent.

The Plan is intended to serve as an expansive Native American library and information service program for action. Initially, it was used as a discussion document at the Pre-White House Conference on Native American and Alaskan Native Library and Information Services and generated resolutions for the 1991 White House Conference on Library and Information Services. Ultimately, it is anticipated that the Plan will be a primary source of Native American library and information cohesiveness; enable the Native American community to systematically deal with information and technological change; improve the projection of needed information services; and provide a strategy for the future to assist in the budget process.

The overall goal of this library and information service planning effort is to articulate a direction and focus for establishing or improving library, media, and information services to the Native American community, recognizing its archival, cultural, educational, informational, and recreational needs by developing, promoting, and improving access to library and information services.

By itself, this single goal is too broad to serve as a framework for specific planned actions within the Plan. The goals must be subdivided into less broad, more manageable subgoals. These goals can be divided into four categories: (1) service; (2) resource management; (3) administration or direction; and (4) organization. Service goals focus on serving the needs of the Native American community. Resource management goals focus on sharing of products/services, personnel, dollars, and technology for most effective use of limited commodities. Administrative or directional goals deal with improving the delivery of specific information to management and financial accountability. Organizational goals focus on improving the efficiency and effectiveness of providing library and information services to Native Americans. Through accomplishment of the library goals for Native Americans, improved library and information services can be provided for Native Americans. Through a definitive long-range library and information services plan for Native Americans, credibility of defined programs is increased with influential organizations.

At the next level of planning detail beneath the library goals for Native Americans are the objectives. Objectives, unlike goals, are less universally applicable and more limited in nature. Objectives, and all levels of planning beneath them, may be expected to change to some degree over time. For example, one objective is to establish a framework for evaluating Native American library and information services programs. Today, there is a need to develop this structure and put it in place. In the future, there will be a need for this framework to be utilized and updated.

In order to accomplish these goals and objectives, activities have been defined, and they are detailed in the following section of this Plan. Through implementation of the goals, objectives, and activities, it is anticipated that the Strategic Plan for the Development of Library and Information Services to Native Americans, to the degree that it is supported by all involved parties, will be an effective management tool in the mutual effort to improve the effectiveness and efficiency of library and information services to Native Americans.

VIII GOALS, OBJECTIVES, ACTIVITIES

SERVICES

- I. Extend and improve community and school library and information services to the Native American community including the blind and physically handicapped, showing sensitivity to diverse cultural and social components existent in individual communities and continually involving Native Americans and Tribal governments in planning, operating, and evaluating library programs.
 - A. Promote access to information upon which Native Americans can make responsible, informed decisions when participating in internal and external activities by the end of 1992.

1. Develop model library programs and services based on community and Tribal government participation and interaction with other programs in the Tribal structure.
 2. Develop a series of model checklists of program components for Native American libraries that focus on meeting the information needs of early childhood, adult education, and Tribal planning organizational groups. These checklists should reflect Tribal diversity, e.g., size, geography, culture, etc.
 3. Develop a series of model instructional lesson plans for Native American library users that demonstrate to different age groups/ educational levels the manner in which to use a library to serve specific information needs.
 4. Work with BIA to determine specific ways that library and information services can become an active partner in the development of issues facing the Native American community linking Tribal economic and self-determination goals with the goals of Native American library programs.
- B. Provide a comprehensive service delivery system for Native Americans both on and off Reservations with a strategy designed to include both administrative and legislative factors and cooperate with Federal agencies and private organizations by the end of 1993.
1. Locate, analyze, and determine applicability of using existing and emerging resources and technologies that might be used in improved provision of library services or access to information for the Native American community. Emphasis should be placed on systematic/inter-Tribal networking utilizing both satellites and computers, union catalogs, resource-sharing, and electronic mail.
 2. Develop a marketing strategy to make Tribal Governments and the Native American community aware of the need for library and information services.
 3. Implement library programs in every community served by BIA through the establishment of a central/regional BIA office and the provision of discretionary dollars.
 4. Develop a plan where feasible for expanding school libraries to serve whole communities.
 5. Develop a model plan to provide library and information services to those Native American residents in State institutions, e.g., hospitals, prisons, etc.

6. Make available to blind and physically handicapped Native Americans music materials, reading materials, and playback machines that may be used for education and recreation.

7. Produce and make available to blind and physically handicapped Native Americans recordings of educational books that can be used by students and nonstudents in pursuit of careers or personal interest. Services should also be provided to developmentally disabled persons.

8. Develop a strategy to encourage public or county libraries in areas which encompass large Native American populations or Reservations to expand their services to those areas and use community people in their programs.

II. Reinforce Tribal identity, cultural values, and self-determination by providing a bicultural view of Native American history and culture through services and materials that meet the informational and educational needs of this community including the blind and physically handicapped.

A. Affect the development, expansion, and improvement of historically and culturally oriented library services and materials to better serve the information needs of Native Americans by the end of 1993.

1. Provide guidelines to develop library materials pertinent to local culture, and develop strategies for marketing and publishing these materials.

2. Promote the development of programs for the collecting and storing of oral histories by developing guidelines for cultural preservation of Tribal history.

3. Develop guidelines for preserving Tribal documents (Congressional Tribal enactment/legislation; Tribal enrollment records; legal and cultural documents; Tribal council activities such as constitutions, ordinances, resolutions, mandates, etc.; minutes; land deeds; program records; educational records; correspondence; special reports; etc.) and promoting, preserving, and strengthening the teaching of the Indian language, history, and culture.

4. Develop a model framework to deliver specialized informational services about Native Americans to public libraries, public schools, and other community organizations that would benefit from an improved knowledge about Native Americans.

5. Provide ongoing reference service to Native Americans researching Native American anthropological or historical topics and general items of related interest.

6. Provide traveling exhibits to Native American libraries, museums, and cultural centers.
- B. Develop library programs, outreach, and delivery systems and services that will ensure rapid access to information in a manner compatible with the community's culture and preserve archival information and records of the past, present, and future relating to all Native Americans by the end of 1995.
1. Outline a strategy to support the development of a national information referral center to collect and have available extensive materials on Native Americans or make readily available Indian archival materials to the Native American communities.
 2. Produce and make available to blind and physically handicapped Native Americans, reading materials of local and general interest.
 3. Plan, develop, and implement a network system to share locally produced materials dealing with Native American issues.
 4. Develop an index of exemplary special library programs that can be used as a model for Native American libraries to develop or enhance services.

RESOURCE MANAGEMENT

- III. Develop a program for coordination, cooperation, and complementary utilization of resources for planning, operation, maintenance, and evaluation of Native American libraries.
- A. Promote an environment conducive to interlibrary cooperation and resource sharing among all types of libraries in order to enhance library and information services to the Native American community by the end of 1995.
1. Develop a strategy to share information and mold unity through national, regional, and Statewide communication among Native American library personnel.
 2. Develop a strategy to bring Native American Libraries (to extent they require) into regional and Statewide library systems.
 3. Gather data to review information sharing requirements and capabilities of community libraries (and school libraries as appropriate) that might result in consolidation, networking, or sharing of services, facilities, and resources.

- IV. Foster literacy and lifelong learning for the Native American community, including the blind and physically handicapped, through the medium of a library.
- A. Develop strategies to remediate the full range of literacy issues from reading deficiency to information illiteracy by the end of 1994.
1. Develop "traditional" models for Native American literacy projects which adapts to individual Tribal cultures and reflect present theories and practices of bicultural education.
 2. Prepare a package of Native American cultural materials (publications, videos, tapes, etc.) developed by large and small presses that address specific Native American problems dealing with cultural, legal, and self-determination issues.
 3. Interact with publishers to promote publication of materials specifically related to Native American cultures.
- B. Provide educational and training opportunities for Native Americans to enable them to assist directly or indirectly in the provision of library and information services to the Native American community by the end of 1995.
1. Staff library programs at all levels with personnel who share the aspirations and values of the communities they serve and who possess the skills needed to improve these programs throughout BIA.
 2. Develop a program for recruiting and training library personnel for service in Native American communities with special emphasis on preparing Native Americans for professional positions.
 3. Promote an ongoing recruitment and scholarship program for Native American librarians at both the professional and paraprofessional levels.
 4. Develop career education programs at the elementary and secondary school levels (for Tribally-controlled and BIA-operated schools) to encourage library use and promote careers in the field of library and information science.
 5. Implement entry level and continuing education training programs for Native American library staff by functional area, including a provision for having professional Native American librarians train local staff to work in Native American libraries.
 6. Develop a basic training plan for training library volunteers in basic library operating procedures.

7. Prepare a personnel utilization plan that identifies necessary personnel competencies at all levels for operating a Native American library.
 8. Develop a model for in-service training programs for State, regional, and local librarians on sensitivity to Native American needs and concerns; providing library and information services and programs about Native Americans; and selecting materials about Native Americans.
 9. Develop and conduct training courses on a variety of issues related to library, museum, or cultural center work.
 10. Provide internships to offer practical experience for future employment opportunities in libraries, museums, or cultural centers.
 11. Explore the possibility of utilizing the BIA satellite system to BIA schools for training.
- V. Provide technical assistance to local Native American libraries, Tribal governments, and other involved library institutions to assist them in improving library and information services to Native Americans by the end of 1992.
- A. Promote knowledgeable Native American representation concerning provision of library and information services to Indian communities.
 1. Publish a quarterly newsletter that acts as a centralized source for disseminating information related to meeting the needs of Native American libraries.
 2. Assist Indian Tribes in planning and developing library and information services to meet their community library needs by collecting, assembling, interpreting, evaluating and distributing information, data, statistics, and evidence that describe the needs of the Native American library community through regional workshops.
 3. Provide technical assistance on establishing or maintaining Native American museums and/or libraries in museum settings, and provide scholarships for curators and librarians.
 4. Develop a resource bank of library specialists who have expertise in different library and information service program areas who can be called upon to aid libraries in their development.
 5. Develop a plan to establish pre-service and in-service workshops and training courses for Native Americans working in libraries covering topics such as basic library and information services,

proposal writing, public relations, etc. Explore use of the BIA satellite system to BIA schools as a way to train library employees in their local environment.

6. Develop a strategy to establish and operate library regional centers capable of providing continuing, direct support to local Native American library programs.

7. Develop a question/answer fact sheet responding to common questions related to LSCA IV.

8. Explicitly define the applicability to LSCA V (foreign languages) as a source of funding to provide grant money to Native American libraries for Native American language library projects, and disseminate the information to Native American libraries.

9. Video tape and disseminate on a loan basis a course on writing grant applications with specific applicability to LSCA IV and VI.

VI. Strengthen and expand the economic opportunities for development of library and information services in Native American communities and Native American schools.

A. Develop continuing, long-term funding sources for library and information services for Native American libraries by the end of 1995.

1. Review the Federal grant process in terms of allocation, restrictions, funding cycle, process, and technical assistance in order to make recommendations to improve the delivery of Federal assistance (grants, cooperative assistance, etc.), provide greater opportunities for Native American libraries, and identify administrative, legislative, and regulatory changes or development necessary for the fullest application of an efficient library system for the Native American community.

2. Work with appropriate Federal agencies to simplify procedures related to the processing and administering of library-related formula and discretionary grants and develop a stable financial base through greater set-asides, impact funding, etc., that increase current appropriations.

3. Develop a strategy for the "set-aside" of special purpose funding for Native American libraries only, within all categorical grant programs for which Native American Tribes and Villages are eligible.

4. Develop procedures to encourage that funding proposals are developed with the assistance of State and local public library agencies to develop a more competitive, high quality proposal to assure

consistency and coordination with Statewide planning and development.

5. Develop procedures to encourage that all Federal, State, local and private funding received is expended in consultation with the State Library Agency.
6. Investigate the feasibility of improving communications between the State Library Agencies, U.S. Department of Education, and Native American local governing bodies so that information regarding LSCA IV applications could be more widely broadcast to better coordinate library programs to Native Americans.
7. Make recommendations for the establishment of a continuing funding base (and corresponding evaluation instruments) for Native American library and information services and programs.
8. Develop a line item in the BIA budget dedicated to library programs and obtain funding levels for ongoing, adequate support of BIA-wide implementation on library programs and training.

ADMINISTRATION OR DIRECTION

- VII. Serve as a directional guide for Native American libraries and inter-agency and private sector cooperative ventures as they relate to provision of library and information services to the Native American community including the blind and physically handicapped.
 - A. Assist the Native American communities, leaders, residents, and representatives to promote, advance, advocate, and express their desire to improve and develop the provision of library and information services to the Native American community by the end of 1992.
 1. Identify strategies for Tribal governments to forge stronger relationships with political representatives and peer groups at the local, State, and Federal level in order to gain legislative support for Native American libraries.
 2. Develop a strategy within BIA to emphasize that library programs and training are essential, and upgrade administrative policy support and documentation for existing school library personnel and programs.
 3. Develop a cooperative strategy whereby all Tribal library and information service planning and development activities involve the State Library Agency from beginning to end.

4. Develop and maintain for rural and small schools a free educational database of articles and documents related to Native Americans using CD-ROM technology, and conduct training for personnel using the technology.
 5. Identify and evaluate currently available and needed databases and computerized information services that address the information needs of Native Americans, making recommendations for the development of new databases, continuation of existing ones, and application of new automated technologies.
 6. Develop, maintain, and make available (through on-line access, interlibrary loan, photocopy, and fax) databases for Native American libraries, programs, and services.
- B. Develop policies, procedures, guidelines, and standards that reflect the needs and goals of Native Americans in order to provide a transition from current Native American community and school library and information services to improved, nondiscriminatory, better coordinated library and information services by the end of 1992.
1. Develop model guidelines and standards for library programs both for community and school libraries describing relationships at each administrative level.
- VIII. Evaluate Native American information needs and the effectiveness with which these needs are being met to ensure continued efficiency and effectiveness of programs and activities.
- A. Establish a framework for evaluating existing Native American library and information service programs by the end of 1992 (e.g., inclusion in the Federal/State Cooperative System for Public Library Data).
1. Develop a model library needs assessment questionnaire for use by persons involved in establishing or enhancing an existing Native American library.
- B. Measure the effectiveness of newly implemented and ongoing programs designed to improve library and information services to the Native American community by the end of 1995.
1. Enhance and implement guidelines to measure the effectiveness of newly implemented and ongoing library grant-related programs designed to improve library and information services to Native Americans.

2. Develop benchmark performance standards and implement a program to conduct annual performance base evaluations of library operations personnel for the purpose of improving library and information service programs.
3. Establish criteria for the conduct of library research that is intended to improve the overall quality of library and information service to the Native American community.
4. Collect, review, and analyze existing research in the areas of Native American information needs, support systems, and library programs for the purpose of preparing recommendations for improving existing services and recommending new initiatives.
5. Establish criteria for the development of library research, evaluation, and management information systems during the improvement program.
6. Undertake research projects to determine the effect of technical assistance provided to Native American libraries.
7. Design, test, and implement model evaluation techniques for Native American community leaders, professionals, and others to assess the effectiveness of library program activities for various types of Native American libraries.

ORGANIZATION

- IX. Promote coordination among organizations involved in provision of library and information services and access to information for the Native American community including the blind and physically handicapped.
 - A. Define roles and responsibilities of specific Federal, State, and local government and private sector organizational units involved in the provision of library and information services and access to information for the Native American community by the end of 1995.
 1. Develop a strategy to encourage State planning agencies to include Native American libraries and librarians in their planning for library and information services.
 - B. Establish processes to ensure coordination of various disparate national, State, and local programs, institutions, and resources so that these activities interact to maximize efficiency and effectiveness of library and information service program efforts provided to the Native American community by the end of 1993.
 1. Analyze existing areas of Federal responsibility and recommend a framework for establishing a focal point of Federal responsibility

charged with implementing a Nationwide library program for Native Americans under the guidance of NCLIS.

2. Develop and implement a mechanism to initiate ongoing communication between Native American libraries and Federal and State entities for the purpose of sharing information and keeping other organizations apprised of ongoing activities.
3. Develop strategies to overcome bureaucratic impediments in operating Native American community and school libraries.
4. Develop mechanisms to increase library awareness of Native American organizations and encourage these organizations to include the role of library and information services as an agenda item in their developmental discussions and plans.

IX. EVALUATION AND UPDATE PROCESS

The purpose of an evaluation of this Strategic Plan for the Development of Library and Information Services to Native Americans is to allow better decisions to be made about library and information services to the Native American user group and identify service, resource management, administrative, and organizational aspects that might be improved.

Evaluation takes place in two parts: (1) process and (2) summation. "Process" evaluation monitors programs toward fulfilling the Plan's goals and objectives, and "summation" evaluation judges whether the goals and objectives were achieved.

The "process" evaluation measures performance and results throughout implementation of the Plan. The "summation" notes all changes and charts direction for the future Plan as it evolves.

Ultimately, at the end of the planning cycle (three to five years), the entire planning process will be reviewed to prepare for future planning activities. When results are reviewed, focus should be on three broad areas: the Plan, the planning process, and experiences to incorporate into next planning cycle.

Appendix A .

LISTING OF PERSONS INTERVIEWED/CONTACTED FOR COMMENTS

William G. Asp, Minnesota (State Librarian)

Kathleen Baxter, Smithsonian Institution

Ann Bay, Smithsonian Institution

Janice Beaudin (Winnebago), Minority Outreach Coordinator
University of Wisconsin/Madison

Nellie Buffalomeat (Cherokee)
Haskell Indian Junior College

Naomi Caldwell-Wood (Ramapough)
American Indian Library Association

Dr. Michael Charleston
Indian Nations at Risk Task Force

Gail Chehak (Klamath)
The Morning Star Foundation

Sylvia Churgin
Smithsonian Institution

Robert L. Clark, Jr.
Oklahoma (State Librarian)

Karen Crane, Alaska (State Librarian)

Kurt Cylke
National Library Service for the Blind and Physically Handicapped
The Library of Congress

Wesley A. Doak, Oregon (State Librarian)

Beth Fine, U.S. Department of Education

Clarence Fogelstrom, U.S. Department of Education

Dr. Sandra Fox (Pine Ridge), U.S. Department of the Interior
Bureau of Indian Affairs

Ray Fry, U.S. Department of Education

Karen Funk, National Indian Education Association

William Gooch, Texas (State Librarian)

Suzan Shown Harjo (Cheyenne's Hodulgee Muscoge)
The Morning Star Foundation

Patricia L. Harris, North Dakota (State Librarian)

Betty Jo Hunt (Lumbee)
National Advisory Council on Indian Education

Duane F. Johnson, Kansas (State Librarian)

Joan Kerschner, Nevada (State Librarian)

Robin Kickingbird (Kiown, Potawatomi), American Library Association

Robert Klassen, U.S. Department of Education

Jane Kolbe, South Dakota (State Librarian)

Suzanne J. LeBarron, Wyoming (State Librarian)

Dr. Anne Mathews, U.S. Department of Education

Virginia H. Mathews (Osage), Library Consultant

Mimi (Robbins) McBride (Lakota Sioux)
National Indian Education Clearinghouse

Howard F. McGinn, North Carolina (State Librarian)

Alana McGrattan, Santa Fe Indian School

Dr. Cheryl Metoyer-Duran (Cherokee)
University of California

Richard T. Miller, Montana (State Librarian)

Michael Moody
National Library Service for the Blind and Physically Handicapped,
The Library of Congress

J. Gary Nichols, Maine (State Librarian)

Amy Owen, Utah (State Librarian)

Dr. Patricia Parker, U.S. Department of the Interior
National Park Service

Dr. Lotsee F. Patterson (Comanche)
University of Oklahoma

Eileen Rose, Smithsonian Institution

Leslyn M. Shires, Wisconsin (State Librarian)

Joseph F. Shubert, New York (State Librarian)

Dr. Barbara Smith and staff
Smithsonian Institution

C. Todd Strohmenger
Educational Resources Information
Center/Clearinghouse on Rural Education and Small Schools

Gary E. Strong, California (State Librarian)

Dr. Rhonda Taylor (Choctaw)
Lon Morris College

Harold Tarbell (Mohawk)
National Congress of American Indians

Karen J. Watkins, New Mexico (State Librarian)

Steve Watt, National Education Association

Barratt Wilkins, Florida (State Librarian)

Sharon Womack, Arizona (State Librarian)

David Woodburn, Mississippi (State Librarian)

Diane Wyss, National Congress of American Indians

Nancy Zussy, Washington (State Librarian)

Appendix B

ORGANIZATIONS INVOLVED IN NATIVE AMERICAN LIBRARY PROGRAMS INITIATIVES

FEDERAL

Administration on Aging

Department of Agriculture

Advisory Committee for the White House Conference on Indian Education

Department of Commerce

- Census Bureau
- Population Division

Department of Energy

Department of Education

- Office of Educational Research and Improvement
- Office of Elementary and Secondary Education
- Office of Indian Education

Environmental Protection Agency

Department of Health and Human Services

- Administration for Native Americans

Department of Housing and Urban Development

Indian Arts and Crafts Board

Department of the Interior

- Bureau of Indian Affairs
- Office of Indian Education Programs
- National Park Service

Educational Resources Information Center/Clearinghouse
on Rural Education and Small Schools (ERIC/CRESS)

Indian Nations at Risk Task Force

Intra-Departmental Council on Indian Affairs

Department of Justice

National Archives

National Endowment for the Arts
National Endowment for the Humanities
Smithsonian Institution
Department of State
Department of Transportation
Department of the Treasury
U.S. National Advisory Council on Indian Education
U.S. National Commission on Libraries and Information Science (NCLIS)
NCLIS Task Force on Library and Information Services for Native Americans
Department of Veterans Affairs
White House Interagency Task Force on Indian Affairs

PRIVATE SECTOR

American Indian Bar Association
American Indian Higher Education Consortium
American Indian Library Association
American Indian Physician's Association
American Indian Science and Engineering Society
American Library Association
•Office for Library Outreach Services' Subcommittee on
Library Service for American Indian People
Friends Committee on National Legislation
Indian Women's Conference
Labriola National American Indian Data Center
National Congress of American Indians
National Education Association

National Indian Education Association

National Indian Policy Center

National Tribal Chairmen's Association

The Morning Star Foundation

STATE

Alaskan Federation of Natives

Alu Like, Inc. (Hawaii)

Chief Officers of State Library Agencies (generic)

State Indian Affairs Commissions (generic)

INTERSTATE

Governors' Interstate Indian Council

National Governors' Association

REGIONAL

Coalition of Indian-Controlled School Boards

Indian Health Advisory Boards (generic)

Appendix C

LAWS AND REGULATIONS CONCERNING LIBRARY AND INFORMATION SERVICES TO NATIVE AMERICANS

(The official citation in the Statutes-at-Large is given followed by the citation to the U.S. Code, the subject arrangement of Federal laws.)

Statute	Subject
Library Services and Construction Act, Ch. 407, 2.70 Stat. 293 (1956) (20 U.S.C. 351, et seq.)	--Library services --Interlibrary cooperation and resource sharing --Library services to Indian Tribes and Hawaiian Natives --Library literacy
Elementary and Secondary Education Act of 1965, P.L. No. 89-19, 79 Stat. 27, Revised, renumbered and expanded by P.L. No. 100- 297 (20 U.S.C. 2701, et seq.)	--Development of school libraries --School library resources and services --Bilingual/bicultural resources and services
Higher Education Act of 1965, P.L. No. 89- 329 (20 U.S.C. 1001, et seq.)	--Library resources for college libraries --Library training, research, and development --Strengthening research libraries' resources
Indian Basic Education Act, P.L. 95-561 Indian Education Act, P.L. 92-318 Both repealed by P.L. 100-297, Title V 5352(1), 102 Stat. 414	--Establishment of Office of Indian Education and NACIE --Grants and contracts to train teachers
Johnson-O'Malley Act, Ch. 137, 1,48 Stat. 596 (1934) 25 U.S.C. 452)	--Assistance to Native Americans in public schools
School Construction in Areas Affected by Federal Activities, P.L. 100-297, Title II, 2031(b), 102 Stat. 301 (20 U.S.C. 631, et seq.) This has replaced the School Facilities and Construction Act of 1950, Ch. 995, 64 Stat. 967	--Funding for construction of school facilities for Indian students

Federally Impacted Areas Act, Ch. 1124
Title I, 1 (1950)
(20 U.S.C. 236, et seq.)

--Funding for general educational
operating expenses

An Act to Provide Books to the Adult Blind,
Ch. 400, 1,46 Stat. 1487 (1931), as amended (2
U.S.C. 135(a), 135(a-1)

--Books for blind and physically
handicapped individuals

APPENDIX D

ASSESSMENT WORK FORMS

APPENDIX D.1

ACTIVITIES STATUS REPORT

Activity Leader:

Date:

Objective:

Activity

Name:

Tasks:

Current Status on implementing tasks:

1. Are the tasks being implemented on schedule?
2. Are adequate resources/equipment available?
3. Have any problems been encountered with implementing the tasks?
4. Are revisions needed for the tasks? If yes, please detail:

Comments:

Appendix D.2

ASSESSMENT OF ACTIVITIES

1. Objective #:

2. Activity # used to accomplish this objective:

3. Strengths and weaknesses of the activity:

4. Recommendations to improve this activity:

5. Evidence of the degree to which the activity was accomplished:

6. Factors that contributed to or hindered the accomplishment of the activity:

7. Additional information regarding this activity:

Appendix D.3

REVIEW OF MISSION STATEMENT (OVERALL GOAL)

Existing Mission Statement:

1. Significant changes since last planning cycle that may affect the mission statement:
2. Aspects of the existing mission statement that are still appropriate:
3. Aspects of the existing mission statement that are no longer appropriate or need to be changed:
4. Recommended changes in wording the existing mission statement:

Appendix D.4

REVIEW OF GOALS

Goal Statement:

1. How did this goal assist in fulfilling the mission?
2. How did this goal support or compete with other goals?
3. To what extent did this goal provide a basis from which clear and measurable objectives could be written?
4. Recommendations for revising this goal statement:
 maintain the goal as currently written
 drop this goal
 revise this goal in the following manner:

Appendix D.5

ASSESSMENT OF ACTIVITIES AND OBJECTIVES

1. Objective #:

2. Activity(ies) used to accomplish this objective:

3. Strengths and weaknesses of the activity(ies):

4. Recommendations to improve these activities:

5. Evidence of the degree to which the objective was accomplished:

6. Factors that contributed to or hindered the accomplishment of the objectives:

7. Additional information needed regarding this objective:

8. Recommendations for this objective for the next objectives cycle:

Appendix D.6

SUMMARY RECOMMENDATIONS FOR THE NEXT PLANNING CYCLE

1. Mission (overall goal)

Recommendations:

2. Goals and Objectives

Recommendations:

3. Required Activities

Recommendations:

4. The Planning Document

Recommendations:

5. Review

Recommendations:

6. Overall Recommendations (those that cut across the various steps, not specifically covered above):

APPENDIX E

1991 WHITE HOUSE CONFERENCE PETITION ON LIBRARY AND INFORMATION SERVICES TO NATIVE AMERICANS AS ADOPTED BY THE DELEGATES

A. General Policy

1. THEREFORE, BE IT RESOLVED that it shall be the policy of the Federal Government to ensure that all Native Americans possess a basic program of public library and information services, including adequate facilities, print and nonprint resources collections, equipment, properly trained library and information personnel, and regional Native American networking infrastructures, and to encourage all States to adopt this policy within their State library-development programs.

2. BE IT FURTHER RESOLVED that in order to provide for the proper implementation of this policy, Title IV of the Library Services and Construction Act (LSCA) should be amended as follows to include:

PART A. Basic grants and supplemental entitlement should be funded by an LSCA set aside.

PART B. Special Projects. Provision of \$5,000,000 per fiscal year with three years of forward funding with a 20 percent matching requirement, continuation contingent upon positive evaluation.

PART C. Training and Education. Provision of \$1,000,000 for the first year, plus such sums as are required for subsequent years for: (1) fellowships; (2) traineeships; and (3) institutes and workshops.

PART D. Research and demonstration studies.

PART E. National Technical Assistance, Training, and Information Technology Center.

PART F. Literacy. Discretionary funds for children, youth, and adults.

PART G National Advisory Committee on Native American Libraries, members to be appointed as follows: 4 by House; 4 by Senate; 4 by President; 4 by Chair of NCLIS – 10 of these members shall be Native Americans nominated by Native American governments, organizations, and communities. This committee will be under the jurisdiction of the permanent independent National Commission on Libraries and Information Science, and will have a separate appropriation to carry out these activities.

PART H All programs will be administered by a special Library Services for Native Americans Branch within the Office of Library Programs (Office of Educational Research and Improvement), for which Indian preference shall be applied for staffing according to regulations prescribed by the Bureau of Indian Affairs (BIA). Additionally, adequate technical support and sufficient funds shall be provided to enable the professional staff to visit 10 percent of all program grantees annually.

- B. Technical Amendments to Legislation Affecting Native American Libraries**
1. **BE IT RESOLVED** that the Children's Television Act of 1989 be amended to include a Native American set-aside providing the following:
 - a. Require the FCC to mandate children's programming to include subjects especially representing acceptable and appropriate depictions of Native American history and culture.
 - b. Ensure that current positive lifestyles and contributions of Native American people are represented accurately.
 2. **RESOLVED FURTHER** that the National Museum of the American Indian Act be amended to provide for establishment of a National Native American Library Center within the Museum of the American Indian to:
 - a. Implement the long-range strategic plan for development of library and information services to Native Americans as continually modified, monitored, and reevaluated by the Tribal governments operating under it.
 - b. Serve as a stimulus and focal point for the preservation, production, collection, and distribution of materials of interest to Native American libraries.
 - c. Operate as a clearinghouse and national center for materials (including oral history and language materials).
 - d. Provide technical assistance through a bank of native American resource people who can provide intensive, short-term help through a

"TRAILS-like" on-going program (the TRAILS program was a telephone based materials and technical assistance clearinghouse).

- e. Facilitate a national network capability.
 - f. Establish links between the National Native American Library Center and high school and college counselors regarding library career training opportunities for Native American students.
 - g. Encourage a horizontal approach to information access funding within BIA and other Federal agencies so that health, social services, economic development, job training, and other programs carry their own information services support components.
3. RESOLVED FURTHER that the Depository Library Program Act be amended to permit each Tribal government or Reservation to designate one library on or near a Reservation as a depository library for publications of the U.S. Government.
4. RESOLVED FURTHER that the High-Performance Computing Act of 1990 be amended to include Native American involvement in a coordinated Federal research program to ensure continued U.S. leadership in high-performance computing.
5. RESOLVED FURTHER that the Higher Education Act of 1966, which includes Native American Culture and Arts programs, be amended to provide the rewriting of Native American materials, including textbooks to correct inaccuracies as written by non-Native American authors and historians.
6. RESOLVED FURTHER that the Hawkins-Stafford Elementary Secondary Act be amended to provide for cooperative library programs in conjunction with other child-serving agencies. Schools serving Native American children should be enabled to provide special after-school and homework help and tutoring programs in collaboration with other agencies providing similar help.
7. RESOLVED FURTHER that the Community Services Act, which contains provision for the administration of Native Americans, be amended to provide:
- a. Family literacy programs for all Native American communities.
 - b. Coordination of existing resources such as child-care centers, health care programs, foster grandparents programs, and adult basic education programs.
 - c. Culturally based programs which incorporate the oral tradition,

Native American cultural materials, and the utilization of elders for intergenerational impact.

8. RESOLVED FURTHER to amend the Act authorizing the U.S. National Center for Education Statistics (NCES) to mandate that NCES collect statistical information on Tribal libraries and Tribal archives, including the same questions collected for other library services and additional questions, as needed to reflect the uniqueness of Tribal collections.

9. RESOLVED FURTHER that the National Endowment for Humanities Act be amended to set aside no less than \$500,000 or 10 percent (whichever is the greater) annually for special purpose grants to Tribal libraries.

Pathways to Excellence:

**A Report
on Improving Library and Information Services
for Native American Peoples**

PART B:

**FINAL SUMMARY REPORT OF NCLIS
SITE VISITS AND REGIONAL HEARINGS
ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS**

1989 - 1991

**U.S. National Commission on Libraries
and Information Science**

B-1

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EXECUTIVE SUMMARY OF THE OFFICIAL FINDINGS

The following are significant factors which have emerged from testimony provided at the five regional Hearings to date and which are included in this Report:

--DIVERSITY: size of Tribes and communities, population, culture, library and information services and the related problems as to how best to provide for them.

--TRAILS: (Training and Assistance for Indian Library Services): universal acclamation of its value and the need for its restoration.

--SCHOOL LIBRARIES: frequent testimony as to whether or not BIA schools should open their libraries to the general Tribal public; poorly staffed.

--FUNDING: aside from LSCA Title IV, substantial testimony made it clear that Native Americans need more substantial infusions of Federal, State and Tribal funding for library and information services.

--PERSONNEL: the critical need for qualified librarians, well-trained paraprofessionals and volunteers; the need for more and better in-service training; the need for Federal fellowships and scholarships earmarked for Native Americans; a small but dedicated nonprofessional staff is doing yeoman work throughout the Indian country.

--TRIBAL LEADERS: resistance to introduce library services; strategies for winning them over to provide support.

--STATE AND LOCAL PUBLIC LIBRARIES: difficulty in providing library services to Native Americans on or near Reservations; need for more State, regional and local services and funding.

--CULTURAL IDENTITY: need to eliminate incorrect references to Native Americans; need for more print and nonprint resources about Native Americans; need for more balanced collections in local public libraries.

--LITERACY: illiteracy is extremely high among Native Americans, more so than any other minority group; library services desperately needed to combat illiteracy.

--NEW YORK STATE: an exemplary model for the Nation.

--WHCLIS II: importance of the NCLIS site visits and Congressional hearings for the upcoming White House Conference.

--NETWORKING: The need for inter-Tribal networking, resource sharing and the establishment of special data bases.

--ACCESS: Inaccessibility to library and information resources by Native Americans -- both on and off Reservation -- was identified as a critical problem throughout the Nation.

Background

In late 1988, the U.S. National Commission on Library and Information Science (NCLIS), announced that it would hold a public Hearing on the condition and needs of library and information services in Native American Reservations and communities throughout the United States of America. The specific purpose of this Hearing was to find out what had been accomplished over the past ten years, following the historic first pre-White House Conference on Native American Library and Information Services conducted in Denver, Colorado, in 1978 and the first White House Conference on Library and Information Services conducted in Washington, D.C. in 1979.

The Commission's interest in the plight of Native American library and information services extends back to the early 1970s when a series of similar Hearings by the Commission uncovered indisputable evidence that library and information services at Native American Reservations and communities were either nonexistent or woefully inadequate. Central to the findings at that time was the fact that the provision of library and information services to Native American Reservations and communities was not considered to be a State responsibility nor did there exist any Federal agency or program to provide or support such services.

This latest effort was scheduled for January 25-27, 1989, in Santa Fe, New Mexico -- with a series of site-visits to New Mexican Pueblos on January 25; public hearings on January 26; and further Commission deliberations on January 27. A panel of eight Native American experts were invited to present testimony on the state of library and information services at Native American Reservations and communities. The panel session was followed by a public hearing in which both Native American panelists and witnesses from the Southwest and other parts of the Nation gave evidence as to the uneven and disparate condition of library and information services at Native American libraries and the continued need for additional funds - from Federal, State, and Tribal sources -- to improve matters. This landmark session was convened to follow-up on Commission efforts in the 1970s to improve Native American library and information services to assess what, if anything, had been accomplished.

The Commission was dismayed to learn in Santa Fe that in the past decade, while some improvements had been made, there was considerable evidence of retrogression. In a dramatic effort to rectify matters, then Commission Chairman Jerald C. Newman appointed an Ad Hoc Committee on Indian Library Services to determine how library and information services to Native Americans could be better and more expeditiously improved. Commissioner Charles E. Reid was named Committee Chair.

Central to this effort was the announcement that the Commission itself would engage in a renewed monitoring program in an attempt to directly assess the "...state of Indian libraries as well as the Tribal environment in which they operate." The Committee was subsequently made a regular standing Committee and renamed the NCLIS Committee on Library and Information Services for Native Americans.

Among its major activities, the Commission initiative was to include a substantial number of site visits to be followed by a series of regional Hearings open to Tribal leaders and librarians and to the general public, whose participation and testimony would be crucial to the work of the Commission.

Another direct result of the Santa Fe Hearing was the announcement on August 1, 1989, of the formation of an NCLIS Interagency/Association Task Force on Library and Information Services, also chaired by Commissioner Reid. The Task Force was made up of representatives from the U.S. Department of the Interior's Bureau of Indian Affairs which includes the Assistant Secretary and Deputy Assistant Secretaries to Tribal Services and Education Programs; the U.S. Department of Education's National Advisory Council on Indian Education and the Office of Educational Research and Improvement's Library Programs Office; the National Congress of American Indians; the U.S. Census Bureau; the Morningstar Foundation; the American Indian Library Association; the American Library Association's Office for Library Outreach Services, Committee on Library Service for American Indian People; and the U.S. National Commission on Libraries and Information Science.

A second regional Hearing was held on March 21, 1990, in Winter Park, Florida, for the Southeast -- Florida, Mississippi, Alabama, and adjacent States. A third Hearing was held on October 24, 1990, in Hartford, Connecticut, preceded by an extensive number of site-visits to Reservations in New York and New England on October 21-23. A fourth Hearing was held on August 16, 1991, in Seattle, Washington, for the Pacific Northwest and Mountain Plains States and was preceded by an extensive number of site-visits to Reservations in California, Washington State, and Montana on August 12-15. A fifth Hearing was held on October 16, 1991, in Anchorage, Alaska, for the approximately 200 Tribes and Alaskan Native villages, followed by site-visits throughout the State on October 17-18. A sixth Hearing and set of visitations is tentatively scheduled for some time in 1992 for the State of Hawaii to determine: (1) the innovative delivery of information and library services to remote populations; (2) the relatively unique combination of school/public library information services; (3) the distinctive problems of library and information services to Hawaiian Natives (a minority in a minority State); and (4) the technological accomplishments of Pacific Basin networking and interlibrary cooperation.

The following is a summary of the first five hearings and site visitations.

SUMMARY REPORTS OF THE REGIONAL HEARINGS

A. Santa Fe, New Mexico

1. Wednesday, January 25, 1989

The Commissioners visited the Pueblos of Laguna, Cochiti, Santa Clara, and San Ildefonso.

2. Thursday, January 26, 1989

The morning session was composed of a panel of distinguished Native American Tribal leaders and librarians. Introduced by Dr. Lotsee Patterson, Commission Consultant on Indian Affairs, the panel included:

VERONICA PEYNES, Zuni
ELAINE FILBERT, Santa Clara Pueblo
SUSIE SONFLIETH, New Mexico Coalition for Literacy
BARBARA GRIMES, Futures for Children
LIZ WACONDO, Laguna Pueblo
IRVING NELSON, Navajo

The afternoon session was composed of public witnesses, who included:

GEORGE ABRAMS, Seance
GARY TOM, Paiute
JANICE BEAUDIN, Winnebago
MARY JOE COLE, Cherokee
SANDRA LONG, Cherokee
JIM WEST, Cheyenne (representing the Mashantucket Pequot)
PETER PINO, Zia Pueblo
LOIS FELLOWS, Chair of the Native American Roundtable,
New Mexico Library Association
LEE PLATERO, Incoming Chair of the Native American Roundtable,
New Mexico Library Association
MIMI ROBBINS, Dakota Sioux, National Indian Education Clearinghouse,
Arizona State University
LESTER SANDOVAL, Jicarilla Apache
TERRY EGAN, Navajo Community College
ALINEA MCGRATTON, Santa Fe Indian School

3. Highlights of Testimony Given

a. Funding

Virtually every witness expressed in one way or another the need for more funding -- Federal, State, and Tribal. Only one witness (from New York State) described a healthy fiscal situation, but only because of substantial legislated annual State aid. One Tribal administrator did not oppose library development, but frankly stated that a Tribe has many needs and priorities but not enough money to satisfy all of them. Several witnesses stated that convincing Tribal leaders of the value of library services was an uphill battle.

The absence of BIA funding for libraries or related support services (except for Indian school libraries) was noted. State funding was helpful but minimal or non-existent, and little bits of Federal (except, of course, for LSCA Title IV) aid, such as Johnson O'Malley, and private foundation support were few and far between. Paramount in the testimony was the need for legislated ongoing regular aid for public library development.

b. LSCA Title IV (Library Services to Indian Tribes and Alaskan Natives Program)

Again, virtually every key witness underscored the need and value of this program and its continuance. However, several problems were cited, largely in the Southwest:

--Basic grants are too small, and, in at least one instance, precluded further interest on the part of Tribal leaders to pursue Special Project applications.

--Application packages sometimes come too late for small Tribes, such as the Pueblos, to have time to make an application.

--Unlike the larger Tribes, smaller Tribes need technical assistance in the preparation of applications -- i.e., to understand the Federal requirements and regulations, to understand what can be done with the funds, and to plan more carefully. It was noted that the New Mexico State Library was cognizant of this need and is endeavoring to assist as much as possible.

--The "set-aside" for LSCA IV from LSCA I, II and III should be increased to at least 3%.

--The 20% matching requirement, in the opinion of most witnesses, should be removed from the Special Project program.

--The requirement of the preparation of a five-year plan under the Special Project program makes no sense unless funding can be assured for at least three years in a row.

--The bureaucrats in Washington generally do not understand Tribal lands West of the Mississippi, their needs, and especially their cultural diversity, nor do they come to learn from the Tribes.

--Within a Tribe, there is sometimes no filtering down of LSCA IV moneys to smaller components on the Reservations -- e.g., the Navajo Nation, which extends into three States.

c. TRAILS

Several key witnesses bemoaned the "killing" of Project Training and Assistance for Indian Library Services (TRAILS) by the U.S. Department of Education --a demonstration project funded under the Library Research Demonstration Program (HEA Title II-B) for only 15 months in 1985-86 due to a reordering of priorities under the second Reagan Administration. The project, all averred, was invaluable to the Tribes and Alaskan villages since it provided desperately needed services -- e.g., technical support for LSCA IV proposal writing and program understanding, inservice training, an 800 telephone number for instant counsel and guidance, regular newsletter for sharing information, for the development of a manual on Tribal library administration, etc. This should be restored.

d. Education and Training

Several witnesses attested to the need for scholarships and fellowships at both the Baccalaureate and Master's level to prepare Native Americans as librarians and information specialists. The Baccalaureate level, in particular, was essential to prepare desperately needed school library media specialists.

However, other testimony cited the inability of Tribes to afford professional salaries on an on-going basis once a qualified Native American achieved certification and professional entry status.

Many witnesses, particularly in New Mexico, attested to the critical need for continuing and inservice training :

--To upgrade skills, to achieve State certification, to replace trained persons because of the high incidence of turnover particularly among technicians and paraprofessionals, due to lack of funds for salaries, and to enable them to better manage volunteers and to explicate the value of library and information services to Tribal leaders and decision-makers.

e. Literacy

Several witnesses attested to the value of library services in helping to combat illiteracy, noting that there were sometimes problems with Tribal leaders who were still attuned to the oral tradition, sacred among most Tribes. Where library services are introduced to a Tribe for the first time, Tribal leaders become slowly aware of their value as they observe the impact on children and youth, particularly.

f. Cultural Identity

Several witnesses testified that a strong need within a Tribal library should be not only the collection of, but the development of, materials which could be published to educate non-Indians about the diversity of respective Indian cultures in order to combat stereotyping and traditional misunderstanding of basic Indian identity. It was noted that cultural diversity was not even understood by officials in Washington itself. Research and publishing a "must."

Extensive testimony focused on the responsibility of Tribal libraries to take the lead in assuming responsibility for archival materials -- collection, preservation, storage, organizational and cataloging, and dissemination. It does no good, one witness stated, to have these materials inaccessible at neighboring universities or State libraries -- they belong with the Tribe. Preservation of these archival materials is critical, it was also noted.

g. State Libraries

While some State libraries have made positive efforts to help Tribal library development -- notably New Mexico, Arizona, Wisconsin, and New York (the latter virtually singular) -- more needs to be done vis a vis networking, resource-sharing, interlibrary loan, technical assistance, inservice training, etc. One witness stressed the need for a solid Federal/State/Tribal coalition and commitment. As regards networking, Tribes themselves should begin to work together to create a viable infrastructure, prompting one Commissioner to ask, why not a national or Nationwide structure?

h. Geographical Considerations

Virtually all the Southwestern witnesses asserted again and again the unique problems faced in their region as to the vast distances which must be traversed by users and providers alike -- most notably, of course, the Navajo Nation, which encompasses thousands of acres in three States populated by over 160,000 Tribal members. This latter Tribe has two libraries and eight deposit sites for the return of books and materials, yet has only one library/manager, three technicians, and, fortunately, a small cadre of dedicated volunteers. Because of budget constraints, their optimal staffing plan has been unable to be implemented. While the libraries are well used, minimal staffing does not permit the planning and implementation of new projects and proposals development. More LSCA IV funding is needed since no funds come from BIA funds, and only minimal assistance is provided by the State library because of their budget constraints, not their unwillingness as in some States.

i. Miscellaneous Quotes from Testimony:

- "Indians continue to be denied many things."
- "The absence of a reading tradition can be offset by a library program."

- "Combining the library within a school library proves to limit access to adults."
- "What is critically needed is a steady funding base."
- "Reservation libraries are strongest when the Tribes support all levels of activity."
- "The focus should be on Tribal libraries and not on centralization."
- "Our culture must be preserved through oral histories and archival materials."

B. Winter Park, Florida

1. Wednesday, March 21, 1990

The entire day was composed of public hearings. Those testifying included:

GEORGE GRANT, Director of Libraries, Rollins College,
 representing ALA's Office of Library Outreach Services (OLOS)
 CHIEF PHILLIP MARTIN, Choctaw
 NELL ROGERS, Choctaw
 JOHN CUMBERLAND, Choctaw
 CHARLOTTE FILES, Choctaw
 NORMAN TRIBBETT, Seminole
 BILLY CYPRESS, Seminole
 NINA GAIL THROWER, Poarch Band of Creek Indians

2. Highlights of Testimony Given

a. Funding

As with the Santa Fe Hearing, substantial testimony was given in support of the continuation of LSCA Title IV which was needed to start up libraries. Funding for Title IV should be increased.

b. School Libraries

BIA rules governing the use of school libraries should be changed so that the general public could be served as well. Perhaps their satellite network to schools could also be utilized by libraries for training, programming, etc.

c. Discrimination

The Choctaws testified that obvious discrimination exists by incidence of denial of access to Choctaws at local public libraries.

d. LSCA Title IV

In addition to recommending additional funding, testimony was given suggesting that the program should be restructured to insure "...a more reliable and equitable funding base." It was also suggested that program funds be distributed through State Library Administrative Agencies to insure consistency with State library development plans and, in so doing, this would eliminate the competitive aspect of the program. It was noted that State Library support from other LSCA Titles contributed \$5,000 to \$10,000 annually to the Seminoles, which represents one-third of what the Tribes are spending for libraries. The need for continuous reliable funding is absolutely necessary to assure steady library service.

e. Training and Assistance for Indian Library Services (TRAILS)

The value of the now defunct TRAILS project at the University of Oklahoma, supported by Research and Development funds under HEA II-B was noted by several witnesses, who testified that the expert guidance provided by the TRAILS project Director, Dr. Lotsee Patterson, was sorely missed and still very much needed.

f. Cultural Heritage

Several witnesses testified to the increasing importance of maintaining their Tribal heritage, and that good libraries would be of inestimable value in developing and maintaining collections of printed and published materials, in storing and preserving archival materials, in acquiring and producing nonprint media in support of the oral tradition, and in providing museum services.

g. Diversity of Needs

Worthy of special note is the following excerpt from the NCLIS Chairman, the Honorable Charles E. Reid, in his opening statement before the question-and-answer period: "...It appears to us that some of the problems facing us as a Commission -- trying to assist you in writing legislation, regulations, or policies, or even suggestions to the Federal Government -- does lie within the diversities of interest that you have. We have seen areas of tremendous poverty, very small areas of population...schools with sometimes 30 or 40 students going up to, literally, thousands of students. So, the common denominator type of regulations and aid programs may or may not work depending upon the individual needs of the Tribe and the area of the country which you are in. Few significant resources come from bingo, mineral rights, or whatever the case may be. We find that levels of State aid and participation vary tremendously from State to State. We have declining populations, we have expanding populations. And, there are the problems of stimulation and maintenance of your heritage. Understanding some of our concerns and observations, would you direct some of your testimony, individually or collectively, to assist us in determining how we can meet these diverse needs. We understand that these needs are not carved in stone; they change as you change as a population, and as you grow economically."

Some selected comments in responses are:

--Diversity is not only a challenge for library programs but for other programs, as well.

--The Federal Government must recognize our diverse needs by allowing us more flexibility.

--Regulations that were promulgated years ago are still in use and do not take into account the dynamics of change which have occurred.

--Use the schools more as public libraries.

--Mississippi is a poor State, like others, and Federal funding is an absolute "must", otherwise there will be no improved library services.

--The appearance of Tribal wealth in substantial amounts is largely chimera, because creating jobs come first, and community development, including library services, comes second. Considering the great number of community development needs, Tribes have difficulty and are hard-pressed to meet every need.

--Literacy

Literacy -- primarily adult literacy -- was identified as a critical need, particularly among the Choctaw, where 95% speak Choctaw as their primary language. Since Choctaw is an oral tradition there are no printed materials, and very few households have printed and published materials in English. Libraries are needed to break this cycle by providing materials in larger amounts in order to encourage reading, and therefore, reduce illiteracy. And more books on Indians are needed.

C. Hartford, Connecticut

1. Monday and Tuesday, October 22 - 23, 1990

Three teams, comprising at least one Commissioner and one NCLIS staff member or consultant, visited selected Indian Reservations throughout the Northeastern region of the Nation.

The following are the team members and the names of the Reservations visited:

a. Team A

The Honorable Barbara Taylor, NCLIS Commissioner; Peter R. Young, Executive Director, NCLIS; Frank A. Stevens, Special Assistant, NCLIS.

Reservations visited:

Seneca Nation, New York State
Allegany Reservation
Cattaraugus Reservation
Tuscarora Nation, New York State

Travel delays precluded a site visit, but testimony was elicited by telephone from the Tonowanda Band of Senecas, New York State.

b. Team B

The Honorable Charles E. Reid, Chairman, NCLIS; Mary Alice Hedge Reszetar, Associate Executive Director, NCLIS; Gary Nichols, State Librarian, State of Maine.

Reservations visited:

Penobscot Nation, State of Maine
Passamaquoddy Reservation, State of Maine
Pleasant Point Passamaquoddy Reservation, State of Maine.

c. Team C

The Honorable Wanda L. Forbes, NCLIS Commissioner; The Honorable Elinor H. Swaim, NCLIS Commissioner; Dr. Lotsee Patterson, NCLIS Consultant.

Reservations visited:

Wampanoag Reservation, State of Massachusetts
Narragansett Reservation, State of Rhode Island
Mashantucket Reservation, State of Connecticut.

***Special Note:** because of their significance to the visitation process, written site visit reports are provided within this report.*

2. Wednesday, October 24, 1990

The entire day was composed of public hearings. Those testifying included:

DR. ELFREIDA MCCAULEY, Free Lance Writer and Member of the Native Americans Roundtable

NAOMI CALDWELL-WOOD, President, American Indian Library Association and School Librarian, Nathan Bishop Middle School, Providence, RI

MICHELLE D. STOCK, Secretary to the Board of trustees and Director of Education, The Seneca Nation

ETHEL E. BRAY, Library Director, The Seneca Nation

THERESA R. BELL, Tribal Affairs Coordinator, Mashantucket Pequot Indian Reservation
SHIRLEY OSTOFF, Director of In-Services, Fond Du Lac Community College, Fond Du Lac Reservation, Minnesota
JOSEPH SHUBERT, State Librarian, New York State Education Department, Albany, NY
VIRGINIA MATHEWS, Osage, former Chair of the American Indian Library Association and Chair of the 1978 Pre-White House Conference on Library and Information Services for Native Americans

3. Highlights of Testimony Given

a. Training and Assistance for Indian Library Services (TRAILS)

Several key witnesses strongly registered their deep disappointment and concern over the termination of TRAILS, the research demonstration project which provided a variety of leadership technical assistance and guidance over a 15-month period in 1985-86 to Indian Tribes and communities. The TRAILS Project Director, Dr. Lotsee Patterson, was specifically mentioned as the key to the success of this initiative, and the testimony at Hartford in this regard matches that given at the earlier Hearings. The clear message is that TRAILS, or something similar to it, be reactivated to provide desperately needed assistance to the Native American Tribes and communities.

b. Literacy

Illiteracy was identified as a major problem for Indian Tribes and improved library services were identified as a key weapon in the battle to eradicate illiteracy. However, some Tribal leaders, it was noted, resist establishing libraries because of the substantial number of illiterates on Reservation. In other words, as one witness reported, "What good is a library? Half of these people can't read." This from a Tribal Elder. Clearly, this "Catch 22" problem needs to be addressed or the vicious, flagitious circle of illiteracy will never be broken for Native Americans.

c. LSCA Title IV

As with the other Hearings, the value of LSCA Title IV was once again affirmed, and it was urged that the program continue with more substantial funding.

d. Personnel

At least two key witnesses testified strongly as to the need for professionally trained librarians. As one of them put it, "What good is a library without a librarian?" Another witness identified a possible solution for securing professional training for Native Americans as having the training conducted on-site, since it is virtually impossible for many youths to go away to college. Another solution was more professional library training in nearby schools of education.

And, it was strongly recommended that the Federal Government set aside a substantial number of scholarships and/or fellowships for Native Americans to pursue a career in library and information science. In-service training for paraprofessionals and volunteers was once again identified as a critical need among the Tribes. It was also stated that the States, as well as the Federal Government, should assume more responsibility for the proper training of library personnel.

e. Cultural Identity and the Need for Library Materials on the Indian Culture and History

Cultural identity was strongly and eloquently addressed and was characterized as being a struggle for Indians to keep in the face of continued stereotyping and the absence of nonbiased, contemporary scholarly materials on Indian and Tribal culture. Archival and historical materials were also identified as being critical to the Tribes and that the library should be the center for their storage, preservation, retrieval, and utilization.

f. Public Libraries and Access

At least one witness testified that Indians were made to feel unwelcome at the local public library, and, further, that local public libraries are not situated in such a way as to be conducive to Indian participation. Public library resources were characterized as being prejudiced against Indians, that public librarians were reluctant to acquire library resources providing the Indian point-of-view regarding Indian rights, history, culture, and legends. True history is oftentimes ignored, and it is unfortunate that NCLIS has waited so long to try to rectify matters pertaining to library and information services for Native Americans.

g. State Programs and Networking for Native American Tribes

One witness, a State Librarian, gave eloquent testimony as to how one State has provided substantial funding for public library improvement and has successfully involved the Tribes in the State's sophisticated regional library system and interlibrary loan and networking program through legislation. This testimony is a landmark statement describing a virtually unique program of State involvement for Native American Tribes and communities and is so important that it is provided in full in an appendix to this report.

h. School Libraries

One witness testified about her ongoing research as to the condition of libraries in BIA schools. While eight out of ten BIA schools have a library of some sort (the range is widespread as to size and quality), less than half had the services of a qualified school librarian. In both large and small schools, there are shortages of professional and paraprofessional personnel. The absence of a full complement of qualified school librarians remains the single most critical need of BIA schools. Other data compiled to date are too voluminous to list here, but the witness -- Dr. Elfrieda McCauley -- published her findings in the April 1991 issue of the School Library Journal.

Again, the use of a BIA school library as a public library as well was discussed, and, despite some successes, it appears that as a general rule the two ought to not be combined unless ways can be found to change the perception of some potential adult users.

i. White House Conference on Library and Information Services

One Native American testified as to the great interest among Native Americans about the forthcoming White House Conference on Library and Information Services and the fact that she had been chosen as a delegate from her State. This underscored the importance of these Hearings in identifying problems, defining issues, and gathering facts about Native American library and information services to be used at the White House Conference.

D. Seattle, Washington

1. Monday through Thursday, August 12-15, 1991

Three teams, comprising at least one Commissioner and one NCLIS staff member or consultant, visited selected Indian Reservations throughout the Pacific Northwestern and Mountain Plains regions of the Nation. The following are the team members and the names of the Reservations visited:

a. Team A

The Honorable Charles E. Reid, Chairman, NCLIS; Mary Alice Hedge Roszetar, Associate Executive Director, NCLIS.

Reservations visited (all in the State of California):

Cabazon Indians of California
College of the Desert
Agua Caliente Tribe
Morongo Band of Indians

The team also met with officials from the Bear River Branch of Wiyot Tribe, the Karuk Tribe, the Yurok Transition Team, and the Table Bluff Rancheria.

b. Team B

The Honorable Elinor H. Swain, Vice Chairman, NCLIS and Chairman, NCLIS Committee on Library and Information Services for Native Americans; Peter R. Young, Executive Director, NCLIS; Frank A. Stevens, Special Assistant, NCLIS.

Reservations visited (all in the State of Montana):

Ft. Peck Assinibone and Sioux Tribes
Ft. Belknap Indian Reservation

Crow Indian Reservation
Flathead Indian Reservation
(Confederated Salish and Kootenai Tribes)

c. Team C

The Honorable Wanda L. Forbes, NCLIS Commissioner
Dr. Lotsee Patterson, NCLIS Consultant

Reservations visited (all in the State of Washington):

Burke Indian Museum
Lummi Indian Tribe
Upper Skagit Indian Reservation
Port Gamble Indian Reservation
Suquamish Indian Reservation
Muckleshoot Tribe of Indians
Nisqually Tribe of Indians

Special Note: because of their significance to the visitation process, the written site visit reports for this activity are provided within this report.

2. Friday, August 16, 1991

The entire day was composed of public hearings. The following persons read and submitted written testimony for the record:

HENRY E. BATES, County Library Director, Mendocino County Library, Ukiah, CA

SPENCER G. SHAW, Professor Emeritus, Graduate School of Library and
Information Science, University of Washington, Seattle, WA

MAHEALANI MERRYMAN Program Administrator, Native Hawaiian Library
Project, ALU LIKE, INC., Honolulu, HI

TINA RETASKET, Programs Director, Confederated Tribes of Siletz Indians of
Oregon, Siletz, OR

RONALD W. SIMCHEN, Director of Library Services, Puyallup Tribe of Indians,
Tacoma, WA

BOB BIGART, Director of Library Services, Confederated Salish and Kootenai Tribes,
Pablo, MT

RENA D. WELLS, Nisqually Business Committee, Nisqually Indian Tribe, Olympia,
WA

The following persons appeared and spoke extemporaneously:

IRENE HAINES, Member of the Colville Confederated Tribes and Team Leader,
Douglass-Truth Branch, Seattle Public Library, Seattle, WA

CARLENE BARNETT, Member, Confederated Salish and Kootenai Tribes and
Children's Librarian, Seattle Public Library, Seattle, WA

NORMA KNIGHT, Member, Round Valley Indian Reservation, Covelo, CA

PAMELA HILLAIRE, Assistant Librarian, Lummi Indian Reservation, Bellingham,
WA

POLLY HANSON, Library Director, Lummi Indian Reservation, Bellingham, WA

LON DICKERSON, Director, Timberland Regional Library, Olympia, WA

STORM HAGQUIST, Member, Puyallup Tribe of Indians, Tacoma, WA

SUSAN MADDEN, Literacy Coordinator, King County Public Library, Seattle, WA

TOMMY ELI, Member, Yakima Indian Reservation, Toppenish, WA

COLLEEN VEOMETT, Library Director, Yakima Indian Reservation, Toppenish, WA

KAREN FENTON, Vice Chairman, Board of Directors, Salish and Kootenai
Community College, Confederated Salish and Kootenai Tribes, Flathead
Indian Reservation, Pablo, MT

ANNE DICKERSON, Member, Nisqually Indian Reservation, Olympia, WA

TINA MCCLOUD, Member, Nisqually Indian Reservation, Olympia, WA

RICHARD WHITE, Professor of History, University of Washington, Seattle, WA

PATSY SMITH, Development Officer, University of Washington Press, Seattle, WA

TSIANINA LOMAWAIMA, Assistant Professor of Anthropology and American
Indian Studies, University of Washington, Seattle, WA

The following persons did not appear but submitted written testimony for the
record:

MARY GINNANE, Acting Library Development Administrator, Oregon State
Library, Salem, OR

MARK MERCIER, Chairman, Confederated Tribes of Grand Ronde Community of
Oregon, Grande Ronde, OR

ERNEST L. STENSGAR, Chairman, Coeur d'Alene Tribe of Idaho, Plummer, ID

JANE KOLBE, State Librarian, South Dakota State Library, Pierre, SD

E. B. CATTRELL, Academic Dean, Dull Knife Memorial College, Northern
Cheyenne Indian Reservation, Dull Knife, MT

JIM HOLBROOK, Education Specialist, Burns Paiute Tribe, Burns, OR

MARGARET R. HOAGLEN, Tribal Business Manager, Round Valley Indian
Reservation, Covelo Indian Community, Covelo, CA

BOB BIGART, Confederated Salish and Kootenai Tribes, Pablo, MT (Supplementary
Testimony to that presented orally on his behalf by Karen Fenton)

3. Highlights of Testimony Given

a. Funding

Virtually everyone of the 31 persons offering testimony expressed the need for additional funding from the Federal, State, and local levels. Time and again, dramatic and eloquent pleas were made for a regular, ongoing source of funding, without which no library services could be provided and without which there could be no basic staff, resource collections, and/or facilities.

b. Training

Several testifiers stressed the need for more Native American librarians and paraprofessionals and a more effective mechanism for recruitment. Three persons strongly urged that a scholarship program be created for this purpose. Mentoring was also mentioned as an effective method for recruiting and training young people into the library and information profession.

c. LSCA Title IV

As in all prior hearings, this Federal program -- operative since 1985--was mentioned by every Tribal witness testifying. Everyone attested to the extreme value of the Special Projects part of the program and that it needed to be more substantially funded. The Basic Grants were viewed both as necessary and unnecessary, with one group averring that the entire Title IV program should be operated through Special Project grants. Others said that, while small in size, the Basic Grants are better than nothing and provide a steady source of funding for essentials and were easier to apply for, noting that small Tribes cannot compete with the larger Tribes for Special Projects.

Of special note was the testimony of several witnesses that urged the National Commission to try to have the program coordinated with State, regional, and local public libraries. This would assure better planning and encourage cooperation and

more effective use of grant funds. In this regard, Special Projects grants could be obtained for three to five years to assure continuity, and then phased out gradually and, hopefully, be replaced with State and local funding. But foremost, the applications should be coordinated with the State Library (as with Title V) to assure cooperation and consistency with a State's overall development plan.

Several testifiers were critical of the administration of Title IV by the U.S. Department of Education with regard to the peer review process. It was noted that Title IV was one of the few discretionary programs in the Department which conducted its peer review by mail, and that the dynamic of professional interaction among peer reviewers in Washington was lost to the process. One witness, who serves as a peer reviewer for other programs, stated emphatically that the peer review process is far more effective when the peers meet in Washington and discuss their judgments together.

d. Technical Assistance/TRAILS

Everyone attested to the critical need by the Tribes for technical assistance in planning for the improvement of library and information services, working more effectively and persuasively in dealing with Tribal leaders and decision-makers, providing guidance and direction with regard to the grant-writing process, and offering advice on how to deliver library and information services more effectively. Several witnesses deplored the decision of the U.S. Department of Education to cease funding the TRAILS Project, which was established in September 1985, supposedly for a three-year period but which was given funding for 16 months, providing critically needed technical assistance to the Tribes in a variety of ways, including "hot" line, visitations, guidelines, regional workshops, grant-writing guidance, etc. All attested to the effectiveness of TRAILS under Dr. Lotsee Patterson's direction and strongly urged its restoration.

e. Access

Access was discussed by several witnesses. Problems identified included:

- The need for a comprehensive delivery system to all Tribes to assure access to information beyond their borders;
- The problem of remoteness and lengthy travel distances to obtain books and information;
- Where Tribal libraries do exist, the limited hours;
- The need for more access to books and information about Native Americans;
- The negative attitudes toward (and discouragement of), Native Americans using the local public library -- both Reservation and non-Reservation Native Americans -- particularly in States and localities where,

since Reservations do not contribute to the tax base, Native Americans are completely barred;

- The need for young people to become more fully aware of what is available to them from the library and how it can help their lives; and
- The need to demonstrate to all Native Americans the difference libraries make in the quality of their education and the pursuit of special interests.

f. Networking

Five witnesses addressed the need for more effective and sophisticated networking activities in one form or another, such as:

- More cooperative activity between Tribes and nearby urban centers;
- Where Tribal college libraries exist, they should become the community library as well and network among themselves (as is being currently done in Montana);
- The Nation's Tribes should endeavor to develop a national network among themselves, as well as State and regional networking; and
- Cooperative, integrated purchasing, processing and cataloging between Tribes and the local public library.

Through activities such as these, more resource sharing would take place, duplication of effort would be averted, cooperative acquisition programs could develop, and the delivery of resources and information to geographically remote Tribes could be improved through the utilization of the new information technologies. Data bases on Native Americans were also mentioned several times, as was the desirability of periodicals data base. But again, as in item a above, while the technologies are available, the Tribes lack the funding to utilize them. Special assistance is needed, as is being done in States like Montana with substantial grants from the U.S. West Foundation.

g. State Libraries

In addition to the recommendation that State Libraries participate directly in the LSCA Title IV grant-making process, several witnesses also recommended that State Libraries provide grants to Tribes under the rubric of services to ethnic communities, with the funding to be derived from both State and Federal funding sources, including LSCA Title I, II, and III.

It was also noted that coalitions between Tribes and local communities, such as is being done in California with great effectiveness, be encouraged.

And it was noted that State Libraries can provide a wealth of information through interlibrary loans to Tribes, something that is not being done to any great extent throughout the Nation.

h. The NCLIS Long-Range Plan

Several witnesses lauded the Commission's draft long-range plan, but underscored the necessity for assigning responsibility and accountability for its implementation at the Federal, State, regional, local, and Tribal levels. The following is an eloquent, verbatim excerpt from the written testimony of Jane Kolbe, the State Librarian of South Dakota:

" . . . I believe that the U.S. National Commission on Libraries and Information Science could make a step toward achieving the objectives identified by designing library programs, outreach, and delivery systems that will insure timely access to information in a manner compatible with the Native American community's culture. Sustained and continuous funding will be critical. Bringing the many Federal, State and local agencies, and organizations that could impact such a program and funding will be the Commission's greatest challenge. The benefits to . . . America's culture and economy are worth the enormous effort required."

i. School Libraries

A recurring theme from several of the witnesses is the notion that a Tribe's school library be established as the community Tribal library. This is not shared by many other witnesses, both in Seattle and at earlier hearings, who contend that a Tribal library should be constituted separately from the school library or, where a Tribe has a community college, that the college library be established as the Tribal library. The point is moot: on the one hand, smaller Tribes will never, or almost never if conditions do not change, be able to support two libraries and, therefore, should and must transform the school library into a community library. On the other hand, the school library generally closes when school closes and becomes inaccessible to the general public. Further, certain types of adult books and materials may be unsuitable in a school library and many adults view the school itself as a non-adult setting and are uneasy because they relate being in a school environment with receiving grades.

j. Miscellaneous

- While subsumed under the "funding" issues above, it must be noted that 12 witnesses specifically and heatedly argued for substantial amounts of funding for library facilities, in addition to staffing, resources, and services.
- Several witnesses mentioned archival services.
- Existing resources were constantly characterized as deficient in number and quality -- e.g., large numbers of discards, low quality donations, used books, etc.

- Another recurring need: more materials on Native Americans themselves.
- The need for dissemination of reviews of Indian materials to all public libraries to insure that Indian culture, identity, and contributions are properly understood by acquiring the best resources. Elimination of stereotypical materials is critical if non-Indians are ever to understand the dignity and importance of Indian values and culture.
- Literacy and life-long learning programs in public libraries and Tribal libraries are important.
- Summer reading programs are effective for children and young adults, particularly story-telling.

E. Anchorage, Alaska

1. Wednesday, October 16, 1991

The entire day was devoted to a public hearing, presided over by the NCLIS Vice Chairman, the Honorable Elinor H. Swaim, and joined by the NCLIS Chairman, the Honorable Charles E. Reid.

One person read and submitted written testimony for the record:

KAREN C. CRANE, Acting Deputy Commissioner of the Department of Education and former Alaska State Librarian.

The following persons appeared and spoke extemporaneously:

AURORA A. GEORGE, Clark's Point Village Council, Clark's Point, AK

CHARLOTTE A. GRISWOLD, Sudden Valley, Bellingham, WA

SHERRY SPRAY RUBERG, The Aleut Institute, Anchorage, AK

MIKE WILLIAMS, Yupiit Schools, Akiak, AK

FREDA D. WALTON, McGrath, AK

CHRIS MEIER, Tunuak, AK

JACK SCHAEFER, Secretary, Native Village of Point Hope, AK

WILLARD L. JONES, Ward Cove, AK

2. Highlights of Testimony Given

a. Funding

In 1982 Alaska enacted a State Public Library Assistance Grant (PLAG) program which ten years later almost doubled the number of public libraries from 54 to 90. Thirty-eight new libraries remain from the 56 that started up during the past ten years. With over 200 Native villages much more remains to be done. The PLAG provides a Basic Grant of \$5,000 to any rural community which desires to start a public library, and, if the community raises an additional \$5,000 of its own, this is matched by the State, thus providing a possible maximum of \$15,000. Together with a Basic Grant from LSCA Title IV, it is possible for a rural community to budget up to \$20,000 for public library services on an annual basis. Receipt of State funds is, of course, conditioned on meeting minimal State standards as regards hours and services. Unfortunately, 45 of Alaska's 90 public libraries operate on budgets of \$15,000 or less. As with other regions of the Nation, dramatic testimony underscored the need for more funds, above and beyond the State funding and LSCA Basic Grant funding.

b. LSCA Title IV

While a welcome source of additional funding, LSCA Title IV is not working effectively in Alaska. Only 43 Basic Grants (out of a possible 220) were applied for and awarded in FY 1992, of which only 21 were awarded to communities with public libraries. Communities, it was noted, were reluctant to apply for the Basic Grant because of the constantly changing deadlines and grant amounts from year to year, the limited time between receipt of application forms and the deadline date, the large amount of paperwork for a relatively small grant (e.g., in FY 92, \$5,300), and the bureaucratic insensitivity in Washington.

A solution, it was pointed out, would be to channel the Title IV funds through the Alaska State Library, so that libraries could apply at the same time for both State and Federal funds. The State Library would also insure that the Title IV funds would go to public libraries for public library services and that reporting requirements were properly and effectively coordinated in a timely manner. Further, pooling Title IV funding would make more sense than using an allocation formula. Of course, the Federal Government would be expected to compensate the State for the additional administrative and technical assistance costs.

c. School Libraries

Considerable testimony touched on the phenomenon, as in other regions of the Nation, of the local community school library functioning as a public library. While it works in some communities, however, it was also pointed out that the school library is usually only open during school hours and not on weekends and summers. Where it is working, it is done with the cooperation and support of the State Library, although it was made clear that a separate public library facility would be more desirable. The problem is further compounded when it is pointed out that not every Native community has a school library.

Further, staffing in the school libraries is either minimal or nonexistent, and, while opening a school library to the public is commendable, the testimony clearly underscored the fact that primary services and attention must go (quite naturally), to the students and teachers. The majority of testifiers indicated that most Alaskan villages want a separate public library but simply cannot afford both.

d. Geography

The geography and demographics of Alaska are unique in the Nation. With over 586,000 square miles, the population is 550,000 -- 330,000 of which are situated in three urban centers: Anchorage, Fairbanks, and Juneau. The remaining population is scattered across the State in over 200 remote, rural communities virtually inaccessible by roads.

Efforts to provide adequate public library services, particularly in a period of considerable fiscal constraint, are a major problem. Therefore, according to testimony provided, it is essential that Native communities become an integral part of the Alaska Library Network, which provides training, information, resources, coordination, and other valuable services. This is why all Federal funding entering the State should go, as it does in Hawaii, to one central agency -- in Alaska's case, the Alaska State Library. In this way, when all Native rural libraries are integrated into the State Network, then funds and services can be planned, coordinated, and more effectively distributed on a prioritized basis. A local/State/Federal cooperative effort is an absolute must for Alaska.

e. Communications

Given the foregoing, unique problems of communication are of enormous dimension, far beyond those of the "lower forty-eight." Postal service was given as an example: once mail arrives in Alaska it must then be re-routed to remote villages by air and/or water, weather permitting. And, it was pointed out, the quality of third and fourth class mail is no where near that on the mainland. Also, while teleconferencing is widely available, video conferencing is not, particularly in the smaller villages. Interlibrary loan and equal access to information via mail and other means are uneven.

While Alaska has a Statewide computer network available to all, it is, regrettably, far more costly to the remote villages than it is to the three major population centers. Therefore, equitable and timely access can only become a reality with Federal and State dollars to help defray connection expenses. It was further pointed out that while the Federal Government and State government in Alaska have all the new technologies (and access to them), they are not being shared with the Native peoples. What is needed is a comprehensive Native educational network, to include all the major technologies (e.g., CD ROM, FAX, E Mail, etc.) to facilitate communications and more effective access to information.

f. Materials

A critical, unmet need in Alaska village libraries is the absence of a basic collection of reference materials, including encyclopedias, or where they do exist, the need to replace and update them. As with the other regional hearings, considerable testimony was given on the need for Native cultural history and regional history, or, as one testifier put it, "Books about ourselves". Data bases are needed which identify books and other materials of special interest to Native Americans, as well as subject areas, programs, and oral history.

g. Preservation

It was pointed out that preservation efforts at the Native villages are largely directed to official records and that valuable library collections are rotting away; unless they are electronically scanned and preserved in a data base, they will disappear forever -- some of them unique, one of a kind.

h. Training

The training and retraining of persons in library and information services is a critical need in Alaska, and, because of the unique geography of Native villages, the Alaska Library Network as a vehicle for this training is a "must," since traditional classroom training methodologies are unrealistic. Some villages have no trained library personnel, either professional or paraprofessional; some villages have library personnel with some training, but with a need for upgrading their skills. But the single, most important need is for well-trained library technicians, since most Native villages will never have the resources for a professional librarian. Because of the high turnover rate at schools, libraries, village governments, and elsewhere, this technician program becomes even more critical a need. The State can and should take the lead on this, but with some Federal assistance.

i. Facilities

As with library resources, the Native villages need public or school libraries where none exist; and where they exist, they need more space and upgraded facilities to accommodate additional materials and equipment.

j. Project TRAILS

This invaluable technical assistance and leadership project was identified as having been of inestimable importance to the Native villages in helping with the LSCA Title IV process and with solving other technical problems. The demise of the project after only 16 months left a gap in the operational capabilities of the Native villages, and why the Federal Government chose to kill such an important program which had proven its worth and was projected to be funded for three years is not understood. As with every other regional hearing, strong recommendation was given to restore this project.

3. Thursday, October 17 -- Wednesday, October 18, 1991

Mrs. Swaim and Mr. Reid, accompanied by Judy Monroe, Alaska State Library, visited four Native villages during this two-day period. On October 17, they flew to Bethel and later flew to Atmautluak, where they visited libraries and conducted interviews. On October 18, they traveled to two villages in the Yupiit School District: Tuluksak and Akiachak, again visiting libraries and conducting interviews.

PART B: 1

Trip Reports for Visitations to Selected Indian Reservations in the Northeastern Region of the Nation

U.S. National Commission on Libraries and Information Science Committee on Library and Information Services for Native Americans

October 22-23, 1990

Elinor H. Swaim, Chair, NCLIS Committee on Library and Information Services for Native Americans, NCLIS Commissioner Wanda Forbes, and Dr. Lotsee Patterson, NCLIS Consultant, conducted site visits to three New England Tribes on October 22 and 23, 1990. Tribes visited were the Wampanoag of Gay Head, Massachusetts, the Narragansett located near Charlestown, Rhode Island, and the Mashantucket Pequot at Ledyard, Connecticut.

This report is a brief summary of the sites visited and issues related to library and information needs that arose during the visitation with Tribal officials as well as needs that were observed at the sites.

October 22, 1990 - Wampanoag

Tribal officials participating in the meeting with NCLIS representatives included: Donald Widdliss, President; Thomas Battiste, Tribal Administrator; Forest Cuch, Tribal Planner; Helen Hall, Office Manager; the Education Specialist, and non-Tribal member, Roxane Ackerman, the local Public Library Director who was also serving as the Clerk/Records Manager.

This Tribe had the unusual circumstances of being the recent recipient of a collection of more than 400 books and documents donated by Dr. Francis Jennings, a Senior Fellow at Newberry Library. The collection represented Dr. Jennings' personal research material on American Indians. The Tribe was attempting to organize the material so that it would be accessible to Tribal members and scholars, and pointed out the lack of an appropriate facility to house this and other material. The donated items were stacked wherever space on a shelf permitted in a room that appeared to be used as both an office and a work room.

The need for specialized technical assistance to preserve some of the materials which dated back to the 18th century was also of great concern to Tribal officials.

October 23, 1990 - Narragansett

Meeting with NCLIS representatives were: Mark Lindall, Tribal Director of Indian Education; Pamela Richmor¹, Title IV Coordinator; Ella Sekaleu, Tribal Council Member, Genealogist and Tribal Historian; Ella Driver, Parent Education Committee President.

The Tribe had no library facility and no collection of materials. Those present emphasized the need for a library and research facility. A special need for a place to collect and preserve Tribal cultural resources was expressed. From the Tribal perspective, they felt information was needed to assist the Tribal government with economic development. From the community perspective, they felt resources were needed to educate the general public about Indian history and culture. They especially wanted a Tribal library in which they could compile books and materials about the Narragansett people.

October 23, 1990 - Mashantucket Pequot

Several members of the Tribal Council, Kate April, Interim Director of the Library and Museum Research Center, and Charlene Prince, Technician, gave the NCLIS group a thorough briefing on the current status of the Tribal library and research center.

Over the past seven years, the Tribe has accumulated photocopies of over six thousand primary source documents pertaining to Native American groups in southern New England and the Northeast. These papers have been gathered from a number of sources in the United States and Europe. The primary goal of the Center is to accumulate information on the region's Native cultures. Usefulness of the collection is limited due, in part, to its success. So many materials have been acquired that organizing them so they are accessible is a major problem. Issues and related topics on library and information needs of this Tribe are stated by Tribal representatives in the oral and written testimony presented at the NCLIS hearings in Hartford on October 24.

Summary

All Tribes visited lacked adequate library facilities. Two had material gathered and placed in overcrowded rooms that were being used for other purposes. One Tribe, the Narragansett, while expressing the desire to have a library and recognizing the purpose and need for one, had no material nor temporary location in use.

The three Tribes also lacked the professional expertise to properly manage a library. One, the Wampanoag, had a library science student working part time trying to organize materials.

None of the Tribes had adequate funding from Tribal resources to make a library operational. Most did not foresee money from their limited resources as ever

becoming available. Therefore, they universally expressed the need for a revenue source outside current Tribal budget allocation.

Every Tribal person that the three NCLIS representatives spoke with was aware of the need for library and information services for their people. Some needs such as language and cultural materials are unique to a given Tribe while others were the same as any good public library program would provide to citizens anywhere. All Tribal people made an appeal for the assistance necessary to fully implement a library on their Reservation.

October 22, 1990

9:00 a.m. to 12:20 p.m.

NCLIS Chairman Charles E. Reid, Maine State Librarian Gary Nichols, NCLIS Associate Executive Director Mary Alice Hedge Reszetar, met with Penobscot Nation Governor Jim Sappier, Lieutenant Governor Phillip Guimond, School Librarian Valerie Hamlin (Anglo), Contract and Grants Officer Brenda Fields, and Property, HIP, Budget, Council Officer Debbie Condiles.

Governor Sappier, a Rhodes Scholar, invited Chairman Reid to give the purpose and scope of our site visit and hearings to the group assembled. After Chairman Reid's introductory remarks, he noted that our meeting was informal and asked for participation by all present. School Librarian Valerie Hamlin was asked about the school library budget. We learned that there is no budget "per se" for the school library. She stated that the funds "come piecemeal." The school covers grades K through 8 and is about five-years old. After the meeting we were given a tour of the school library which is virtually the hub of the school, containing all known books relating to the Penobscot Tribe and a collection of other Native American materials and art works including sculpture and totem poles.

Chairman Reid inquired about the frequency of usage of the local public libraries. The response was that there is minimal use as some feel an atmosphere verging on discrimination and no effort is made to make Indians feel welcome nor any effort made to reach out to them.

The strong concern was expressed that textbooks are "warped". Connie Stevens, the singer, is interested in correcting books.

It was stated that the Library of Congress has 50-60% of the valid information available on Indians and the question was asked why this information hasn't gotten out? It seems that White people's libraries have the information on Indian Tribes, but Indian Tribes do not have the information on themselves in their own collections.

The Indians are having to get "piecemeal" basic information from information yielded in the process of making land claims, going back to 1525 Copernicus, Jesuits writings and land deeds located in salt mines. They have their own Penobscot Tribal genealogy control file which is not protected from the elements.

Finding written materials is difficult. One available book is *Penobscot Man* written by Fannie Extrom, Joseph Nicholas, and Frank Speck, anthropologist, published by Octogan Press. They recommended reading *Indian Givers* by John Weatherford, published by Crown Books, *Our Brother's Keeper*, *The Winds of Change* by John Mohawk, *Wisdomkeepers* a book sponsored by National Geographic and Coors and *Sundagger Rock*, by Robert Redford on NOVA.

They strongly expressed the need for a cultural center in which could be located a "living library," with materials relating to Indian culture including oral

and audio/visual materials, a register of Indian Tribal members which cites their various knowledge and expertise in different disciplines, a training component to teach Indian Tribal members how to effectively work to establish their own Tribal libraries and archives and how to keep them up. They were not aware of the Library Services and Construction Act Title IV grants available to all Tribes. The Governor emphasized the need for maintaining their culture and traditions. He also emphasized that time is running out as the Tribal elders are dying.

The Maine State Librarian offered to assist them with providing LSCA Title IV grants forms and his staff expertise to complete them. He expressed the desire to work closely with the Indian Tribes in Maine to assist them in any way possible. He expressed chagrin that this process had not been implemented at an earlier date and expressed the hope that this is a new beginning which will yield lasting results.

The Governor took Chairman Reid on a tour of the Reservation including the Tribe's sacred areas while the State Librarian and Mrs. Reszetar toured the school library and had additional talks with Tribal officials.

Governor Sappier was encouraged to update the fact sheet provided to NCLIS by the BIA which was sorely out of date. He was also encouraged to have a representative at the NCLIS hearings in Hartford, Connecticut, or, if that was impossible, to send written testimony. He was also advised about the Indian pre-White House Conference activities and urged to participate. He was very knowledgeable, patient, and caring. He has subsequently submitted written testimony for the Hartford hearing record and has been invited to be a delegate to the Indian pre-White House Conference.

October 22, 1990

3:00 - 7:00 p.m.

Mr. Reid, Mr. Nichols, and Mrs. Reszetar then drove to the Passamaquoddy Reservation at Indian Township in Princeton, Maine. We met with Lieutenant Governor Basil LaCoote, as Governor Robert Newell was meeting with BIA officials. Also present were Eva Sockabasin, Coordinator of Higher Education and Glenna Levesque, School Board Member. Clifton Smith, Planning Director, was not available.

The Indian Township Passamaquoddy Reservation has their own K through 8 grade grammar school. However, grades 8 through 12 have to attend State private boarding or day schools.

They keep their Tribe's genealogy records in regular file cabinets, unprotected from the elements. They own the patent for the scrubbers which Garret Morrison invented to "scrub" commercial smoke stacks in order to have the smoke emitted cleansed to meet environmental standards. This will be lucrative for the Tribe in the future.

Mr. LaCoote had been recently elected and installed as Lieutenant Governor. He was pleased to learn of the Commission's long-standing activities on behalf of American Indians, as was the staff. They also were not aware of the Federal funds available to Tribal libraries under LSCA Title IV. State Librarian Gary Nichols offered the assistance of the Maine State Library. They were also very interested in the pre-White House Conference activities for Native Americans, and we provided the necessary background information.

We encouraged them to send a representative to the Hartford hearings and/or a written statement for the record. Eva Sockabasin took us on a tour of the Indian Township Reservation which is quite spread out. She showed us the old and the new housing. The new housing is quite impressive and is being built with Federal funds but, at this time, it does not allow the occupants to purchase the houses or townhouses.

They do not currently have access to local public library services, due to their remoteness.

October 23, 1990

NCLIS Chairman Charles Reid, Maine State Librarian Gary Nichols and NCLIS Associate Executive Director Mary Alice Hedge Reszetar, met with former Governor Joseph Nicholas of the Pleasant Point Passamaquoddy Reservation in Perry, Maine. Mr. Melvin Francis, the current Governor was in meeting with BIA officials. This site is 50 miles away from the other part of the Passamaquoddy Reservation.

Governor Nicholas was a delegate to the 1978 Indian pre-White House Conference and the 1979 White House Conference on Library and Information Services. Virtually single-handedly he has built a museum and resource center where they also store audio tapes and other information related to the Passamaquoddy, and conduct bilingual classes. They have a closed-circuit television system for teaching lessons in the home. Fifty-five percent of the Passamaquoddy still speak their own language.

Mr. Nichols recited dates and events of special significance to the Passamaquoddy. They are:

The Wampum Records

- | | | |
|------|---|-------------------------------------------------------------------------------------------------------------------------|
| 1957 | - | Passamaquoddy Indians declared legally eligible to vote |
| 1960 | - | First U.S. National Election in which Passamaquoddy Indians were allowed to vote |
| 1980 | - | Indian Lands Claims , a result of which the Passamaquoddy have been able to do things for themselves for the first time |

There are 2,500 Passamaquoddy who have lived for 200 years under the State of Maine and the Indian Agent.

The Passamaquoddy had no written language until 15 years ago. They now have certified Indian language teachers and five teacher aides who are also fluent in Passamaquoddy.

Originally, the Passamaquoddy Pleasant Point Reservation had 10 acres of land. The State of Maine gave them 90 acres more. They have built a nursing home on the annexed land which has a home atmosphere and tends to the Passamaquoddy's cultural needs.

Governor Nicholas is optimistic about the future because of the new Council members and the prospects for their economic development. Their goals are:

- educate all of the people
- economic development

- decent housing
- decent health care

They want not to spoil the character of Tribe and want to implement self-determination. He feels the Tribe will succeed.

They have worked on oral histories with Walter Tranbel of the Maine State Library. Years ago there was Project Indian Pride in Lodestone and Calais.

Governor Nicholas and his Tribe and their accomplishments were featured in the July 1987 issue of *Newsweek*. David Francis (who was at MIT) is now working on translating *Webster's Dictionary* into Passamaquoddy. Until last year they had a grant for Bilingual Education Title VII, but now the Tribe is paying his salary.

They need a National Endowment for the Arts/National Endowment for the Humanities (NEA/NEH) consultant to visit them to evaluate their needs. The building currently housing the museum has no security, is not safe from flooding or fire, and yet has precious and irreplaceable texts, tapes, baskets, handmade utensils, art works, and crafts which are at risk. In addition, several full-sized, handmade Indian mannequins, which are modeled after actual members of the Tribe, are at risk.

Their hope is to expand the cultural center to include a comprehensive library which may require a facility at a different site.

It is obvious they do not have the resources to maintain ongoing programs or preserve from disrepair what they have accomplished unless they are provided a base funding support from Federal and/or State and/or local funds to protect and expand the preservation of their traditional arts, crafts, and other traditional skills.

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October 22 - 23, 1990

This report summarizes site visits to the Seneca Allegany and Cattaraugus Nations, and to the Tonawanda Band of Senecas on October 22 - 23, 1990. The site visit team consisted of NCLIS Commissioner Barbara H. Taylor, Peter R. Young, NCLIS Executive Director, and Frank A. Stevens, NCLIS Special Assistant.

Seneca Allegany Nation Library

The team met with Ethel E. Bray, Director of the Allegany and Cattaraugus Reservation Libraries, Seneca Nation, Tessie Snow, Library Board Member, and Michele Stock, Director, Education Department, Seneca Nation, on Monday, October 22, 1990. These two libraries were built with New York State funds in 1979 and have additions which were built in 1987. In addition to visits to the Allegany and Cattaraugus Libraries, the team visited the Seneca Iroquois National Museum on the Allegany Indian Reservation located near the Allegany Reservation Library in Salamanca, New York.

The Allegany Reservation Library has a staff of four, two of which are funded by the New York State Green Thumb program. Ethel Bray, while not having a graduate library degree, has accumulated ample training and experience over the past two decades to manage her responsibilities of directing the two Seneca Nation libraries in a professional and competent manner. The libraries are part of the Chautauqua-Cattaraugus Library System and receive a variety of system-provided services including materials delivery, training, acquisitions ordering, etc. The Allegany Reservation Library has an annual circulation of 54,000 items including nonbook and book materials. The Seneca Nation population served totals 4,000 enrolled citizens. The total material holdings of the Seneca Nation libraries is 23,000 items. The total annual budget of the two libraries is \$162,000 from both State and Federal sources, with the majority from the State Library of New York.

Concerns expressed to the Site Team are summarized in the following points:

- There is a concern about the scarcity and adequacy of training programs provided to Native Americans who pursue careers in librarianship. Since there is no grant money available to support Native American students in a fifth year Master's degree program, it is virtually impossible to get Native American students interested in a possible career in librarianship. Since the State of New York is working toward the goal of one professional librarian in every community of 5,000 citizens or more, this standard presents potential problems for the Seneca Nation libraries in the future. The lack of sufficient funding was a recurring theme especially for training for library staff.
- Training and continuing education for library staff were cited as concerns. The needs of the two Reservation communities can only be fully met by having a fully trained and educated staff. More adequate library resources and services are needed to address Tribal problems such as alcoholism, substance abuse, nutrition, health care, etc. In addition, a bookmobile is needed as well as child care services in the libraries. The lack of these additional services

affect the effectiveness of library and information services outreach for the Seneca Nation.

- Unemployment on both Reservations is about 50%. Both job training and counseling are desperately needed, along with literacy training. The libraries could better address these needs if they are properly staffed to offer literacy training services.

The Seneca Nation is anxiously looking forward to income derived from new annual real estate leases which will generate approximately \$850,000 per year, plus a possible additional one-time reparation payment for past inequities of \$60 million from State and Federal Governments. Tribal members involved with libraries and education are currently formulating recommendations for consideration by the Tribal Councils to utilize some of the new income to upgrade services and resources of the libraries.

The Seneca Nation library staff is hard working and dedicated, as is their Library Board. They want to get active in FOLUSA, to create a Friends group for their Reservation libraries. Developing a new and more effective approach to Tribal archival records management is another priority for the library and the museum.

The Allegany museum is next door to the library and the Tribe has had great success in securing State cooperation in developing the facility and the outstanding collections of Seneca arts and artifacts. It is a source of great Tribal pride and is indeed a marvelous facility.

Tuscarora Nation, Lewiston, New York

Due to travel complications, along with communications difficulty, the team arrived too late to make a visitation to the Tuscarora Nation Reservation. By the time the team located the Reservation, all principals scheduled to meet had to disperse for a variety of reasons. However, in conferring with them by telephone, a report was promised for the Hartford hearings record.

Tonawanda Band of Senecas, Basom, New York

The team was greeted by Chief Bernie Parker, on October 23, 1990, who escorted us into the Band's community center which houses a small library. We met with Mrs. Bruner, the director of the community center and the library, Mrs. Moses, a volunteer, and Mrs. Pudoy, a retired school teacher. Also present was Ms. Ramona Charles, a prime supporter of efforts to improve library services.

The situation at Tonawanda is unique. The community center/library building is not located on the Reservation. Rather, it is located on several acres of donated land which are not under the official jurisdiction of the Tribal Chief/Council. This situation has general problems, particularly since the Tonawandas are a matriarchal Tribe and the women, while exercising the power to select male Tribal leaders, have elected to retain control over the community center and its library. This has caused problems with State aid for library development,

since the Chief -- Bernie Parker, Tribal Council leader -- recently returned a check for over \$36,000 to the New York State Library. These funds could have been used to pay for library staff and services.

The Band desperately wants to achieve what the Seneca Nation has achieved in the Allegany and Cattaraugus Reservations, but State/Tribal politics prevent this aspiration from becoming realized. Federal involvement is not possible, but it was quite clear that the team's **presence alone served a useful purpose**, bringing the Chief into communication with the other Tribal members present to discuss important issues in a positive context.

Chief Parker plans to pursue a variety of issues with the Governor of New York in Albany, including the library funding issue. Unless the Band accepts State aid and the rules that go with it, they can never have a chartered library on the Reservation, merely the sadly deficient library room in the off-Reservation community center which can only be opened on request and is badly in need of up-to-date materials.

Fortunately, local school and public libraries currently serve the children and youth of the Tribe, but because of strong desires to retain their cultural heritage and identity, the Tribal representatives we met with were very interested in re-opening the library.

The Executive Director of NCLIS -- Peter R. Young -- talked with the New York State Librarian the following day in Hartford, Connecticut, at the regional hearings and agreed to write to him about the situation, e.g., returned State funds, vacancies on the Tribal board, need for a State charter so that the Tribe can qualify for Federal funds, etc.

PART B: 2

**Testimony of
Joseph F. Shubert,
New York State Librarian and Assistant Commissioner for Libraries
New York State Library, State Education Department
Albany, New York**

**Before the
NCLIS Committee on Library and Information Services
for Native Americans
October 24, 1990, Hartford, Connecticut**

**NATIVE AMERICAN LIBRARIES
AND THEIR LIBRARY SYSTEMS IN NEW YORK STATE**

When, some 13 years ago, the New York State Legislature enacted a law providing permanent support for Indian libraries, it wisely provided a means for those libraries to become full members of public library systems. Since that time New York State has provided some \$1.7 million in operating support for four libraries serving Native American people on three Reservations. But membership in the public library systems is perhaps as important as the aid for operations.

Ms. Bray is an expert on Native American libraries in New York State. She brought her library into being and into the Chautauqua-Cattaraugus Library System. She, Margaret Jacobs (who founded the Akwesasne Library and Cultural Center), and Ramona Charles of the Tonawanda Band of Senecas are the deans of Native American library services in our State. In their testimony, they described how their libraries have matured, how they are serving today, and some of their ambitions for the future.

These accounts of the senior citizen services, education information centers, the Mother's Day and Father's Day Card contests, and cooperation with colleges and with community organizations and church groups give a strong sense of how well integrated the libraries are in the social life of their communities. The integration is also exemplified by the Seneca language classes at the Tonawanda Community Library, the Seneca Nation Library's cultural presentation and sponsoring snowsnake and lacrosse games, and the Akwesasne bookmobile that serves people and schools across the Canadian line. Both the Seneca Nation and Akwesasne libraries work closely with museums to provide people in the community, and visitors with information and material to promote awareness and pride in their Indian heritage. Both also provide materials in Native languages and hold classes in Indian arts and crafts.

I will not repeat the information the librarians provide in the articles and in testimony but, rather, will focus on the relationship between library system membership and Native American library services.

The System

Cooperative public library systems in New York State enable libraries of all sizes to work together and share resources. We have in New York 739 public libraries and their 337 branches, serving nearly 18 million people. All but two of the public libraries are members of the systems. The Seneca Nation Library is a member of the Chautauqua-Cattaraugus Library System and the Akwesasne Library and Cultural Center is a member of the Clinton-Essex-Franklin Library System in the Adirondacks.

The public library systems help their members serve the people who come to their community library. They also help their member libraries reach out and extend their services to people who, for one reason or another, do not make regular visits to their community library. The systems help their member libraries through interlibrary loan and other loan services, training workshops, coordinated collection development, delivery service, and automation programs. The systems make sure that any library can get from its neighbors, or other libraries, what it needs to meet the information demands of its users. In today's information society the systems have two missions: (1) to serve their member libraries, enabling them to improve their services to their users, and (2) to serve as a part of the Statewide library network in sharing resources with all types of libraries.

Interlibrary Loan

The Native American libraries benefit from -- and contribute to -- both missions. For instance, interlibrary loan enables the Akwesasne Library to obtain from a college library articles from such specialized journals as *Medical Aspects of Human Sexuality* and *Child Abuse and Neglect* to help a school psychologist get the information she needs in working with children and their parents. Interlibrary loan helps the library provide a community college student with articles and data on career options. It helps that library provide a teacher with videos useful to her and the new adult learners with whom she is working.

Interlibrary loan and other resource sharing work both ways. Other libraries in the system benefit -- some send their mobile users to browse and use the Native American collections of the Indian libraries; some obtain interlibrary loans. The library staff at Seneca Nation Library take pride in the fact that they have sent interlibrary loans to libraries in Arizona, and Akwesasne staff take pride in the fact that some of their books have been used by school children in the Bronx.

The Electronic Doorway

Over the last decade, our library systems have moved rapidly in using technology to build a computerized data base of holdings in every type of library, and to make information in data bases available to the general public. We and the

systems want to help any library to be an "electronic doorway" to information. At Akwesasne, for instance, in addition to the microfiche catalog of all the holdings in the three-county system, there are microcomputers and a modem so that the staff can transmit interlibrary loan requests instantly and can participate in the electronic message system.

A loan request transmitted electronically can be sent on to the State Library if the library system does not locate the material closer to home. If sent to the State Library as part of our Express Interlibrary Loan service, nine times out of ten the book or article will be shipped out the same day. The microcomputer that a Native American library uses as an electronic doorway also becomes a tool for individual library users. Children may use one software package for learning and parents another to print a welcome banner or a community events notice.

Program Support

Such library system services as coordinated outreach, systemwide summer reading programs, job information projects, and talking books strengthen the service which Native American libraries are able to provide to their users. The Seneca Nation libraries use system purchasing, cataloging and processing services. Bulk loans of large-print books from the system allow library staff to assist older adults and persons with visual impairments continue their enjoyment of the printed word.

As in other member libraries, the more system services and programs which the Native American librarians are able to use, the more time they have for the person-to-person contact which is vital in community libraries. The Akwesasne newsletter, *Ka ri wen ha wi*, shows how vital a community center the library is for people of all ages. In addition to announcements of library events and programs, a typical issue contains GED information, food distribution schedules, announcements of classes in Native American crafts, notices of public hearings, fire department reports, Mohawk School news, job openings, and sometimes even free kittens!

In the last four years we in New York State have expended considerable time and effort in evaluation of our standards for public libraries, and we have before us recommendations for ten updated standards for library services and operations. The library systems are working with their members in various ways to help them achieve the proposed standards. I am pleased to report to you that both Seneca and the Akwesasne libraries meet nine of the ten proposed standards. This is an achievement notably higher than that of the "average" rural library in New York State (made possible by system support and, in part, because the level of State aid to Indian libraries is higher than that available to other member libraries). One of the most solid strengths of the Indian libraries is the number of hours they are open, and the fact that their hours stretch over six days of every week.

Participation in System Governance and Statewide Forums

Last year we received an external evaluation report on our library systems and the extent they help their member libraries. The systems got an A-plus on overall efficiency and effectiveness. The research showed that to provide the same

level of services without systems would cost the State three-and-a-half times as much as the nearly \$70 million we annually invest in systems. The report also recommended ways in which we could make our systems more effective, including greater participation on the part of member library directors and trustees.

The Indian libraries that are chartered by the Regents (two of them are; one is not) have active boards. Board members from these libraries have participated in the Statewide library trustees institute, and, starting this month, a trustee of the Seneca Nation Library serves on our LSCA Advisory Council.

The librarians participate in system committees and workshops. A couple of years ago, when the member librarians formed a "directors advisory council" to work more effectively with the system director, the librarian of the Akwesasne library was a founding member. The council has met at the Library and Cultural Center.

Conclusion

Services, systems, and partnerships depend upon people. We are aware of how much more there is to do in New York State to improve library and information services to Native Americans. We can report bright spots, and it is clear that the users of the Indian libraries are fortunate in having topnotch people in their libraries. We are also fortunate that our library systems have the capacity to bring into their member libraries resources from far beyond the Reservation, the county, and the State. I believe our experience with the partnership of State aid, LSCA, and various funding resources tapped by resourceful librarians and trustees in the Indian libraries can be significant to the U.S. National Commission on Libraries and Information Science.

I want to thank the Commission for sustained leadership in following up on the 1970 White House Conference resolutions calling for improved library services to Native Americans. In large part, it was Commission staff work that resulted in the enactment of LSCA Title IV. You continue to show leadership through the work of your Committee on Library and Information Services for Native Americans. Let me recommend three actions to the Commission.

In the interest of Native Americans in New York State, we urge the Commission to adopt policy and advocate actions that further strengthen Titles I and III of the Federal Library Services and Construction Act -- these are the titles that enable Indian libraries to become full partners in library systems and networks.

We also encourage the Commission to adopt policy that encourages Indian Nation libraries across the country to become members of systems and networks, and to encourage the State library agencies and networks to reach out to the Indian libraries. The result of such policy will increase library services to thousands of Native American people and will enable the Indian libraries to share in our multicultural society the library resources that are important to us as individuals and as a people.

Finally, I hope the Commission will recommend to Congress that the 1991 reauthorization of the Higher Education Act include scholarship and training funds needed to bring the Nation's library work force in line with the people libraries must serve. We do not have enough Native American librarians; we do not have enough Black, Asian, Hispanic librarians. If national objectives for a more productive, literate, and democratic society are to be achieved, we must bring about change in our library work force. We need to have more diverse library school faculties, more minority people on our research teams, and the whole spectrum of populations and cultures at work in all kinds of libraries. You have a great opportunity to help us achieve this.

PART B: 3

Trip Reports for Visitations to Selected Indian Reservations in the Pacific Northwest/Mountain Plains Region of the Nation

NCLIS Committee on Library and Information Services for Native Americans

August 12 - 15, 1991

This report summarizes the team visits to the Crow Indian Agency, Crow Agency, Montana; the Fort Peck Assiniboine and Sioux Tribes, Poplar, Montana; the Fort Belknap Indian Reservation, Harlem, Montana; and the Confederated Salish and Kootenai Tribes, Pablo, Montana. This team consisted of NCLIS Vice Chairman Elinor H. Swaim (Chair, NCLIS Committee on Library and Information Services for Native Americans), Peter R. Young, NCLIS Executive Director, and Frank A. Stevens, NCLIS Special Assistant. The visits took place on August 12-15, 1991.

Crow Indian Agency

The team met initially in Billings, Montana, on August 12 for an orientation by Janine Pease-Windy Boy, President of the Little Big Horn College, Crow Agency; William Cochrane, Director, Parmly Billings Library; Judi Chapman, Consultant; and Tim Bernardis, Library Director, Little Big Horn College, Crow Agency. They then traveled to the Crow Agency where the team also met two additional library staff members -- Annie Bigman and Carson Walks Over Ice, Library Aides.

The Crows have a total Tribal enrollment of 8,000, of which 4,300 comprise a voting base. Governance is purely democratic. The college is fully accredited and is one of 27 Tribal colleges in operation. There are 700 full time equivalent (FTE) students. The college is not State supported, and it does not presently qualify as a public library, although chances are good for the future through special legislation in 1993. The college library is modest in size, holding (11,000 volumes) and staff (2), but is effectively operated for both students and the Tribal public. The college library also possesses a vast Tribal archive in need of substantial funding for organization and preservation. It is a member of the Montana Indian Tribal Library Group (MITLG), which consists of all seven of Montana's Tribal libraries, and, primarily through support from a grant from the Fred Meyer Charitable Trust, the libraries have been able to purchase Tribal heritage materials, periodicals, and reference works in a coordinated plan of collection development. The grant also enabled networking among the member libraries through group meetings, resource sharing, and interlibrary loans.

The college is a current recipient of a U.S. West grant of nearly \$100,000 for instructional improvement. Among other important activities are the development

of a computerized union list of holdings for the seven Tribal colleges, the purchase of LASERCAT on CD-ROM (the Western Library Network Union Catalog), and the purchasing of telefax machines.

The college receives Basic grants annually under LSCA Title IV and has also received a Special Project grant of \$20,000, with all funds largely dedicated to materials acquisitions, primarily of a Tribal nature and the dissemination of information about them. The TRAILS project was mentioned as being particularly helpful for technical assistance in the past.

The college operates on an annual operational budget of \$800,000 (plus \$1.6 million in categorical grants), of which \$72,000 is devoted to the library for two salaries. There is little cooperation between the Tribe and the nearest public library, except for bookmobile service. The State library provides technical assistance, a reference service institute, and reimburses local public libraries for ILL, which benefits the Tribes.

Plans for the future are promising and "high tech" appears to be one of the major solutions to the challenges of rural remoteness. Also, the suggestion that pursuing multitype services through the State Library Federation could foster "open access" along the lines of Iowa rather than seeking direct aid for the college library alone.

Ft. Peck Assiniboine and Sioux Reservation

The team was met at Wolf Point on Tuesday, August 13, and chauffeured to the Ft. Peck Community College in Poplar by Ms. Haven Gourneau, Secretary of Student Services. Key people met and interviewed included Larry D. Wetsit, Chairman of the Ft. Peck Executive Board; Ilene Standen, Chair of the Library Committee; Maureen Dionne, Business Manager of the Executive Board; Anita Scheetz, Librarian; and Spike Bighorn, Member of the College Board and a Tribal Councilman. The college is 12 years old and is fully accredited.

The Ft. Peck Assiniboine and Sioux Reservation consists of approximately 2.1 million acres located on the north side of the Missouri River in northeastern Montana. Approximately 4,000 Indians, primarily Assiniboine and Sioux, live on the Reservation mainly in two larger communities, Poplar and Wolf Point, and two smaller communities, Brockton and Frazer. Although portions of the Reservation are in four counties, three of the major communities -- Poplar, Wolf Point, and Brockton -- are in Roosevelt County (population 10,000). Frazer is in Valley County. The Ft. Peck Reservation is a rural, isolated Reservation with the nearest larger communities approximately 80 miles distant.

Aside from ranching and farming, several light industrial plants help the Tribal economy (e.g., government contracts for camouflage netting, etc.), but unemployment is still high (50%). The school dropout rate is also high (70%). Consequently, the social and educational problems on the Ft. Peck Reservation represent a cycle of despair -- lack of education contributes to the social circumstances

of chronic alcoholism, welfare dependency, economics of unemployment, child abuse and neglect, which then lead back to low educational achievement. Many of these same individuals also have reading and computational problems.

While the Roosevelt County Public Library System was open in the past to everyone, it was underutilized by the Indian population for a variety of reasons – e.g., traditional non-involvement with Indians, unresponsiveness to Indian needs, culture, and history, no outreach services to rural areas, etc. Therefore, the Tribe successfully obtained – in addition to the regular Basic grants – a Special Project construction grant under LSCA Title IV, which expanded and greatly improved the Ft. Peck Community College Tribal Library. This grant followed an earlier Special Project grant for special acquisitions and training. The facility is impressive, was built by students as part of their college curriculum, and is ably managed by a dedicated and well-trained staff. Library use is up, and services are greatly assisting in attacking such Tribal problems as illiteracy and educational motivation. Tribal leaders and users personally attested to evidence of vast improvement and usage because of LSCA Title IV and Tribal support for a professional librarian and better trained support staff.

As with the Crow Agency, Ft. Peck was also the recipient of a substantial grant from the Fred Meyer Charitable Trust over a period of three years to assist in the development of Tribal heritage collections, the acquisition of special reference works, and the purchase of special, topical serials which, in concert with other Montana Tribal libraries, enable the Tribes to avoid duplication and share their unique resources through telefaxing and interlibrary loan.

The governance of the Tribe is by an elected Executive Board of 12, which has been highly supportive of the library and its improvement.

Ft. Peck also was the recipient of a U.S. West grant to improve instruction utilizing modern technologies and, as at the Crow Agency, telecoursing is preeminent. The major mission of the college is to support Federal and Tribal services. The average student is a single parent woman. There are over 200 FTE students mostly in their early twenties. A new course of study in Tribal administration and civil and criminal justice will begin this fall. There are very few classes in the Tribal languages. More emphasis is being directed on Tribal government and histories of Tribal cross-cultures. Students are largely motivated by need to obtain jobs, improve job skills and family life. Pell grants are available to individuals through BIA.

The library building is three years old and a new Learning Center was built in the basement of the library last summer. In summary, the building provides nearly 5,000 square feet for the library, which has been designated as the Tribal library, of which they are quite proud. However, because of the success of their services and Tribal demands, more space is needed for additional resources and services to undergird future Tribal educational and training goals, such as technical and professional courses, job skills for the industrial parks, and curriculum materials for research. As with the Crow Agency, the Tribal library is not eligible for financial aid from the State through its Federation structure, which supports only public libraries.

Interlibrary loan is critical to their services, primarily in the area of health problems since the library serves the entire community and not just the instructional programs. The library's environment is inviting and many interesting speakers are being brought in, making the library a community cultural center as well. The Tribal budget is approximately \$2 million, of which the library gets just under 10%, but more Federal funding is needed particularly to combat illiteracy, which derives from a 50% school dropout rate. More and better books and magazines are needed and more high tech to assist in information delivery, interlibrary cooperation, resource sharing, and processing. The 4,500 volumes and 75 subscriptions they have is only basic, and 1,000 books remain uncatalogued.

Ft. Belknap Indian Reservation

The team was met at Havre on August 14 and driven approximately 30 miles East to the Ft. Belknap Reservation in Harlem where the team met with the following key Tribal leaders and college staff: Dr. Margaret Perez, President, Ft. Belknap College; Tom Proctor, Library Director; Elmer Main, Archival Consultant and Tribal Elder; Joe Gone-Juelfs, Archival Summer Work Study, Harvard University Student; and Preston Stiffarm, Tribal Historian.

The Ft. Belknap Indian Reservation is located in north central Montana and is the fourth largest of the seven Indian Reservations in the State of Montana, covering an area of 675,000 acres with almost all of the Reservation lands and its major communities lying within Blaine County. Geographically, Ft. Belknap Reservation is rectangular in shape with an average east-west width of about 28 miles and a north-south length of approximately forty miles. The terrain is predominantly rolling prairie land with its principal use being for grazing and dry-land farming.

The Ft. Belknap Reservation is home to members of the Assiniboine and Gros Ventre Tribes. It has a total Tribal membership of over 4,000 people, of whom approximately 3,000 live on or immediately adjacent to the Reservation. Somewhat over 50% of the Tribal membership lives in the northern portion of the Reservation, in and around Ft. Belknap Agency, which is the seat of Tribal government. The remainder tend to be concentrated in the communities of Hays, Lodge Pole, and Beaver Creek in the souther.: portion of the Reservation.

The Tribe is governed by the Ft. Belknap Community Council. The Council is made up of six Gros Ventre and six Assiniboine, who are elected from Reservation districts according to the number of enrolled members living within these districts. The Tribal Chairman and other Council Officers are elected within the Ft. Belknap Community Council.

Education on the Ft. Belknap Reservation, as at Ft. Peck, has not been responsive to the needs of the Assiniboine and Gros Ventre people. The public school dropout rate is over 50% and nearly 40% of the adult population possesses neither a high school diploma nor a GED. The average TABE (Test of Adult Basic Education) scores of students entering Ft. Belknap College, all of whom have either a diploma or a GED, is at the 8.8 grade level. The impact of this low level of

educational achievement is reflected in the college's annual dropout rate of 36%.

The social statistics of the Ft. Belknap Reservation both reflect and account for these deplorable educational statistics. The current unemployment rate on the Ft. Belknap Reservation is 80%. Well over one-half of the 700 and some Indian families on the Reservation receive General Assistance (Welfare) from the Bureau of Indian Affairs social services program. Chronic alcoholism is a major problem on the Reservation; single parent families are close to being the norm; child abuse and neglect are built into the system.

In short, the social and educational problems on the Ft. Belknap Reservation form a vicious circle: lack of education contributes to the social and economic circumstances of the Reservation, e.g., alcoholism, unemployment, etc.. These social and economic circumstances, in turn, play a significant role in accounting for low-educational achievement and, in many instances, extremely low levels of reading, writing, and computational skills. Therefore, improved library and information services are critical in addressing these problems.

To this end, the Tribe was successful in obtaining a large construction grant in 1989 to build a 2,875 square foot addition to the Tribal recreational complex to provide space for general library collections as well as special collections on Gros Ventre and Assiniboine Tribal heritage materials, business education, small business management, applied economics, technology, and fund raising. This new facility replaced a woefully inadequate Tribal library as well as eliminating the need to rely on the local public library in Harlem, which was largely inaccessible, unresponsive as to Indian materials, small in size and holdings, and disinterested in providing services to Indians. A full-time professional librarian -- Tom Proctor -- was employed and at the time of the team visit, he was about to leave for a new post at the Salish Kootenai Reservation near Missoula.

The college will obtain full accreditation in the Spring of 1993. As with several other Tribal colleges in Montana and the Northwest, Ft. Belknap is the recipient of a large U.S. West grant for the improvement of instruction through telecoursing. A primary focus of the library is on archival development, mainly revolving around Tribal Council minutes, genealogical charts, oral history tapes and photos, and legal and land claim materials. In addition, the adjacent cultural center is being planned to accommodate the housing of the archives. A Harvard University intern was assisting the Tribe with its archival development at the time of the team visit.

The college library has a collection of 10,000 volumes at present (as contrasted with 3,500 at the local public library). It serves as the Tribal library and is open to all Tribal members. They are adding approximately 3,000 volumes annually and hope to achieve soon the 24,000 volume minimum basic collection needed for a two-year college its size to achieve accreditation. There is extensive resource sharing and ILL, consistent with all other Tribal libraries throughout Montana, but Ft. Belknap also has strong ties with the university libraries in Bozeman and Missoula for reference support.

Training of future librarians poses a problem, since Brigham Young University is closing down its library school, as did Denver several years ago. The University of Washington is not a viable option, and currently the possibility of training through telecommunication with the University of Arizona is being explored.

Tribal library services are geared to achieve a balanced program for academic and nonacademic populations alike, since the current librarian feels the need to respond to community needs, even setting up small satellite libraries if possible. Children's services are inadequate and the elementary school does not have a professional librarian.

The college library, in addition to the LSCA construction grant, annually applies for the LSCA Basic grant which provides several thousand dollars annually which is used primarily for the acquisition of materials. But additional space is a critical need if the library and the college are to continue to develop properly.

Tribal leadership and staff are extremely dedicated and hardworking. Aside from more space and more professional library service, the Tribe's single most critical need in the area of library and information services remains financial support for its ambitious plan to continue to collect, organize, preserve, and utilize the vast archival collections on and off the Reservation.

Salish Kootenai Reservation

The team was met in Missoula on August 15 by Bob Bigart, Salish Kootenai College Library Director, and driven to the College in Pablo 45 miles North with an intermediate stop at the St. Ignatius Public Library in St. Ignatius, Montana, one of several local public libraries on the Reservation. Key Tribal leaders and staff met included: Michael Pablo, Chairman, Tribal Council; Gerald Slater, Academic Vice President of the College; Lloyd Irvine, Tribal Councilman; Jim Ereaux, Director of Computer Services at the College; Karen Fenton, Education Director, Tribal Council; Bob Bigart, College Library Director; Marilyn Trospen, Director, Polson City Library; R. H.. "Dick" Mutterer, Superintendent of the St. Ignatius School District; and Holly Castor, Chairperson, Friends of the Library, St. Ignatius School District.

The Salish Kootenai Reservation is one of the largest, wealthiest, most sophisticated and progressive of all the Montana Reservations. The official Tribal library as designated by the Tribal Council is located at the Salish Kootenai College, and, with holdings of over 40,000 items, is the largest and best Tribal library in the State. Their resources budget for 1989-90 was over \$29,000 from a variety of sources, including LSCA Title IV. They have a large, well-trained staff of professional and support personnel. The library itself -- over 6,000 square feet -- is primarily the result of a Special Projects grant under LSCA Title IV in 1985-86 of over \$300,000 plus Tribal matching. Current efforts for improvement would enlarge the facility by adding on a new wing and utilizing basement space. Bob Bigart, the Library Director, has been the prime mover in all of this and will soon be joined by Tom Proctor (Ft. Belknap). Their library and information technology is highly sophisticated, and networking

interlibrary loan and resource-sharing activities are extensive, including interfacing with the Washington Library Network (LASERCAT) and, of course, working with the Montana Indian Tribal Library Group on the development of a Union Serials data base and other cooperative activities.

Technically called the Flathead Indian Reservation, the Reservation is actually a confederation of three Tribes organized in 1855: the Salish, the Kootenai, and Pend D'Oreille. The Reservation is 1.2 million acres in size, with over 50% owned by non-Indians. Current Tribal membership is approximately 7,000. The Flathead Indians chose to organize under the Indian Reorganization Act of 1934. The Tribes' constitution and by-laws were approved by the Secretary of the Interior on October 28, 1935. The cooperative charter was ratified April 25, 1936. The governing body of the Confederated Salish and Kootenai Tribes is a Tribal Council of 10 members, who nominate themselves on a district basis, but are elected on a Reservation-wide basis by eligible voters who are 18 years and older. Council members are elected for four-year terms by secret ballot. Half of the Council seats come up for election every two years. A Tribal member wishing to nominate himself must be at least 21 years of age and must have resided in the district of his candidacy for a period of one year preceding the election. The Council elects the chairman and other officers from within its membership. To be eligible for Tribal enrollment requires at least one-quarter degree Salish or Kootenai blood and birth to a Tribal member. The present enrollment standards were adopted as recently as 1960. Today nearly one-third of the Tribal members are under one-quarter degree of Indian blood. The number of full-blooded Indians has decreased dramatically down through the generations to the present 3%.

Tribal income derives primarily from the forestry industry (over \$3 million annually) and the Tribe is the largest employer of Indians through a variety of enterprises, although many Tribal members operate private businesses.

The college plans to become a full four-year college in the near future, which will require (for programs planned) over 100,000 volumes and other materials. This is why additional space considerations are critical along with collection development, computerization, networking, and resource sharing. Education is of high importance to the Tribal leadership as are the diverse information needs of the general Tribal population. A good example of this is the Tribe's policy of awarding one year's free tuition to every high school graduate to continue their education.

At St. Ignatius plans are underway to develop a combined school/public library facility to meet the needs of the entire population. A Special Projects grant proposal under LSCA Title IV has been developed and is currently under review at the Department of Education. (n.b. -- since the team visit, the proposal was turned down).

A final stop was made at the Polson Public Library in Polson, Montana, just a few miles north of the college, where the team found a well-stocked, well-operated and well-staffed public library facility built -- with the exception of some LSCA Title II moneys from the State -- entirely by local contributions and fund-raising activities.

August 13-15, 1991

Commissioner Wanda L. Forbes, accompanied by Lotsee Patterson, NCLIS Consultant, conducted site visits to six Tribally operated libraries on Reservations in northwestern Washington State between August 13-15, 1991. Following is a summary of observations made by the two NCLIS representatives with statements of concerns made by persons at the sites.

August 13, 1991

Background:

The team visited the Lummi Indian Tribe, Bellingham, Washington. The Lummi Reservation is about 10 miles west of Bellingham, Washington. Most of the over 7,000 acres referred to as the Reservation is land allotted to Tribal members. Only a few acres of dry land are held in trust by the Tribe. An additional 5,000 acres of tidelands is also Tribally controlled land. Historically, fishing has been the primary source of sustenance and it remains so today. The introduction of aquaculture (farming of the sea) offers Tribal members new economic hope for the future. The Lummi Indians are also known for their fine carvings and basketry.

Persons interviewed:

Dr. Robert J. Lorence, President, Northwest Indian College (NWIC); Polly Hansen, MLS Library Director; Pamela N. Hillaire, Young Adult Library Services Librarian; Dr. Paul Avery, Dean, NWIC; Sharon Kinley, Cultural Research Specialist.

Library:

The library is located on the campus of the Northwest Indian College. There it serves to support the college institutional program and provides services to the public as well. Library extension sites are located within the Lummi Headstart building, Lummi Tribal School, and the Lummi Archives. The Library is a member of the Western Library Network (WLN) and has access to materials from libraries throughout the western States and Alaska. It holds over 10,000 books and subscribes to more than 100 magazines and periodicals. It also houses a large collection of audio and video tapes. It has an extensive and specialized collection dealing with Northwest Coastal Indian cultures, fishing and seafood processing.

The facility is a renovated vintage school building made attractive by art work and carvings of local Tribal artisans. Its 5,000 square feet includes a children's room, learning resource center, reading areas, and other typical library spaces. Three previous LSCA IV grants totaling \$335,863 in Federal moneys supplemented by \$155,970 in Tribal moneys have enabled the Tribe to acquire a good facility and to hire a professional librarian and Native American library trainees.

Concerns expressed:

The lack of money to support on-going operational costs.

The need for increased support for new technology and resource sharing.

The need to participate in other LSCA programs administered by the State library agency.

Summary:

The positive effects of LSCA Title IV are evident at this site. The facility, coupled with the enthusiastic support and commitment from the College President, the Tribal Council, and the skills of a dedicated, competent professional librarian result in an outstanding library program. However, a fear exists that funding to continue their current level of development will not be found.

August 13, 1991

Background:

The team visited the Upper Skagit Indian Tribe, Sedro Wooley, Washington. Upper Skagit is a small Tribe. Logging, agriculture, and some fishing are the primary means of subsistence.

Persons interviewed:

Carroll Buckley, General Manager; Jan Evans, Tribal Librarian.

Library:

The library occupies space added on to the existing community center located on the Reservation. The 1,000 square foot addition was constructed with an LSCA IV grant. A second LSCA IV grant in 1988-89 furnished the facility and purchased computer equipment. Part of the space is now being occupied by another Tribal office leaving the library cramped. Focus of the library program is educational activities targeted toward adults as well as youth. A goal is to enhance their skills to increase employment opportunities. Classes for GED, pre-school, computer utilization, and traditional basket making are held there.

Concerns expressed:

"Money, it all comes down to that," the Tribal librarian said. The library would only have been possible with LSCA IV funds, and LSCA IV is the only way it keeps going.

Summary:

This site was typical of many small Tribes who are desperately trying to operate a library with little money. The pride shown by the Tribal librarian when she talked of

what the library meant to the people is also typical of those who have never had a library available to them before. Without more substantial funding this library may languish and fade away.

August 14, 1991

Background:

The site visit team visited the Port Gamble Klallam Tribe, Kingston, Washington. The Port Gamble Klallam Reservation is located four miles northwest of the community of Kingston on the Kitsap peninsula. It consists of 1,340 acres of Federal trust land. Approximately 1,000 acres is in forest. Major employment opportunities revolve around Tribally operated agriculture programs. Approximately one-half of the 860 enrolled Tribal members live on the Reservation.

Persons interviewed:

Dallas McGuire, Tribal Administrator; Susan Jones, Tribal Librarian.

Library:

The library is housed in a 1,500 square feet modular building near the Tribal headquarters. It was purchased with a \$65,708 LSCA IV grant and \$16,427 of Tribal funds. Known as the Little Boston Branch Library, it is part of the Kitsap Regional Library System which uses county property tax money to support it. LSCA IV Basic Grant money is used by the Regional Library System to increase the hours it is open. Currently, it is open only part of 3 days a week for a total of 19-1/2 hours per week. The Tribe pays for all utilities, maintenance and provides the land. This library which began operation in July 1974 had few programs and little more than basic services. Volunteers sometime conduct story telling in the summer. Susan Jones has been the librarian for the past 15 years.

Concerns expressed:

The top priority is to increase the number of hours the library is open.

Summary:

This library, while occupying a nice facility and with good technical and financial support from the regional system, lacked the spontaneity seen in other Tribal libraries.

August 14, 1991

Background:

The team visited the Suquamish Tribe, Bremerton, Washington. The Tribe is located on forested land on the west side of Puget Sound. The Tribally held lands consist of only about 40 acres. Approximately 150 Tribal members live on 2,600 acres

of allotted lands. Some 4,500 acres of land formerly part of the Reservation is now owned by non-Indians who comprise a population of more than 3,000. Fish and forest are the Tribe's natural resources.

Persons interviewed:

Charles Sigo, Tribal Museum Specialist.

Library:

There was no library at this location, although some material that was archival in nature had been gathered and placed in the Tribal museum.

Concerns expressed:

Funding, a facility, and personnel were the needs expressed by Mr. Sigo.

Summary:

This small Tribe lacks the staff needed to take the initiative to seek outside funding for a library. Mr. Sigo, who works much of the time without salary to develop the museum, recognizes the significance of a Tribal library. He also sees the necessity for developing a Tribal archive. He, however, does not have time to devote to acquiring funding for a library.

August 15, 1991

Background:

The team visited the Muckleshoot Tribe, Auburn, Washington. The Tribe has about 150 acres of Tribally held land. Some 1,188 acres belong to Tribal members as allotments, but more than 22,000 acres of former Reservation land is now owned by non-Indians. The percentage of non-Indian residents outnumbers Tribal members. As part of the coastal Indian culture of the Pacific Northwest, their economy revolves around fish and forests.

Persons interviewed:

Berlinda Jerry, Tribal Librarian (since 1971); Ester Rickelton, King County Regional Coordinator; and Virginia Cross, Tribal Chairman.

Library:

The spacious library is housed in a Tribal building which contains other Tribal services and recreational facilities. It has been part of the King County Library System since the mid-1960s and is the only 1 of 12 branches in the system to be located on an Indian Reservation. The library began when the Tribe planned to build a community center and they proposed that a library be part of this multiple-use facility. They use LSCA IV grants each year and have had one special project

grant which was used to develop and purchase unique cultural material. They are linked by automation to other libraries in the system. It serves Indian and non-Indian county residents. It is open 4 days a week for a total of 28 hours. The facility belongs to the Tribe but the materials, personnel, and service is provided by the county.

Concerns expressed:

A need to "find the right touch" -- make people feel like it is theirs.

The Tribal chairperson expressed her desire to have the library open more hours and to expand it to include a Tribal archives and records management center.

More opportunities for dialogue between Tribal and county officials to talk about needs was cited by the Tribal chairperson

Summary:

While the benefits of having county support for this library far outweigh any negative aspects, there did seem to be some break-down in communication between what the county perceives as desirable (especially in material selection) and what the Tribal people want. This points out the need for all who work with or on Reservations to be sensitive to Tribal wishes.

August 15, 1991

Background:

The site visit team visited the Nisqually Tribe, Olympia, Washington. For thousands of years the Nisqually Indians have lived in this area along the Nisqually River. Today their Reservation contains about 1,600 acres 10 miles east of Olympia. About 400 Tribal members live there. Fishing and fisheries management is central to their culture and to their economic well being.

Persons interviewed:

Ann Dickerson, Tribal Librarian; Tina McCloud, Library Technician; Archie Iwall, Tribal Elder; Cleo Gibson, Library Board Member; Frankie McCloud, Social Services Director; Allen Frazier, Chair, Library Committee and Assistant Administrator for the Tribe; Marie Fletter, Education Director; Richard Wells, Tribal Administrator; and a gathering of children who came and went with the ebb and flow of activities.

Library:

The 2,000 square feet library is housed in a Tribal complex which attracts large numbers of Tribal members. It has been the beneficiary of four LSCA IV Special projects. These grants have, with considerable Tribal support, enabled the Tribe to

build the library addition to the Tribal complex, to purchase needed materials, and to hire a well-qualified professional librarian and Native library technician trainee. In addition, furniture and other library equipment was purchased as part of the special projects.

Concerns expressed:

A need for a steady source of funding – great concern was expressed that without LSCA IV Special Project money, the library would not exist. Without that continued source of funds, maintaining the library may be impossible.

Training for Native library workers was a concern, especially on-going training to maintain and learn new skills.

"Get more adults in for library programs" was another goal of the library staff.

Summary:

This library, like that of the Lummi Tribe, was exemplary. It was full of activity, had an excellent collection of Indian books, and a wide variety of programming. When asked why it was working so well, Ms. Dickerson replied, "We just do what people ask us to do." She added that the Tribe realized having a library was a very important part of education.

The school library was not accessible because Nisqually children live in rural areas and are bussed to and from school. The Tribal library does cooperate with the school in any way they can.

Another factor in the library's success is that it is "multiple use." Mini workshops are held there, vocational education programs are conducted there, educational films are shown, literacy programs meet there, arts and crafts activities for children are conducted, creative writing classes are held, a study hall is scheduled with tutors available, pre-school story hours are a regular event, and the list of activities goes on. This library had a life and vitality of its own. Much credit for this can be given to the Tribe's aggressive pursuit of outside funding and the emphasis put upon education. The experienced professional librarian also made a big difference in the development of the library and the myriad of services and programs operating there.

OVERALL SUMMARY

In addition to the Tribal persons interviewed, mayors of two cities near Reservations met and mutual concerns were discussed. The mayors were the Honorable Toni Douglas, city of Bellingham, and Honorable Larry S. Naughten, city of Edmonds.

Tribal libraries visited ranged from the non-existent to those with spacious buildings, dynamic programs, good collections, and professional, highly-skilled librarians. Some of the more positive observations made by the team were the

cooperation between Tribal libraries and regional/library systems, the dedication and commitment on the part of some individuals and Tribes, as well as the noticeable difference that LSCA IV has made.

Relationships between the Tribal libraries and the State library agency was described by one person as being a "spectacular un-success." Tribal people were told they were not eligible for State or LSCA funds other than those provided by Title IV. This was disappointing to a developing library badly in need of assistance.

Success in these libraries depends on many things, but one of them is that non-Indians have to learn to let Indians do things their way, whether that be in selection of materials or in types of programming. Another obvious element in success was the person or persons managing the library. Those who were sensitive, enthusiastic, and had good professional skills, made a big difference. Cooperation and support from regional library systems were splendid examples of public library service.

The needs most often expressed were for a steady, reliable source of funding and training of personnel. Several of these libraries, staffed by caring librarians are making an impact on their Reservations. What their future is without a reliable source of funds, one can only guess.

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August 13-14, 1991

The site visit team was composed of: Charles E. Reid, NCLIS Chairman, and Mary Alice Hedge Reszetar, NCLIS Associate Executive Director and Program Officer for Library and Information Services for Native American.

There are 104 Federally Recognized Indian Tribes in California on Indian Trust Land plus 4 Tribes on Non-Trust Land, totaling 108 Federally Recognized Tribes in California. The particular historical circumstances of California Tribes justify special consideration. The disturbing history of how the existing treaties evolved through negotiation and then were finally acknowledged by Congress, is convoluted and complex.

This site team visited the southern-most and the northern-most Tribes in California. At each of the site visits we explained the overall work of the Commission, the Commission's work relating to library and information services for Native Americans, the Report that NCLIS will make to the President and Congress, the Resolutions from the White House Conference on Library and Information Services (including WHCLIS Petition #07), and the upcoming White House Conference on Indian Education. We explored their knowledge of the availability of LSCA Title IV Basic and Special grants.

We advised them that we were there to learn from them what they currently have in the way of library and information services, what they feel they need, and if they don't have adequate library and information services, what cooperative efforts they have or could have with local, State, or regional agencies.

State library staff, local mayors, and library board chairs at each site were invited to participate in the site visits and hearings.

The history of Nationwide LSCA Title IV Basic Grants applications since the program began as follows:

FY 1985	130	FY 1989	159
FY 1986	185	FY 1990	171
FY 1987	183	FY 1991	180
FY 1988	175	FY 1992	226

These applications increased by +46 from FY 1991 to FY 1992. In California, alone, there was an increase of +7 applications. It indicates an increased awareness of LSCA Title IV funds and a recognition by the Tribal leaders of the needs and of the value of libraries to their continuing educational and cultural needs. The increase in applications coincides with the period of time in which the Commission's regional hearings and site visits were held.

August 13, 1991

Cabazon Band of Mission Indians, Indio, California

Mr. Reid and Mrs. Reszetar met with John A. James, Chairman, a direct descendent of the original blood chief of the Cabazon Band who also acts as the Tribal Gaming Commissioner. He was recently reelected as Secretary of the National Indian Gaming Association (NIGA) and Lee Albert, Director of Marketing.

The Cabazon Band of Mission Indians had been part of the Cahuilla Tribe, once covering an area from Los Angeles to the Colorado River. In 1876, by Presidential Decree, the Cabazon Band Reservation was adjacent to the cities of Indio, Coachella, and Mecca on a patchwork of land parcels totaling 2,400 acres. The population then totaled approximately 600. There are now 27 surviving members in the Cabazon Band of Mission Indians in the Indio area, 20 miles east of Palm Springs on 1,700 acres.

There are five Indian Tribes near the Palm Springs area; the Cabazon Indian Band in Indio, the Twenty-Nine Palms Band in Twenty-Nine Palms, the Morongo Indian Band near Banning, the Agua Caliente Indian Band in Palm Springs, and the Torres Martinez Band near the Salton Sea.

Because of their meager existence as wards of the BIA and the hostile desert environment, in 1978 the Cabazon Tribal Council contracted with Dr. John P. Nichols, an economist, international social worker, and resource developer to develop and implement a 10-year reorganization plan for economic development based upon setting up a number of Tribal corporations that would enable the Indians to pool their assets and handle it like a cooperative. This endeavor has resulted in the Cabazon Tribe becoming instrumental in the development of Indian/American relationships both at the State and national levels. Their adopted concept has worked and they have become self-sufficient with no annual Federal or State subsistence or welfare, and have, in fact, become one of the biggest employers in the area. Mark Nichols, 33, is now the CEO/Tribal Administrator and serves as the Tribal Historian.

They have completed the 10-year plan and have adopted a new 5-year plan. Their first business was a mail-order cigarette business, operated out of a trailer. Their next venture was a 26 table Card Casino which opened in 1980 and was the first ever established in the United States on an Indian Reservation.

With the success of the Indio Bingo Palace and Gaming Center, they have expanded to build and operate an outdoor Indian Training Center, near completion of a biomass-fueled electrical power plant, and medium-income HUD housing.

The Colmac Mecca Project is a \$138 million, 49 megawatt, biomass-fueled, electrical power plant on approximately 103 acres of leased land on the Cabazon Indian Reservation. Fuel will consist of agricultural residues, commercial wood waste, and municipal tree trimmings. Electricity will be sold to Southern California Edison under a power sales agreement. Operational testing should begin in early 1992.

The Housing Project will consist of 1,200 units, ranging in cost from \$75,000 to \$100,000. Occupancy is slated to begin in January 1992.

In December 1989, they entered into a compact with the State of California to operate an Off-Track Horse Betting Parlor (OTB), the first ever established on a U.S. Indian Reservation. In March 1990, they opened the Watch-N-Wager, a live-via-satellite horse-racing facility which receives broadcasts from five race tracks.

Admission in 1991 to the Indio Bingo Palace and Gaming Center for OTB visitors is \$3.00 general admission and an additional \$4.50 to utilize the new Secretariat Turf Club. At the Indio Bingo Palace, prizes often exceed \$15,000 and nightly played Mega Bingo offers prizes up to \$1,000,000.

They are currently expanding their facility by 15,000 square feet. An additional 25,000 square feet expansion is on the drawing boards.

They received the first Annual Indian Gaming Hall of Fame Award presented by Jana McKeag, Commissioner of the National Indian Gaming Commission, the highest ranking female Indian in the Federal bureaucracy. The Commission is chaired by Anthony Hope of Palm Springs, son of celebrity Bob Hope.

The initiatives and economic development projects established by the Cabazon Indians have had a significant and positive economic effect impacting favorably on the regional economy, even beyond the Reservation itself, involving both the Indian and non-Indian populations. Chief John James commented, "We are the mouse that roared."

The Cabazon Tribal Council meets every 4 months, 2% of gaming revenue goes to the Tribe, 50% of the Cabazon Indians are employed by gaming, they have 12 - 15 students in the local public schools, and gave \$2,500 to the local high school band when local funds were cut. They appear to suffer from discrimination, lack of self-esteem, and misinformation about Indians. To be considered a Cabazon, one needs 25% Indian blood.

They were not aware of the LSCA Title IV grants. We briefed them on the process for application. We urged that they consider putting aside a percentage of their profits from their various enterprises for library and information services in order to supply their Tribe with relevant materials consistent with their educational needs and their desire to document and sustain their cultural heritage.

College of the Desert
Palm Springs, California

We met with Dr. David A. George, President; Virnita McDonald, Trustee and Tribal Secretary of the Agua Caliente Tribe; Char Whitaker, Librarian; Judith A. Auth, Library Director, Riverside City and County Public Library; Barbara Bowie, Regional Librarian, Partnerships for Change; Julie Bornstein, Chairman of the Board; and Jeff Winbleeek, Acting City Manager (for Roy Dias), Palm Desert, California.

This 2-year Community College was established in 1961 with 574 students on an impressive 160 acre campus. Their enrollment now exceeds 12,000. They have two satellite campuses: Copper Mountain Campus in Joshua Tree, and Eastern Valley Center in Indio. They offer Associate in Arts and Associate in Sciences degrees in 22 subject areas, Certificates of Achievement in Occupational and Vocational Education, Basic Skills, and over 300 classes are offered in Community Education which are non-credit courses for personal enrichment. Seventy-five percent of their students attend part-time. Their marketing area covers the Coachella Valley. Among their future plans is the creation of a "University Park" which will house a variety of upper division and graduate programs from selected universities.

Their county, Riverside County, covers 7,000 square miles, has 1 million residents, 30 branch public libraries, 3 special libraries, and 3 municipal libraries.

Even though there are approximately a dozen Native American communities in their immediate vicinity, the student population of the College of the Desert is made up of less than 1% of Native Americans. Dr. George indicated that limitations of funding made it impractical to directly address the Native American minority as such an outreach program would be extremely costly to reach a limited number of potential students unless there was a specific program that could be made available. We offered to send President George the name of one of the successful Native American Community Colleges, which we did (Salish Kootenai College in Pablo, Montana, which also has a remarkable library and information system). We also sent him an article entitled, "Tribal Community College Libraries: Perceptions of the College Presidents," in addition to the *Summary Report of the White House Conference on Library and Information Services*, WHCLIS Petition #07, and the relevant resolutions from the White House Conference on Indian Education.

Chairman Reid offered to assist in helping to identify and market to the Native American community in President George's area, based on Chairman Reid's understanding of the problem from his current experiences as Chairman of the Board of the Bergen Community College, the largest community college in the State of New Jersey and the expertise he has developed working with the NCLIS program on Library and Information Services for Native Americans.

The College of the Desert recently came to an agreement, after four years of exploration, on the management of a joint use public/college library. This model partnership makes maximum use of limited public resources. The Palm Desert City Hall complex is adjacent to their campus. The college and the county are in financial straits.

A major effort should be made to recruit Native Americans to take advantage of higher education opportunities, similar to what we learned of the "California Partnerships for Change" program which is funded by the California State Library. This program is designed to assist community library service staff in reaching out to their changing community populations to better understand them and their

information needs, and then restructure the community library service plans to best meet the information needs of these changing populations. The library staff is also learning about the people they are trying to serve: their traditions, history, and culture; their values; their information/recreation needs; their preferred means of obtaining information and recreation; and their availability of time. The staff is learning about community structures by spending time in the community and interacting with its members.

One of the goals of this program is for every culture and ethnic group to be able to find in the library all the basic information they need, as well as knowledge and appreciation of themselves and other ethnic groups making up today's life partnerships.

Three years ago they did a needs assessment of 10,000 farm workers, mostly Spanish speaking. They registered 4,000 of 10,000 for library cards in the county library system. Now they are concentrating on literacy programming and migrant education for the Hispanic population.

The local "California Partnerships for Change" program has very little formal interaction with the 12 Indian Reservations in the county, although other parts of California -- the Fresno County Library (Auberry Branch), the Mendocino County Library, Round Valley Cooperative Library, and the San Jose Public Library, American Indian Center Library -- have programs which began in 1989 to target the American Indian community. As in higher education, a major effort should be made to recruit Native Americans into the program Statewide.

They are trying to develop local leadership now. They need partnerships, longevity, and continuity.

A luncheon meeting on August 13 was hosted by William G. Kleindienst, President, Board of Library Trustees, Palm Springs Public Library, and Chairman of the California Delegation to the White House Conference. The luncheon meeting was held at LaMancha Private Villas and Court Club, Palm Springs. Those present included: NCLIS Commissioner Julia Li Wu (Commissioner Wu is also President, Board of Trustees, Los Angeles Community College District); Alfred Wu; Virnita McDonald, Executive Secretary, Agua Caliente Cultural Museum and Trustee, College of the Desert; Anthony J. Andreas, Tribal Historian, Vice Chairman, Board of Directors, Agua Caliente Cultural Museum, Palm Springs; Sally Andreas; Lowell John Bean, Historian, Oakland; David Saffan, Planner/Grants Writer, Morongo Band of Mission Indians, Benning; Cheryl Ohnmeiss, Planning Secretary and Tribal Member, Morongo Band of Mission Indians; Katherine W. Weiner, Librarian, Morongo Community Library; Mary Alice Hedge Reszetar, NCLIS Associate Executive Director and Program Officer for Library and Information Services for Native Americans; Charles E. Reid, NCLIS Chairman.

We were briefed on the Agua Caliente Cultural Museum and Interpretive Center which will include a Research Area, Archaeological Laboratory, and Village Reconstruction. The city donated a site planner and installed the road. It will be a 25,000 square foot facility to be built in 3 phases, with 10,000 square feet in the first

phase. It will protect and present archaeological and cultural artifacts of the Tribe for the general public and provide a center for education and research on the Agua Caliente-Cahuilla culture and history. Artifacts will come from Tribal collections, local and international private collections, other museums, and archaeological recoveries at Tahquitz Canyon and other sites.

A grant request for \$50,000 in matching funds was requested from the National Endowment for the Arts for designing the museum building at the Tahquitz Canyon historic site. The site is archaeologically, spiritually, historically, and visually significant to the Tribe and the community. The building will be the center piece of the 26 acre Interpretive Center at the entrance to Tahquitz Canyon. It will allow the opening of Tahquitz Canyon (the closest one to downtown Palm Springs) to the general public, while protecting its natural and archaeological resources.

The Tribe has set aside approximately \$350,000 for construction of the museum building and displays. For two years the Tribe has been working on the project with city and county agencies, other museums, and consultants.

The Tribe is known as the Palm Springs Band of Cahuilla Indians residing on the Agua Caliente Reservation which is 27,000 acres in the center of Palm Springs, Riverside County, and was established on May 14, 1896. Their population is about 240. They are governed by a five-member Council which meets twice monthly.

They were part of the California cultural group. Much of the Native culture was destroyed by the Spanish missionaries when the Tribes were forced to live in rancheros at Spanish Catholic missions. The Agua Caliente Band retained their language, songs, traditional foods and cooking, and the kinship pattern.

We encouraged them to apply for the Basic Grant under LSCA Title IV. According to a report from the U.S. Department of Education, the Agua Caliente Band of Cahuilla did apply for the Basic Grant of \$5,300 and was awarded \$4,002 for FY 1992.

Morongo Band of Mission Indians, Banning, California

The team visited the Morongo Band of Mission Indians, Banning, California. Mr. Reid and Mrs. Reszetar met with David Saffan, Planner/Grants Writer; Katherine Weiner, Librarian (M.S. Library Science, Emory University, 1982); and Cheryl Ohnmeiss, Planning Secretary and Tribal Member.

The Morongo Band of Mission Indians occupies a 32,000 acre Reservation in Southern California, 80 miles east of Los Angeles. The Reservation was created through Executive Orders of the President of the United States in 1876 and 1877. Traditional religion and kinship trends prevail. Some of the Indian language is spoken. Approximately 503 people live within the Reservation, and 493 adjacent to the Reservation.

The Morongo Band has a 7 member Tribal Council. The Tribe operates a bingo game. In addition, there is a sand and gravel operation on the Reservation. The Tribe also derives income from the lease of outdoor signs and various utility rights-of-way through the Reservation. They are also investigating undertaking other economic development projects.

Morongo first received LSCA Title IV Special Project funds in 1986 which allowed the construction of a double-wide trailer to serve as a library. Library use has grown steadily since. LSCA funds allowed the Morongo Community Library to purchase books, educational videotapes, and three Apple Computers. In FY 1990, Morongo was awarded a Special Projects grant for constructing a larger library facility which is still in the architectural design stage.

The Morongo Band of Mission Indians applied for a FY 1992 LSCA Title IV Basic grant in the amount of \$5,300 and was given \$4,002.

After visiting the Morongo Reservation, we flew to Eureka/Arcata Airport in Northern California in a small airplane, arriving after dark. The pilot made two unsuccessful attempts to land. If the third attempt had not been successful, we would have landed inland which would have meant a four-hour drive back through mountainous terrain. Fortunately, our pilot had been an aircraft carrier pilot and was experienced in landing in very dense fog. We virtually bounced when we hit the runway, which was not visible through the dense fog until we were about 15 feet above it. We later learned that this airport is the foggiest one in the United States, and it is where they used to bring pilots to train them to land in fog.

August 14, 1991

Arcata Hotel, Arcata, California

The hearing participants were: Judy Klapproth, Director, Humboldt County Library; Beverly Moorehead, Big Lagoon Rancheria Tribal Official, Secretary/Treasurer (Virgil Moorehead is Tribal Chairman); Juanita Williams, Big Lagoon Rancheria; Thomas D. Weist, Tribal Coordinator, Bear River Mattole Wiyot Tribe; Darlene Magee, Librarian, Indian Action Council Library and ALA OLOS Committee on Library and Information Services for American Indians; Joan Berman, Reference Librarian, Humboldt State University Library; Mary Alice Hedge Reszetar, NCLIS Associate Executive Director and Program Officer for Library and Information Services for Native Americans; and Charles E. Reid, NCLIS Chairman. Vivian Lewis was the Trinidad Rancheria Tour Guide.

In addition to most of the hearing participants, the following participants attended a working dinner: Yurok Transition Team Members -- Lisa Sundberg, Tribal Official; and Valleri Yvonne Reed, Secretary to Transition Team; Catherine Mancon, Chiloquin Tribe, Indian Action Council Tutor; Judy Sandstrom, Indian Action Council Friends of the Library; Leslie Charles, Bear River Branch of Wiyot Tribe; and Elizabeth Murguia, Administrative Assistant to State Senator Barry Keene and White House Conference on Library and Information Services Delegate from California.

The Big Lagoon Rancheria recently purchased the Hotel Arcata, which had been in bankruptcy and which served as headquarters for the Site Visit Team and hearing.

The Big Lagoon Rancheria is of the Yurok-Tolowa Tribe. They have 24 members of their Tribe within the Rancheria, and 9.26 acres in Trinidad, Humboldt County, along the Pacific Coast. They have applied for an LSCA Basic grant.

The Bear River Mattole Wiyot Tribe, Rohnerville Rancheria, Humboldt County, Eureka, California, has 280 Tribal members living on the Reservation of 66 acres. They applied for a FY 1992 LSCA Title IV grant of \$5,300 and received \$4,002.

The Indian Action Council Library has a great wealth of information and old photographs which are housed in a cinder block structure with no protection from the elements or adequate code protection. They have organized tutors and a Friends of the Library group.

The Yurok/Miwok/Tolowa live on the Trinidad Rancheria, which has a total population of 123 on the 43 acre Reservation at Trinidad, California, along the Pacific Coast. We visited their library/media center where volunteers were just installing bookshelves and a computer, indicating the enthusiasm of the Native Americans for library services and also indicating the need for continuing support. The library is used daily by the children.

We visited Srumig, the Indian Village site at Patrick's Point State Park where ceremonies are held.

Hoopa Valley Indian Reservation

We met with Dale Risling, Chairman, Hoopa Valley Tribal Council; Janice Yerton, Indian Pre-White House Conference Delegate (the new Hoopa Public Library to be named for her late daughter, Kim Yerton); Marcelene Norton, Department of Education, Hoopa Valley Business Council; Colleen Goff, Planning Director, Hoopa Valley Business Council; and Lee McCardie, husband of Mickey McCardie, Librarian, Hoopa Public Library (who was ill).

It was a grueling and time-consuming trip to and from Hoopa Valley, driving over the mountains to get to the Hoopa Valley Indian Reservation. They have a total of 86,974 acres on the Reservation which was established in 1876. The Tribes placed here included Huntsatung, Hoopa, Klamath River, Meskeet, Redwood, Raiaz, Sermolton, and Sish Langton. The Hoopa Valley lies along the banks of the Trinity River in Humboldt County, where temperatures reach a high of 108 degrees and a low of 20 degrees. Rainfall measures 45 inches per year. Income is largely earned through forestry and tourism.

The Hoopa Indians have maintained their culture and still practice and encourage basket weaving and bead work. Tribal members hunt and fish and prepare Native foods such as acorns. We were shown examples of their work in their local museum.

Upon our arrival we toured the present library which is an old frame house that was converted to become the library. We then went to the Tribal Offices which are located in a modern building and joined the seven-member Tribal Council meeting which was in progress. We briefed the Tribal Council on the purpose of our site visits to California and Hoopa. We also told them of the results of the recent White House Conference on Library and Information Services and about the upcoming White House Conference on Indian Education. They were pleased with our visit and were hopeful that their new Kim Yerton Library would soon be built.

We then toured the site of the new Kim Yerton Library where the ground-breaking had originally been scheduled to take place while we were present, but had to be postponed. We reviewed the plans for the library, and Chairman Reid made some suggestions for modifications based on his long-time experience as a library design consultant. Some of the funds for this library came from the Special Project grant funds of LSCA Title IV.

At the Eureka/Arcata airport, Chairman Reid and Associate Executive Director Reszetar were interviewed by Leslie Lollich, TV 23 News, KAEP-TV, Eureka, California.

We learned that LSCA Title IV funding has been a major instrument in the creation of, and, in some cases the sustaining of, library and information services. LSCA funding does suffer from a lack of continuity which has often resulted in the closing of libraries due to lack of funds. There is evident need for a consistent funding base in order to maintain a minimum level of service. This is also true of libraries in rural America.

In general, Native Americans have insufficient funds to tie into the Nationwide network, and some States have policies which do not allow for participation except in rare occasions, such as the State of New York. Most Tribes have no discretionary money. One suggestion is that there be a basic additional grant based on economic need. One idea was to provide for multiyear funding by providing 100% of funds the first year, 80% of funds for the second year, 60% of funds the third year, 40% of funds for the fourth year, 20% of funds the fifth year, and then continue with a percentage of funding on a permanent basis.

There is a great need for training Native Americans to work with library and information services, in general, and in the selection of materials, in particular. There is also a need for these trained Native Americans to educate Tribal leaders.

PART B: 4

Trip Report for Visitations to Selected Indian Reservations and Alaskan Native Villages in the State of Alaska

U.S. National Commission on Libraries and Information Science Committee on Library and Information Services for Native Americans

October 16-18, 1991

This report summarizes the site visits and hearing held in Alaska in cooperation with the Alaska State Library on October 16-18, 1991.

Chairman Reid and Vice-Chairman Swaim arrived in Anchorage late on October 15 and held a hearing on October 16 at the Hilton Hotel. Assistance was provided by Mary Jennings and Jo Ann Berna of the State Library. Ten persons from various sections of the State gave testimony between 9:00 a.m. and 5:00 p.m. In the evening the team met informally with Alaska Deputy Director of Education Karen Crane who has served as State Library Director for eight years until mid-1991.

On October 17, Mrs. Swaim and Mr. Reid flew to Bethel where they joined Judy Monroe of the State Library and visited the library of the Bethel Community College and with its Director, Teddy Wintersteen. The college library which also serves as a public library in the village of Bethel has a collection of 35,000 volumes and has recently been renovated.

The team proceeded by plane to the village of Atmaultluak on the Petmigtalex River in the Yukon-Kuskokwism delta 400 miles west of Anchorage. Atmaultluak, a second-class city incorporated in 1976, has a community library in the Tribal Headquarters building. The library is tiny but neat, containing a few outdated reference works and a quantity of paperback fiction. The library is seldom used. It is open about 12-15 hours a week and is operated by a young woman who has had some training in workshops offered by the State library. The village did not apply for the basic LSCA grant in 1990. A visit to the school showed a library much better equipped with books in pristine, unused condition. Very few had even been checked out and there were no children in the library.

The next two villages visited on October 18 were part of the Yupiit School District which, by contrast, appears to have model libraries and excellent programs under the leadership of Joyce Blumenshire, District Librarian, and Doctor Charles Winger, Director of Federal Programs.

Principal Helen Eckelman and Head Library Aide Dora Napoka welcomed the team to Tulueksak. A television reporter covered this visit which included special

programs by the children in their first language Yupiit and in their second language English. Traditional stories were told and illustrated with pictures drawn on pans of smooth mud.

Children presented a play based on one of their library books. Parents and school board members joined the team for informal conversation in the library. Selma Jabbi and Mike Lane were teachers who helped welcome the NCLIS visitors.

After lunch in the Tuluksak School cafeteria, the team went to Akiachak where we were welcomed by principal Richard DeGraff. Story-time in the library included stories in both Yupiit and English language told by library aides. Special Education Consultant Charles Winger and some local and regional school board members talked about recent library grant experiences. The Akiachak library received a grant of \$165,000 in 1990-91 for library construction and materials. A 1991-92 request for \$83,574 was not funded. Currently a proposal for LSCA Title V funds to provide greatly needed library materials in the Yupiit language has been submitted. The Yupiit school district would like to supply these books to others through the interstate library loan service. They will be circulated through the three villages of the school district. If this program is funded, it will be the first time that an adequate number of Yupiit language materials has been available to these and other Eskimo children.

A late afternoon visit to an excellent school library in the Bethel elementary school concluded the site visits. The Librarian for the elementary school is Robert Wintersteen, husband of the Bethel College Librarian.

PART B: 5

Official Findings NCLIS Site Visits and Regional Hearings on Library and Information Services for Native Americans

U.S. National Commission on Libraries and Information Science Committee on Library and Information Services for Native Americans

I. GENERAL FINDINGS

A. Funding

The single, most critical need which emerged from all the documentation developed or gathered by NCLIS is funding. The vast majority of Tribes have either no or minimal library and information services. The exceptions are those Tribes which (1) are wealthy -- e.g., the Confederated Salish and Kootenai, (2) receive substantial State aid -- i.e., New York State legislates library funding annually for most of the Tribes with chartered libraries, or (3) receive substantial Federal aid under Title IV of the Library Services and Construction Act.

Tribal economies are still evolving, even after 25 years of self-determination. Some Tribes are further ahead -- e.g., the Navajo -- but because of the myriad of other problems confronting the Tribes -- poverty, health, school dropouts, etc. -- limited resources are seldom allocated for library and information services. Most Tribes rely heavily on Federal dollars for most things, and LSCA Title IV is the single, most important source of funding for library and information services.

Since the Tribes are not part of the State or local tax base, most States do not provide any support. A few States provide small sums from State revenues or from Federal programs administered by the State Library Administrative Agency. But these are minimal.

The evidence is clear. Unless every State with Tribes in it adopts the New York State model, then substantial Federal funding must be provided to implement a basic program of library and information services.

B. LSCA Title IV

The evidence is overwhelming as to the value and importance of this legislation, which was enacted in 1985. Scores of testimony indicated the difference this program has made. The Basic grant portion is enormous for small Tribes, and the Special Projects grant portion is important to both small and large Tribes because

there is no limit to the size of the grant, provided it is properly matched. The program has been particularly useful with the acquisition of resources, staffing, training, and construction projects.

While the Tribes indicate that they want LSCA Title IV maintained, strong testimony also indicated that:

- Appropriations should be higher.
- The Basic grant is too small and many Tribes do not bother making application, devoting their planning and grant-writing energies to more global projects;
- Federal regulations are too demanding, particularly for small Tribes;
- Program funds should be allocated through the State Library Administration Agencies to insure more effective planning and coordination within the State. In this regard, Special Projects grants probably should remain nationally competitive and administered from Washington, D.C., but at the very least the State Library Administrative Agencies should be part of the planning, application and review processes.
- A major WHCLIS II resolution adopted last July recommends that the program be divided into two parts: a Basic and Supplemental grant program, separately funded; and a Special Projects program, separately funded. With some desirable changes, the Tribes want the program to stay alive with more substantial funding.

C. Technical Assistance

An enormous amount of testimony from a variety of sources singled out the now defunct Project TRAILS as one of the most valuable programs ever conceived, since it provided the Tribes with technical assistance that most of them desperately needed with the enactment of LSCA Title IV. Time and again, Native American Tribal librarians, planners, and leaders attested to the fact that they could not have coped with the LSCA application process and could not have planned well for the effective use of grant funds received. Further, with or without Federal funds, any Tribes interested in planning for or improving library and information services could avail themselves of the technical assistance provided by TRAILS.

Strong recommendations were made for the restoration of TRAILS, which had been funded in the mid-1980s under Title II-B of the Higher Education Act (the Library Research and Demonstration Program). Many Native Americans felt strongly that the project, or a similar effort, be refunded under the Higher Education Act. However, a major resolution passed at WHCLIS II last July calls for the creation of a National Native American Technical Assistance Center in Washington, D.C.-- a Center which is conceived as being able to do what TRAILS did. Assuming that the

resolution is implemented, then a new TRAILS Project under the Higher Education Act would no longer be necessary. Either way, this was among the strongest findings and the Tribes desperately need high-level, professional guidance and direction by top-drawer experts in library and information services.

D. Staffing

It is estimated, based on all inputs, that there are less than 100 Native American librarians at work on Reservations, the majority of which do not possess the MLS -- the professional entry degree. Many of them are paraprofessionals. Some possess the Baccalaureate degree, qualifying them for school library positions. This means that the majority of Tribes and Alaskan Native villages (over 500) either do not have a library and a librarian or, if they do, the individual serving as librarian is minimally trained.

Therefore, dozens of testifiers from all inputs clearly and strongly recommended that the Federal Government establish a special fellowship and scholarship program to recruit and train more Native Americans to become professional librarians. They also recommended that paraprofessional and inservice training funds be appropriated to be used for the training and retraining of Native Americans. This matter was the subject of two major resolutions passed at the recent WHCLIS II, and remains one of the most critical problems for Native American library and information services.

E. Access

Another major finding was the concern of the Native American library and information community over the matter of access -- access to resources and information both on and off-Reservation.

For example, many Tribal school libraries serve as the Tribal library, but close when school closes. The same with some of the Tribal college libraries which serve as the Tribal library. Any many Tribes with a regular community library have limited opening hours because of fiscal and staff constraints.

Isolation was mentioned many times as a critical problem, not just in States like Arizona and Montana (where the distance from home to library may be 20 to 50 miles away) but also in smaller States, like those in New England. Bookmobiles were mentioned as one solution. Concomitant to this issue was the finding that many Native Americans, both Reservation and non-Reservation, need to rely on the nearest local public library, but are either barred or discouraged from entering and made to feel unwelcome.

However, it was found that some positive interfacing between Tribes and the local and State libraries is taking place. In California, for example, the

State Librarian has launched a special program for Native Americans and has assigned a special consultant to work with Tribes who receive funds to provide technical assistance. The program operates in conjunction with the local county library. More of this needs to take place, as several WHCLIS II resolutions so recommend, and Tribes need to learn how borrow resources through interlibrary loans both at the regional and State levels.

In this regard, the most startling finding was the clear admission that Tribes will never get all the resources and information they need and that immediate steps must be taken to get the Tribes into the library and information networking mainstream. This means, of course, money -- money for machines and money for expertise and administration. The concept of a national inter-Tribal network emerged several times, as well as a national clearinghouse for the acquisition and study of Native American resources, studies, etc.

F. Cultural Resources

Another finding was that not only do Tribes need much more print and non-print materials, but that they are desperately in need of resources related to their Tribe, specifically, and the Native American heritage generally.

A number of Tribal representatives during NCLIS regional hearings and site visits expressed frustration over their ability to access the Nation's rich resources about Native Americans. Native people are aware of many items related to their heritage that are housed in research libraries but are not readily accessible to them. Printed Indian language material is almost non-existent. Tribes lack the financial and personnel resources required to significantly impact the quality of their library collections. Again, networking and its potential in this regard was mentioned as a solution. And the Commission was pleased to find out that the University of Washington Press is planning the preparation of a data base (to be made available through the CD ROM format) which will capture collections of resources on Native Americans around the Nation -- resources that could never be duplicated even by the largest research library. (Nota bene: Since this was written, the University has announced the termination of the project.)

It was found that, in addition to acquiring Native American cultural heritage resources in print, many Native Americans feel that guidelines should be developed to sensitize the library profession and publishing industry as to meritorious, positive criteria for the development and selection of culturally sensitive and non-stereotypical materials about Native Americans in all formats. These guidelines should also be widely disseminated throughout the Nation with the endorsement of the Native American community.

G. Diversity

It was found that, because of the wide and disparate diversity among the Tribes, there is great difficulty in determining how best to approach solutions to the myriad problems facing the Tribes. These problems, however, are not unsolvable and the answers can all be found in the WHCLIS II resolutions.

H. School Libraries

Considerable testimony revolved around the issues of whether or not the Tribal school libraries (where they exist) should become the Tribal community library as well. As indicated above, under Access, there could be problems about opening hours and weekends. Further, some concern was expressed at having adult materials readily available to children and youth during school hours.

Under the principle of self-determination, each Tribe must decide for itself. However, discussion regarding this issue can be furthered by disseminating to the Tribes the school/community library models that exist primarily in Alaska and Hawaii. In these States, combined libraries have proven effective when properly planned and operated.

I. Museum and Archival Services

It was found that many Tribal libraries are beginning to assume responsibility for meeting the need for museum and archival programs. Not only are these programs important for the Tribes, in terms of cultural heritage, but also to enable the Native American community to reeducate the non-Native Americans. And this trend clearly underscores the more dynamic role the Tribal library can play within the Tribal community.

J. State and Local Public Library Agencies

As found in States such as California and New York, it is clear that the State and local public library systems can provide effective support to the Tribes in terms of technical assistance, services, training, planning, and guidance. Regardless of Tribal sovereignty, library and information services must be viewed as a whole within a State or region, and Tribal libraries should be a consideration for all States in their planning and development of library programs. As found above, under LSCA Title IV, most States want to help and one of the best ways to do so is to have LSCA Title IV moneys administered through the State Library Administrative Agencies.

K. Other Findings

Other issues and topics which emerged throughout the various inputs to the Commission's process, were:

- The need to convince and reeducate Tribal leaders about the value of having a Tribal library and what it can do for the Tribal community.
- Rampant illiteracy, brought on by poor schooling, dropout, and other societal problems.
- Lifelong learning program needs.
- The need for a national survey and inventory of Tribal library services, including a needs assessments.
- Low salaries paid by the Tribes result in the flight of Native American librarians to non-Tribal jobs.
- One million Native Americans reside on Reservations, but another one million reside off-Reservation in rural and urban America and have special library and information needs which are unmet and which are not understood by non-Native Americans.
- Distance learning was frequently mentioned as a solution to the training and educational needs of Native Americans engaged in planning or providing for library and information services.
- More attention to library and information services to children and youth emerged as a critical issue and need.

II. NCLIS

Interestingly, NCLIS itself became a "finding" in terms of Tribal needs. Several witnesses emphasized that NCLIS should take a more proactive role in assisting Tribes and Native Americans by –

- providing technical assistance
- speaking out more strongly on behalf of the Tribes
- securing funding

- doing special studies and periodic updates on Tribal library needs.

In this regard, WHCLIS II itself passed a resolution urging that NCLIS convene a national Forum to develop a coordinated national research and development agenda for library and information technologies and a funding strategy. Several persons mentioned that Native American needs and interests should be a major focus of the Forum, if and when it happens.

And finally, the following is direct testimony from Jane Kolbe, the State Librarian of South Dakota:

"I believe that NCLIS could make a step toward achieving the objectives identified by designing library programs, outreach, and delivery systems that will insure timely access to information in a manner compatible with the Native American's culture. Sustained and continuous funding will be critical. Bringing the many Federal, State and local agencies and organizations that could impact such a program and funding will be the Commission's greatest challenge. The benefits to . . . America's culture and economy are worth the enormous effort required."

In short, it was found that NCLIS should maintain a strong, ongoing role vis-a-vis library and information services for Native Americans and their special problems.

III. SPECIFIC REGIONAL FINDINGS

No special or distinctive trends or issues emerged in terms of the four regions visited. Despite cultural and geographic disparity, commonalties of need and concern proved to be even.

Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART C:

U.S. NCLIS COMMITTEE ON LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS: REGIONAL HEARING TRANSCRIPTS

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 1: Transcript of Hearing on Library and Information Services for Native Americans, Santa Fe, New Mexico, January 26, 1989 | C-3 |
| 2: Transcript of Hearing on Library and Information Services for Native Americans, Rollins College, Olin Library, Winter Park, Florida, March 21, 1990 | C-75 |
| 3: Transcript of Hearing on Library and Information Services for Native Americans, Connecticut Legislative Office Building, Hartford, Connecticut, October 24, 1990 | C-121 |
| 4: Transcript of Hearing on Library and Information Services for Native Americans, Seattle Public Library, Seattle, Washington, August 16, 1991 | C-185 |
| 5: Transcript of Hearing on Library and Information Services for Native Americans, Anchorage, Alaska, October 16, 1991 | C-275 |

**U. S. National Commission on Libraries
and Information Science**

PART C: 1

Transcript of Hearing on Library and Information Services for Native Americans

Santa Fe, New Mexico
January 26, 1989

Hearing Participants:

U.S. National Commission on Libraries and Information Science

Elinor H. Swaim, Commissioner and Chairman, NCLIS Ad Hoc Committee on
Library and Information Services for Native Americans

Daniel W. Carter, Commissioner

Daniel W. Casey, Commissioner

Wanda L. Forbes, Commissioner

Bessie Boehm Moore, Vice-Chairman Emeritus

George H. Nash, Commissioner

Jerald Newman, Commissioner and NCLIS Chairman, 1987-1990

Margaret Phelan, Commissioner

Charles E. Reid, Commissioner and NCLIS Chairman, 1990-1992

Barbara J. H. Taylor, Commissioner

Sally Jo Vasicko, Commissioner

Susan K. Martin, Executive Director

Mary Alice Hedge Reszetar, Associate Executive Director

Lotsee Patterson (Comanche), NCLIS Consultant

Testifiers:

Veronica Peynetsa, Librarian, Zuni Nation, Zuni, New Mexico

Elaine Filbert, Librarian, Santa Clara Pueblo, Santa Clara, New Mexico

Susie Sonflieth, New Mexico Coalition for Literacy, Albuquerque, New Mexico

Barbara Grimes, Futures for Children, Albuquerque, New Mexico

Elizabeth Wacondo, Librarian, Laguna Pueblo, Laguna, New Mexico

Irving Nelson, Manager, Navajo Nation Library System, Window Rock, Arizona

George Abrams, Member, Seneca Nation, Salamanca, New York

Gary Tom, Member, Paiute Nation, Cedar City, Utah

Janice Beaudin (Winnebago), Minority Outreach Coordinator, University of Wisconsin at Madison, Madison, Wisconsin

Mary Jo Cole, Manager, Adult Education Programs, Cherokee Nation, Tahlequah, Oklahoma

Sandra Long, Member, Cherokee Nation, Tahlequah, Oklahoma

Jim West (Cheyenne), Financial Manager, Mashantucket Pequot Tribe, Ledyard, Connecticut

Peter Pino, Tribal Administrator, Zia Pueblo, Zia, New Mexico

Lois Fellows, Chairman, Native American Roundtable, New Mexico Library Association, Santa Fe, New Mexico

Lee Platero, Chairman-Designate, Native American Roundtable, New Mexico Library Association, Santa Fe, New Mexico

Mimi Robbins (Dakota Sioux), Program Coordinator, National Indian Education Clearinghouse, Arizona State University, Tempe, Arizona

Lester Sandoval (Apache), Research Assistant, Jicarilla Apache Tribe Dulce, New Mexico.

Terry Egan, Navajo Community College, Tsaile, Arizona

Alana McGrattan, Library Media Coordinator, Santa Fe Indian School, Santa Fe, New Mexico

**HEARING ON
LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS
SANTA FE, NEW MEXICO**

JANUARY 26, 1989

MR. NEWMAN: Ladies and gentlemen, on behalf of the U.S. National Commission on Libraries and Information Science, I would like to tell you what a pleasure it is to be here in Santa Fe with you this morning. We were very pleased yesterday to be able to spend a full day visiting various New Mexico Tribal libraries. It has so far proven to be a very worthwhile trip for the Commission. We are pleased to have representatives from the library and information field with us to tell us about the services provided for Native Americans. I would like to introduce to you Dr. Lotsee Patterson. Dr. Patterson has assisted in setting up our visits, panel presentation, and the hearing. Dr. Patterson will now introduce the panel.

DR. PATTERSON: Thank you, Mr. Chairman. Members of today's panel are: Irving Nelson, representing the Navajo Nation; and Veronica Panetsa, Zuni. Zuni is a very long way from Santa Fe. [Continuing to introduce panel members.] Elaine Filbert from Santa Clara, the librarian you met yesterday. On our left is Susie Sonflieth, Resource Developer for the Coalition for Literacy in New Mexico. Barbara Grimes, representing Futures for Children. And, finally, Liz Wacondo from Laguna Pueblo. Panel members missing this morning are Johnnie Bowanie from Cochiti -- who may be late -- and a person from Montana. This is our panel, Mr. Chairman.

MR. NEWMAN: Thank you very much. We will hear from each of the panel members. After their presentations there will be questions from the Commissioners. Dr. Patterson, how would you like to start?

DR. PATTERSON: Why don't we start with Irving Nelson from Navajo.

MR. NEWMAN: Fine. Before we begin I would like to recognize two individuals in our audience this morning: Anne Mathews, Director, Office of Library Programs, Office of Educational Research and Development, Department of Education; and Winston Tabb, representing the Librarian of Congress. Mr. Nelson.

MR. NELSON: Mr. Chairman, Commissioners, panel members, and audience, I appreciate this opportunity to come before you to present my statement on library and information services on the Navajo Indian Reservation. My name is Irving Nelson, and I'm appearing on behalf of the Navajo Nation in my capacity as Manager for the Navajo Nation library system. I also serve as a librarian for the Navajo Nation library system's research library.

My testimony today centers on the following points: (1) The vastness of the Navajo Indian Reservation; and (2) The difficulty in providing library services to the residents. The Navajo Indian Reservation lies within three States: Arizona, New Mexico and Utah. Here are some mileage figures to give Commissioners an idea of the size of the Reservation. The dots on the map indicate the communities from which the mileage figures are derived. On the north, Aneth, Utah, to Window Rock is 198 miles. On the east side, Torreon, New Mexico, to Window Rock, is 145 miles. On the south, Sanders, Arizona, to Window Rock is 44 miles. On the western side is Cameron, Arizona, to Window Rock, Arizona, is 175 miles. The Navajo Nation

library system serves this entire Reservation with registered users from every area from this Navajo Reservation. Library membership records indicate that some library users come 100 miles or more to use the Window Rock library services.

The few library facilities serving the Navajo Nation residents consist of the following: (1) the Window Rock Public Library in Window Rock, Arizona. This library is run by two librarian technicians and the research library technical services, and a manager librarian -- that's myself, the overall manager for the Navajo Nation library system, as well as serving as librarian for the research library; (2) the Navajo Community Library in Navajo, New Mexico, is run by one librarian technician; and (3) we also have eight deposit-site libraries located across the Reservation. The deposit-site libraries are run by volunteers. The sites are Canyoncito, New Mexico; Counselor, New Mexico; Dilcon, Arizona; Kayenta, Arizona; Shiprock, New Mexico; Standing Rock, New Mexico; Thoreau, New Mexico; and Tuba City, Arizona.

Statistical graphs marked Exhibit B shows the library usage. Fiscal years 1986 and 1987 include bookmobile services. I'll just come to this graph and use it. Page one shows the materials loaned to the public, and these are in thousands. As you can see in 1986 and 1987 -- when we had bookmobiles -- the statistics are way up. On page two, it shows the people visiting the library.

The trend has been going up. Page three shows requests from the general public, and that figure is going up as well. Page four shows library cards issued. In 1986 and 1987, 5,000 library cards were used for the bookmobile; this year we just used 886. Page five shows the number of interlibrary loans to the Window Rock Public Library and Navajo Community Library. Page six shows the attendance at library programs; these are film strips, arts and crafts, and other programs that we schedule. Page seven shows the use of periodicals, film strips, etc., and that number has been going down because our film strip projector is down and out. Page eight shows the total services requested. As you can see for 1986 and 1987, it's 57,000 and 60,000, and this year with just the three facilities (Window Rock Public, Navajo Community, and the Research Library) our services are above those when the bookmobiles were running. I think it this is because the people got to know about libraries, and started coming those hundreds of miles just to use the libraries.

My next point will be on the staffing pattern of the professional library staff. I've been with the Navajo Nation library system for 12-1/2 years. Within those 12-1/2 years, we've had 10 librarians (one with a Ph.D., and one with a Master's) come and go. One librarian did stay for five years. Exhibit E shows the LSCA funding history as well as the funding histories from the States of Arizona and New Mexico, the Federal Government, the Tribe, and our Friends of the Library.

In conclusion, I would like to state that we must overcome the problems of the past. We can continue to do more and better our future services with the Commission's continued support of LSCA's Title IV funding. The people I represent, both as a Navajo Tribal official and a spokesperson for my people, the Navajos, believe in a better tomorrow where quality and opportunity for all are part of the history, not merely phrases in history textbooks. Please support us and help us because we are among the "we the people of the United States." Thank you very much, I'll answer any questions now.

MRS. TAYLOR: Mr. Nelson, I have a couple of questions. In your libraries, what type of salary do you pay the professional person(s)? What are your qualifications for the library technicians, and what is their salary?

MR. NELSON: For now, the technicians are really based on practical experience. But, the qualifications were supposed to be an AA degree for technicians; and a Master's degree for the managers. The overall Director was supposed to have a Ph.D., but we lost all these people through budget cuts. I'd like to say that this year alone we took a 40% budget cut.

MRS. TAYLOR: When you say you took a budget cut, what was the total amount of your budget to begin with?

MR. NELSON: We had \$139,000, and it was cut to \$83,000.

MR. NEWMAN: Mr. Nelson, how many people are there in the Navajo Nation?

MR. NELSON: On the Reservation there are 160,000. Counting the people off the Reservation, there are 220,000.

MR. NEWMAN: Do you know what the population would be within 15 minutes driving time of each of your libraries? In other words, how many people live within 15 minutes to one-half of an hour to all of your libraries?

MR. NELSON: I have no idea.

MR. NEWMAN: We're not looking for specifics, but in order to get a relative idea of how many people really have access to the Navajo Nation's libraries, I'd like to find out how many people are within a reasonable distance of your libraries.

MR. NELSON: I think our library membership indicates that 100 miles or more is reasonable to them.

MR. NEWMAN: And how many people live within 100 miles, or does that include everybody?

MR. NELSON: That's the entire Reservation. We serve the entire Reservation.

MR. CARTER: First, your presentation is very well documented. You obviously know how to move information. We appreciate it very much.

MR. NELSON: Thank you.

MR. CARTER: It appears that during the periods of bookmobile services, that your services were used by many more people. What is the status of the bookmobile program?

MR. NELSON: The bookmobiles are in storage for now. We're trying to find funding through private foundations, and we have a grant writer assigned from the Department of Education working on this.

MR. CARTER: Is the funding is for the operational expenses as well as the driver? Is the driver also the library technician?

MR. NELSON: Yes, the drivers are library technicians. We have three technicians in the budget: two to serve and drive constantly and one to act as back-up driver and to handle overdue books.

MR. CARTER: I would think that it would be a very high priority to get your bookmobiles back on the road.

MR. NELSON: That's one of our highest priorities.

MR. CASEY: The use of Title IV funds is very vital to your operation. If we could obtain more funding for Title IV, you would be in a much better position, correct?

MR. NELSON: Yes.

MR. CASEY: Have you considered asking for funds from Title I and Title III? Now, I don't know if the regulations governing Title I and Title III would permit you to use those funds, but you might explore that point. Have you investigated using LSCA Title I or Title III money?

MR. NELSON: That was our basic funding source over the years, and we still utilize Title III.

MR. CASEY: You use Title III?

MR. NELSON: Yes we do.

MR. CASEY: What about Title I? Is this a possibility?

MR. NELSON: I think Title I just covers the construction of new libraries.

MR. CASEY: No, Title II is for construction. I didn't mention Title II because that's for the building of libraries. But, possibly, if you investigate Title I and Title III as well as Title IV, this might produce some Federal funds for you.

MR. NELSON: I think we have received funding from Title I and obtained a reference collection. I'd like to say at this point that I've been a Manager for just one year. All the other years I was a technician. For the past three years, I've been a librarian. So, this is the first year that I've had anything to do with the budget. Please keep this in mind.

MR. REID: You gave us the budgetary figures for 1986-1987. What was your total budget for 1988? Do some of your statistics go into 1988?

MR. NELSON: In 1987, it was \$127,000. In 1988 it was \$139,000. This year it is \$83,000.

MR. REID: What was your total budget from all sources in 1988? Could you give us those figures?

MR. NELSON: I don't have those figures available.

MR. REID: Was it more or less? In 1986-1987 you had your bookmobile and you were funded through this process. In 1988, you did not have your bookmobile running, correct?

MR. NELSON: The bookmobiles didn't run in 1988.

MR. REID: Did it run in 1988?

MR. NELSON: It did not.

MR. REID: I'm asking for your total budget in 1988.

MR. NELSON: I don't have that figure. I couldn't get that figure, but it was less than the previous, or the last, budget information that I have.

MR. REID: Next question. You show an increased usage throughout most of your graphs. Assuming that you had adequate funding for bookmobiles, staff, etc., how much do you feel you could increase the usage of your library? I realize this is a difficult question.

MR. NELSON: I think it would show a 25% increase.

MRS. TAYLOR: Mr. Nelson, do you have an inventory of the books and other printed materials available in each of the facilities?

MR. NELSON: In the Window Rock Public Library we estimate that we have about 25,000 in the collection. In the research library we have about 15,000 items. In the Navajo Community we have about 2,500. We have about 200 books in each deposit site.

MRS. TAYLOR: Do you have a catalog indicating the listings? Could you provide this catalog to the Committee so that we could get an idea of the types of books that your people have access to?

MR. NELSON: We fill out an Arizona Statistical Abstract. I would be happy to provide that abstract.

MR. NEWMAN: Are there any other questions?

DR. MOORE: Who uses the Research Library facility you refer to?

MR. NELSON: The Research Library contains the Navajo Times Today -- that's the official Navajo Nation newspaper. We have the paper from 1959 to the present. Also, we have the Native American collection that contains rare books, and we have a government support collection that the Tribal governments use. We have a Navajo Tribal documents collections -- this is any documents produced by the Navajo Nation. We have the J. Lee Correll collection. That Correll collection contains documentation for the Navajo-Hopi land dispute, and the lawyers use this information. We have an environmental assessment collection which is used by our local Environmental Protection Commission. We have a water library which is used in water-rights litigation and by the Navajo Nation attorneys.

MR. NEWMAN: What do you see as the Navajo Nation's greatest need -- both in terms of what you would like to have and what you don't have? What is the Navajo Nation prepared to do to take care of this great need?

MR. NELSON: We're trying to support our deposit sites which is the only viable way we can think of, at this point, to support the information needs. Right now, we're working on a grant proposal to provide shelving and basic essentials. such as books and reference materials, for our deposit sites.

MR. CASEY: You've given us on Exhibit B the funding from the United States Department of Education grant-funded projects. Now, in terms of the funds that the Bureau of Indian Affairs gives to the Navajo Nation, I'll repeat that, in Exhibit B you tell us the amount that you received from the U.S. Department of Education. Now I want to ask a question. In terms of the funds given to the Navajo Nation by the Bureau of Indian Affairs, is any of that money used for library purposes, and if so, why, and if not, why not?

MR. NELSON: We don't receive any funding at all from the Bureau of Indian Affairs.

MR. CASEY: No, you do not for your library, but doesn't your whole Nation receive funds?

MR. NELSON: They receive funds but that deals with government, not libraries.

MR. CASEY: Could you get some money from the Navajo Nation for your library? Do you think that is that a feasible source?

MR. NELSON: From the Navajo Nation?

MR. CASEY: Yes.

MR. NELSON: The second line shows our funding from the Navajo Nation.

MR. CASEY: Well, it says U.S. Department of Education.

MR. NEWMAN: No, when you look further down, Mr. Casey, you'll see the Navajo Tribe equals \$127,987. Those are funds that Mr. Nelson has been able to isolate out of the budget of the Navajo Nation for library purposes.

MR. CASEY: And those funds come from the Bureau of Indian Affairs?

MR. NELSON: From the Navajo Nation. We don't receive funds from the BIA.

MR. CASEY: Well, fine, I see your point. Thank you.

MR. NEWMAN: How does the Navajo Nation raise its own funds? A system of taxation? Other ways?

MR. NELSON: That's a question for my Chairman; I don't have that information.

MR. NEWMAN: Mr. Platero, would you like to respond?

MR. PLATERO: Not to respond to this particular question, but to the question before about appropriate funding for the Navajo Nation's library services. We have, as Mr. Nelson indicated, the Reservation existing in three different States: Utah, Arizona, and New Mexico. One of the things that concerns me as a library technician is the fact that there is no State responsibility for these regions. They are three different regions, and the boundaries for these particular State governments are unclear.

So, I think that in order to provide appropriate funding from the various program titles, we need to know who is responsible for these different regions. I'm talking about the eastern Navajo agency, the Window Rock Navajo Nation library system. One of the things that concerns me is the fact that the State libraries, or others, don't have coverage for those areas in their State. In the eastern Navajo agency, we have a total of 40,000 people that reside in these areas. There are at least two community libraries to provide any sort of library services. So, I think there are two questions that need to be considered. They are: Who covers these areas? What kind of funding can be provided to improve the services in these areas?

MR. NEWMAN: Well, you may correct me if I'm wrong, but my understanding is that the States have no jurisdiction and no tax-raising powers on the Reservations. If they don't have this kind of power, what would prompt them to provide funds?

MR. PLATERO: Well, the funding came from the New Mexico State Library, and it was welcomed because one of the regions that covers that area is the eastern Navajo agency. About 15 years ago, one of the regional directors and I covered the area in the eastern Navajo agency through the bookmobile services. Since that time, funding has been reduced so that regional coverage is not there anymore.

Also, when the bookmobile services were operating out of Window Rock, it was the same coverage. Since November 1986, the Tribe has parked their bookmobiles. There has been no coverage since then. So, my concern is that we need to clarify who would provide these services to the areas that are lacking now.

DR. NASH: Mr. Nelson, I understood you to say that your budget was cut by 40% this year, but I'm not quite clear where that cutting came from. Was that a loss of Federal appropriations or a decline of Navajo Nation appropriation?

MR. NELSON: The Navajo Nation government, the entire Navajo Nation government, took a 40% budget cut and as one of the programs under the Navajo Nation, we had to take a budget cut as well. That's strictly from the Navajo Nation government.

DR. NASH: Now that cut of 40%, was that something imposed by the Federal Government? I'm not quite sure what the source of that action was.

MR. NELSON: It came down from the Navajo Nation government.

DR. NASH: I understand it then basically remains the same?

MR. NELSON: Our Federal fundings were just strictly grants and they were just one year grants, so we don't have any Federal grants now.

DR. NASH: Fine, thank you.

DR. MOORE: How many applications did you make to the U.S. Department of Education to the announcements they sent out asking for applications?

MR. NELSON: For which year?

DR. MOORE: For the past year.

MR. NELSON: For fiscal year 1988, as Exhibit D shows on page two, Federal sources. There was an individual who was supposed to complete a needs assessment for the Navajo Nation, but that person didn't complete that report for the Navajo Nation. We had started writing the grant based on that needs assessment, but due to the fact that we did not get the information, we did not submit an application for fiscal year 1988.

DR. MOORE: But, you did not write more grants requesting money -- just the one grant; that's all you asked for? Was that your only application for a grant?

MR. NELSON: That was the only one we were working on.

DR. MOORE: Well, let me ask you this. Do you find a problem in writing these proposals? Are the Federal guidelines difficult for you to follow? Why is it that you do not ask for more money under the guidelines? What I'm asking is, how difficult is it to write the grant proposals in response to the guidelines?

MR. NELSON: That's really difficult for me to answer because I have never written a grant proposal. This year was the first time that we had a grant writer assigned to us from the Navajo Division of Education.

DR. MOORE: Well, the point I am making is that if there was someone from a Federal agency that could give you assistance in writing grants to request funds, wouldn't this assistance be of value to you?

MR. NELSON: Yes. I'd like to get back to your other questions. Right now, it's very difficult for me to do any outside work as I'm trying to keep up with the administrative work demanded by the manager's position, as well as running the Research Library and overseeing the entire Navajo Nation library system. It's very difficult for me to start on a project.

MR. NEWMAN: Mr. Nelson, thank you very, very much. Your presentation was excellent. We particularly appreciate the charts and graphs which show that you have an excellent grasp on the library services in the Navajo Nation. Thank you very much.

MR. NELSON: Thank you very much.

MR. NEWMAN: Next we will hear from Veronica Peynetsa from the Pueblo Zuni.

MS. PEYNETSA: Good morning.

MR. NEWMAN: Would you talk into the microphone, please?

MS. PEYNETSA: The Pueblo Zuni is located about 200 miles west of here. The Reservation size is over 408,000 acres.

MR. NEWMAN: Do you want to hold the microphone in your hand.

Would that be better?

MS. PEYNETSA: I'm kind of nervous.

MR. NEWMAN: We're all friends.

MS. PEYNETSA: The population is 8,144, and the government is the Governor, Lieutenant Governor, and Tribal Council. Zuni doesn't have any natural resources, but we do have forest and grassland area. Zuni has become more modernized than the other Pueblos around the area, and we're just getting ourselves organized. The Zuni Public Library was one of the first libraries started, along with nine other Pueblo libraries, and it has been in existence since 1974, I believe. And, the library has grown with the population.

We just expanded the facilities with the Title IV moneys to upgrade our collection and the overall operations of the library. Since the library has opened, there have been three librarians. I have been the Director since 1980. The Tribe is not very wealthy, and supports the library by giving an annual budget of not less than \$22,000 a year --varying from \$22,000 to \$24,000.

MR. NEWMAN: Is that budget strictly for salaries, or is it for salaries as well as books and maintenance?

MS. PEYNETSA: It used to be for salaries, books and magazines, utilities, and all the other good stuff. But, they are having financial difficulties now, and all they are allowing is my salary and utilities; that's it!

The library was renovated with Title II construction money. It used to be an old Veteran's apartment building before it was renovated. I don't know what else to say.

MR. NEWMAN: Thank you, Veronica. Are there any questions?

MR. CASEY: Forgive me, what is the name of the library where you are Director? I didn't catch the name.

MR. NEWMAN: Zuni.

MS. PEYNETSA: Zuni Public Library.

MR. NEWMAN: They make some very excellent jewelry, by the way.

MR. CASEY: Can you tell me what the library facilities are like in the schools in your Pueblo? Is there a high school and/or an elementary school? Are there library services for children?

MS. PEYNETSA: Yes. There are four elementary schools; two high schools; one middle school, and one University of New Mexico branch. All of these schools have libraries, except the University. It is a very big community.

MR. NEWMAN: This is an addition to your library?

MS. PEYNETSA: Yes.

DR. NASH: Do you have any opportunity to increase the size of your library by buying more books from time to time?

DR. PEYNETSA: We do try to increase our collections every year using a grant from the State library with Title IV moneys. We do a lot of fund-raising to acquire some books that are needed, but mostly we try to get grants from Title IV for books, audio visual materials, magazines, etc.

DR. NASH: May I just follow up on that by asking if you would tell us a bit about your fund-raising activities in the Zuni Pueblo, to help buy more books and magazines.

MS. PEYNETSA: Well, like I said it's a big community, but people are not very outgoing, they're kind of shy. Our best fund-raising is by book sales and bake sales. I do crochet and sell my things at the library to raise money.

DR. NASH: Thank you.

MRS. TAYLOR: Veronica, you mentioned that you have the University of New Mexico Zuni Branch. Where is this located?

MS. PEYNETSA: It's all in one building with the Twin Buttes High School; one-half is the high school and the other half is the branch school.

MRS. TAYLOR: You said the University branch has no library. Do the students and teachers have access to a library from another college or university, or do they just have to use the materials that you have in the Zuni Pueblo?

MS. PEYNETSA: There are other resources where they can go, the closest one being the Gallup Public Library. I do try to help them as much as I can.

MR. TAYLOR: And you have access to the materials from the public library that you can borrow and loan.

MS. PEYNETSA: Yes, interlibrary loan.

MRS. TAYLOR: Interlibrary loan?

MS. PEYNETSA: Yes.

MR. CARTER: Veronica, thank you very much for appearing here. I'm curious about the support of the population. Are you providing considerable services to the adult population as well as to the young?

MS. PEYNETSA: We do have programs that are geared to adults. We have an adult craft class and a storytelling session. We are just getting a senior citizen group coming in; but, a lot of the older people are illiterate and they are too embarrassed to come in. This is why we're trying to begin an adult literacy class.

MR. CARTER: Those efforts to start an adult literacy class probably require a fair amount of salesmanship on your part. Does there seem to be a bit of resistance?

MS. PEYNETSA: I have a lot of support. But, right now I don't have the background material to write the proposal needed to get the program going. This is another reason I use State library resources and other resources -- to try to familiarize myself with grant writing and other techniques which can help me to expand the library to serve the population.

MR. CARTER: I have a question about the way the children use your library. I understand that most of the schools have libraries. This means that the children use the libraries after school, in the evenings, and on weekends. Is this correct?

MS. PEYNETSA: Yes, but we do have a lot of registered borrowers for children. We have over 1,600 registered borrowers for children who come in a lot. We also do puppet shows, storytelling, and arts and crafts for children after school and during the summer.

MR. CARTER: Is the library within walking distance of the school or their residence?

MS. PEYNETSA: Yes, for almost all of them.

MR. CARTER: Thank you very much.

MR. NEWMAN: How many books do you have in your library collection?

MS. PEYNETSA: My collection is over 5,400. We're just now getting reorganized after the construction. We're just now setting up our books, and we just bought over 6,000 books which need cataloging and shelving. That brings the total to over 11,000.

MR. NEWMAN: Are there any other questions?

MS. FELLOWS: May I respond?

MR. NEWMAN: Certainly.

MS. FELLOWS: I name is Lois Fellows. Veronica's library has been closed this month, hasn't it, Ronnie?

MS. PEYNETSA: Yes.

MS. FELLOWS: There is some shortage of funds. Veronica is very low on funds because of mismanagement of funds. We held our Fall workshop at Zuni in October 1988, and we were without bathrooms and heating. The remodeling process had not been completed. When I visited her in July, I was very impressed that she was able to keep the Indian collection and children's collection open. The children were in there for storytelling in the midst of all the construction going on. Veronica also had

her crocheting and cookie sales going on. But, for the 20 to 25 people who showed up at Zuni that October, we had a very good day even with minor discomforts.

We urge support for Ronnie's library; she is like the rest of us who have a low chance of getting adequate funding. The government closes then opens the library. Her library serves a valid need.

MR. NEWMAN: When you say the government closes and opens the library, are you talking about the Tribal government?

MS. FELLOWS: The Council government. I know that she has not been open for about a month. Isn't this correct?

MS. PEYNETSA: Yes.

MR. NEWMAN: Thank you very much. Next we'll hear from Elaine Filbert, whom we had the pleasure of meeting yesterday. Ms. Filbert is the librarian at Santa Clara Pueblo.

MS. FILBERT: Good morning Chairman, Commissioners, and visitors. My name is Elaine Filbert and I'm from Santa Clara Pueblo. My library is Santa Clara Community Library. I'll tell you a little bit of history of Santa Clara and the library, and then talk about some of the problems we have.

The Santa Clara Pueblo is about 74,000 acres with a population of 2400, take or give a little. The resources we have are in the canyon. We do have a lot of fishing and activities up in the canyon and that brings in some money. We have the Puye ruins that some of you have visited. In the summer time a lot of tourists go to the Puye ruins and this is part of our revenue. Another revenue is that we own part of Espanola, and the businesses lease from the Tribe.

The library was opened in 1975, and I was hired part time through Lotsee Patterson's program. We were trained one-on-one; my trainer was Ben Wakashige. He worked with us and taught us how to set up libraries. Since I've been the librarian (1975) until now, it hasn't always been roses.

We have constantly fought with the Tribal government and the Council to keep the library open. I was sharing a room, when we first started, with the Council, so we were in a really small area. The Councilmen would hold their Council meeting and throw us out. After their meetings, we could have our library hours; this was really hard on us. Finally, after much fighting with the Council and the Governor, I finally convinced them that we needed a bigger place. They remodeled a building for us where the library is presently located. It is a very nice place, and we've been there since 1980. The reason Santa Clara's been able to stay open is because of parents' participation. Each time it's going to close, or every time they decided they didn't need the library, I'd run to the parents and beg them to sign petitions. Or I'd go running to the Representatives. This is how we kept the library open.

We received grants from 1975 until probably 1986. These are grants from private and other foundations which I have written to. Most of my salary was paid through these grants. But, from 1986 through 1987 I did receive the special Title IV grant of \$74,000, which covered salaries, books, and new computers in the library. I also got an assistant through this grant, and together we were able to set up a lot of new programs and update our library collection.

I'll tell you about some of our ongoing programs in Santa Clara. I'm very proud of my tutoring program. It's been four years since I started the tutoring program. All my tutors are volunteers and we work through Los Alamos. In our first year we had 40-plus K-6 children to be tutored. This number tapered down as the years went by. This year we have 22 students that need to be tutored, and we have 22 tutors working one-on-one with the children.

We also have an arts and crafts program every year during the summer for children. I don't know if you have had a chance to see some of the displays, but they are part of the children's work. We also have a reading program in the summer. We give out tee shirts and different awards to the kids reading the most books. These children come to us and tell us what the book's about -- sort of like a book report.

Another program that I am really proud of is the senior citizens' program; we call it our intergenerational program. We work with the senior citizens, after all they are the teachers. We brought the children over from Head Start through the sixth grade and the senior citizens taught the children about their lifestyle when they were young. They talked to them about the train that ran through the Pueblo, the toys they played with, and the games they had to make up. They taught them how to grind corn. Afterwards, they had a big dinner with the whole school, with the children and senior citizens preparing the dinner.

We also have just started an adult literacy program. As a matter of fact, today the tutors are coming in and they're working with the adults that are being tutored. Another program, which is still ongoing, is storytelling. I do tell stories for the Head Start, kindergarten, and first grade children. Sometimes I bring in people to tell stories to the children. We're also working with the K-6 children to teach them how to use the library. We have classes every Tuesday morning beginning at 8:30. Every half an hour we teach the children how to use the card catalog, how to file, and how to find books. We're even teaching them how to process books.

We have a Pizza Hut reading program. The children have to read eight books and the parents verify that the children read the books. It's a real successful program that I am really proud of. We have a yearly summer reading program. Right now we're trying to work on a photo collection of the past Governors. I have located some, but not all of the Governors.

At present, we're really in need of money. We only received the Title IV grant, a special projects one-year grant; that's it. We do receive a basic grant each year, but other than that we don't receive anything else. And the Tribe right now is paying my salary and paying for the upkeep of the building. The Governor has informed me that a proposal is being submitted for building a new combined community and school library. If that proposal goes through, we will be able to construct a new library.

MR. NEWMAN: Thank you very much.

MR. CASEY: You made a reference to Title IV. From your experience and from talking to your colleagues, if you could rewrite the LSCA Title IV legislation, what would you do? If you could change the rules and regulations for LSCA IV, what would you change? What's been the best part of LSCA Title IV? Now I give you these questions so you can give us an idea of how LSCA might be improved, or how you would change it. Is it difficult to obtain the money? What's your reaction to

Title IV, and how can we make it easier for you to receive the moneys? Please just give us some comments on Title IV.

MS. FILBERT: First of all, I think it could be made easier. It's too complicated. We do not have professional grant writers in our Tribe. We're not a rich Tribe, and we can't afford to hire professionals like other Tribes can. I know that some of the other Tribes in the East and elsewhere do have professional grant writers. We have been told this. We cannot compete with professional grant writers; we have to write our own and it's been very difficult for us.

Another problem is the five-year plan. I know it's stated that we should submit five-year plan. It really doesn't make sense to us locally. We submit this five-year plan, receive funding for one year, and then we can't do anything more about it to keep going toward our goal. I think that it would be more successful if there was a guarantee that you could get the grant without having to resubmit a new proposal each year. It's very difficult for the Indian Tribe to meet the goals that we outline; this is the reason we're having a lot of problems.

I think whoever is in the position of working with these grants should know something about Native Americans. I have met some of these people, and to tell you the truth they do not know anything about Native Americans. It's very discouraging to talk to them and they look at you like you're crazy. If you're going to put someone in these positions, it should be someone that knows the Indian tradition, the Indian culture. All the Tribes are different; we're not all the same. The Navajos have their own culture their own traditions. All our Pueblo people are so different. As you went around to the Pueblos you have seen for yourself that we are not the same; we even have our own governing systems.

Another suggestion is to have these people visit the Pueblos. And, not just the Pueblos, but all the Indian Tribes and Villages. Have them come out, don't just let them sit in Washington and think they know something, because they don't. They need to come out here and see first-hand. (Applause) Another problem is the evaluation. I was so upset when I found out that they don't read all of the evaluations. What's the use of completing the forms and turning them in if they are not read? We submit these evaluations, and then they don't read them! Sure, they read some of them, but I don't know how they select the ones they do read.

Also, I think you need to have more than one person that we can communicate with. We don't have any specific person there to talk to. We call people and they shuffle us back and forth. We don't need that; we've already been shuffled back and forth long enough! We need someone that knows about Title IV grants, and knows enough to help us when we call and ask for information.

If I forgot anything, I will think of it later.

DR. VASICKO: Just to follow-up on your answer to Commissioner Casey. It seems like you're battling two fronts in the sense that the Tribal Council doesn't always give you the support you need to help solve some of these problems. My question is in relationship to getting the Tribal Council's support. Does this go back to the Federal government making the grant language easier to follow and to understand? Does the Tribal Council not want to participate because the statutes are complicated?

MS. FILBERT: I think that's part of it. I think the other problem is --if you really know anything about Indians -- Indians were never encouraged to read, and they

were never enthusiastic about reading. This was not one of our priorities until the recent years -- not until Dr. Patterson set up this library. Then, we became aware and realized that we do need some kind of help. We have been very lucky in Santa Clara that I, and the parents, have been able to convince the Council that it is important to have books and to read. But, it's a fact, Indians are not the greatest readers. Reading is not one of their priorities because of the oral tradition. I think we need to educate them to make them understand that reading is one of the most important things that can help us. I think that's one of the reasons there are a lot of drop-outs, too, because they get discouraged easily and don't want to have to fool with learning. Right now we have a lot of Councilmen who say, "We never read, and we got along! Sure that was then, but this is now. We do need this education now! The more we work with the Councilmen, and the more the parents push them, the sooner they will realize how important this is. But we must have the community's backing on this.

DR. VASICKO: To educate us, how did you help educate the Councilmen to get some support to go after these programs and changes. How did you change their attitude about reading in the community?

MS. FILBERT: I just kept on bugging them.

DR. VASICKO: Thank you, you're a real grassroots person.

MS. FILBERT: If you really know me, I'm the type that I don't quit until I get what I want.

MRS. FORBES: Elaine, yesterday as we visited the sites we had some interesting experiences. I believe everywhere we visited that there were school libraries and community libraries, correct? I'm interested in the proposal you mentioned to combine the new school/community library.

MS. FILBERT: The reason is that Santa Clara does not have a school library, and we share the community library with the schools. We're working with the teachers and the principal on this; the reference teachers come through me because they do not have a school library.

MRS. FORBES: It seems like the funds might go further if you could combine the community and school libraries at all the sites.

DR. PATTERSON: May I comment on that. Santa Clara and Laguna are a little unusual in that the school is near the Pueblo. In many of these Pueblos, the school is a number of miles away, and the libraries close immediately after school. So, there is no way, logistically, to combine them.

MR. CARTER: Your listing of the variety of services you provide to the community is very enlightening. It is very good to see that you're perceived by the community as providing a number of services to the community. Some of them are traditional library-type services and some of them are not traditional. I think that is the key to your success. You're to be congratulated on your perception and your ability to do things.

MS. FILBERT: Thank you.

MRS. TAYLOR: First of all I want to thank you for all of the courtesies you extended to us yesterday. We really were very pleased to visit your Pueblo, and we learned a great deal.

MS. FILBERT: Thank you.

MRS. TAYLOR: I wanted to just ask if you would be kind enough to keep Christina Carr Young and myself informed about your adult literacy program.

MS. FILBERT: Sure.

MRS. TAYLOR: Thank you.

MR. NEWMAN: Mr. Nelson, you had a comment?

MR. NELSON: I just wanted to make one comment. We find it difficult, too, to provide the 20% matching that is required by LSCA Title IV. As an example, my job duties require that I catalog for the entire Navajo Nation library system, as well as manage the Research Library and the Navajo Nation library system, so it's very difficult to provide that staff time commitment.

MR. NEWMAN: Thank you. Are there any other questions? Elaine, thank you very much. Thank you, also, for your hospitality yesterday.

MS. FILBERT: You're welcome.

MR. NEWMAN: We enjoyed our visit.

DR. MOORE: Elaine, I wanted to commend you on the way you handled that visit yesterday. You gave us the kind of information that we need to have. I do have one particular question. You mentioned that you need help in dealing with the Office of Education and different agencies. There was a program called TRAILS that gave help to the Tribes in writing proposals and advice about how best to use the LSCA funds. Is that the kind of help that you need? Is this the kind of intermediate help that you could deal with? TRAILS was discontinued, and I know it gave valuable service to the Tribes. I'd like to have your comment on that.

MS. FILBERT: Yes, when TRAILS was in operation, whenever I had a problem I could call them and they would give me all of the information I needed. And, there were times that they came out to help us proceed in writing the proposal and they told us what we needed to know to put in the proposal. It really helped us a lot, but, like you said, the program was discontinued. Because of that, we don't have anybody to go to anymore.

DR. MOORE: Do you feel that if such a program were put into place again it would be valuable to you?

MS. FILBERT: Yes, it would. I think it would help all of the Tribes if there was a program like that available again.

DR. MOORE: I'd like to ask, Mr. Chairman, if I could ask if any other members of the panel could comment on that. Would this be appropriate?

MR. NEWMAN: I wouldn't want to get to a cross discussion right now, Bessie.

DR. MOORE: Fine. Thank you.

MR. NEWMAN: We'll wait toward the end of the hearing to ask questions.

It's my pleasure now to call upon Elizabeth Wacondo. We visited Elizabeth yesterday at her very fine library; we also had some great cookies. Elizabeth is from Laguna Pueblo.

MRS. WACONDO: Good morning, Chairman Newman and Commissioners. I have to apologize that I haven't prepared a nice report like the Navajo Nation; but, we're all different. My library was started in 1967 by two young VISTA volunteers from back East: Miss Rosemary Gardner and Miss Adele Meyer. They contacted people for donations of old books for the library, and we received about 300 to 400 books and old magazines. In 1973, I applied for a librarian's job and was hired; but I didn't realize what a big business this was. My first funding was from the State library in the amount of \$1,000 (a special project grant), out of House Bill 81. Of course, I was not able to buy the kind of books I would like to have bought.

In 1974, we had a survey. We have a population of close to 7,000, including the urban Indians. What our people wanted was the Indian collection and children's books. We got JOM funding for about \$1600, which was a big help. The day after I received that funding, I went book shopping, and I spent every bit of that money. About two or three days later, JOM wanted their money back -- but I had already spent it, so I could not give it back to them. So, I believe today that when you get funding you spend your money; you don't wait because someone is liable to come back and grab it. I know for a fact that Acoma lost their funding; they had to give back all of their JOM money.

During your visit yesterday, you saw the building. The north room was the building that was given to me to put up a library, and it wasn't a very nice room because there was old furniture, just old tables and chairs, and, of course, I had to do the best I could to work with this and plan for a public library.

I was a community librarian not very long before I became a public librarian. As I said earlier, I continued to see if I could get funding from the State. And, I've been very fortunate. I was paid out of revenue sharing and not very long afterwards my Tribe picked up my salary. That's why I've been here the longest. Because, as revenue sharing moneys ran out, our librarians got laid off and the same people were not rehired.

But, fortunately, the three of us are here because we started out with Dr. Patterson's program. And, it's especially hard for us because we're not professional librarians. We may not be able to answer a lot of the questions, but we've come a long way. We've learned a lot; we've had on-the-job training. People actually came to teach us how to catalog and how to shelve. A lot of things that Dr. Patterson's program did, we still do. We're proud of Dr. Patterson. Mary Raski was a professional librarian, and she taught me a lot of things.

After that, I received funding from the State and through NEH. It's hard when you're not a professional proposal writer. Our Tribe doesn't have those kinds of people. They have people you are supposed to talk to, but we just cannot communicate. Anyway, you try your best and use the best English you know.

I received a \$15,000 grant through NEH for an oral history. Oral history was very hard. We called them the "Winter Tales", so I preserved 12 stories in our language. If I have time, I would like to tell a little story about this. As you heard Mr. Pino, one of our Elders, say yesterday, "we have stressed education". Our public library is

located between our high school and elementary school. We serve six different Villages, and we're anywhere from 10 to maybe 15 miles away. I'm ten miles away from where I work, and I drive everyday. Seoma is 15 miles away. I've tried to get my Council to get us a bookmobile for our Tribal area so we can get to the six Villages, but I've been unsuccessful. There is a bookmobile that comes from the State; I think it comes once a month. It doesn't stop at Laguna any more because we have a library. We serve Saboa County, the Spanish, Navajos Canyoncito, and the Acomas because their libraries have closed. They come to our library.

If I don't have the information that the students and our public are looking for, we use the State library. We use interlibrary loan, and we use their reference service. We've got two numbers we can use, and this is how we have really survived. We're not able to buy all of the kinds of books that our college students need. I've had several college students graduate, using my library. They've come back and said "Your library is one of the best libraries. We know how to use the card catalog in the college libraries, but we don't know where to find the information." And, if I don't have the information, Santa Fe has it. This is where the State library has really helped. I have served the blind and the physically handicapped by providing them with cassette players, record players, and talking books. We've served the elderly by providing them with magazines. We have a nice big elderly center, a 25-bed ICF center. In the back of the center they have what they call the HUD homes, the apartments. We provide the rehabilitation, which is the jail, with weeded-out books and magazines.

We have three Head Start centers: one in Pauite (which is ten miles away); one in Perote (six miles away); and one in Laguna. The little Laguna children are very fortunate because they can just walk right over to the library. They serve the elementary and high school students after hours. I'm sure they have good collections, but from what I have heard from the high school teachers, the high school does not have a good collection. So, we serve the high school, the elementary school, and the Head Start schools.

I've been very fortunate. I've gone through a lot of workshops, like counseling, which really help because you are serving all kinds of people. You have people who have problems; they come to you to talk, or maybe you just have to sit down and listen to their problems. If I can, if I'm able, I get them help. You saw our community yesterday. We have the community center, the alcoholism department, recreation department, the social services, CHR, and they're all right in that area. They have all been able to use the library for meetings and for workshops. So, it's just like going to school all of the time. You're learning something different, and you're learning how to cope and how to treat people.

These are the many things that I have done. We're 70 miles from Albuquerque, and we're about 35 miles from Grant. Within that area, Grant has a public library, and, of course, Albuquerque has public libraries. When I first started we organized a library board of six people; one from each Village. Then around 1977, I don't really know what happened, but I guess the person who was there in the Alcoholism Department left. He was really one person that supported us. Then around 1980 the Tribal Government took over, and so we had a staff of 21 Councilmen, 4 staff officers, and the top officials. It's hard working with them. If you go one time and they deny you, you know you have to be strong, you have to keep going. I've done it, and they've

supported my library. I went to budget hearings on Monday. I have been given a little bit more money for supplies (books).

So, I'm really proud of my Tribe's support. I told them that they need to start looking, and to begin training a librarian because I'll be ready to leave pretty soon. But, I don't feel that old yet.

But there are many things that you have to fight for with your Tribal government, because they don't know. And, it's hard to get back to them. We're trying to encourage our children. But, you know, a one-person library is hard because you start telling a story and here comes somebody that needs your help, then you lose track of the little children. So, it's been very hard. As of January 3, through a special projects grants, Title IV, I was able to hire a library aide for one year.

And like Elaine said, I was hoping that Beth Fine would have been one of the persons to come to New Mexico. She doesn't seem to understand we need simple English. They come back and ask you all kinds of technical questions that I can't answer. My Governor and I sat down with Ms. Fine and tried to explain that we needed simple English. We asked why do they require a five-year plan when we're just going to get one-year funding? Then they come back and say they want us to submit another five-year plan when we've already done it. This is where we need help. We're not professional librarians, and our Tribes do not have proposal writers.

When my Tribe was in the uranium business, that was really something. They really supported me, and I was able to get all of my expenses paid for the national library conferences. This is where I've been cut. As of Monday they're still going to support me and I'll get a little bit more money for supplies. I'm really happy about this because I was afraid they might have cut me, too, like the rest. I'm very thankful and so far I think I've gotten about five Titles for grants.

I'd like to read a letter here. It's addressed to Mr. Jerald Newman. It says, "Dear Mr. Newman: Please accept our thanks for your continued support in funding our Pueblo library. Our library has improved considerably since you have provided financial assistance. We have been able to obtain more books on various subject matters. Thank you again for your assistance. Sincerely, Delfino Begay, Governor,"

MR. NEWMAN: Thank you very much. The Commission, itself, did not provide any funds. The funds came from the Department of Education; they're the ones who should really be thanked.

MR. WACONDO: Okay. Well, you can tell them.

MR. NEWMAN: Thank you, anyway.

MRS. WACONDO: In 1988, I was very fortunate. I received a letter on my birthday, February 10, 1988, "Dear Liz, I am pleased as I can be to inform you that at the New Mexico Library Association (NMLA) Executive Board meeting in January it was voted to name you as recipient of the Community Achievement Award. Your long years of work to make the Laguna library a cultural and social center for the Pueblo have made a significant contribution to your community, as well as being a source of inspiration to us all. We are happy to be able to honor you at the convention in Las Cruces in April. We look forward to seeing you there. Sincerely, Martha Liebert." She was the Chairman of the Awards Committee. (Applause)

MR. NEWMAN: Congratulations. Let me also be the first to wish you happy birthday this coming year.

MRS. WACONDO: I would like to read you a little story, and these are Winter Tales. We don't tell them during the summer. We didn't have televisions or radios when I grew up. We were under kerosene lamps and had to do our homework right after school, so we wouldn't have to sit in the dark. After supper the children were required to sit down by an elderly person, maybe in front of the fireplace, to tell stories. If you were smart you learned them, and if you weren't listening, you didn't learn them.

This is about a frog and a little bird, they call it rock bird, a little tiny bird. The way that our stories were told is humma ha, and then somebody else would say ehhyhy; I don't know what that meant, but anyway that's what we said. (Mrs. Wacondo told the story in her Native language.) These are stories that we're trying to teach our children, our young generation, who are not speaking the language. I'll read it to you in English:

Once somewhere at a pond a frog and wren met. Immediately they became friends. "My friend" they said to each other, "let's play something, what will it be. Let's hide from one another." "Well, you go hide first." "I'm going," frog said. Then he hid. "Close your eyes, don't look." Then he buried himself there. "Alright" he said. When wren flew back and forth he saw something shining down below. "Good, I found a Santa Maria medal, I will give it to my mother." He pulled it up with his beak. "Ow, ow, my friend, it's only me" said frog. "Then I found you. You go hide next." "I'm going" wren said. "Close your eyes, don't look." The wren went to hide next and buried himself. He let only his beak stick up. "Alright" wren said. Frog hopped about. Suddenly he saw something pointed sticking up. "Good, I'm glad I found a needle for my mother." Then he reached down. He pulled it up. "Ow, ow, my friend, it's only me" wren said.

That's just a little story that to me was very important because maybe 10 or 20 years from now my grandchildren will not be able to hear it. But, I've taped it. My next project proposal (for \$153,000) is a Laguna dictionary. I hope that before I retire I can do this dictionary because this has always been my aim. I have a nephew here I would like to introduce. Frank Paisono, my nephew. I only had one brother, and this is his son.

MR. NEWMAN: Thank you very much. You're very professional, you're doing great things at your Pueblo. We very much appreciate you coming here this morning. Any more questions?

MR. CARTER: I have not so much a question as an observation. You're certainly a most gracious, skillful, talented, and committed lady. The Pueblo of Laguna is most fortunate to have you in their midst and to be managing the library there.
(Applause)

MS. PHELAN: What is JOM money?

MRS. WACONDO: Johnson O'Malley.

MS. PHELAN: Sure. And also, congratulations on spending it before they took it back. I think that is absolutely marvelous.

MR. CASEY: Yes. There have been frequent references to Title IV LSCA, and I'm wondering, do you feel an agency outside of the Department of Education should evaluate the effectiveness of LSCA, with particular reference to Title IV? For example, should the Commission evaluate, say every three, four, or five years, Title IV and give a subjective appraisal of the effectiveness its administration, how it might be improved, and/or what changes should be made? In other words, we've heard some comments on Title IV; what do you think would improve the situation? Do you think there should be an outside evaluation made of Title IV?

MRS. WACONDO: Well, I think maybe this should be one of the requests. There was a library conference, an all-Indian library conference in Denver, and it showed that professional librarians cannot come back to the Reservations. Why? Because there's not that kind of funding. So, that's where you need to understand the differences. Navajo Nation has professional librarians that they can hire because they're a big Nation. Our little Tribe is a 19 Pueblo Nation, and we don't have that kind of money. They're not going to hire a professional. If I were to get my Master's, I wouldn't be able to come back to Laguna because they don't have that kind of money to pay me. But, we are thankful that we're getting the funds from LSCA, and that the State is still helping us.

MR. NEWMAN: Are there any other questions? Again, thank you very much.

MS. FILBERT: Excuse me, may I say something that I forgot to tell you? When we requested mileage money in our proposal because we had high mileage, they called me back and asked why we needed such a high mileage.

MR. NEWMAN: It's very obvious.

MS. FILBERT: That's what I mean; they don't understand. They don't know the distances we have to travel to go to meetings. I think that if they would come out to see the distances we have to travel, they could understand why we put in for such high mileage. They wanted to cut us on that, and we wouldn't let them. I know they got very upset at us because of that.

MR. NEWMAN: Well, the Commission is going to make some recommendations and do some reporting back on this subject. We'll take a five-minute break.

MR. NEWMAN: Ladies and gentlemen, welcome back. We'll proceed. At the rear of the hall there are two albums of photographs of the Zuni reconstruction, which Ronnie has kindly brought in for anyone who would like to see them.

I'd now like to call on Ms. Grimes from Futures for Children to testify before the Commission.

MS. GRIMES: Good morning Mr. Chairman and Commissioners. Thank you for giving me this opportunity to come before you. Futures for Children is a non-profit organization located in Albuquerque, dedicated to education, children, and self-help. Our program organization is designed to promote community self-reliance. Presently, within the organization, my involvement is through the self-help program. We work closely with Indian communities throughout the State of New Mexico in their community development efforts. We serve as resources, provide information, training, if that's what's necessary to keep the projects going that have been identified. Our aim is to work with the local people; they identify the needs they see within their own communities. I've been with Futures, a little over two

years, and there is one other co-worker who is here with me; she has been with the program two years. Her primary area is the Navajo area. My primary areas are the Pueblos and Jicarilla Apache, and since both of us have been involved in Futures for Children in working with many of the communities throughout the State, the biggest need that has been identified in a lot of the areas has been the need for library programs, and the need for library projects.

We work closely with the people. As I said, they are the ones that identify their community needs. Libraries really support the education efforts of their children. Our style, I should say, is based on asking questions and really listening to the people in the communities and letting them decide and devise a plan addressing the need. We feel that we're believers in people. There is a lot of talent within each community. Our role is to really cultivate and identify that talent within each community, and to pool people together to work together on projects they have identified.

A number of communities have identified library projects as their biggest concern. Within the last four to five years, Futures has responded to library concerns and/or needs from the communities by setting up, what we call, Intertribal Community Meetings. That's where we have pulled people together like Susan Sonflieth, and other resource people throughout the State, to really come in and listen to Indian people talk about their needs and concerns. We pull in people who have the expertise in developing library programs and projects to be able to help the people in need of that service.

At this time, I'd really like to commend the Indian people that have spoken to you on the panel. Since I've been with Futures, I've worked a lot with Elaine, Veronica and Liz. These ladies have given a lot of their own time serving as resources throughout the State. They have been readily available to help in any way they can, and they have been in the library field for many, many years. I would like to see people like them being used more as consultants to people concerned about Indian people and their needs. As she indicated, there are a lot of differences among the Indian people. Even within the State of New Mexico, there are 21 Indian Tribes.

You've heard about different forms of government. Again it varies, even within the Pueblos. Many of the Pueblos still have their traditional system intact, as far as the government structure for the Tribes. You may have heard about the elections where the local people vote to elect their Tribal officials. A number of the Pueblos do not have this kind of system. Tribal officials are selected through the traditional system, there is no voting. Once the Governors have been selected to serve in that office, they are members of the Tribal Council for life. Sometimes the older members of the Tribal Council do not have an understanding or feel that there is a need for education and a need for reading because they were not brought up that way. A number of the Pueblo communities still have the traditional system intact, and there still needs to be a lot of education on the part of the people and the Tribal leaders.

I said that we also have a staff person in charge of the Navajo area. Everyday, we hear from parents themselves and from the local people that there is a need for library programs and for libraries throughout the many Indian communities. My co-worker was able to pull together seven different communities to really study how they can be made more effective, and how they can open up libraries in their own areas. A number of times Elaine and Susie went out there to serve as consultants to

get the projects going. At this point their communities are still meeting. That's the type of work we do; we really provide encouragement. I believe in the people. Sure they can do what they need to do to accomplish what they set out for themselves. We're just right there behind them cheering them on all the way.

MR. NEWMAN: Thank you very much. How are you funded?

MS. GRIMES: Futures for Children does not take any government funds, State, or church funding. We have to be creative in our own ways. We have some foundation support. We do our own fund-raising. Under Futures for Children there are three programs. First my involvement in the self-help program. As an extension of the self-help program, we have a youth training leadership program for Indian high school kids. It's a one year program that starts in the summertime. We bring 30 kids from throughout the State of New Mexico and the northern part of Arizona into Albuquerque and provide them with activities to strengthen their leadership skills so they can go back into their communities to really participate and be effective members of their communities. The other program of Futures for Children is a sponsorship program. That's an educational incentive for American Indian kids from kindergarten through college. Friendship is developed between a child and a sponsor. They do get financial assistance, but the emphasis is on education. The kids have to stay in school and have average grades to remain in the program. The personal relationship is really encouraged and the child and the sponsor learn from one another. So, the child learns about someone back east or someone in another county or State and, likewise, that person learns much from the Indian child from the southwest.

MR. NEWMAN: Are there any other questions?

MR. REID: Yes. Barbara, in your brochure you indicated that you assist 19 library programs or community libraries. In what form is that assistance, and what value in dollar resources would you place on that?

MS. GRIMES: First of all, we don't provide any direct moneys to the communities for any of the projects. Based on experience, the Tribes have years of receiving moneys from the Federal government, and in some cases, they have very little to show for it. Our emphasis is on self-help -- people getting involved themselves. Our involvement with the 19 that you mentioned was in setting up networking possibilities, and bringing together communities by setting up meetings. Our meetings are free of charge. We try to involve as many people as possible throughout this State to come together and share information on what has worked for them, what's not working quite so well. We try to analyze the information received, stay on top of resources that we know. We also try to hook those resources up with a lot of communities needing that kind of information.

MR. REID: So your program is mostly training and workshops for self-help. Is that the idea?

MS. GRIMES: Well, we reinforce their efforts in their community. Our aim is to work with the local people in the communities.

MR. CASEY: This may be in the literature you handed out, but I haven't had an opportunity to study it. What is the age bracket of the children you serve?

MS. GRIMES: Through our self-help program, there's no limit. We work with any Indian community in need of our services. Through the sponsorship program, however, the limit is kindergarten through college, as long as the sponsor decides to be involved in the program.

MR. CASEY: Kindergarten through college.

MS. GRIMES: Yes.

MR. CASEY: Do you get in any literacy training? Are you involved in any literacy programs?

MR. GRIMES: Any programs that we get involved in are based on the needs of the community. Yes, there are a number of people who are beginning to identify literacy as a need. We have not yet established a meeting per se directly on literacy.

MRS. TAYLOR: Is your organization incorporated?

MS. GRIMES: Yes.

MRS. TAYLOR: Could you send us a copy of your articles of incorporation along with your bylaws?

MS. GRIMES: Yes.

MRS. TAYLOR: Thank you.

MR. CARTER: Thank you very much for your presentation. In looking at your organization it appears that your board of directors are American citizens.

MS. GRIMES: Yes.

MR. CARTER: And, yet, you have efforts in Latin America and now a joint venture in Central America. Do you have international participation in your board or in your method of getting funds, and can you tell me a little bit about the program in Central America?

MS. GRIMES: Yes. First of all, I should say that Futures for Children started in Columbia back in 1961. The founder is from New York State. At this point, that is a separate program from the U.S. program. They have their own board of directors, funding, and staff.

Our American Indian program started in 1968. We have our own national board, and our own fund-raising. Within the last 2 to 3 years there have been requests from Honduras to develop another Futures for Children program; this is still underway. They have identified a group of people to begin the program. I think they have selected their own board, so I guess we're separate in the way that each place has its own board and is responsible for their own fund-raising.

MR. CARTER: Your comments about the value of having skilled librarians, and using them as consultants to assist in other areas sounds very perceptive. Do you have some plans on how to actually implement this idea?

MS. GRIMES: I think they're always readily available to work with other communities trying to get off the ground. There is not a specific plan in place, but there is always that possibility if that becomes necessary.

DR. NASH: Do you give assistance in grant writing to the Pueblos?

MS. GRIMES: Yes. Since I've been with Futures we've sponsored three grant writing workshops. If we do not have the expertise on staff, we go out and seek volunteers with this type of expertise to provide to the workshop. We have provided that service.

DR. NASH: Thank you. An additional question, a much broader one. What is your perspective, as a private organization, on the Federal government's efforts in the area of library services? You have, it would seem to me, a very special role that you're filling, and I would be interested in any philosophical or other comments you might make from your vantage point.

MS. GRIMES: I've seen the struggles in many communities with the cutbacks in Federal funds. I think after so many years of being dependent on funds from the Federal government, that it's easy to stay in this kind of mode. It's been a struggle to work with a lot of the community people, to really put emphasis on the fact that there's a lot that they can do themselves, that they have talents. A lot of times it is a struggle to really reinforce that. In the long run, that's probably the best thing -- to be able to help them to help themselves and learn all the techniques to learn the procedures so that when the Federal funds eventually run out or stop coming in, they have something to fall back on. This is our emphasis; we believe in the people and their talents. We just try to strengthen and reinforce that fact. We help them to strengthen their skills and their techniques to be able to keep their dreams or their projects alive once money that is usually there starts dwindling and eventually disappears.

DR. NASH: Can you be a bit more specific please about what you call the struggle to get the Pueblos to think in terms of self-help rather than simply waiting for more Federal money, which may or may not come at a particular time. If you could provide some examples, that would be helpful.

MS. GRIMES: When I started visiting lots of communities usually the first questions I heard were: how much money can you give us? how much money can your organization provide for what we need here? I think this kind of thinking is still in the minds of a lot of the Indian people as a result of receiving funds throughout the years. One person on our board of directors is a ex-Hopi Tribal Chairman and he says throughout his many years in office, he saw millions and millions of dollars come through the Tribe from the Federal government, with very little results to show for it. And, that's why he's a real believer in self-help and self-reliance and self-determination on the part of the Indian people.

MRS. TAYLOR: Have you received from the Internal Revenue Service a ruling regarding the tax deductibility of contributions to your organization? Do you know whether contributions to your organization are tax deductible?

MS. GRIMES: Yes.

MRS. TAYLOR: Would you send us supporting documents as well as the detailed financial statement that you receive from your auditor?

MS. GRIMES: Yes.

MR. NEWMAN: Are there any other questions? Ms. Grimes, thank you very much. We appreciate your testimony.

Now we'll turn to Susie Sonflieth, who was kind enough to spend the day with us yesterday and became a real friend. Susie represents the New Mexico Coalition for Literacy.

MS. SONFLIETH: Thank you. What I am going to address is the perspective of the State library consultant working with the Tribal libraries during the period of LSCA Title IV. I was a consultant for the New Mexico State Library from the time that Title IV began until last September. I worked in the Development Bureau. I understand that all State libraries are different, however, I'm going to talk about our State library and how we interact with our Tribal libraries.

In the Development Bureau there are three main goals, or jobs, to be done. Goal number one is grant administration. Since Title IV is not administered through the State Library in this particular Act, administration is minimal -- although we do administer State grants to our Tribal libraries. I brought a few statistics to show our continuing support from the State library. We do not distinguish the Native American libraries from any other library in the State; there's no special program, they're in our system. If they meet the requirements, they're put into the grant in the State-aid program.

In 1978-1979 Laguna Pueblo, which is a public library, received \$2,128 from the State. This is money that goes for materials and audio-visual equipment. In 1987-1988, they received \$2,000. There are some fluctuations over the years, but the point I'm making is that the funding is continuous. It may not be a lot, but it is continuous. In 1978-1979, Santa Clara, as a community library, received \$675 from the State library and this, once again, for materials and audio-visual equipment. In 1987-1988, they received \$930. So, it's not a lot but as it is money that comes in every year.

The second goal is consultant services, and this was greatly impacted by Title IV. In our consulting services we work with libraries; they call us and we answer their questions. This can be on the administration of a grant, regulations, technical assistance (whether on a new program or on how to approach their Tribal government for funding). They call us and we tell them the kinds of funding available, and send them sample plans. We have all kinds of consulting services. We also work with communities wanting to start libraries. This is very time consuming on a consultant's schedule. During this time we had one, maybe two, consultants at the State library to work with all the libraries in the State.

The most time-consuming aspect of consultant work is working with the community trying to start a new library. This requires a whole education process, not only for the people who are interested but also for the Tribal officials and the other people in the community. A real community awareness program. This is very time consuming.

By 1987, two years into the program, this had almost gotten to be a crisis. We were getting so many demands from the communities for help on proposals. Sometimes the Tribal governor would pass it along to the librarians, sometimes right before the proposal was due, making it a crisis situation. I was getting so many calls from communities. There was lot of demand for this service.

So, in 1985 we took it upon ourselves to start trying to find out about the grants. There was a technical assistance gap. These people came to us because they knew us, and we were right here in the State. We may be several hundred of miles away, but

it's much closer than Washington. So we started searching and trying to learn about the grant program. We found information kind of by fluke. One of our Congressmen visiting one of the Pueblos said, "Have you applied for the grant?" The person asked didn't know anything about it. So she called us, we immediately called to find out about this program, and then we took it upon ourselves to call all of the Tribes in our State to tell them of its availability, especially for those libraries that we knew were already in operation. These were the libraries we initially wanted to work with because this was another source of funding.

Then in 1987, as I said, it became a crisis. We started having Native American roundtable meetings. The Native American roundtable is a roundtable of our New Mexico Library Association, and we were the first State library organization that had a roundtable specifically for Native Americans. So the roundtable started talking about it. We have two continuing education programs every year and this immediately started coming up. Should we find out about grant writing, who can we turn to, how do we approach them?

I understand that there was initially someone from the Department of Education that came out in past years, and there was some other help. The problem was the turnover; there is a lot of turnover. Therefore, a training session held five years ago - doesn't do us any good. So when Futures for Children called me, they said they can help with workshops. We said we have to have something on grant writing, and as a result there was a workshop on proposal writing put together by Futures. The people you have heard from today are people who have been there for 10 or 15 years.

I can't emphasize enough about technical assistance. I think you could say that we were sort of wandering around in the dark. We would get the applications and people would immediately begin calling us. So, I would request multiple copies of the applications from the Department of Education so when people called, we could send them out because people didn't always get the application form in time.

Another part of our job is continuing education. This is a very specific group, not unlike other rural areas where there are no professional librarians. Continuing education became a real priority, and not only for proposal writing. They want skilled people to run the libraries as there was a tremendous resurgence of interest in continuing education programs for Native Americans. We worked with the Native American roundtable through NMLA. We also had one-on-one consulting and continuing education. People would come in and say, "Well, you know we got the basic money, now what do we do with it?" We would immediately start putting together files on community surveys; they didn't know anything about that. Then we started hearing, "Well now we have a community survey, now what? How do we get a building, how do we get a room, how do we acquire space, what do we do with the books, how do we get books?" We began one-on-one consulting. I had several Tribes send their secretaries, the people to whom this task usually fell. The secretary would sort of double as the person in charge of starting the library. I'd have several of them come into the office, and we'd sit down with the basic manual and together review the things that you need to think about when you start library services.

What I was seeing as a real plus in starting a library, was the programming. Get those students in and start emphasizing how important it is to educate their communities and to encourage community support.

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Grant administration is another function. Consulting and continuing education were our main functions, but something else came out of this that I don't think anybody realized was going to happen. Because there was so few technical assistants available, networking and communications became most important. We started a network. We were blessed that we had the Native American roundtable to depend upon to get this network going. We started having meetings specifically dealing with this particular topic. How do we get organized, how do we get these grants into New Mexico, how do we set up the five-year plan? There were a lot of things the grant asked for that people simply did not have the expertise to complete on the application. So we had a lot of programs.

We also submitted to the Department of Education an application for Title II education and training. We put in an application for a week-long training course because they realized that they had to have people to pass on the information. Our goal was to get enough consultants within the Native American community to go out and help others. There's no money to promote that kind of program. Everything that these people have done, their Tribes have had to underwrite. And it's out of the goodness of their hearts that they allow them to go out and help us because we realize that those are the people that we need to capitalize on to help other Tribes get started. There simply were not the resources nor the personnel within the State library to be able to continually do these programs.

We looked into all sorts of ways to be able to pass on the knowledge. On the education grant proposal we wrote, "Okay, an outcome for this will be a procedure manual." TRAILS did put out a procedures manual which we have used. They put out a basic sources manual which we used in our workshops. They also issued technical assistance for some of these needs. So, we have tried to really take advantage of everything provided, the resources are so few. I personally feel that you have to really capitalize on all of them. The communications and networking were things that we didn't really know were going to happen and which we were almost forced into doing. And, it was great.

I think that the eastern agency Navajo project, which Barbara mentioned, benefited greatly from that. Once they got connected they called us in, and we went out to the chapter houses to talk to the managers interested in starting libraries. They wanted to know, "What can we do to get started?" And so our group of consultants traveled quite a few hours on dirt roads to talk to them. There's a lot of enthusiasm to get this going. But, the problem is getting the resources to the communities that need them.

MR. NEWMAN: Thank you very much, Susie. Are there any questions?

MR. REID: I have a couple of questions, Susie. In reference to your State library and the development end of it, what is your relationship with the Coalition for Literacy? Does it have a tie-in here, or is that a separate relationship? Also, with regard to the State Library, what happens in the case of the Navajos, for example, where you have a tri-State situation? Is there any effort to coordinate with those State libraries in a cohesive program that would affect a Nation such as that, as opposed to a Tribal situation. Is it just here in New Mexico?

MS. SONFLIETH: Your first question concerned my connection with the Coalition for Literacy. While I was a consultant for the State library I served on the steering committee that created the Coalition for Literacy here in New Mexico, and then after

that served on their executive board as the Chairman of the fund-raising committee. So there is quite a connection, and it was mostly personal. I found that working in the State library and with the communities, especially with communities that are just getting started, that there is a continuous problem with small communities for support of the creation of, or the continuation of, a library. After several years of working with this, I tracked the problem down to the fact that they didn't have enough readers in their community to really demand the services. It was a natural progression for me to change over and work now with the bottom line, getting more readers in the community.

The Coalition for Literacy sees this connection and has encouraged me to continue to work with the small libraries in starting community literacy projects, so I see that this will be a continuous effort. Also we've worked with the State library on some joint projects that will benefit the people of New Mexico with increased literacy and thereby increasing overall support for libraries in their community.

The second question, dealing with the efforts on connecting with other State libraries with the Navajo Nation, I don't think there has been a lot. I did visit the Arizona State Library some years ago and that question came up, but it was not something that I felt they particularly wanted to pursue. Even working within your own State with Tribal libraries, you work with the State government. And, the governments' problems are just tremendous to try to work out. I think that that's probably one of the reasons it has not been pursued.

I would like to make a comment about library services to the Navajo Nation, if I may. In past years, the State library has run bookmobiles to the Navajo Nation. They ran them until the Navajo Nation got a grant from Title IV to run their own bookmobiles. Because we were cut back on funds we took that opportunity to not duplicate services, and we allowed the Navajo Nation to serve their own people. Now during this time there were several community libraries that we went on to support. The Navajo Community Library in Navajo, New Mexico, does get funding from us because they were a library. A very innovative school librarian decided that he wanted to open up those services to the community, mostly for children to use their library, and we have supported that. So the problem I saw with the bookmobile situation is that they didn't always meet their schedule. Therefore, the people weren't getting services and there were lots of complaints, such as, "What happened to the bookmobile we used to get once a month?" Once a month is extraordinary services for some of those areas. We heard, "Now we don't get anything? Why aren't you guys doing it?" And we would say, "We don't have funds to duplicate services."

That is one of the reasons, though, once the bookmobiles did stop, that we started getting this resurgence from the chapter houses to look at libraries. Now they have no library services. So that was the impetus to start with Futures and to work with us and to create this eastern Navajo Agency Chapter House Library Consortium. I know that's a long name, but that's what we called it. So that was the summary of the history on that story.

MR. NEWMAN: Any other questions? .

MR. CARTER: Thank you very much, Susie. It would appear to me that the Native American Roundtable effort should produce some monumental benefits if it is

indeed a vehicle whereby the various Native American library managers can communicate with each other. How frequently do you convene that roundtable?

MS. SONFLIETH: That roundtable meets twice a year, as the whole roundtable, once at the annual conference in April, when we have the business meeting. Also they meet once usually in October where we have a continuing education program. The Chairman of the roundtable is here today. Maybe she could answer other questions.

MR. CARTER: One of the things that I'm concerned about is what direction does the communication go. Is it from the local library manager upward, or is it from the top down? Your comments about training programs and so forth kind of concern me.

MS. SONFLIETH: Are you addressing the Native American Roundtable, or in general?

MR. CARTER: That specifically, but I have on many occasions been able to address industry or the public by saying, "I'm from Washington, and I'm here to help you." And that strikes fear into most anyone to whom I'm speaking. I perceive the same thinking to occur when you say, "I'm here from Santa Fe, and I'm here to help you."

MS. SONFLIETH: You got it!

MR. CARTER: One of the things that happens is that we bureaucrats tend to say, "We know what you need," and the users or the population say, "But that's not what we want." And I've seen some evidence of that on this trip, and I'm really concerned that we bureaucrats don't listen intently or we don't understand. That we are trying to impress our perception or their need on the people who have these wants. A roundtable would appear to me to be a good vehicle to hear what these wants are as opposed to saying, "Here's what you need."

MS. SONFLIETH: You're right. The roundtable does indeed serve that function. When we meet, we have some unofficial meetings during the Title IV time to organize the application to the Department of Education. (By the way, we were not funded for that.) In terms of other needs, the roundtable serves exactly that function. I have found it depends on how the consultants approach the people; whether they're willing to listen. And, you're right, that is most important.

I think that we probably have an unusual situation here where we do have such a strong roundtable that does voice need. And we have people that listen. The core of our group is very in tune, whether we bring in the practicing librarians from other communities, or whether we bring in school librarians. It's a very open group, so I am sure that we are very unusual in that case. I've been told that not all States have that kind of interchange of information.

One other point I would like to make is about communication. I was very concerned about the communication between the Department of Education and the local Tribes in including the local consultants, and sharing the information that was available. I tried to talk to people about that. I specifically talked to the program manager that we deal with, and asked, "How can we foster better communications. How can we make this a better project, and make it more effective?" I was told it was their project. So, I was not encouraged to try to foster that. I thought you'd like to know that.

MR. NEWMAN: Fine.

MS. PHELAN: If TRAILS were refunded, what kind of a difference would this make for the State library, what kind of an impact do you think it would have for the various Tribes?

MS. SONFLIETH: Since TRAILS was an information and technical assistance program, I think it would be wonderful. I came from a very ignorant place, needing to know how to work with the Native Americans, and it really helped because I had that connection to help me see that there were other people in the same situation. You need to have insight into the communities, into their history and how they conduct their business. You need to know how you translate that type of knowledge into a modern day phenomenon, such as a library.

I think a place for technical assistance would be most useful because right now we really don't have any. It's mostly self initiated and if the person's interested in educating themselves in those communities and if there is a network set up, then it's a much more productive program.

MR. NEWMAN: Susie, at this point, and I think it's very appropriate, I would like to poll the panel on their feelings about the TRAILS System. This was brought up by Dr. Moore earlier this morning. I was wondering how important it is to each of the Tribes present to have that program in place, that kind of support.

MS. FILBERT: I could rely on TRAILS. A lot of times the State library didn't know the answer. They had a toll-free number, and I could call them and ask for certain information on Title IV that I didn't understand, or ask them to explain something on the proposals we were writing.

MS. PEYNETSA: I need it for library programs.

MR. NELSON: Mr. Chairman and Commissioners, this is the first time I've heard of that program.

MR. NEWMAN: Okay, that tells us something.

MR. NELSON: Although one of the former librarians was on the project, and we did get the newsletter, this is the first I've heard of their project, or what they were doing.

MRS. WACONDO: TRAILS really helped our community libraries. Just like Elaine said, if we needed help they were right there. I think this was one of the programs that really helped us get started. If somebody had a chance to fund TRAILS, that would be another start. We're trying to get other communities to start libraries, and I think this is where TRAILS would come in. The Native roundtable gets together usually once a year, and that's where we shared our information. What Elaine knew she told us. This was very helpful because we didn't receive mileage to visit the libraries in Farmington, Gallup, Ft. Wingate, the high school. By the way, the library at the high school is one of the best I've ever visited. I was one of the first Native American Chairmen to be appointed. I didn't know anything, but anyway I was encouraged. But I think we really need TRAILS back so that we will be able to help other libraries get started.

MR. NEWMAN: Thank you very much. Are there any other questions?

MS. PHELAN: This is just a general question, but mostly here we're talking about the 19 Tribes. Did TRAILS serve all of the Indians?

MR. NEWMAN: Yes. There being no further questions, we'll adjourn for lunch. Before we do, I'd like to make a couple of announcements and to thank our panel members. First a sort of commercial. Unbeknownst to most of you, the U. S. National Commission on Libraries and Information Science has an annual recognition award. Last year it was given to Pizza Hut for their program in getting children to read, and Commissioner Phelan is in charge of that program. I have seen good work being done on the part of many people, Futures for Children, other agencies, and I highly recommend to you that you speak to Commissioner Phelan or other members of the staff about making nominations for this recognition award which goes to someone or some organization that has helped libraries and the libraries of the United States. This is an extremely worthwhile program and, based on what we've heard this morning, I think there's a few possible nominees floating around in this very room.

Next, those of you testifying this afternoon, I suggest that if you need a priority in testifying because you've come a long distance and you'd like to be heard earlier, we will try to accommodate you.

I would also like to call up each of the panelists. We have a little presentation for each of you. We have the Commission's lapel pin and a poster from our 15th anniversary celebration. Everyone else in the audience, we would be happy to provide you with a poster. Thank you all very much for coming. Will the panelists please come up.

MR. NEWMAN: The Commissioners I have spoken to during our lunch break found this morning's panel most informative and worthwhile. This afternoon we will hear from a number of witnesses on the library and information services in Native American Indian communities. Each speaker has been asked to take approximately five minutes; followed by Commission questions.

We'll start with Mr. George H. J. Abrams from Seneca Nation in New York, since I'm from New York. Mr. Abrams, please.

MR. ABRAMS: I had prepared a statement that was considerably more than five minutes in length so I would ask that a copy of that complete transcript be given to Commissioners for their future perusal.

MR. NEWMAN: Fine. Is your statement typed?

MR. ABRAMS: I have it in rough notes.

MR. NEWMAN: We would be happy to receive your complete transcript.

MR. ABRAMS: My name is George Abrams and I am an enrolled, full-blooded member of the Seneca Nation of Indians. I am the Executive Director of the Seneca-Iroquois National Museum, which also has a research library. In addition, I'm Chairman of the North American Museums Association, many of whose members do have libraries in conjunction with their museum operations. I am also Chairman of the Seneca National Library Board of Trustees, and a Trustee of the Museum of the American Indian -- which has a library considered to be one of the greatest resources for research on the American Indian. And until recently, I was a member of the Advisory Board to the Newberry Library in Chicago.

I will begin my statement with a brief background regarding the Indians in the State of New York. There are seven Federally-recognized Tribal groups in the State of

New York who are primarily Iroquois-speaking people. They reside on eight Iroquois Reservations, and include the Mohawk, Oneida, Onondaga, Cuyaga, Seneca, and the Tuscarora. Three of those groups have libraries on their Reservations or immediately adjacent thereto. In the case of the Seneca Nation of Indians, on which I will concentrate my remarks today, it is the largest Tribal group in the State of New York with an annual budget of over \$10,000,000. The Tribal membership is 5,900 and they reside on over 50,000 acres.

The Seneca Nation Library has two branches located on three of the Reservations of the Seneca Nation of Indians. There are, in addition, three Algonquin-speaking groups in the State of New York who do not, at this point, have Tribal libraries. Many people are surprised to find, for example, that there are more Indians in the State of New York than there are in Colorado, Wyoming, Nebraska, and Kansas combined. Primarily, the services provided to the Indians in the State of New York are provided by the State of New York and not by the Bureau of Indian Affairs or any other Federal agency.

The history of Indian libraries in New York State, which incidentally is an innovative institution in Indian societies, began in the 1930's with the construction of Tonawanda-Seneca Community House on the Tonawanda Reservation. It was located immediately adjacent to the Reservation and not on Tribal lands, purposely to keep it removed to some extent from the vagaries of Tribal politics. It was dedicated by Eleanor Roosevelt during Roosevelt's Administration and continues today with a very dedicated staff person and many volunteers.

The Mohawk Nation, which occupies a Reservation in the State of New York, overlaps into Canada. In other words, it's a Reservation in two countries: one State in the United States and two provinces in Canada. This Reservation was opened in October 1970, and is functioning today. The Canadian government does provide services to them, in addition to the State of New York on the American side. Through the combination of the two, they have been able to operate a library and a cultural center. The September 1971 dedication saw the budgeting of OEO money, in the area of \$20,000, for a part-time librarian, electric and heat, and a full-time director. The Canadian government, which has proven to be considerably more generous with the Iroquois Reservations and the programs than the United States side, donated a bus for their library at that time.

The Seneca Nation Library is chartered by the New York State Board of Regents. It has two branches: one on the Cattaraugus Reservation and one on the Allegany Reservation. These two Reservations are 35 miles apart. The buildings, brand new, were constructed totally from funds given by the State of New York. Two years' total budget was needed in order to build a building of adequate size for a museum operation.

The libraries in the State of New York that are located on Indian Reservations enjoy the benefits of a line-item in the State budget based on a formula of population plus acreage on the Reservation. The Seneca Library was begun in 1978, a separate institution from the museum and any other arm of the Seneca Nation of Indians. The Board of Trustees is composed of local Indian people from the two Reservations of the Seneca Nation, but it also includes people from other Tribes who are residents on those Reservations with the Seneca people. The buildings were constructed with a distinctive construction and motif so that they would be identified as Indian

buildings by anyone passing by. Attempts initially were made to maximize resources for the museum, or for the library, and this was meant to enable persons to ask for assistance from the museum and for any other expertise in our Indian community, including people out of the community.

The Cattaraugus branch of the Indian Seneca Nation Library is located entirely within the Indian community on the Allegany Reservation. However, it is a unique situation because the city of Salamanca is located entirely on the Seneca Reservation. We service Indian and non-Indian people in that institution. There are about 15,000 books in the library. This is approaching somewhere in the area of what might be in a bibliographic search for items on the Iroquois since they are one of the most published Indian people. It's estimated that there are 5,500 separate bibliographic items involving the Iroquois alone. Since we have developed an orthography, there is also a growing amount of education materials in the Seneca language. The library is staffed under funds from the State line item in addition to Federal programs that come to the Seneca Nation of Indians. For example, there are two positions coming from JPTA. In addition, there are two Green Thumb positions, which is not a Seneca Nation program, but provides opportunities for the elderly to work in the museum. The staff is entirely Tribal members totaling eight, and the total budget for this current year is \$151,000, in addition to our in-kind services from the Seneca Nation of Indians. But there was a deliberate attempt to keep the library as a separate institution away from as many strings to the Tribal organization as possible.

We had a circulation of 40,000 last year. We are currently computerizing the library's holdings and this needs to be updated. We are currently undergoing a period of retrenchment both within the Seneca Nation of Indians and the State of New York. Some of you may be familiar with the budget deficit for the State of New York. The last estimate I heard was some \$2,000,000 for the State, and, of course, this is going to affect the State budget and hopefully minimally, if at all, the line item for Indian libraries.

What does the library do? In addition to being a lending library, it's a community center -- a meeting place where we have arts shows, demonstrations of various types, and a lecture series. It houses a major contemporary Iroquois book collection. It is a resource facility for those books, films, photographs, video tapes, and other materials. Not only that, it contains things not dealing just with Indians. The Indians have many other interests, too. There are language classes. It is a place for students to study away from home -- which may not be the best place for Indians to study. It has an elderly outreach and shut-in program which takes selections of books to elderly housing. It basically increased educational, cultural, and political awareness, leading to a greater need and dependence on libraries within this Indian community. The library scene is a growing and important role in Indian communities.

What needs do we see? The library needs to reinforce its programs and emphasis in Tribal identity, cultural, and traditional values. We have a need to train staff from the community in library administration. We need archivists; we need people who know how to research; how to answer questions -- all of the numerous weird and wonderful questions that the public brings into libraries that oftentimes our people are not able to answer. We need adequate facilities; we need buildings. There is a need for construction funds in addition to Title II, at least in our area.

We need educational counseling for our young people to encourage them to go into the library field. I think there is a great failing on the part of our educational system in this area. Counselors often do not know what the job opportunities are, or what the needs are of the Indian community. To my knowledge, there is only one Indian Ph.D. in the library science profession in the country. I think that's indicative of the need that we have. We need to train boards -- boards of trustees, boards of directors, whatever they may be, in service, regarding fund-raising and all of the other responsibilities of boards in developing policies, hiring and firing of the director, and, hopefully, keeping their nose out of the day-to-day operation of libraries. Unfortunately, that's not the case in some areas. The library, unfortunately, sometimes becomes a political football when it comes time for Tribal funding, and that was one of the reasons why we have attempted to keep this particular institution with as few ties as possible to the Tribal political organization.

There is a need to emphasize working with the school librarians for the benefit of the Indian students within their school systems. There is a need for outreach to non-Indian audiences who need to know about Indians. We get many requests for information, both in the library and in the museum, in this regard. We need to computerize our materials and collections, and to develop educational and resource materials to answer informational needs, to address stereotypes, and the multitude of misinformation regarding Indians in our communities that the general public has. We need to periodically survey Indian communities to assess their conceptions and needs regarding libraries; they may not be the same as the non-Indian community. We need to see separate funding, separate endowments, which hopefully are less precarious than most. We need to survey the status of, and recommendation about, Indian libraries nationally.

From these meetings some results can be anticipated. We need to recognize that there is a growing number of Indian people, both professional and lay, who can speak to the subject matter of Indian libraries. In addition, Indian people should be represented within the national, State, and local organizations that directly influence Indian libraries. The challenge to educate the general population and our own people is growing. The responsibility to meet community needs in Indian communities is now being threatened because of economic and political pressures, both in national, State, and Tribal spheres.

Our commitment to Indian communities ultimately will be of great benefit to the educational, cultural, and community efforts to better the lives of our people and prepare our young people for the new century. Libraries within the Indian community can be a major resource in bridging the gap between the generations in order to ensure the continuity of those values that are within our cultures. As we approach the Columbian quincentenary and the 21st century, I believe that support of cultural policies and programs of Tribal, State, and Federal governments can greatly assist in preparing future generations of Indian people for the challenges that they will surely face. Strong and aggressive support of Tribal libraries can only be an investment in our national and Tribal future. Thank you.

MR. NEWMAN: Thank you. Are there any questions for Mr. Abrams?

MR. CASEY: Please tell us your relationship with the Buffalo and Erie County System. How are you involved with that system?

MR. ABRAMS: We're not involved at all. We have called on them only peripherally for some assistance and training. Primarily the Chautauqua-Cattaraugus County Library System is the one that we normally would call on for such help.

MR. CASEY: I feel that the library system could provide a resource for you in terms of materials and information.

MR. ABRAMS: They certainly are a major resource for Iroquois materials in the western New York area. They have been around forever, but they have their own budget problems in Erie County.

MR. NEWMAN: Any other questions.

MRS. TAYLOR: How extensive are your archival written materials of the Iroquois-related languages insofar as your history and genealogy is concerned?

MR. ABRAMS: The Seneca Nation of Indians came into being in 1848. We had a political revolution that overthrew the chief system and created the Seneca republic. Our records date from that particular period. Many of them were in the National Archives and the State Library and there is an active program to acquire many of those original documents on microfilm or even a Xerox so they will be available in the library. The first Tribal census was taken in the 1700's by missionaries. We have probably the most documents of genealogical information right there, not necessarily in the library, but within either the records of the Clerk's office of the Seneca Nation or with the museum. They are very extensive, and we get probably five to ten inquiries a week from people wanting to know about their Seneca grandmother, searching for their roots. We try to answer those questions as quickly as possible. There are fairly extensive genealogical materials and genealogical databases available locally, but not necessarily right in the museum.

As far as documents are concerned, we have copies of probably all of the treaty negotiations in which the Senecas or one of the other Iroquois Tribes were a party. This was a project that was undertaken by the Newberry Library when I was on their Advisory Board, and is available for any library that wants it. We have many, many documents there and one of our aims is to become a major resource for the student of Iroquois history, not just for our own people, but for any scholar that might be interested.

MRS. TAYLOR: Do you allow the non-Seneca people, non-Indian people to come in to use your library? Is it open to the public?

MR. ABRAMS: Yes.

DR. VASICKO: In looking at your list of needs, I'm struck by the breadth and the depth of it. What do you think is the most pressing need as far as any kind of Federal assistance that could help you achieve what you would like to accomplish?

MR. ABRAMS: I would suspect that many of these problems would be solved if we threw money at them. Securing a funding base for the institution, like a separate endowment which would provide for the growth and independence of the institution, is probably the first need I see.

DR. VASICKO: And that's something that you think the Federal government can do?

MR. ABRAMS: I think that training people in the field and inservice programs to boards and fund-raising efforts, campaigns, for example, and those kinds of things, which we do not have locally, would be helpful. We have several Indian millionaires, but they didn't get to be millionaires by giving their money away. This is one of the problems we run into -- the Tribes are strapped themselves and are going to be more so. I don't see where else it's going to come from if it's not some kind of assistance. I'm not saying it's got to be a hand-out from the Federal Government, but I am saying they should show us a way to raise funds, to create endowments; this type of program.

DR. VASICKO: Training as opposed to actual throwing money?

MR. ABRAMS: Right, right.

MR. NEWMAN: Are there any other questions for Mr. Abrams?

MR. REID: You have eight Reservations in New York?

MR. ABRAMS: Yes.

MR. REID: And how many people live on those Reservations?

MR. ABRAMS: I believe the 1980 Federal census showed 54,000 in the State of New York.

MR. REID: What is the unemployment rate?

MR. ABRAMS: My Tribe uses the unemployment figure of 40%.

MR. REID: Forty percent unemployment. And through your school system can you give me statistics as to what your drop-out rate is? How many go on to higher education? What are the population trends on the Reservation, vis a vis 1970, 1980, 1990?

MR. ABRAMS: I'll answer the last question first. There are more Senecas now than there ever were. We have one of the highest birth rates of any group in the State of New York. We also have one of the highest death rates, infant mortality primarily, of any group in the State. The drop-out rate is slightly higher than it is for the non-Indian population in my local school district. I can't recall the precise statistics off the top of my head. I was Chairman of the Seneca Nation Board of Education, but I can't dredge that up right now.

The children all go to public schools. We do not have Federal schools. We did have the BIA presence until the 1950's when they withdrew and turned many of the service responsibilities over the State of New York. And that's the current situation. Did I answer all of your questions?

MR. NEWMAN: Mr. Abrams, let me ask you a question. You stated that there's a 40% unemployment rate. What is the safety net provided by the State of New York? I do believe members of your Nation can live on the Reservation without paying taxes, etc. How much would they have to earn before it would be greater than what is provided by the Social Services of your Nation and the State and what they get on the Reservation? Being a resident of New York State, I know the employment rate is very low.

MR. ABRAMS: If I understand your question, we do not pay State tax. We do pay Federal.

MR. NEWMAN: Right.

MR. ABRAMS: Regarding earned income on the Reservation. This is one area that's currently being litigated, i.e., can Indians be exempt from Federal income tax? In response to one question that was asked this morning about where the Tribal money comes from, the Tribe primarily derives its money from Tribal enterprises. We have a campground, sand and gravel leases, oil and gas leases, bingo (I think everybody has bingo), gas stations, tobacco outlets. The city of Salamanca is located entirely on the Allegany Reservation, and we derive annual lease payments from that. Our 99-year lease runs out in 1991, and is currently being negotiated. So, all of that creates revenue, plus every program within the Seneca Nation is writing grant proposals.

Somebody alluded to the fact that these eastern Tribes hire outside professional grants writers. Well, we have our people right within our own ranks who write for their programs. We have a grants office within the Seneca Nation that writes the proposals for as many programs that request assistance. But, it's on a competitive basis, and it doesn't ensure that you're going to get those moneys from those sources, whether they're private foundations, State sources, Federal sources, etc. The Seneca Nation is very aggressive in writing for grants wherever they are eligible and this is a part of the income for the Seneca Nation, too. The Seneca Nation will never be able to hire all of its people; we recognize that. We will always have an unemployment factor. We'll never have a 100% employment; there's just no way that any of us who have been in planning for the Tribe have been able to project that.

But, I think some of our private entrepreneurs -- Seneca people who have gone out on their own and stayed within the Indian community and have made much money -- the tax breaks, the tax incentives that they've been able to achieve from their special status, have created a problem. They have hired people, but they've hired them at minimum wage. People in the audience probably know the process. Some of the programs, like JPTA that I mentioned, are precisely those kinds of programs. For example, you get people trained in a certain field, in a certain profession at the entry-level, and then their time runs out and there might not be money in the library to pick them up. You can't pick up a trained person; you lose them out there. They become unemployed or they get a job in industry outside.

To answer your question, what would they have to earn to make it equivalent to the kinds of services they get. They get free health care because of the Federal dollars that are available to run the clinics on our Reservation. They are not guaranteed a job, as I said. We have an elderly complex; a building program to build houses to house our people. An educational foundation was created 25 years ago with \$4,000,000 to send our young people away to college.

The idea was that these people would go out and get an education and they would begin paying back the Tribe in some sort of a revolving fund. Well, that aspect of things began to fall apart very early on because where are you going to place people that are educated in our ranks? Can the Tribe blend these people into the community in the jobs they are trained for? Well, the answer in many cases is: No, they can't do this; there's no place for them. So they live in Niagara Falls and Los Angeles and Miami, Florida; they don't live in the Indian community. We have suffered our own brain drain as a consequence of this problem.

MR. NEWMAN: Mr. Abrams, I want to thank you very much for coming from New York to be with us today. Your presentation has been very illuminating. Thank you very much. I'd now like to call upon Mr. Gary Tom from the Paiute in Utah. It is a pleasure to have you with us today.

MR. TOM: It's certainly my honor. Commissioners, and other guests, I'm honored to be here. My name is Gary Tom, and I'm with the Paiute Indian Tribe of Utah. I have obtained a Master's degree; I'll go back to that a little bit later to say why libraries and information science and services are very, very important to the development of Indian people.

I think that first of all, there has to be a greater understanding. I'm going to take you through a process that the southern Paiute went through, very unwillingly. The Federal government, with all their programs, found it necessary to assimilate the Indian people -- to make them like the majority of society, so to speak. One of the programs is called termination. Termination: the Indian people didn't have that word in their vocabulary, so how could they explain it fully to the Elders; how could they explain it to other members of the Tribes in terms of saying what termination is going to bring? I'll always refer to information because it's very important in the situation that we're talking about here.

The information that was disseminated was almost nonexistent. There were to be hearings in our area, but they never took place. So, again, people that could have grasped that knowledge didn't have a chance to do so because they did not have the information. Through all of this, they kept finding the southern Paiute had to meet a certain criteria that they did not meet.

One of the main reasons that the southern Paiute were terminated was because the Senator that was pushing the popular idea of termination happened to be from Utah. If you introduce a bill like that in Congress, you'd better have somebody there to show them that you mean it. With termination they had to pay 25 years basically for their ignorance in the sense of not understanding, but again, information was not properly given out to the people. They were reinstated in 1980. If you have any more questions on termination, I can go back to that, but I'm going to go through what I have here.

I was eight years old at the time of termination (in 1955) and, of course, was going through school. At the same time during those 25 years the drop-out rate could be anywhere from 35% - 50%, so that means that one-half of our people were not even going to school. The other statistic would be that some of them didn't even go past the fourth grade. Right now, as the Education Director for the Tribe, I am having to deal with parents who went through termination. When their kids bring back the homework, the parents have no idea how to help them. There are extenuating circumstances now that certainly reflect on what termination did or did not do for the Paiutes. There are other Tribes that were terminated, also.

Today the drop-out rate is in the single digits, which I'm proud to report--from 5% to 9% from year to year. This is a vast improvement because of the reinstatement of services, and education being the number one priority of the Tribal Council. This has certainly come about with the establishment of the Education Department. I'm a one-man department, and I think a lot of Tribes can understand why I say that I am the department. We now have a literacy council established in our area because literacy has become a very big program.

We depend upon the LLA, which is the Laubach. This program has been a big help in terms of not only helping our adults learn to read, but in developing materials in the Paiute language. It's a very good program. We have about five contracts that I take care of. Most of our programs now are contracted directly to Tribes. The JOM programs, the Title IV program, scholarship, vocational training programs. This gives you a basic idea of some of the things that the Paiute works with and gives you a quick idea of what we're all about in our community.

State lines cut many areas in pieces. The Paiute generally are keepers of the north; they're in the Grand Canyon. I will refer to some of the landmarks -- which are easier to explain. Within this area we have three different States: the southern half of Utah; the northern part of Arizona; and southern Nevada, about 100 miles south of Las Vegas. In the early days, the population was about 18,000 people. Today we can't find 1,800 Paiutes. It's hard to determine in millions of acres or square miles how much Reservation property is really out there. However, in the State of Utah we have only about 700 acres. Our communities are spread out in four different areas: two of them could be called an urban setting (urban in Utah is probably 15,000, so we'll go with that definition). The communities are within an urban setting and two of them are fairly isolated in terms of where the people live.

Since the beginning of LSCA Title IV, the Tribe has participated in the program. This program has provided us with some good means. I'll mention a couple of those now. Each of the areas has a community building and each one of those four areas has a small library with different kinds of books, ones that we find important to be in a library. We have built a special collections room in our main office, which is in Cedar City, Utah. I think this is important because our next project will be to acquire selective and historical documents.

One of the things 50 years from now that will be very important for my children and grandchildren to understand will be termination. We've talked to two people already: Larry Echohawk was the attorney that walked this termination through, and he has agreed to give us all of his papers, which we find very exciting for research for the future. Of course once these things happen the Indian people are always famous for dissertations. We've already got our first one done, and the person who wrote that dissertation has also agreed to give us all of his working papers.

We, as Indian people, need to understand as does everybody in this day and age, the millions of words a day we listen to, and the many things that come out. We also have to distinguish between those words which are good, which are valuable, which are valid, and those that are bad. We're all in that same boat and one of the things that we as Indian people have to ask is whether we are ready to be able to bring those into the libraries. If we even have libraries. Is there expertise out there to be able to bring that in, to be able to computerize it, that's what we need.

I mentioned that I have a Master's degree. To me this is very important, and is one of the reasons why I push anything that pertains to information. I had an opportunity to get a fellowship from the National Endowment for the Humanities to do ethnic studies in New York. I thought the university libraries that I studied at were pretty well equipped, and then I got to the big city libraries and the national libraries in New York and I was just totally amazed. It was almost exciting to think, if I've got information like this available, maybe I ought to go back to school and get

a Ph.D. But, when you get out here even the university library's holdings are not as well documented or available. So, I would suggest supporting anything like the libraries and things that we need on our Reservations. The Indian people continue to be denied many things. I would ask the Commission to be very mindful of the kinds of programs that benefit Indian people which need to be very carefully looked at.

There is another point I'd like to make. There's been reference to the Tribes and to the Federal government and the question still arises: "How come the Bureau of Indian Affairs doesn't do more of this, do more of that, and why do we have to go back and keep asking for more?" You need to understand that we go right back to the beginning in terms of all the land that was here, how it was discovered, and how it was taken. Through this whole process, there were many treaties written. Once that was done, we had to consider jurisdiction. How would the Indian people govern or how would they be governed? A lot of promises were made and written and sometimes all you can do is laugh about it because some of the things we cannot go back and take. But at the same time, I always have to smile because at the end of all those most of them say, "Well as long as the grass shall grow and the rivers shall flow". We don't have any grass anymore in grassy places that I go, and I wouldn't dare stick my foot into the rivers, so maybe we ought to get those back. But again, those were put in those treaties, and education was one of the items specified. As we look at those programs in southern Paiute, they have to go through the Education Department at this point. Education is a priority with the Tribe, and a very high priority with many Tribes.

I would commend the Commission because I know it's not an easy task. But, as they always say, "Somebody has to do it." I appreciate your time.

MR. NEWMAN: Thank you very much, Mr. Tom. Are there any questions from any of the Commissioners? Thank you very much.

I'd now like to call on Janice Beaudin from Winnebago, who also is Vice President of the American Indian Library Association, which was one of the proposals that came out of the first White House Conference on Library and Information Services.

MRS. BEAUDIN: Good afternoon, Commissioners. I would like to thank you for this honor that you've given me to come here and speak before you, and also before the guests that are here today. We've seen and heard from many people today who work directly with Indian people and serve the information and library needs, and I'd like to express my concern and support for the kinds of things that they're doing.

I'm a Winnebago Indian, a library professional. I have my MLS from the University of Wisconsin, and also an advanced degree in Indian librarianship -- just thought I'd mention that. I'd also like to mention that, as Mr. Newman mentioned, I am Vice President of the American Indian Library Association. The American Library Association has an Office for Library Outreach Service and there's a Subcommittee on Library Service to American Indian people, which I chair. There are some agencies across the Nation that are concerned about American Indian people. But, maybe we're not always as visible as we could be.

I come to this program today as a representative of the University of Wisconsin at Madison. I'm currently the Minority Outreach Coordinator at the University for the general library system. We want more professionals working in the University

libraries, and we see linking up with Reservations as a possibility for the future of the University for the Indian Tribes and urban Indians, also. I'm concerned today about the kinds of things I'm hearing. I'm hearing some good things about what's going on at the Reservations, and I feel like we've come a very long way from back in the 1970's. There were many people who were interested at the time and we had a lot of support National Indian Education Association, some of our State library agencies, some of our Tribal Councils, some of our education committees -- we all worked together. I hope that as a result of the discussions that we're having today, that a similar program can be started again, that it can continue, because it does need a collective effort between all types of agencies. As some of the people have said from the Pueblos, if you have a degree and you come back, there's not the money there to support your career. That's why I'm not on my Reservation.

I'm from the Winnebago area in Wisconsin. We have ten different counties that we try to cover and the land is scattered throughout the mid-State. We also have the Reservation in Nebraska; and we communicate back and forth. Because of politics and the government and the way we're divided up, Nebraska has their own Tribal entity, and we have our own in Wisconsin, but we try to work together and communicate. We also have different Tribes in Wisconsin. I chaired a committee back in the late 1970's, and we developed a Statewide plan for Indian library services, which I have here. This was a collective effort between the State agency, the Tribal education committee from Great Lakes Inner Tribal Council, and also included initial support from the National Indian Education Association. So, there was a lot of support and encouragement at the time, and that's how we got started. The State agency tended to drop out of the picture in the last several years and it probably was because we had LSCA Title IV. They just stepped away from what they could offer to the Tribes. During the time that we worked on this plan, we also worked on obtaining State aid to the Tribes, so that each of the Tribal Reservations and Villages would be eligible as municipalities to be funded for State aid to their Tribal libraries.

We have three very strong libraries that have taken advantage of LSCA: Lac du Flambeau, Wisconsin, Oneida Reservation, and the Monomoli Reservation. We haven't been quite as active on Monomoli because they went through the same type of process as Gary Tom just talked about. They went through termination and when they were restored a lot of different political happenings were going on and made it very difficult for the library operation. They took the public library and put it into the high school, which was a brand new high school, but in that process the public library lost its identity. The high school has an access problem for its users in the community, and we are also still denied access in our rural communities.

I don't know how familiar you are with some of the problems in rural community libraries, but they are staffed by non-professional staff or technicians and some of them have problems as far as interrelating culturally with the American Indian communities. There are some people who are very interested, and there are some people who get their degrees and actually want to work in a small library that is only open several hours a week -- those types of people tend to work very well with our Reservation people.

We also have Reservations that are in public library systems, and those system directors have been supportive of our own Tribal people. So, even though the State agency may not be helping, the local library system has been supportive. We have been very fortunate in the Oneida area, and I was hoping that Loretta Motoxen

would be here. Ms. Motoxen is on the Tribal Council from the Oneida Nation and they have been very successful in working with their library system director to get funding. Perhaps they haven't taken as much advantage of LSCA Title IV special projects as they could have, but they have a good relationship with the library community, at least. So I'm pleased to see how much progress has been made. But there's still more to be done.

I have a lot of recommendations, however I didn't photocopy them for you. I would, however, like to make them available for all the Commissioners. One of the things that I think would really strengthen library service across the Nation would be if we had Federal scholarships and fellowships for Indian people that would sufficiently meet their needs. The fellowships that are available are for the single person who doesn't have any family worries -- no husband, no wife, no children, no grandchildren to worry about when they're in school. I think you really need to put more money in that area if you're going to get Tribal people out there working on the Reservations and helping to build the economic base, and helping to build the library.

The library really needs the LSCA money in the categories. But, I do think that the basic grant is so small that Tribes are too discouraged to apply. Some of the Tribal planners look at it and think it's so insignificant that they don't bother to look any further down the line to see that there are special projects moneys. When our economic planners look at those guidelines and at that small amount of money (\$1,000), it seems so tiny when everything involves high cost and large volumes of money. So they naturally invest more of their time in the million dollar categories, as opposed to one thousand dollars that would benefit what's perceived as only a small group.

I would like to see the LSCA money continued, or some similar type of funding program, so that we can have literacy and preservation programs. We have a lot of sources in our States and throughout the Nation that are on-line; we're trying to make these accessible to Indian Tribes. From my university we are trying to bring that source out to the people. We're hoping that through computers, database searching, training, and technical assistance to our Indian people in Wisconsin, we will be able to have access to that kind of information. So far, it's on a voluntary basis or wherever we can scrape up a little bit of money. But if that kind of funding support was available, I'm sure that there would be people ready to get out there and do their job.

There needs to be continued cooperation with local and State networks. In Wisconsin -- even though the networks may be small -- we've made a start, and we can keep going if we have support and commitment. Some of the Pueblos mentioned today that there is an important need to have communication and networking going among the Indian librarians and people who are trained in serving Indian people, and I'd like to see that, too.

I'm Vice President of the American Indian Library Association, and we want to communicate with more people, but it seems that there is no funding for it. We attached ourselves to the American Library Association, but when we are conglomerated with all the other minority groups, we lose our visibility. The needs of the urban poor come out higher than the rural poor, which we are. We need commitment from Federal officials, State library officials, and Tribal governing

bodies in order to achieve some of the goals that were set forth years ago in the BIA plan and a result of the 1979 pre-White House Conference in Denver. So, there is a lot of potential for cooperation if we can all work together. I'm sure that together we can develop some kinds of programs and services that will benefit more people.

I feel we've been so invisible in the Nation. If we had Tribal libraries and these libraries were the main source of information, then we'd have better visibility. We are more economically stable on some of our Reservations with the economic plans that have come through, and the revenues through our economic enterprises. One example I can give is the Lac du Flambeau Library. In the early 1970's, the Reservation worked with the economic planners and with economic enterprises. Some of that money generated from there goes back to the library. So each person makes an effort, each entity makes an effort -- the State library, the local library, the village, the non-Indian community, the Tribe. They've all worked together to try to keep that going.

I'd also like to see more funding for research and publishing. Part of our lack of visibility is that not much information is being written about the kinds of services we are doing, or information about the kinds of publications needed by the general population, the elementary schools, and the public libraries. They always ask for information on American Indians and the information is not there. We continue to have sources and references done by non-Indians and about Indian people whenever it is written. I'm very pleased to see some of the funding that has gone on, and that I've heard talked about today like the oral history projects, and the difficulty of that. We want our own people working on these projects which preserve what needs to be passed down to our generations to come.

I really feel that there needs to be another White House Conference on Library and Information Services and a pre-conference for American Indian Reservations. How else are we going to know what the needs of our Indian people are? I can work at the university and I can guess at what I think they are. I can go home and talk to my mother about what she'd like to have in a library, but I'd really like to know Nationwide what it is that the Reservation people would like, what kinds of services they need, how can we staff it, how can we make the salary level adequate so they will bring their children back to their Reservations? I suppose I could go on and on for days talking about what I think needs to be done, but what I think is more important is to recognize what Indian people feel they want for their own Reservations and communities. This is why I feel that we need to have some type of forum or pre-conference, and some kind of support from your Commission or agencies around the Nation that can really look at the informational needs of Native American people.

Literacy continues to be a problem. I hope that the library could be a large focus for our communities. We have too few that are surviving economically, and if we could provide the information sources on our Reservations and make that information available to our people and non-Indian people, we would have greater progress in the Nation. We would all work together as a community -- a whole Nation of community people interested in literacy and progress for the future -- and not be in isolated little pockets around the Nation.

MR. NEWMAN: Thank you very much. Very interesting presentation. We appreciate it.

MR. CARTER: Thank you very much for being here. One of your last comments indicate that there's a need to work together with other Reservations. I don't know whether you were here this morning, but I learned that there is more divergence and diverse Indian activities across the country than I had imagined. The way things are done in New York is very different from the way they are done in New Mexico. Those kinds of differences need to be put in the background somewhere so that the similarities can be blended to work to the benefit of all the people on the Reservation. Yet you voiced concern about being classed with others as a minorities because you lose your identity. With these comments in mind, I'd like your observations about how similar the cultural characteristics are.

MRS. BEAUDIN: I'm not sure which one to address first, but I can, and must, use the university as an example. Whenever they have minority programs and minority people recruited for programs, the only visible group is the black group. The American Indians are always forgotten and even though you stand there and say, "I'm an American Indian," we still seem to be invisible to them. Maybe because of the cultural differences we don't seem to stand out, or we don't communicate well, or we speak in different languages. I'm not sure. I think we're speaking English, but there are different things that are happening when discussions are going on that probably I wouldn't be able to interpret right here on the spot. I think we tend to fall into the background when really we should be up forward. Every time we remind people that we were here first, they laugh and that's the extent of it.

I really would like to see more commitment toward programs for working collectively with some Tribes. As you said, using the commonalities, we can all work together. There are many cultural differences from Tribe to Tribe. Even in Wisconsin, we have Winnebago, Pottawatomi, Oneida, Stockbridge, and Muncie. In addition, we have different Chippewa Reservations like the Lac du Flambeau, Cooteroi, St. Croix, Red Cliff, and Mullake.

Education seems to be the major tool to help us communicate with one another in Wisconsin, and we have a Great Lakes Inner Tribal Council. We communicate in that fashion, and we talk about all issues from health to economic development. I think if the agencies approached the proper people, communication would naturally begin. But when you're not aware of the Indian network, you don't plug in at the right place.

You need to be more aware of whom to contact. Maybe it is more of a social issue, but when you have a common goal -- whether it's literacy, library collections, or something tangible -- you can get communication going. Someone talked earlier today about how to approach people and how to make them understand. One of you mentioned, "I'm here from Washington, and I'm here to help." I would have the same problem, too. I'm a Winnebago and if I went back to my community and said, "I'm a university Indian, and I'm here to help you," I would get the same treatment. So, it's all in the approach and knowing with whom to plug in and with whom to keep working.

The Latinos become more visible because of their language and population growth, and we keep falling behind. The Asian Americans don't have to say anything; they are already visible in large numbers with high visibility. It seems like we're the only ones that are left out of the picture. When you say the word "minority," only three groups come to mind: Afro-American, Hispanics, and Asian Americans. The

American Indian is the last one on the list, so I'm hoping that we can make that switch and make the American Indian first on the list. I know it's asking a lot, but I'd like to see us be first. (Applause)

DR. NASH: I'd like to ask a few questions about the American Indian Library Association (AILA). First of all, do you know approximately how many members it has and when it was founded?

MRS. BEAUDIN: I am not sure of its membership. Our mailing list for our newsletter contains 150 names. The AILA was a result of the last White House pre-conference held in Denver. In fact, we broke into discussion groups, and it was my discussion group that recommended this Association. The group was composed of lots of lay people and several librarians, but the suggestion did not come from a librarian. The person suggesting the Association was Bernard Dallas, and I'm sorry but I don't know where he is now or where he came from. As a result of this suggestion the AILA began in 1979. I have the brochure here if you are interested. This is an older brochure, and we are developing a newer one.

Some of the things you've talked today about are the same goals of the AILA. But if there's no money attached, none of these ideas can be implemented. We like commitment, but we also must have the money to go along with the commitment to make it come true for our people on the Reservations.

I do have one concern which was not brought up. We do involve some of our American Indian representatives from the urban communities, and some of these people work in large public and research libraries. So the Association's concerns are not limited to Reservation people.

DR. NASH: Is the membership by Tribe or by individual?

MRS. BEAUDIN: It's by individual. You can join if you're interested.

DR. NASH: I would be interested.

MRS. BEAUDIN : I'll take your money!

DR. NASH: I would be interested, and I suspect other Commissioners would be likewise, to obtain a copy of the latest brochure so we could learn more about the Association. And I would like to ask whether you have considered in your AILA fund-raising approaches asking various Tribal Councils or Indian Nation Councils around the country as a way of creating a structure among Native Americans themselves. In other words, not only turning to the sometimes erratic Federal government as far as funding sources are concerned, but building up a kind of infrastructure. Is this suggestion something that might be helpful? Perhaps you have thought of this already, and it hasn't worked. I would be most interested in your remarks.

MRS. BEAUDIN: I think it's a great idea and something we should follow up on. Actually, putting together another national conference would really be helpful. This is the way to get the grassroots people together -- you get the Tribal representatives who really push back at home, and this is what we really need. We need to bring ourselves closer to home so that we are visible in our own home communities, too. You reminded me that I am at the university and not on the Reservation, so I'm not always in daily contact with my own people. If I were, there would be greater visibility.

I did an archival project for our Tribe. There was lots of visibility and lots of support then -- our strongest supporters being our Tribal Elders. You talk about some people not wanting education. Our Tribal Elders believe in preserving their religion and their culture, but they also see the importance of education, and they are really beginning to give support. I am hoping this can happen in other Tribes, also. I want to look at the good in things that are brought forth and use all the good that we can learn through education.

DR. NASH: It strikes me that you have the vehicle for making progress along those lines. Thank you.

DR. MOORE: I'd like to make a comment. I attended the pre-White House Conference for the Indians and, as you may remember, we treated the Indians as the fifty-first State at their own conference in Denver. As I remember, I attended 11 of the State conferences prior to the White House Conference on Library and Information Services. The Indian Denver Conference was one of the best conferences held.

As Ms. Beaudin mentioned, an outgrowth of that pre-White House Conference, the AILA was organized and it has been one of the most thoughtful groups that I know of in pursuing goals. It's a small group, but it's very effective. I am very pleased that the AILA group has testified today on behalf of their association.

MR. NEWMAN: Thank you, Bessie. I have a few comments. My exposure to Native Americans goes back at least 25 years, and I have visited many Reservations around the United States. In my personal opinion, many Tribal Elders are more given to storytelling and verbalization rather than writing. As we go around the Reservations, we find that television is quite extensive in almost all homes. The television is, of course, verbal and it may sound hierarchical, but perhaps the written word is being jumped over by its availability. Is it, perhaps, hindering the Native American family to communicate and to teach their heritage. Would you care to comment on that?

MRS. BEAUDIN: I agree. Television is very visible in our homes and a part of our everyday lives. In fact, even the schools are promoting television in their classrooms and making it the vehicle for educating our children. It is a problem Nationwide for all people, I think. One of the things that we could do as a side-by-side program with literacy is to continue some of the literacy, language, and oral history projects. Perhaps make these programs available in video form. If Native Americans could see their own people on video promoting literacy, etc., this could give a sense of pride that they may not have at this point. I don't think television or video can be isolated, rather the television could work hand-in-hand with literacy.

I have a daughter in the third grade, and video is very important to her; yet, reading is also important to her. My daughter reads every night. I was glad to hear that Pizza Hut received last year's NCLIS Recognition Award because she participates in that program and is one of the top readers in her class. And, this is not necessarily because I am a librarian and have pushed the book at her. Reading is an interest she has always had and it has been promoted just by books being available. I don't always sit in front of her and read, myself, but we do have books and reading materials all over the house. My husband also reads a lot.

I think we need to make better use of television programs -- all of us -- no matter what walk of life we're from. We need to promote more books and reading. Even Bill Cosby should have a big stack of books sitting on his table. I think we need to infiltrate everywhere and everything with books and literacy. Whatever format we can take, let's take it!

DR. MARTIN: I would like to comment on that. I think there is the possibility that the non-Indian culture has been primarily written-word based. With television we are given the opportunity to incorporate the oral and visual culture into the written-word culture. So, I agree that it is very much a universal issue of blending the two.

MR. CASEY: Would you hope that more Indians with a MLS degree would work in the libraries on the Reservations? Is that your hope and desire?

MRS. BEAUDIN: Yes. I really wish they would because I learned too late. Not until I was a senior in college did I learn the real importance of knowing how to use the library and the types of information available. You don't know that you're being denied access until you do have access. If we had librarians and information specialists on the Reservations, people would begin to realize what they have been missing. It's true, you don't know what you've missed until you've had a taste of it. So, I definitely would like to see the Native American Reservations employ professional librarians.

We should set up programs so that library technicians can get the education and the salary they deserve. We can have our young people growing up becoming librarians, and also use the existing staff. We can make the library better for people on the Reservation and provide the visibility needed to strengthen and support the entire community. In each of our communities the strong libraries are the support libraries -- whether it's health, economic development, recreational reading, mysteries, cookbooks, etc. -- everything that meets the needs of the community.

MR. CASEY: Thank you for the very positive response. I would like to make a specific point. Last spring during the Denver Commission meeting, it was pointed out that there are no library schools in the State of Colorado. If you look around the United States, most of the library schools are connected to universities on the West coast, the East coast, and around Chicago. If more Schools of Library Science were available throughout the country, it would be easier for the Native Americans to attend library school. Library schools near the Reservations would present more of an opportunity to the students to take the courses. Perhaps the universities with library schools should set up extension courses to introduce library science. The Department of Education might address this problem because there is an urgent need for professionally trained Indian librarians. Would you speak to that shortage of library schools in this part of the country?

MRS. BEAUDIN: I am not aware of the location of all library schools, but having close proximity to them would be helpful. Even though you can have extension courses, it's important to have one-on-one contact which allows the faculty to become aware of community needs. Sometimes the faculty become very isolated and are not aware of certain circumstances, for example, a grandmother trying to get her Masters in Library Science. It would be nice if there were more library schools in the backyard of the Reservations. Some of the schools are trying to handle it by having extension courses or remote access availability to training. Even with remote access you still need face-to-face contact. It's easy to just tap into a computer and then

forget about the real person at the other end of the line. I hope that more library schools will be available right in the backyards of the Native American Reservations.

DR. PATTERSON: The Dean of Arts and Science at the University of Oklahoma guaranteed me just this week that if any Native Americans wants a scholarship for library school, he will provide it. Take him on!

MR. NEWMAN: That's wonderful. Will you put that in writing? Thank you very much.

MR. NEWMAN: We will now hear from Mary Jo Cole and Sandra Long, Cherokee Nation of Oklahoma. We are glad you to have you with us.

MS. COLE: My name is Mary Jo Cole, and I am the Manager, Adult Education and School-Related Programs, Education Department, Cherokee Nation. School-related programs include the Johnson O'Malley Program, which you have heard about today, the Tribal library, and our newly-started STEP program, which is Serving Teenagers through Education on Pregnancy Prevention. This program is for girls who have become pregnant or who already have children. Sandra Long is our Library Coordinator. I do have a paper with recommendations which I will give you.

I would like to give you a little background about the Cherokee Indian Nation Library and some information about Oklahoma. Oklahoma does not have Reservation status, as many of the States have. The first year that we applied for Title IV funds we were denied. Our grant was approved, however, we were denied the funds because we did not have status. We have been funded for two years, but last year we were not refunded.

Therefore, one of my recommendations is that we need enough money to go around. The grants should be for a three-year period. There are about 27 different Tribes in Oklahoma, and most of these Tribes have Tribal jurisdiction. Our jurisdiction is in a 14-county area of northeastern Oklahoma. In our area, there are about 65 schools -- 35 schools are independent school districts, and about 30 are dependent. Most of the children, Cherokee as well as other Tribes, go to these schools. We have one Tribal boarding school that serves about 225 Indian children, about 60% of whom are from our area. The other children come from Mississippi, Florida, other areas in Oklahoma, and other States.

Our Tribal library was established in 1979 by combining a number of different libraries into one group. It was moved four times from one location to the next because it was not a funded library. Rather than a library, it really was a collection of materials. In 1984, we moved into the Cherokee National Prison, which is an historic building. We use it to get people to come and see the library. We serve a large area, and we need a mobile unit. There are other libraries in our area, but most of the people do not take advantage of their services. Very few of the libraries have outreach services.

Two main reasons we need a library are: (1) the high dropout rate; and (2) the low reading levels of the people we serve. We have only one staff person at this time. This staff person, who spends most of her time in the library, is not funded by library funds; funding is through other programs within the Tribe. We also have a clerk who is part-time with the JPTA program. The programs that we have provided in the past have included: Food for Thought (which includes teaching basket weaving

and other Native crafts); tours; arts and crafts; puppet shows, and storytelling for elementary children. We have films, videos, and filmstrips. We have a large Indian collection, a research area, a general collection, and a children's area. By the way, the children's area is in a cell, so when they get a little bit rowdy, we do, in jest, threaten to close the doors.

As I said, the library is in an old prison; the cells are intact and within each of the cells we have a service area. It is really very interesting. Dr. Patterson has visited our library. We have a Friends Group, and Dr. Patterson is a lifetime Member of our Friends Group.

We offer income tax preparation, and we also provide training for people to do their own income tax. We offer workshops for the local university and for library users. We have two small computer camps in the summer. We have a newsletter that we distribute to our Tribal adult education participants, which totals about 1,200 people from our area. We provide adult literacy classes and tutors in coordination with our Tribal adult education program. We offer teacher training. And, lastly, our library is used as a meeting place.

The library, at this point, was donated by the Tribe. They provide for our utilities, and we share upkeep with the adult education program. The first year, we received \$49,000; the second year, \$69,000. All of our resources or assets are designated for a specific type of a program. Most of the money we receive is from Federal grants or the funds are designated specifically for another project. At this point, there is no funding within the Tribe, itself, for library services. When we applied last year, our plan called for a bookmobile as we needed to expand our services. However, we were discouraged from applying for the bookmobile because of the expenses involved. We have approximately 100,000 Tribal members Nationwide, and the majority of those members live in the 14-county area.

We have several recommendations we would like to make: (1) The Title IV grants should be for a three-year funding cycle. It's difficult to establish a program and continue work on that project when you're not sure if you will be funded for the next year. A three-year grant cycle would give us an opportunity to establish the program and give us time to look for other basic funding; (2) Technical assistance is very much needed. We felt we had a very good proposal which could be used as a model proposal. However, the review sheets did not indicate this. In fact, one comment was that we asked for too much money. When you think about serving thousands of people with \$69,000, it's really not that much money; (3) That the set-aside for Native Americans be increased at least to 3% allowing more funds to establish and maintain programs. I know that there are many people here today who did apply and were not funded. There is a real need for more funding or an increased set-aside; (4) The matching requirement prohibits some Tribes from participating because it is very difficult to get funding to match. I recommend that requirement be removed, or that some type of technical assistance be provided to assist in obtaining the matching amount of money; and (5) Training is very important for our Tribal librarians. We would like to see this included, also. The TRAILS program was very helpful to us, but we didn't learn about it until a month before it was discontinued.

I'd be pleased to answer any questions.

MR. NEWMAN: Thank you very much. Are there any questions from Commissioners?

MRS. TAYLOR: What are the expenses of a bookmobile?

MS. COLE: The bookmobile costs approximately \$20,000. Plus you have the expenses of a driver, technician, supplies, maintenance, gas, and upkeep.

MRS. TAYLOR: The Oklahoma Historical Society has a great detail of archival material on the Cherokee Nation, and it's very good. Do you know Mrs. Everest Clark?

MS. COLE: No.

MRS. TAYLOR: Mrs. Clark has extensive genealogical files on Cherokees in her home. I have been there, and you should try to get copies of this material for your library.

MS. COLE: Thank you.

DR. NASH: Did I understand you to say that, at present, the Tribe has no funds available for library services?

MS. COLE: That's correct. By that I mean Tribal money that's not designated for other areas.

DR. NASH: So, the Tribe does not finance any of your operations as such. Is this correct?

MS. COLE: Other than paying for our utilities.

DR. NASH: Why is that? Why doesn't the Tribe make more of a contribution?

MS. COLE: They don't have the funds.

DR. NASH: I presume you've tried to lobby them, so to speak, or make an appeal?

MS. COLE: They don't have the money.

DR. NASH: Thank you.

MR. NEWMAN: What is the current budget for the Tribe? In general.

MS. COLE: It is substantial. But, as I mentioned, everything is basically designated for specific programs. We're in the process of trying to get Tribal Enterprises developed. We have Cherokee Gardens, which is a nursery business, and we have a Tribal ranch. However, most of the money from those enterprises is put back into those enterprises. We do not have natural resources. We do have a small amount in oil and gas leases, maybe \$35,000-\$40,000, but that goes into money for scholarships for graduate students. Basically, the money is set aside for specific Federally funded programs.

MR. CARTER: You stated that you do not have Reservation status. What does that mean? For instance, do the children attend public schools? Do these schools have libraries?

MS. COLE: All the high schools are required to have libraries.

MR. CARTER: What about the elementary schools?

MS. COLE: Not all the elementary schools have libraries, and the ones that exist are very small. The Johnson O'Malley Program, that I mentioned, does help support supplies for some of the smaller elementary school libraries.

MR. CARTER: Does having non-Reservation status mean that most of the Native Americans live mixed with other Americans so that you, more or less, are not recognized to the same degree that, say, the Pueblos in New Mexico as being Reservations? Is this part of the problem in obtaining funding through the Tribes? In other words, you appear to be more blended in with the communities than those who live on Reservations.

MS. COLE: We do have Federal recognition from the government as a Federal Tribe. In 1906, when the State of Oklahoma became a State (in 1907), all of the Tribes were disbanded and their land was given to individual Tribal members. As a result, the Tribes in Oklahoma have no Reservation; this is why they do not have Reservation status. There is a small reserve, I think, for the Osage and, maybe, one other Tribe. However, most of the Tribal land was given to individual Tribal members and was not set aside for the Tribal entity.

The governments were also dissolved in 1906 and it was not until 1970 that the five civilized Tribes were given the right to go back and establish their own government and their own constitution. We do have Tribal recognition, but the money that comes into the Tribe is specifically targeted. The Tribe, itself, does not have money, and the money they do have is designated for specific areas. The Tribe does pay for the utilities and they own the building -- the Cherokee National Prison -- which was bought back from the State in 1980. The Tribe is seeking funds to improve not only the National Prison, but the Supreme Court Building, and a Capitol Building.

MR. NEWMAN: Thank you very much.

DR. VASICKO: I'm curious. It seems as though you have focused on the need for technical assistance in the sense of training people to work within the library and to get the information to the people that they tend to serve. If you did that, would that not create then another problem of being able to keep them? Because if you don't have the money to do some of these things with the Federal money, the need to keep growing would be a problem.

MS. COLE: I guess I was thinking more in terms of the people we have on staff.

MR. NEWMAN: Thank you very much. We very much appreciate your comments and for coming in to see us from Oklahoma.

We will now hear from Sandra Pino.

MS. PINO: I would like to tell you a little bit about the library. I am very proud of our building. About five of us actually cleaned, scraped, and painted the building, this building that was a working jail until 1980.

Dr. Patterson visited in 1979, so she really knows what it was like. We really turned it into a showplace, if I may say so myself. It's an historical site, so we kept all of the cells. We do have a film cell room, and the children's area is also a cell. We have the original bunks, and we're within walking distance from two of our three elementary schools .

Tour groups come from the schools, and we just turn them loose and let them climb the bars until they get all the excitement out of their system. Then I tell them a little bit about the building and show them the different books. And, speaking of videos, a couple of years ago we worked with another program, and produced an Indian video: "Say No to Strangers". We also have a video that we show children. If they have seen the video before, I do storytelling and different things of that sort.

Once we get the teachers there -- and the teachers are the ones that need to be educated because they will ask, "You mean, I'm not Indian yet I can check out books?" We told them, "Yes, you can. It is a public library so everyone is welcome here." We go out to the schools with our puppets and we do a Cherokee mythology, a learning story, from the Cherokees. We get so many requests for the puppet show. However, I am the only staff member, and we have one clerk. I could be gone everyday if I had someone to stay and do income taxes and the many other tasks. It is really a unique building. If you're ever in that area, please come by. I won't lock you up, I promise.

MR. NEWMAN: Sounds like a major accomplishment. You should be very proud of it, and you sound as though you are. Thank you both very much.

I'll now call upon Jim West of the Pequot Tribe of Ledyard, Connecticut. I understand that you're in a little bit of a rush, also?

MR. WEST: Hopefully, I won't take up too much of your time. I believe you have before you my written testimony. I'd like to thank the Commission for allowing me to submit this prepared testimony on behalf of the Mashantucket Pequot Tribe.

My name is Jim West and I am a Cheyenne Indian, and a financial advisor to the Mashantucket Pequot Tribe in Ledyard, Connecticut. I live here in New Mexico, which partly explains my presence here. You have the information that I provided on my background. I have worked in economic and political development for 17 years and this has given me the opportunity to have worked with over 100 Tribes in the country. Some of those issues certainly involved education, which serve as the basis for my comments. I will be just hitting highlights because of the time limitations.

I would like to respond to the question to the person from Oklahoma. I'm Cheyenne, and I'm from the Cheyenne Arapaho Tribes of Oklahoma. To try to clarify that situation, the Indian Allotment Act in Oklahoma essentially forced Indian people in Oklahoma to support individual allotments economically, simply put. What that resulted in, in light of our economies on the Reservation, is the fact that those could not be supported and in many cases you now have a checker boarding within what had been our Reservation boundaries.

This is probably too simplistic, but that has essentially affected only our land base in Oklahoma. It has not affected our political status. It has not affected the Trust relationship that the U.S. government has with the Tribes. The effect on our legal jurisdiction over our territory is a matter of hot debate "currently and in the past within the judicial system". Most of the Tribes are IRA Tribes, Indian Reorganization Act Tribes. That Act of 1934 is the basis of some of that status. Also, in terms of use of funds, I'd just like to point out a couple of statistics. The national average income for an Indian family in this country is still \$1,800 a year.

There are a handful of Tribes that I know of (of the almost 300 Tribes in this country) which may have employment rates of 10% or below; you find some real extremes. I could probably name you the ten. Mashantucket Pequot is one of those that essentially doesn't have unemployment. It very quickly goes from that rate to 40% - 92% unemployment in most Tribes. Therefore, Tribal funds are often going into development or direct use of funds within the Tribal structure to try and employ people. I would say right behind that comes education. Development is a state where there still has to be a great degree of retained earnings just to keep development happening. There's essentially no private infrastructure on Reservations, and that means that Federal funds which can be used indirectly are very limited.

MR. NEWMAN: You're really saying there's no capital creation?

MR. WEST: Very little capital creation with a few exceptions; many of whom I've worked with.

Now, to turn to the Mashantucket Pequot. Within the context of Indian Nations, one of the main burdens of any Tribal government is to prepare its members to participate in the society with which it must interface, while still maintaining their cultural prerogatives and identity. Certainly, there are as many ways to do this as there are distinct Tribal Nations.

This testimony will briefly attempt to characterize the general situation on the Mashantucket Pequot Reservation, and the priorities and the process that the Tribe has chosen to follow. It will, hopefully, give the Commission an overall picture of this very complex issue of assessing needs and providing library and information services to, at least, this particular American Indian community. I would point out that the Mashantucket Pequot Tribe is a recently reorganized Tribe. Their legislation happened approximately only five years ago, which recognized them Federally and put them under the Trust relationship.

The Mashantucket Pequot Tribe places great value in their Tribal Council government, in historical and archaeological research and development, in land reacquisition, and in socioeconomic development. This also has been the order of organizational priorities that has been used to repatriate the Mashantucket Pequot Tribe and to provide for the general health and well being of the Tribe's people. To give these values a reality, the Tribe's leaders were often forced to seek non-Indian expertise and assistance. The vision and wisdom in the Mashantucket Pequot's Tribal Council's choice of consultants, and the Tribe's chosen course of action have produced dramatic results in a relatively short period of time. The Tribe has raised the standard of living for its people by providing high quality of housing, health care, education programs, and employment. I would point out to the Commission that the Tribe has essentially eliminated unemployment on its Reservation, and has directly participated through its own capital in housing, as well as in its archaeological and historical efforts.

Elementary and secondary education for the children are provided through cooperation with the State school system. The opportunity for the adults and parents to expand their academic potentials is limited. School and public libraries are within five to ten minutes of driving time, and the area makes those libraries essentially inaccessible in the sense of children being able to walk there or participate. The overall issue -- as this paper would outline -- is that not only do Indians, in fact,

need Federal support in building their capacity for self-determination, but also that the general public needs to understand what Sovereign Tribes are all about, and why they exist in the United States at all.

Thus the Mashantucket Pequots fully recognize and have sought to resolve these many issues through a variety of approaches which intend to culminate in the creation of community educational outreach programs and in the eventual creation of the Mashantucket Pequot Museum and Research Center.

Through the Tribal Council, the Tribe has worked in the past with archaeologists, anthropologists, Federal and State officials, neighbors, and friends to produce a substantial body of new information and interpretation about Connecticut pre-history and the Indian and Colonial history of the Pequots.

One of the significant outcomes of this networking of information and research was the opportunity for the Tribe to sponsor an academic history conference in 1987 at the Reservation and in Norwich, Connecticut, on the Pequot War: The Fall and Rise of An American Indian Nation. From this exceptional conference, which was underwritten by the Tribe, Oklahoma University Press will publish a book for release in 1989 by the same title and edited by Lawrence Hauptman, Jack Campisi, and James Wherry, who is employed by the Tribe.

In November 1988, the Tribal Chairman, Richard "Skip" Hayward, and Dr. Kevin McBride, the Project Director of their archaeological prefect, traveled to The White House to receive a National Historic Preservation Award in recognition of historic preservation excellence. In conjunction with Dr. McBride and the University of Connecticut, students will continue to work on the archaeological project to discover and document artifacts and cultural remains -- that is, the tangible reality of the Pequot's existence at the Mashantucket. I would point out that there are only 18 of those awards given out of 350 nominations. The Tribe was the only Indian Tribe, and it was recognizing their participation both financially and in terms of their time and their effort in that process, as well as their adhering to that with the communities around them in their State.

The Tribe has applied and received two LSCA grants. These were used to catalogue books and texts that were received as gifts, bequests, and also, reference work purchases. There is no formal collection policy at this time to guide future acquisitions. Further, due to limited security and space, the Tribe's "library" is housed at the University of Connecticut's Department of Anthropology. Access to the reference collection is difficult with the university being one hour away, campus parking impossible, and so on. I don't think that's the only university in the country for which this is true. The Tribe will rectify this access problem this spring with the planned addition of Tribal office space and a designated library study area. That's going to be, for your information, a temporary thing; a double-wide trailer accommodates their offices at this point.

The Tribal Affairs Coordinator, and Ms. Poole, as the Museum and Research Center Coordinator, will be responsible for overseeing the fledgling library. There is no one, at present, in the Tribe or employed by the Tribe, who is trained in library management and services. Through the use of various manuals on Tribal archive management, the Tribal Affairs Coordinator, among her many jobs, has begun to assemble and preserve documents, photos, tapes, etc. Most original documents concerning the Tribe prior to 1970 are not in their possession. The Mashantucket

Pequot Tribe clearly understand the importance of library and archival resources as a direct and integral part of their effort to rebuild their Tribe and extend their cultural heritage.

It will be necessary to institute a collections management system very soon. Installing such a computer system and training an interested Tribal member to run the program will serve many goals. An archival and curatorial training program will offer increased educational opportunity for the Tribe's members, provide diversified employment opportunities on the Reservation, and enable the Tribe to retain responsible control of its cultural resources.

The Tribe is actively involved in historic and preservation issues, community outreach programs (on and off the Reservation), and fully understands the need for public partnerships in order to accomplish these objectives. It is in this spirit that the Mashantucket Pequot Tribe offers this testimony in an effort to help the Commission formulate programs and services for Native American communities for the potential benefit of the wider American society.

This ends my summary of their testimony. There are just three comments I'd like to make quickly based on my own experience with several different Tribes.

My first comment is that I would point out that the Pequots, and I think that there are other similar Tribes, have, in fact, made considerable commitments, in light of their means to this process. Secondly, to comment on an earlier question regarding putting the differences in our cultures more in the background. I would suggest that this is very difficult to do. I have worked with ecumenical agencies and I have done several papers on the spiritual life of our Tribes, and the spiritual ways of the life of our people. I think it's important to understand that education is housed in the context of how we identify ourselves, of who we are. It is important to understand that for Indian people that identity is housed in our spiritual understanding of this world. That defines who we are and what we want to learn about ourselves and the world around us. You have to understand that the concept of Maheo in my tongue, or Wonnetonka for the Sioux, or whatever the term is, represents a very different and a very rich understanding. I would suggest that to separate that out from this process or even to put it into the background would do considerable damage to the process of education certainly, and, I assume, to your goals.

If there's one goal that should exist it should be decentralization of access to research and library materials. Indian people are some of the most regulated people in this country. That takes a very clear focus in the centralization of much of our life through the Bureau of Indian Affairs.

Fortunately, for your purpose, the Bureau doesn't have a good library program or else it would be so centralized we'd never be able to get access to it. The form that it has taken is that much of this is housed in the universities in regions near us. A goal of this Commission and a goal of that pre-White House Conference in terms of Indian people simply should be that Tribal governments should become the focus of the gathering of any material that is relevant to their lives. An effort should be made to organize any private or public entities, to enhance the ability to organize these materials: not in universities, not in public libraries, but in the libraries of our Tribal governments. It's the responsibility of Tribes to make those libraries research centers; just as the Pequots are doing. Not just for our people, but for anyone who's interested in a particular Tribe's history. There should be enhancement to research

by having people there accessible as you work on research material. There are older people who know Tribal history and who might be willing to share that knowledge if they didn't feel that all of this information was being stolen, and put in other archives, someplace else. Such a program has some fascinating possibilities.

Another thing that I think would enhance library programs is that there is still a tradition of gathering such information orally among our communities. This may be inconsistent with what we understand the library to be, although I've heard comments now in terms of videos and things so that's probably expanding. But I'm not talking just about language and old cultural things. Many Tribes are trying to do that. But, there's current history -- since we've been on the Reservation -- that's still in the minds of many of our elderly people that will affect who we are tomorrow. Though we've been highly educated now in systems foreign to us, it's still enough of our process that our history would be enhanced if, in fact, those kinds of materials were organized at the center of the Tribe, as I've outlined.

On behalf of the Mashantucket Pequot I'd be happy to answer any questions.

MR. NEWMAN: Thank you very much. Are there any questions from the Commissioners?

DR. VASICKO: I'm intrigued by your sense that the Tribes should be the focus of information gathered about them, and I don't quarrel with that per se. But, I'm curious about how to do that in the context of, as you say, centralized programs or Tribes that don't have the money for libraries, as we heard earlier. I just would like you to tell me how we could do that, or how that could be done?

MR. WEST: I'd be happy to comment on that. If you think creatively about the possibilities, there are many. Mashantucket Pequot is a classic example in terms of capital concerns right now. The reason it doesn't have unemployment, is because of something called "bingo". Now, the Tribe would like to have been able to raise capital some other way, but it needed capital. Now it's beginning to be able to do some of these things, in fact, because it took on the reality of the issue of how to make capital available through the Tribe's right. So, it's going to be a Tribal issue, one probably not related to you.

Now, I'm trying to remember the statistics. In 1972, there was something approximating \$50 million spent in this country for studying Indians by various foundations, universities, Master's projects, Doctoral theses, etc. As the subject of this, and being a person who is now beginning to understand the capitalistic system, there ought to be a payoff here in terms of access to information and what happens to that information once it was accessed. If I were negotiating contracts with somebody that wanted to come on my Reservation, it would include the fact that information and the ability to house it properly would be part of the contract if they wanted to come and put my people into a glass bowl. That's a very simple solution.

There are many Federal programs and foundations that subsidize these kinds of studies and these kinds of efforts. I rode on a plane -- which I do 50,000 miles every year and have for 17 years -- with a man who had some fascinating information. He was from a very small college, and he had a grant to study about the early trade system of the Plains and Northwest Coast Tribes, including my Tribe. I had never heard of this study. There are resources there.

MR. NEWMAN: Any other questions?

MR. CASEY: May I refer to page 5, the next to the last paragraph. "It's important to know that compared to what is known...". This statement tells about your experience in gathering historical data for the 17th and 20th century, but the 18th and 19th are lacking. In regard to the 20th century, to what extent have you used oral history? Have you had elderly members of the Reservation sit and tape to tell of their experiences, reminisce, and recount their experiences of childhood? How much oral history have you used, and how much of what you've collected on the 20th century is on tape?

MR. WEST: This process is just starting. I happen to know about that because I've been asked -- because of my experience with the Tribe and my financial background and my background with private foundations -- to be a part of their fledgling Board of Directors for their Museum and Research Center. The reason they know a lot about the 17th century is because of something called the Pequot War, a massacre which killed over 60% of the Pequots. It got a little shaky after that until the 20th century with their reemergence. They have established, aside from the Board of Directors for the museum, a cultural committee made up of their Elders. They have gone back to the Reservation to literally capture orally the history in the minds of these people while they're still there. This is one of the primary purposes of this committee. The committee has just begun the taping process, and they are also collecting letters, photographs, and some of the archival work referred to in the written comments. So, they are just beginning the process of collecting material orally.

MR. CASEY: I think it is an important process for all Tribes to preserve their rich culture and history. With the modern technique of taping, both audio and visual, this important material can be preserved for future generations.

MR. WEST: Coming from a more traditional Plains Tribe, I would qualify that by saying the Pequot, in terms of language and culture, have in those two centuries, caused much of that culture. They've also been more assimilated into a non-Indian culture and are a little more open than some other Tribes. There are many Tribes, many of them more traditional, including my Tribes, which have some hesitation about sharing and capturing and recording things. It's a very difficult struggle, a balance between something that we all know may or may not be there in the future. In effect, trying to capture something which is still very much spiritually alive. There are many who feel that it's much akin to taking a vibrant living creature and putting it in a box somewhere. So I should qualify the Pequot's openness to the more traditional Tribes, including mine, which are a little bit more hesitant.

MR. NEWMAN: Are there any more questions? Thank you very much. We very much appreciated your commentary. We're going to have to move along and restrict our speakers if we're going to meet our deadline.

Next I'd like to call on Peter Pino from the Zia Pueblo.

MR. PINO: Good afternoon, Commissioners. I am Peter Pino and I am from Zia Pueblo. I've been the Tribal Administrator since 1977. I'd like to congratulate the Commission in selecting Santa Fe as the location to hold this hearing. I'd also like to commend the Commission for selecting the excellent panel. The location is excellent because you are surrounded by many Indian Reservations. I commend you on your selections.

I think the Commission is here to learn the need for library and information services on the Reservations. So, that is what I will be focusing on. However, before I do that, I'd like to state that I am a member of the Tribal Council. I am also a Member of the Office of Indian Affairs Commission (that's the State of New Mexico, Office of Indian Affairs).

This morning, I heard Elaine and Liz talk about how they have struggled with Tribal Councils, the people that decide on what programs get funded at the local level. I think this needs to be addressed.

As a Tribal Council Member and as a Tribal Administrator, I have to look at the needs of the Tribe, the needs of the Pueblo yesterday, today, and tomorrow. Every consideration that we put forward affects being able to make ends meet. We have to look at the Tribal members that still have to come and still have to reside on the Reservation. We have to make sure that we leave something for them to enjoy. So, when you look at the broader picture, it becomes difficult to spread out your limited resources. It's difficult to say no to a program in need of funds. But, a lot of the Tribal program people view their needs as being the only priority.

The Tribal Council is forced to look at all priorities. We have to survive before we can partake in the conveniences that the United States has to offer. We have to make sure that our Indian water rights are there. We need to make sure that the lands that we hold remain to be used by the Pueblo. We need to look at all of the legal issues confronting the Tribes: sovereignty issues and jurisdictional issues. When one starts considering all of those issues, one pretty quickly runs out of funds. And, these funds are limited. Very often the smaller Tribes are left out of any funding situation, and I come from a small Pueblo. Our Reservation is a little over 120,000 acres, 700 people, and our voices may not be heard. So, what happens on a local level for small Tribes is that people, like myself, pick up additional responsibilities. Maybe you don't want those responsibilities, but somebody has to do the job. We don't have the convenience of Federal agencies or the Federal government. They have everything that has to do with people or programs. They have a department; we can't afford to have such departments within our operations. We have to survive with the few staff members that are hired by the Tribe and try to address a whole magnitude of problems and issues confronting the Pueblo.

I think one of the Federal requirements, and usually State requirements, is that for any funding the Tribe has to match funding. We have a small library at the Pueblo. It started out as a community library, and it is now a public library. The injection of expertise, knowledge, and know how was made possible through a program that the University of New Mexico had back in 1978-1979. Dr. Patterson was the director of that program, and that is how many of the Pueblos got their libraries operating. It was a good thing for the Pueblos.

Many of the librarians, Elaine and Liz included, had an opportunity to go to the Newberry Library in Chicago and stay there for a week researching their respective Tribes. At the conclusion of that week, the group traveled to Washington, D.C., to do research at the Smithsonian Institution. I think for many of the librarians that was the first time that they had an opportunity to go out and research information on their Tribes. It was an experience that they will probably cherish for the rest of their lives. I certainly will cherish that. I was fortunate in being able to accompany that group, and it was sad, as a researcher, not to find very much information on

your Tribe. There were other Tribes that had a wealth of information, but I couldn't find much on my Tribe. The information we were able to retrieve from that trip was exhibited in each of the Pueblos. They showed photographs, old photographs that they were able to retrieve. They showed other documents that they were able to retrieve that had to do with their respective Pueblos and Tribes. Such a program was valuable, and I wish such a program could come about again and be supported by the technical staff which supported the program.

The Tribes that do support their libraries or their programs should get special consideration. The Tribes that do not support their programs financially or by in-kind services should be placed last on the priority list. It's sad that the system is forcing Tribes to butt heads against one another to fight for the few pennies that are remaining out there -- the competitive grants and contracts are being fought over.

The Pueblo library is open on a part-time basis. We have \$3,550 coming from LSCA Title IV funding. The State provides us with funds in the amount of \$320.00. We have an adult education program that's funded by the Bureau of Indian Affairs for \$11,000. We have Tribal funds in the amount of \$2,000 that are put into the operation. So, in order to fund that part-time operation, we have funding of \$15,500. In order to have a full-time library, we would need approximately \$30,000 in funding. We are a small Tribe, but we do take pride in the kind of services we provide to the people.

At this point I will go into the needs that I see for my Pueblo, as well as other Pueblos. I see that there is a limit in the basic grants under Title IV not to exceed \$3,750. I doubt very much that every Tribe applies for the basic grants, and my concern is what is the balance after those moneys are given to the respective Tribes? I'm wondering whether there's a balance that remains after all the Tribes have submitted their proposals. If there is a balance, I would like to see that the maximum grants be increased to \$10,000 per Tribe. If that's not possible, maybe \$5,000.

I feel that there's a need for funds to be directed to Tribes to fund Tribal research. We need to know our history. Our Elders have a wealth of information along those lines. We need to record that information. We feel that time is getting away from us. We're losing our Elders, and we need to document the information they have within them.

I'm currently in the process of beginning a project using Tribal resources. I would like to see any kind of assistance that we can get from the Federal government to fund this project which is the naming of hills, mountains, spring, plants, animals, birds -- the Indian names for all of these because we're slowly losing them. We still have our language, but we are starting to lose a lot of the information about mother nature.

Our myth has it that we came up through four levels of worlds. We're on the quick world, the fourth level, and once we came on to the fourth level, my people migrated in from the North and settled in the current location. The Federal government didn't put us there; the Spanish government didn't put us there. It was our Elders that chose the site. Many of the Tribes that were taken away from their homelands and forced onto Reservations were lucky to be placed on lands that have a lot of natural resources. Our Pueblo people don't have those natural resources, But I think that in the end, we'll be more fortunate because they were the ones that

chose that location. Nobody chose it for us, and we plan to exist there until the end of time. So we're working with the Elders in trying to get these classifications and names for the natural resources.

I told you about our migration in from the North. Every year this myth is recited. It takes five hours to recite the myth, and it is recited in the native language. We have names of mountains, rivers, valleys, but I don't have any idea as where some of these are. I can start to recognize the names when they get to the area of Redondo Peak, or in the area of the She Hamus Mountains. They tell the story all the way to the present at the Pueblo. We're fortunate in being able to keep that within the Pueblo.

The Bureau of Indian Affairs is currently going through some regulation changes, and asking how they can get the biggest bang for the dollars going to the Tribes. We have recommended, and I will make that same recommendation to the National Commission, that we need to start thinking about streamlining the funding of programs, but not necessarily dictating what programs should be funded. As an example, if we were to get \$4,000,000 to \$5,000,000 funding per year, we could budget for those dollars. We could then address the needs and wants of the Tribes for library services. This would certainly be one of the programs that would get funded if we were able to have some discretionary dollars. The Council could decide, and not be dictated to by the Federal government.

[NOTE: Shortly after this hearing, the Zia Tribe was awarded a grant by the Apple Corp., under its Apple Library of Tomorrow (ALOT) program, to create this data base.]

MR. NEWMAN: Mr. Pino, I can only give you three more minutes.

MR. PINO: Fine. You mentioned earlier about the television.

I think different people have different opinions on the use of television. I think this has been the biggest barrier that has taken away from the Indian people as far as oral communications are concerned, and not only the Indian people. This is also true in the dominant society. It makes the mental part of us weak, and I've seen and read where the United States is running short of engineers, and people in the sciences. It's sad that we, as a Nation, are allowing these things to happen. I think in the long run, television, and other video equipment, makes the mind grow weak.

I'd also like to see some funds directed toward writing Tribal history, and to getting the authors to come in and write history for the Tribes. They have the command of the English language, and if the Tribal members share that information with other Tribal members, a lot of good could come from this project. Some of these projects should be books that are written and shared with the public. I feel some should be kept within the Tribe, and that the Tribal members would be the only ones allowed to read that information, because as individuals and as groups of people, we all have to have some mystery to all of us. We can't understand one group of people 100%. And, we as individuals cannot understand another person 100%. If we ever got to that stage, we would all be bored. Thank you.

MR. NEWMAN: Are there any questions from Commissioners? Thank you very much for your thoughtful presentation, which we appreciate very much.

I'd now like to call on Lois Fellows, who is in charge of the Native American Roundtable and also represents the New Mexico Library Association.

MS. FELLOWS: I am Lois Fellows. I am Chairman of the Native American Roundtable. I want to stress that we are a family. A lot of my family is here today, and I would like them to stand up so you can see that we are concerned, and we're glad that the Commission is here. If my members could stand up and show that we are here in support. This gentleman is Lee Platero, and he is the incoming Chair, and I will go back to being Vice Chair. A lot of my members think I'm rather crazy for doing it again, but we believe there's a consistency needed to support our libraries in the State.

The New Mexico Library Association has a long-standing interest in library services for Native Americans. Ours is the **only** State library association with a roundtable devoted to Native American libraries, and we are acutely aware of the struggle to keep Pueblo and Tribal libraries operative. Perhaps more than any other types of libraries, those serving Native American communities have serious budgetary and staffing needs. The librarians are often single-handedly trying to run the library, lobby for sufficient budgets, write grant proposals, and maintain their skills. Consistent adequate budgetary support means support from local Tribal governments and this is an ongoing problem.

LSCA Title IV grants help, but often the librarian is unable to prepare strong proposals for special project grants because advice and assistance with grant proposals is lacking in many New Mexican Indian communities. In some cases LSCA grants don't sift down to the smaller Tribal communities which are a part of a larger Nation or Tribe.

Training for Indian librarians is also a critical need. The NMLA Native American Roundtable has been especially active in providing a variety of workshops and conferences for Indian libraries, but there must be better provisions for basic training and continuing education for Indian librarians, many of whom lack formal library courses. Non-traditional training programs that can stand larger geographical distances would be especially appreciated, and I'd like to state that we submitted a proposal last year for \$15,000 to run a workshop in Santa Fe this summer --if it had of panned out. However, it was refused. We were going to use those funds to help train our ladies so they could be certified.

Indian children are included in the current drive to put a library card into every child's hand; but to make full use of this opportunity, they need literacy help. American Indian libraries should be leading that literacy effort, but often lack trained staff and funding to do so. New Mexico Indian libraries are a valuable resource for cultural preservation and are for the most part going strong. Additional Federal assistance in training and proposal writing, as well as funding, would increase their ability to educate youth who can effectively bring their own traditional values to bear on the problems and concerns of our society.

The Board of NMLA appreciates the chance to comment on Indian libraries and information needs. We look forward to NCLIS recommendations. Thank you.

MR. NEWMAN: Thank you very much. Are there any questions?

DR. MARTIN: If there was just one thing that you would consider top priority, what would it be?

MS. FELLOWS: Training. We live in an isolated rural State which you saw yesterday. A lot of my ladies on the Roundtable really feel the State certification program is not geared toward them. That it is geared toward a public library, and not geared toward a rural library situation. They need help being certified because sometimes that's why funding is blocked. "Well you're not certified, so we're not going to help you." I've heard this on the telephone. We are always on the telephone talking with each other. We're always networking and sharing.

We need to be certified, but there isn't any source for us to be certified or to get the training. We can only do so much in our State. We are limited in what we have. We do have a program coming in next year through the Arizona University to provide a MLS but, as it was pointed out, what is the purpose in that because if you can go back you can't get the job with the money. In my position, I'm a librarian in a BIA school. If I had a Master's, it wouldn't change my pay status and it wouldn't make any difference. I wouldn't be able to find a job that would go with a MLS in this State. Basically, our need is the training and the support and then the help with the proposals and grant writing, as stated this morning.

MR. NEWMAN: Are there any other questions?

MR. CASEY: May I ask, in your second paragraph, last sentence, "In some cases LSCA grants don't sift down to the smaller Indian communities." Could you expound on that? If you do qualify for a grant, don't you get the entire amount; what seems to be the problem expressed in that sentence?

MS. FELLOWS: I think it has to deal with the Navajo Nation. I think it is not understood just how large the Navajo Nation is or the number of Chapter Houses. Each Chapter House wants their own, and they need the library. However, the money is going to a whole Nation, and not to individual Chapter Houses. If you look at the map, Canyoncito is near Laguna; but Window Rock is in Arizona. There is a geographical difference which is just so vast that sometimes all the money will go to only one area.

MR. NEWMAN: Any other questions?

DR. NASH: Following up on Dr. Martin's question and your response that training is the top priority, can you visualize what the structure of training would be in a more ideal world? In other words, can you be more specific about what would happen if we were to recommend this kind of training opportunity should be available in New Mexico and elsewhere?

MS. FELLOWS: Well, I look at the workshops we provide: card cataloging of Indian materials, archiving, book processing, handling of reference questions, even where to buy basic reference books. They need this kind of help. They need to know whom to contact, where to contact, and how to run a computer. My school is an example, we just got computers! Most Indian schools in New Mexico are just getting computers, whereas my friends across America are already into more sophisticated forms of communication. The technology aspect is another example.

DR. NASH: What about collection development?

MS. FELLOWS: They need help in collection development. They need to know about selection, and this is one of the things we do through the Roundtable. The Santa Fe Indian School has an excellent collection, and I refer people to this

collection because it has a very good vertical file. There are several other places in Santa Fe -- but that is still 200 to 300 miles from other sources. So, there's a lot of interlibrary loaning going on.

DR. NASH: If I may just follow up, has anyone -- and I'm confessing ignorance on this -- ever devised a kind of basic list, a standard list of the minimum required books for a good local public library. In other words, some kind of criteria or checklist so that if someone were beginning a library in a Pueblo, or wherever, they could say, "Well here is the ideal list for starting a basic library." Does that list exist?

MS. FELLOWS: Perhaps through ALA.

MR. PLATERO: Such a list can be obtained from the TRAILS. I think that's one of the basic sources of records. I give this list to a lot of people who come to library orientation. It is a good basic fundamental library procedure and an in-depth guidebook with all the resources needed to start a library.

Also, Mr. Casey asked why some of the funds are not sifted down to local communities. One of the problems with the Federal funds, as Miss Fellows stated, is that they go directly to the Navajo Tribes. Now, the Navajo Tribes have their own boundaries and their own Reservation lands. There are 31 different small communities called Chapter Houses outside of the boundary of the Navajo Nation Reservation.

One of the things that concerns me is the fact that we do not receive sufficient services in that checkerboard area. When I was here three years ago seeking funds for the JPTA program, I met with an organization and they told me that the Navajo Tribe has sued the State of New Mexico for the land representing that checkerboard area. They asked me, "How can you expect us to fund you when you're suing us and in litigation?" It shocked me because the State of New Mexico, through the Attorney General, had also indicated that the State might give money toward the Indian people. Now, that is just by way of reading the newspaper. That's my assumption. Our New Mexico State Attorney General has indicated the State should not, but other departments are sending funds to the Indian Tribes in New Mexico. So that's a concern for me: the hindrance and blocking of any type of library involvement, getting libraries established, getting training established. There needs to be some attitudinal changes toward the Indian library system and library organizations.

MR. NEWMAN: Any other questions? Thank you very much.

MS. FELLOWS: Thank you.

MR. NEWMAN: I appreciate your testimony.

I'd now like to call on Mimi Robbins, Dakota Sioux, who's coming to us from the National Indian Education Clearinghouse at Arizona State.

MS. ROBBINS: Thank you very much, Commissioners, for having me speak with you today. I wasn't really planning on this, but I've been involved in library programs for quite some time now. I went through a library training institute and have worked as a consultant in different Indian library settings. Right now, I'm a student working on my MLS degree. I feel that we need to support getting more people into library schools. The problems, as I see them, have been, of course, not enough money and/or inconsistent money, resulting in not enough staff and staff turnovers.

Other needs are: (1) Preservation of cultures and languages in libraries, and (2) Informing the community about accurate materials to combat the stereotypes that have been occurring over the years. It would also help to have more cooperation between the Tribes and between the different types of libraries. Some of that cooperation seems to be happening now through resource sharing, and the like.

I am the Founder of and Program Coordinator for the National Indian Education Clearinghouse, and I'd like to tell you a little bit about the Clearinghouse came about. I wrote a proposal in 1984 and presented it to various people trying to obtain assistance, and I really didn't receive any assistance for quite some time. I talked with various people, but nothing happened. Finally in 1986, I talked with the Vice President for Academic Affairs at the Arizona State University, and I was able to begin research and justification on why there should be a National Indian Education Clearinghouse. It has not been an easy task, and I've been working very hard, initially part-time on salary savings from the University. Just a year ago I was hired to plan this program, and my position there is on hard money now, which is real good for libraries.

I have a basic computer system and the library has given space and a minimal budget toward the establishment of the Clearinghouse. I've been working hard trying to get more money so that we can get this off the ground and developed. I have received some other moneys and support from the National Education Association and a private foundation. Still, we're working on obtaining more money because task is really something. Basically, we just moved from the planning stage into development. Right now, I'm the only staff person for the Clearinghouse. However, I do have resources for support from the ASU libraries, which is very helpful. We are asking for more support from different communities.

We're developing a centralized collection of curricular material to help preserve the language and culture of the different Tribes. We plan to make this collection available through our database, which is another component. There are basically two things involved: a database and a library collection. We want to make whatever we get available through interlibrary loan, Xeroxing, etc. But, again, in order to make this a reality, it's always a question of more money -- and this is the case with all the libraries.

I think our work has a lot of potential, and we want to work with the different Indian libraries in any way that we can to help them. We plan on disseminating bibliographical listings from all of the information in our database, and we do have the sources for this. The cooperation between the different Indian libraries and other libraries is really important because we all need to know what is going on and what information exists.

I would like to, again, verbalize support and recommend more funding for Tribes' libraries, in addition to more support for our program. I think it's a real positive thing; there's a lot of support out there. But, as the coordinator and founder, I just really welcome input and ideas from all of the Indian libraries so that we can make this system work. I know from working with various Indian libraries that there is a lack of professional libraries, and a real need for training of librarians.

I know about the TRAILS program, and I wholeheartedly support the re-establishment of that program as a technical assistance vehicle to libraries. I hope

the program will be a reality again. I am really asking for your input and any support that we might be able to get to facilitate what we are trying to do.

MR. NEWMAN: I'm afraid I'm going to have to ask you to complete your testimony.

MS. ROBBINS: Yes. Finally, I would like to say that the University Librarian at ASU would like to enter a database which actually shows the records of Indian education materials in other libraries throughout the United States. We plan on doing this.

MR. NEWMAN: Thank you very much. Are there any questions from any of our Commissioners?

I would now like to call on Dr. Lester Sandoval of the Jicarilla Apache. Doctor, we're going to have to proceed a little rapidly. This is one of the disadvantages of being toward the end in a series of witnesses. I'm sorry.

MR. SANDOVAL: Fine. I'm Dr. Lester Sandoval from the Jicarilla Apache Tribe. Presently, I work as a Research Assistant for the Jicarilla Apache Department of Education. I speak, read, and write the Apache language, and I'm part Navajo. I understand the cultural aspects of the materials that I've been able to acquire.

I found out only this morning about this meeting. For some reason or another the letter never got to me. Were it not for the newsletter put out by the New Mexico State Library, I wouldn't have known about this meeting.

One reason I thought I would testify is to explain to you some of the problems I ran into trying to implement a library program on a Reservation. We received our first year grant, a special library grant, and our focus was to collect written and photographic materials. I was able to visit various repository centers in the country, including the Southwest Museum, Newberry Library, Smithsonian, the National Archives, the Ft. Worth Branch in Texas. I also did research Albuquerque and Santa Fe, New Mexico.

According to the grant, I had five days each at the various places. I have been conducting research on the Jicarilla Apache for a number of years, possibly 20 years, and I find that five days is insufficient to spend at the various locations. One of the advantages that I had in conducting this research and checking through the various materials is that I've done all of this research before so I knew where to focus. And, I find that in doing research I was very fortunate to have a research assistant who's getting his doctorate in anthropology. He was able to help me locate a lot of materials on the Jicarilla Apaches. I think when you do research on Indians, it's very important that you utilize Tribal peoples because the Tribal people need to be aware of the kinds of information collected and whether or not it is appropriate.

We originally scheduled to have a research assistant on the Reservation, but soon found it more advantageous to stay in Albuquerque. We spent the first couple of months trying to locate a person with the right background. The first time we advertised, we had a number of people apply for the position but then decline. So, we had to go a second round, and finally got the assistant the first of February. One of my concerns is that, for instance, in February after the assistant was on board, I requested an extension of our grant to the end of December. Even after a series of calls beginning in February (and a site visit to Washington in July), I did not get my

extension of the funding period until late September. I feel that the staff in Washington is very insensitive because this is the type of thing that is critical.

I feel that one of the priorities is training. On the Reservation we have very few people that are qualified to take care of the materials. For instance, we don't have anyone on my Reservation who can catalog materials. We have people that are assigned to be caretakers of some of the books that we have in the Tribal library, but we need the technical skills. We need training in skills for materials acquisition, written materials, and also photographic collections. Even though we're located here in the Southwest, I pick up materials all over the country, and every other month I find new places where I never thought these materials existed. I tried to initiate archives, because of the fact that there are a lot of sensitive materials available, such as the Tribal Council resolutions and other aspects of Tribal business. For instance, different Tribes were involved, at one time or another, in litigation. Within the Jicarilla Apache Tribe these matters are in the care of the Tribal Council's secretary. So I am trying to deal specifically with materials that are of a public nature, and those materials that are located at different repositories throughout the country.

MR. NEWMAN: Do we have any questions?

MR. CARTER: I think we're sympathetic that Washington can be very insensitive. I think we're hearing, though, regardless of whether the government is at a national level or at a Tribal level or even at a lower level, there are responsibilities and priorities that they constantly juggle. We've heard this in the testimony so far, so it does require, of course, a great continuity of effort and a continuing ongoing education of everyone involved in the decision chain. I appreciate what you're saying. I hope that it will be easier for you as time goes by; however, I don't have any great expectations that it will in the near term.

MR. NEWMAN: Thank you very much.

MR. SANDOVAL: I'd like to note also that on this project I served half the time at no cost to the project; actually it turned out to be more like three-quarter's of the time. We're still trying to process many of the papers and acquire many of the books and make sure that we follow through on the paperwork.

MR. NEWMAN: That's very admirable, Dr. Sandoval. Thank you very much.

I'd now like to call on Terry Egan from the Navajo Community College in Tsaile, Arizona. I need not caution you about the time constraints?

MR. EGAN: Let me just say I'm very happy to be here, and I'm very happy that you're here, too. I'm not a Navajo, but I'm representing the Navajo Community College Library. Navajo Community College has two campuses: one in Ship Rock, New Mexico, and one in Tsaile, Arizona. Each campus has one library and together there have 40,000 books. We each subscribe to about 200 serials. There are five doublewide trailers spread all over the Reservation where classes are held using community teachers or commuting faculty.

I only have two things to say. You have already heard from Mr. Nelson and Mr. Platero, so I'll ride on their presentations. First, the Navajo Community College didn't benefit from the last round of Title IV funding and the reason is that we didn't have a librarian at that time so there wasn't anyone to work and coordinate the grant. However, I am now in touch with Mr. Nelson and Mr. Platero, and any

future major grant writing proposals will be coordinated. Secondly, there are -- according to the latest estimate -- 210,740 Navajos on Reservation lands.

MR. NEWMAN: We heard differently this morning; we heard there are about 160,000 living on Reservation lands. If you include the Navajos living off Reservation, the total is 210,000.

MR. PLATERO: That was according to 1980 Census.

MR. EGAN: Now, I talked to someone at Tribal headquarters. More importantly, the median age of those people is 19 years; 50% of those below 19 years of age, it is assumed, are literate having gone through school. Now it would be totally unfair to say that the 50% over 19 years are not literate. However, the public school system has come such a long way in the last 20 or 30 years that all I want to say is that the literacy rate is climbing far faster than the population rate. This explains the rise in the library use that Mr. Nelson explained this morning. Since 1980, I'm getting the same 14% greater library use every year.

MR. NEWMAN: Those are very fine statistics. Are there any questions? Thank you very much for coming in.

MR. EGAN: Thank you for your time.

MR. NEWMAN: We appreciate it. Thank you.

We have one last person, last but certainly not least. Alana McGrattan, Library Media Coordinator, the Santa Fe Indian School. Thank you very much for being with us.

MS. MCGRATTAN: It's really been a pleasure to be here. We've been very glad to present the information that you've already heard about our Native American Roundtable and our work with the community libraries, and I'd like to make my comments very brief and specific to some of the problems of school libraries.

The Santa Fe Indian School is for grades 7 through 12, and it is community controlled. In 1986-1987 we received the Award of Excellence from the Department of Education. We are training library users at the Santa Fe Indian School, and I feel very strongly that we have community libraries there to serve them when they go back to their communities, which I believe most of our students will.

I have a specific concern that although we have addressed the need for Native American MLS librarians, we have a critical need for American Indian school librarians. The training in most States would be a bachelor's degree in a college of education with a specific course of study. For some American Indian people, that's a problem since many of them want to stay close to their communities. We talked about the problem of MLS programs being so far away from the communities. It is more feasible for them to be trained as school librarians without having to leave their home communities.

I'd like you to please look into this concern and into providing more scholarships. We train between 6 - 25 library aides every year. Every semester in our library program there doesn't seem to be the funding available to encourage them to be school librarians, even though some have expressed an interest. There seems to be money in the sciences, but not money for attracting American Indian young people into librarianship. I think this is very important.

It was mentioned here that we're moving into a video age, and I'd like to suggest that there are ways -- ways we have used effectively at our school -- to combine the two media. Our college reading class develops video essays based on classic books that they read as part of their college reading. If you would like to see some of the essays that our seniors have produced, I think you would find them fairly impressive since we're just starting the program. You can very directly link videos and books, and we have done so.

MR. NEWMAN: We're going to have a video player here tomorrow, and if you would like to pick out one of your best videos, we would be glad to view it.

MS. MCGRATTAN: Fine, it's not very long. I didn't tell you my background is that I used to produce Coca Cola commercials.

MR. NEWMAN. Fine.

MS. MCGRATTAN: So, our kids are familiar with 30-second and 60-second visual images.

MR. NEWMAN: Since we'll be set up, we'll be most pleased to see them tomorrow.

MS. MCGRATTAN: One other thing. In addition to the seeds that Dr. Patterson planted for the Pueblo library network, I've been working for the program since 1976. When I first started out developing the proposal, Dr. Patterson was a professor at UNM and gave me invaluable assistance in developing the program that we have now.

MR. NEWMAN: Thank you very much.

MR. CASEY: You point out the need for additional librarians in the Indian schools. If scholarships were provided by the Federal government or the State government, on the condition that the scholarship be used to obtain a Master's Degree -- you just go into an Indian school for a certain number of years -- do you think there would be takers?

MS. MCGRATTAN: Yes, I do.

MR. CASEY: Well, now, the other point is the salary situation. Isn't the scholarship provided on the basis that you obtain the Master's degree and you must go back to an Indian school, elementary or high school, for so many years. As a requirement, shouldn't the salaries at those levels make it worthwhile for them to go back to the high school or the elementary school as a librarian?

MS. MCGRATTAN: To be a certified librarian in many States, you do not need a Master's degree in library science. You simply need to have a Bachelor's degree with a concentration in a school of education with the appropriate course work.

MR. CASEY: So you'd have scholarships for the Bachelor's degree?

MS. MCGRATTAN: That is correct, to train young Native Americans to be library media specialists in schools.

MR. NEWMAN: Are there any other questions? Thank you very much. This concludes our hearing this afternoon.

Just a comment from the Chair. I'm very gratified by today, and I want to thank Dr. Lotsee Patterson for being our consultant. I think Dr. Patterson has done a

wonderful job. (Applause). I don't know if my fellow Commissioners will agree with me, but I think once every ten years is far too infrequent for this Commission to meet with the Native Americans. As long as I am the Chairman of this Commission, these meetings will take place much more often than once every ten years. (Applause)

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES AND INFORMATION
SCIENCE
AT SANTA FE, NEW MEXICO
JANUARY 26, 1989

The Cherokee Nation of Oklahoma serves over 80,000 Tribal members throughout 14 counties in northeastern Oklahoma. There is no Reservation nor boundaries where Tribal members live. They live in rural communities in isolated areas. Most Tribal members have not completed high school and the dropout rate is over 25% from the ninth grade to the twelfth grade. Many homes in the Cherokee Nation have no reading material in them with the exception of a bible or maybe a newspaper.

The Tribe was funded for two years with small grants to establish a working library but was not funded the third year. One reason given on the review sheets was that we asked for too much money. The need for the services are great since the rural libraries around northeastern Oklahoma have no outreach services.

Our recommendations to the Commission are these:

1. The grants should be for a three year funding cycle.
2. Technical assistance for grant application should be provided in the way of workshops.
3. The set aside for Native American program should be increased to 3% to allow for more assistance to establish and maintain programs.
4. The matching requirement prohibits some Tribes from participation. It is different to get matching funds because some Tribes have no resources or assets to draw from. This requirement should be removed.
5. Training for Tribal Librarians is also needed.

Submitted by: Mary Jo. Cole, Manager, Adult Education and School Related Programs; and Sandra Long, Librarian, Tsa-La-Gi Library, Cherokee Nation of Oklahoma.

PART C: 2

**Transcript of Hearing on
Library and Information Services
for Native Americans**

Winter Park, Florida
March 21, 1990

Hearing Participants:

U.S. National Commission on Libraries and Information Science

Elinor H. Swaim, Commissioner and Chairman, NCLIS Ad Hoc Committee on
Library and Information Services for Native Americans

Daniel W. Carter, Commissioner

Wanda L. Forbes, Commissioner

Bessie Boehm Moore, Vice-Chairman Emeritus

Charles E. Reid, Commissioner and NCLIS Chairman, 1990-1992

Barbara J. H. Taylor, Commissioner

Mary Alice Hedge Reszetar, Associate Executive Director

Lotsee Patterson (Comanche), NCLIS Consultant

Testifiers:

George Grant, Office of Library Outreach Services, ALA, Chicago, Illinois

Phillip Martin, Chief, Mississippi Band of Choctaw Indians, Philadelphia, Mississippi

Nell Rogers, Director, Adult Literacy Program, Mississippi Band of Choctaw Indians, Philadelphia, Mississippi

John Cumberland, Education Planner, Mississippi Band of Choctaw Indians, Philadelphia, Mississippi

Charlotte Files, School Librarian, Mississippi Band of Choctaw Indians, Philadelphia, Mississippi

Norman Tribbett, Library Coordinator, Seminole Tribe of Florida, Seminole, Florida

Billy Cypress, Tribal Museum Project, Seminole Tribe of Florida, Seminole, Florida

Nina Gail Thrower, Librarian and Tribal Enrollment Specialist, Poarch Band of Creek Indians, Atmore, Alabama

Host:

George Grant, Director of Libraries, Rollins College, Winter Park, Florida

**HEARING ON
LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS
ROLLINS COLLEGE - OLIN LIBRARY
WINTER PARK, FLORIDA**

MARCH 21, 1990

MR. REID - We are the Members of the U.S. National Commission on Libraries and Information Science, and we are very pleased to be here at Rollins College. I would like to introduce the head table, as well as some of the people in the audience. To my left is Dr. Lotsee Patterson, Director, Library Community Services, Oklahoma City Public Schools. Dr. Patterson is a Comanche, and she is the consultant to NCLIS and the Task Force on Library and Information Services to Native Americans. Also Members of the Commission, to my left, are Wanda Forbes and Barbara Taylor. To my right, is Elinor Swaim, and the Vice Chairman-Emeritus Dr. Bessie Moore. Dr. Moore, during her long tenure as a Commissioner of NCLIS, spearheaded some of the initial concerns and interests of the Native American population, and it was more than ten years ago that we identified this program under Dr. Moore's leadership. Also, to my right, we have the Executive Director of NCLIS, Dr. Susan Martin, and the Associate Executive Director, Mary Alice Hedge Reszetar, and Barbara Whiteleather, our staff member who will be recording these hearings. Mrs. Reszetar has been the Program Officer for NCLIS' Native American Program since it began in the 1970's.

Last year, under the leadership of Jerald Newman, the former NCLIS Chairman, we held our first regional hearing in the Southwest in Santa Fe, New Mexico, and we embarked upon an in-depth study of the information and library needs of the Native American population.

In addition, we have some additional Commissioners in the audience: Daniel Casey, Jerald Newman, Winston Tabb, who represents the Librarian of Congress on the Commission, and Daniel Carter. Also, to my left, we have Hakim Khan, the Special Assistant to NCLIS on Library and Information Services to Native Americans. He is the gentleman setting up these hearings and gathering a good deal of the background information we need to develop a long-range plan for continuity of library and information service to the Native American population. He has been in contact with you individually regarding these hearings. We, on the National Commission, are committed to developing a long-range program for library and information services to Native Americans, and to present our recommendation to Congress and the President of the United States.

At this time, I would like to introduce George Grant, Director of Libraries, Rollins College. Dr. Grant is representing the Office for Library Outreach Services (OLOS) of the American Library Association.

MR. GRANT - Good Morning. First, let me extend a hardy welcome to you for your hearings here at the Library. It is not unusual that Rollins College extend itself to accommodate whatever community service is necessary at national, local, or regional level that are appropriate. So, when I heard of your coming into the area, I immediately extended an invitation for you to have your meeting here in the library, which is quite appropriate for several reasons: (1) I am very proud of this

facility; the college is very proud of this facility; (2) it is convenient -- except for the parking, and you are obliged to not create a problem for us there; and (3) I am just a showoff, and I like to show off this facility to everybody I can. We are very pleased to have you attend. And I, of course, am very pleased that a previous engagement fell through so that I could be here.

Members of the NCLIS hearing panel, fellow presenters, guests -- I represent the American Library Association's Office for Library Outreach Services, its Advisory Committee, and its Subcommittee on Library Service for American Indian People in endorsing its funding to LSCA for library services to Native American communities. I have provided a copy of this statement for distribution. If you wish to read along with me, in the event I miss a word, please do.

The Advisory Committee of the American Library Association's Office for Library Outreach Services (OLOS) takes an active interest in promoting the provision of library services to the urban and rural poor of all ages, and to those people who are discriminated against because they belong to ethnic minority groups such as American Indians, Asian-Americans, African-Americans and Latino/Hispanic-Americans. The Advisory Committee and its Subcommittee on Library Service for American Indian People Committee encourages the development of educational and informational library services to meet the needs of ethnic minority groups, underemployed, school dropouts, non-readers, and those who are isolated by cultural differences.

The OLOS Advisory Committee and its Subcommittee, in cooperation with the American Indian Library Association developed the ALA policy (#59) "Goals for Indian Library and Information Services," which is now part of the American Library Association's Minority Concerns Policy (a copy is attached to my written statement, for the record) and is supported by the National Indian Education Association. Additionally, the OLOS Advisory Committee actively supports and facilitates (a) continued funding sources for libraries serving American Indians, (b) professional and para-professional training opportunities in library and information science for American Indians, and (c) the creation of library programs, outreach and delivery services that will ensure rapid access to information in a manner compatible with the community's cultural milieu.

On behalf of the OLOS Advisory Committee, I would like to thank you for this opportunity, and will be happy to provide you with additional information, either directly or through the ALA/OLOS office. A statement is presented for the record. ¹

MR. REID - I would like to also recognize Barratt Wilkins who is the State Librarian for the State of Florida, who gave an excellent presentation at our luncheon yesterday. You are welcome.

MR. WILKINS - Thank you.

MR. REID - The first person to give testimony will be Mr. Phillip Martin, who is the Chief of the Mississippi Band of Choctaw Indians, Philadelphia, Mississippi.

CHIEF MARTIN - Good morning. Over the weekend my hot water heater broke, and I had to replace it. So, Monday morning I took a cold shower and I am paying for it now. So, bear with me a little bit, and we'll try to give you a good testimony.

I have with me today some people who are really knowledgeable about the library program and who are working with us now. To my right is Charlotte Files, the Media/Library Services Specialist for the Choctaw Tribal School System. To my left, Nell Rogers, serving the Tribe as an education planner. Nell has been with the Tribe in planning in different capacities for twelve years, or so; so, she is knowledgeable in all aspects of the Tribal Choctaw educational system. John Cumberland is sort of new with us. John is also involved with educational planning and has worked extensively with the library's program as well.

We are glad that the Commission saw fit to hire Mr. Hakim Khan. Mr. Khan has worked with us a long time, through the various programs of the Office of Education. He is very knowledgeable about the needs of Indian education nationally, and we are glad to have him working for the Commission, as well.

First, I would like to give a little background about the Tribe, then I would like to talk about the Tribe a little bit. Then, these people will chime in and talk more specifically about library needs. Do we have enough time? How much time do we have?

MR. REID - We have all the time you need.

CHIEF MARTIN - OK. Well, the Mississippi Band of Choctaw Indians, as we are legally known today, are the ones that the Federal Government couldn't move in 1830 to Oklahoma. From 1830 to 1918, the Choctaws of Mississippi were homeless, or landless, let's put it that way. Nearly homeless. But, we managed to survive that period of time, and we have some good things going on now that we would like to report on. We believe that because of the Indian Reorganization Act of 1934, we were able to become a Federally recognized Tribe, and that gave us an opportunity to establish a Tribal government, and an opportunity to become involved in our own affairs, and to begin doing some of the things that we needed to do. That sounds great; but it didn't happen right off. So, beginning around 1960, we began to take a more active part in Tribal government -- going to Washington to talk to various people. Before then, we didn't have very much opportunity for education -- in fact, none. The Choctaws weren't allowed to go to public schools, so the Bureau established a small elementary school. When a child was lucky enough to finish one of those elementary schools, they had a choice of going to North Carolina, Oklahoma, or Kansas, a long ways from the school, the community, and from the home. This was good for those schools because it increased their enrollment, but wasn't very good for us. So, we decided in 1963 that it was high-time we did something about our education, and so we went to Washington. We were able to get some money to build a high school. So, in 1964, we moved into the new high school. That was a highlight and a good start for us, making a comeback in education.

So, then we decided that we had other needs. We had health needs and community development needs. We built a new 45 bed hospital; started building new homes; developed an infrastructure on the Reservation; and established a good strong and stable Tribal government with a good constitution and bylaws to make it all happen. We had a lot of Federal programs where people were working, but that was not enough; we wanted something a lot more stable. So, we decided that since we had high unemployment, we would go after manufacturing enterprises. We built an industrial park. These things sound simple to do, but it has really been a fight to get

what we have today. We built an industrial park and then began attracting industry. We were lucky, and in 1979 we got the first industry from a company known as Packard-Electric of Clinton, Mississippi, just outside of Jackson. A subdivision of General Motors which puts together automotive wire harnesses for pickup trucks. Wire harnesses are those wires that you find under the dashboard of your car, and they control all of your electrical things on your dashboard such as your ignition switch, lights, cigarette lighters, etc. And, I might add, we got pretty good at it. We are the dedicated supplier to them. We decided that since we can do those kind of things, we should expand. And, to make a long story short, in 1979, we started with a half-million dollar contract and about 25 people. Ten years later, we have six plants, employing over 1,400 people and about \$40 million of annual sales that we have generated on the Reservation, which nobody thought could happen. But, we made it happen.

So, we are to the point now that education is more important than ever because economic development in and by itself is not sufficient. You have got to develop your community; you have got to develop your people. And, this is where we are. All of the technology, different skills, professions like engineering, computer managers, accountants, those things we cannot do today. But we employ them on the Reservation. We have over 400 jobs that require a four-year college degree. In all of the entire history, we only had about 83 students finish college; and most of them are gone. So, in our school system of about 100 professional positions, we have less than 10. So, that is an indictment on education with the Bureau of Indian Affairs and the State as well. But, we have some bright, young people in our school system now, and I see a future for them if they will get in there and get the good education that we are advocating. I think that is coming. Right now we have contracted all of our schools, which were formerly operated by BIA. We regulate the school. The Tribal Council has established rules, regulations, and policies on how the school is going to operate. It is working real well. The personnel is accountable to the Tribe now; before it was accountable to the Bureau of Indian Affairs and accountability in government is not too strong.

So, we think we are on the right track. We have a lot of needs yet, and this is where the library program can really come into focus. We don't have any libraries except for what little amount of money the BIA provides in our school library program. You'd think we'd have access to the county library or the city library, but we don't have that either. There is a lot of discrimination against Choctaws. And, because we have our own jurisdiction, the librarians over in Philadelphia, Mississippi, are afraid that some of the people won't bring the books back and they won't have a way to get them back. But, that is just an excuse. If anybody wants to come on the Reservation and has a complaint, we have a Tribal court that can take care of that, so there is no problem of working together with another group -- but that does not happen.

Nell Rogers can give us a summary on some of the needs and problems we have with the library program which is in the school, as well as the public libraries.

MS. ROGERS - Thank you. Good morning. We are really pleased to be able to testify this morning because as Chief Martin said, "library services are essential on the Reservation" for several reasons, not only for the children who are in school, but also for the adult population, and as a function of literacy needs. One of the things that the Tribe began -- and Hakim Khan worked very closely with, and I think was a

very enlightened point of view -- was its first move toward economic development and community development. The first Bureau of Indian Affairs program that the Tribe took over to operate was the adult education program. Reasoning for this was that without a literate work force, that job creation would have less meaning in the community. This was my first experience with the Tribe as Director of the Adult Literacy Program, which began in 1972. And, I might add now, has had over 600 GED graduates which are more than half the Tribe's population of high school graduates. So, from the perspective of working in that program many years ago, and also working as a Tribal planner now, I have a long history of memory of dealing with library services for the Choctaw communities.

I will briefly summarize the need for library services, just in terms of student and adult and literacy needs. The problems with using the public library have been multiple. The most serious problem we have had has been the jurisdiction issue. Even the high school librarian, who is a Tribal member, recently attempted to get library cards for her children in the local public library and was denied because, as Chief Martin said, they believe that because the children live on the Reservation, retrieving books that might not be returned would be difficult to achieve. Many of the teachers from the school and our adult education program have made efforts to use public libraries. And, using the public library that's off the Reservation is complicated by the fact that the Reservation is spread over several counties. So, a child or an adult who lives in one Reservation community would have to use a different library in another county. So, this is a complicated issue.

The population on the Choctaw Reservation is bilingual. The Choctaw language is spoken as a primary language in virtually every home. None of the public libraries have a bilingual staff member. For example, if a grandmother came in with a child, and the grandmother was non-English speaking, it would be very difficult to have an adult communicating with the library.

And, another problem is transportation. Because of the geographic dispersion of the population, it is just real difficult to get to a library. We have no consistent access for library services for children or adults in the summer. One of the problems that we encounter is that once the schools were contracted by the Tribe for children, there has been the loss of English language over the summer. Children really need access to reading programs in the summer for the opportunity to use English on a daily basis. So, when children leave school in the spring and are home over the summers and come back in the fall, there has been a language loss from that perspective.

There is a real pressing need for the Tribe to have some options for providing library services to the adult population, as well as to the school population. Our libraries in the schools are very small, and Charlotte Files will discuss that a bit and give some particular samples. But, we have limited hours. Since our schools are funded by the Bureau, the Bureau does not currently permit the Tribe to plan or operate its school libraries as community libraries. The Bureau takes the position that we fund you for the school day, for the students that are actually enrolled in your school. We are going to be building a new high school library because our high school library burned in 1987. We have attempted, in our plans with the Bureau, to persuade them to permit us to build this library with the adequate size and holdings so that it could then serve as the centralized public library for the Reservation, using our six elementary schools as feeder libraries in the community. And, we will have some real specific recommendations in our testimony about that. So far, we haven't been

very successful in getting that concept accepted, and we hope that you all will be able to give us some assistance in this. Because, it simply makes sense to expand the community school library's own resources into the equivalent of a public library, because we have the basic collection. In many cases, it is a modest collection.

We have a facility. In many cases, the facility isn't very large. In some cases, it is simply a classroom or portable building. But, you do have the beginnings. Plus the schools are the centers of community life. They are the one place where parents and children do already come. So, we think that is the most cost-effective method for, at least, the Mississippi Choctaws -- and perhaps for many other Tribes with similar circumstances -- to begin to develop a public or community library system. Take that core that is already there and begin to provide some assistance for staff expansion and that sort of thing.

Obviously, we have a problem with funding. The Mississippi Choctaws are not a rich Tribe. It is a Tribe which, as the Chief and other Tribal members will describe, has its people as its only resource. So, there is not a tax-base and there is not the income that one might expect from a Tribe with natural resources, income, tourism, bingo, or some of the other things. There just simply isn't an income there to operate a library; so, there is a need for financial assistance. That is why we have really seized on the opportunity of using the schools as the basis for our libraries because there is already a start, and the cost of expanding that would be more modest than starting a new program. But, we haven't been sitting idly by waiting for somebody to come by with a magic wand for us. We have done some fairly creative things to begin to develop. We focused on developing our school libraries and to bring parents into the process of reading with their children -- family literacy-type operations.

John Cumberland will summarize what we have done with Delta Kappa Gamma, which is a women's educational organization, and one which really gave us our start with libraries. We are really grateful for that effort. In fact, Charlotte Files is employed under a Delta Kappa Gamma grant which came to the Tribe last year. So, they have been real friends of the Tribe and friends of library services. We have also done some other things, so, John, would you talk about them, just briefly, and then if you have questions about the library development program, Charlotte is the person who is out in the trenches developing the library program, working with the children in the community, and she will be able to answer those questions. John,

MR. CUMBERLAND - Thank you. As Chief Martin mentioned in the introduction, I serve the Tribe as an Education Planner. I have only been working with the Tribe for a couple of years, but library services has been a focus of mine since I began work. The Tribe does receive an annual grant from the Delta Kappa Gamma Educational Foundation that supports the salary and local travel of Charlotte Files, who is our Library Media Services Coordinator. The communities on the Choctaw Indian Reservation are so spread out -- for example, Pearl River being the seat of Tribal government, is located 35 miles one way from another community called Conehatta, there are seven different Choctaw communities located approximately 35 miles and 25 miles from Pearl River -- and Charlotte's job includes traveling to each of those communities on a regularly scheduled basis. And, so, Delta Kappa Gamma supports not only her salary but the expenses incurred by this extensive local travel.

Something else that the Tribe has just begun this year is a Reading is Fundamental Program. All six of the Choctaw elementary schools are served by this program. As I am sure you are aware, this is a national reading incentive program and next year we hope to expand it to include the high school, as well. So, now the six elementary schools are included, and next year, hopefully, the high school. And, we have seen a real impact since this program began -- about three or four months ago. Parental involvement and general community involvement has really escalated. We've had adults coming into the schools reading to the children, and it has been a positive impact. We have had Chief Martin visit the classrooms and read. Members of the Tribal Council, members of local government, and other employees of the Tribe have been very evidenced in the classroom. I think that the children are seeing these adult role models coming in and this has a positive impact because they certainly are not getting role models of adult readers at home.

Nell had touched on the issue of bilinguals. I began working as the Tribe's English As a Second Language (ESL) specialist, and I realize how common English as the second language is. It is quite likely to make a home visit and find that grandparents living in the home, and especially children in the home, do not speak English at all, or very little. As a result, we have preschoolers arriving at school who are non-English proficient, and many that are limited-English proficient.

Something else that I would like to mention is that since the Tribe has been awarded the Reading is Fundamental status, a small \$700 grant has been awarded to the Tribe by the New York Life Foundation. Through the Reading is Fundamental Program, we have regularly scheduled book fairs -- book distributions -- where children receive free books to take home and to keep. This New York Life Foundation grant of \$700 will allow the RIF program to increase the number of book distributions, so, that money must be used specifically for that purpose.

In addition, we applied for, and received, a Sharing Excellence Network Grant, which was used to support the purchase of a video camcorder for each elementary school and the high school. The video camcorder will be arriving within the next couple of months and will be listed as media services equipment to be kept in the school libraries. It will be used for the students to learn how to operate the camcorder, and we hope to tie this knowledge in with the cultural education. Every Choctaw community has its certain art forms -- whether it be basket weaving, bead making, jewelry making, clothing, making musical instruments, all traditional in the Choctaw history -- and we hope to get actual recordings on video of these art forms. They could then be shared throughout the schools and would be an educational outlet, we think.

I think that basically covers what I've been working on recently with regard to library services. Charlotte, would you like to mention...

CHIEF MARTIN - The real difficulties.

MS. FILES - Yes, the real difficulties. Well, like you said, the main thing is that we are real scattered out and rural, and a lot of our public libraries are scattered in towns that are real small and even though we do have public libraries in some of them. The public libraries just hire people who have worked in libraries before, but they are not certified. So, by providing the communities with combined public and school libraries, we can have certified personnel to meet the accreditation standards for the schools and also have the public library, too. In that way, the adults can learn

along with the children. We feel like if we can get the parents into the schools and into the school libraries -- because they haven't been before and they have a literacy problem -- if we can get the parents to come in with the children and take part in what the children are doing, they can develop their own skills, too. We've worked with a few of the public libraries; it just so happens that the couple we've worked with, they do have a certified person in there, but the rest of them do not and all they are able to provide is location skills, no library skill instruction. So, when the children go in if there is no instruction and the public librarian does not know anything except how to find the books, it presents a problem and it frustrates the children on top of that. So, that is one of our major problems.

Space is a major problem. We have approximately 2,000 books per school in each collection. And, that is not very many considering the fact that most of these are out of date. A lot of them have been donated because people have cleaned out their attics and others have been donated because they are discards from other libraries. So, our collections are out of date. If we weeded our collections, we'd probably wouldn't meet accreditation standards, anyway.

CHIEF MARTIN - Could you tell them a little bit about the school library program.

MS. FILES - In the past, the school library has been open, maybe, two days a week out of the five day school week. And, this year we have hired Choctaw clerks for each of the libraries. Before school started, I trained the clerks for two weeks on the clerical work, and I helped them write their library skills and a lesson plan every week and provided them with the materials necessary to teach library skills. Basically, what we are doing is trying to keep all the schools together since we only have one central Choctaw high school that they go to after they finish in outlying communities. I feel like they have done an excellent job, considering training for only two weeks. I've been at it for 17 years, and I feel that you never know enough. We hope to keep the libraries open five days a week; the children come to the library three times a week now. They come one day a week for a story hour; they come one day a week to be taught library skills; and they come one day a week for book check out and recreational reading. The different time slots that are not taken up by the regular classes, the teachers can bring the children into the library to work to tie in with their curriculum units.

CHIEF MARTIN - We have a few recommendations we would like to leave with you: (1) Recommend legislative or regulation changes that would permit expenditure of Federal library funds for school libraries if these libraries will serve the general public; (2) Recommend a substantial increase in the basic service grant for Indian Tribe. The current level of approximately \$3,500 per year is simply not adequate to provide any but the most minimal services. For those Tribes such as the Choctaws, we need start-up assistance and a source of continuing support since we have no local tax base as a town or county might have for its public libraries; (3) Strongly support legislation and/or policy changes which will require the U.S. Department of the Interior through its construction and facilities renovation programs for Indian schools to permit (a) school libraries to be constructed to serve the entire community, and (b) renovation and expansion of existing school libraries. The current policy is one which narrowly defines the use of buildings which are constructed for educational purposes and is contrary to the necessity for community education and such essential services as libraries.

The Tribe contracted for direct operation of our schools from the Bureau of Indian Affairs on July 1, 1989. We have already begun the development of a long-range library services plan, an action that shows we are serious about school improvement. We anticipate making our Tribal library system into a strong educational component, that it must necessarily be, to achieve better schools and opportunities for our young people. Thank you.

We do have a written statement we will leave with you. ²

MS. ROGERS - I'd like to leave you copies of a publication from our school system which describes our RIF Program which might be interesting to you.

MR. REID - I am sure there are questions which we would like to ask you. We will try to stay within a reasonable time frame, and we feel very strongly that we should take all the testimony that we possibly can; we are here to get all the information, that's the main thing. I was wondering if you would give me just a little more demographic information about your population growth, your birth rate, your school growth, and things of that nature. You have indicated that you have six communities within the Reservation area, about 25 to 35 miles apart. I have no idea what the sizes of those are, or whether they vary significantly. How many of those are involved in the economic development program which you have outlined.

CHIEF MARTIN - OK, let me do something with that. We have actually seven communities that compose the Choctaw Reservation. Three schools in Neshoba County, two schools in Leake County (which is adjoining), one school in Newton County (that is the one that is 35 miles away). That takes in all our schools. Another community, Jones County, which is near Laurel, Mississippi, 100 miles away, it is a small community, and those people have chosen to go to public school in the county school. There is a lesson to be learned there, too. They have been going there for a number of years -- maybe ten or fifteen years since the desegregation came into play -- and they have lost a lot of their cultural heritage because it is a small community, in the first place. Many of them don't know the cultural social dances. Some of them have lost the language because the school doesn't have a cultural program in their curriculum. So, that is the downside of going to public school where only English is spoken. Anyway, that is our seven communities. Our main headquarters is the Pearl River community, which is located in Neshoba County. All of that community is involved in economic development.

We have built six plants; three of them are in the Pearl River area. One in the adjoining county, Kemper County. We have a lot of Choctaws that go to work over there, but we don't have Reservation land. We have a plant in Carthage, Mississippi, industrial park. All of these are 40,000 square foot buildings. We try to bring our industry program as close to the community as we can. And, sometimes we put them right in the community, like in the Conehatta community 35 miles away, we have a 20,000 square foot building where they perform the wire harness operation there, too. So, we're trying to improve those in such a way that they can benefit from them.

We have 5,000 Tribal members, and we do take demographic surveys. We have about three good demographic surveys extended back for about 15 years, and it has given us a lot of information that we previously didn't have. Nell is familiar with those statistics, and maybe she can describe some of them for us.

MS. ROGERS - The demographic survey is done in five-year intervals, and the population figures are based on that. Our demographic surveys are modeled on the U.S. Census. It is a house-to-house count. We have a professional demographer who designs the survey, trains the field interviewers, and does the data analyses. So, we feel real confident about the quality of our numbers, and most Federal agencies always accept our census figures in lieu of U.S. Census figures because the method is clean.

In terms of future educational planning and library services planning, we have stunning population projections. Nineteen percent of the population is under age 6, which compares with the U.S. figure of 9%. Forty percent of the population is under age 14. The infant mortality rate has been reduced unbelievably, and now it is well below the national average. We really attribute this to improved health care, improved housing, and an improvement in well-being as a function of economic development in the communities. We have just completed a master facilities plan for our school system. In fact, we are just completing a new elementary school that was built for 350 students; we'll have outgrown that school in five years; we have 300 students now. The enrollment of the school varies from school to school. Right now, there are 1,200 students in the Choctaw school system. Pearl River Elementary School is the largest and has 300 students. The outlying schools range from 60 students to 150 students, so this creates real problems because our schools are funded on a formula basis by the Bureau of Indian Affairs and there is no significant variation for small schools. So, there is no provision to account for the costliness of scale. One of the problems we have in funding our school system -- and it means that very little funds are left for needs like library services -- is that we have so many small schools. In addition, you still need a transportation system, a food services system, and that sort of thing for each of the schools, so that's a real difficulty. When the Bureau -- and I don't want to sound as if I am Bureau-bashing because we have had many friends in the Bureau who have helped us in our efforts --

CHIEF MARTIN - That's my job. (Laughter)

MS. ROGERS - For many years, very, very little -- not even enough to meet state accreditation standards -- was spent on the basic school library collections. So, that is why we have such old and outdated library collections, and we have been really seeking funding to build up those library collections. In addition to the basic grant, for example, that Delta Kappa Gamma gives us to support our development system, several chapters have given us gifts of \$100.00 to \$200.00 to \$300.00 periodically, and all of that goes into our library book fund just to begin to build our collection. So, that has been really helpful. It's just amazing how much you can get with a couple of hundred dollars here and there; it's been real good. In 1987, the high school library building at Pearl River burned, and this building housed the high school and elementary library. Right now, our high school library is really inadequate. I don't know how many books are in the high school library, but it's just a basic collection; and that is the building in which we are going to rebuild our new library. We lost all of our Indian collection in the fire.

So, those are the figures and you can see that the schools range from very small to moderately sized. The high school has approximately 300 to 350 students. The high school is a boarding high school. The other schools feed into the high school, and students from the Conehatta Community primarily live in the dorm. We have

around 100 students who live in the dorm. We have a small library collection for those students to use as well. And they can also use the high school library.

I should talk a little about income level, which might provide you with a perspective. One of the things that we found in doing the demographic survey, which I think is most telling about the need for library services for the community at large, was that the average number of books per home was less than 10. And that figure is high, because one person interviewed was the BIA Superintendent for Education who had a substantial home collection of books. So, the number of books and magazines in the home is very low. Family per capita income levels -- the figure that I'm going to give you is going to be shockingly low, but it represents a major increase over per capita income of ten years ago. Ten years ago, the per capita income on the Reservation was approximately \$700.00. The last demographic survey showed that the per capita income had gone up to \$2,300. Now, keep in mind that Mississippi's per capita income, I believe, is around \$7,000, and that's the lowest in the Nation. That's a really low figure, but it does represent just real great strides. But, with family and per capita incomes at that level, it's real hard for parents to have the option of spending personal income on books and newspaper subscriptions, magazines, and that sort of thing. So, we have worked real hard to begin to make those accessible through the schools, and we've talked a lot about school libraries because that represents the basis that we have to work from. Our adult education programs are located in each community, as well. We have a neighborhood facility building in each community. And, they have modest, modest collections of paperbacks, newspaper subscriptions, and periodicals subscriptions. So that's available for the adults who come in. But that, basically, represents the extent of library services. So, we have done a lot of publicity and just kind of saturated the Reservation with conversations and activities about reading; the importance of reading, the importance of information services, and the importance of newspapers, just to get a sense of literacy into the community and into the homes.

Are there any other questions? I may have left something out about numbers and statistics on the community. The average household size is 5; the elderly population is quite low because of poor health care in the past. Diabetes is a very serious problem, and that has affected the mortality rate for adults. The Choctaw Tribe has the second highest diabetes rate among all Indian Tribes, and the highest diabetic-related amputation rate among all Indian Tribes. So, that is one of the things that has given us such a largely skewed young population.

MRS. TAYLOR - How many students are in your high school?

MS. ROGERS - There are, I believe, 320 now. We have a 60% dropout rate -- I meant to mention that. When the Bureau operated the schools, the dropout rate was 60%, and we have just done a statistical analyses for our educational facilities plan which is going to project our facility's needs for the next ten years. At no year, has the dropout rate, since 1972, dropped below 50%. Those are stunning figures, and our real challenge through Tribal operations, and Tribal Council's real challenge, in the operation of these schools will be to diminish the dropout rate, which is going to call for a real joint effort of parents, the Tribal government, and the school system.

MR. REID - At this time, I would like to continue with the testimony of the other parties here, and ask you to stand by to give supplementary testimony if we have

time and if you are willing to stay. I think it would be helpful. Thank you very much for an excellent presentation, sir.

CHIEF MARTIN - We'll be here, sir.

MR. REID - Next we have Norman Tribbett, representing the Seminole Tribe, South Florida.

MR. TRIBBETT - Good morning. My name is Norman Tribbett. I am the Library Coordinator for the Seminole Tribe of Florida. This is Mr. Billy Cypress. He's here today representing the Tribal museum. It was our understanding that this hearing included Tribal museums and libraries, but I think it's focus is mainly on libraries.

MR. CYPRESS - My name is Billy Cypress. I am working with the Tribal museum project that we the Seminole Tribe of Florida is starting. The library portion of our comments will be handled by Mr. Tribbett, Tribal Librarian. A statement is submitted for the record. ³

MR. TRIBBETT - Good morning, again. Historically, libraries and librarians have contributed to societies. I, personally, do not believe that libraries have traditionally contributed to Native American societies. The United States Department of Interior, Bureau of Indian Affairs, has provided library service in Bureau run schools. This is a well-documented fact. The provision of this information service was not introduced to Seminole students and the concept of library service was not introduced to the general community until the mid-1970's. At that time, it was the Seminole community, and members of that community, that recognized the value of libraries to the education of their people. I should point out that Tribal members of the Seminole community believe in education and have established education as their number one priority for their community. In the mid-1970's a Bureau library was established at the K through 6 Day School on the Big Cypress Reservation. At that time, also, community libraries were established on three Reservations in South Florida -- on the Brighton Reservation, on the Hollywood Reservation (which is an urban community), and the Big Cypress Reservation. These community libraries were stocked with outdated books that were donated, again, from attic collections.

Since the 1984 revision and extension of the Library Services and Construction Act (LSCA), the general native population of the Seminole community has been extended full library service on a regular basis. Under Title I of the Construction Act, the Seminole Tribe of Florida has successfully established three libraries on Reservations in South Florida. Again, these are the Hollywood, Big Cypress, and Brighton Reservations. The Big Cypress and Brighton Reservations are isolated. I believe it's 35 - 45 miles from the Big Cypress Reservation to the nearest community, which is Clewiston; and it is almost 30 miles from the Brighton Reservation to the nearest community that has a library. Title I has provided start up money to bring updated collections and technologies to the communities.

Here I should stroke the Federal program's office in Tallahassee. That office has provided valuable assistance to our community library system. Also, our library system used the services of Dr. Lotsee Patterson a few years back and the TRAILS Project, which was funded at that time.

Since the introduction of LSCA funding, our Tribal libraries have grown and do contribute to our communities. Our libraries are the cultural, educational, and recreational information centers used by all generations in our community. We

work with the tutorial programs, we work with the Head Start programs, we work with the GED programs. There are probably a few more, but I can't think of them right now.

The LSCA Title I funding has provided jobs and training for community members. Today our library system does employ five Native Americans. These positions are funded with LSCA funds and Tribal moneys. These positions include a full-time librarian, a full-time secretary/para-professional, and three library aides. I should point out that we deal with five Reservations in Florida. The Hollywood Reservation is the administrative center of the Seminole Tribe of Florida, and it is 100+ miles to the Brighton Reservation; from Hollywood to the Big Cypress, it is approximately 65 miles. I do travel between these libraries weekly, supervising when I can, for the few hours that I'm there. Our Tribal library system has been successful because of Title I and Tribal funding. Our libraries rely heavily on Title I because funding made available under Title IV of the LSCA, which is slated specifically for Native American libraries is not adequately funded and does not meet the needs of Native American Information Centers as it is currently administered.

Again, Title IV does not meet the need or accomplish the intended purpose. This is my opinion. I recommend restructuring Title IV in order to provide a more reliable and equitable funding base for all Native American applicants.

Our needs as a Native American Information Center are these -- reliable funding which will provide a continuance of service through staffing, materials, and up-to-date information technologies for our Native populations in a, obviously, ever-changing world.

MR. REID - Thank you.

MR. CYPRESS - I do have other information, but I think this is more geared toward museums, but I wanted to go ahead and add some information in the interest of information service. This is a project that we are starting -- it's not Federal right now, it's a Tribal project -- but I wanted to let you know. I'll leave behind some statements, and some copies of the brochure for your information.

Our distinguished Tribal Chairman, James E. Billie, couldn't be here today, but he authorized us to come here today to talk with you. My comments will focus upon our own experience to plan a Tribal museum.

In January 1989, the Seminole Tribal Council embarked upon an ambitious goal of building a Tribal museum on the Big Cypress Indian Reservation in rural Hendry County. It is 35 miles from the nearest town, Clewiston. It is within an hour to an hour-and-a-half drive to most of the major towns in South Florida. The reasons that this site was chosen were: (1) the site is natural and there is more room there than in urban areas, and (2) the site is centralized to the other four Reservations which spread from Hollywood, Florida, to the south, and to Tampa, Florida, to the north. Also, the planned completion of I-75 to the south would provide more access to outside visitors to help support the institution. There will be more economic development which will draw in resources from all sources, including State, Federal, and private donations. The museum will be fully staffed by professionals and would function like other museums. Also, it has educational and interesting outside

components which would offer a look at Seminole village life and the environment in the Everglades. Several copies of the plans are attached.

The price tag for this ambitious project will be \$10 million. This includes at least \$3.7 million for construction of buildings and the rest of the cost for land improvements and the outside activities. This includes architectural designs, exhibit design, exhibit fabrication and construction.

Seed moneys have already been provided by the Seminole Tribe. We have completed a master plan and we also have a commercial brochure. A staff of three have been hired to spearhead this project. Fund raising efforts have begun. We applied for State funding under the State of Florida Cultural Facilities Program but did not get funded for 1990. We will apply again for 1991. We also applied for two grants from the National Endowment for the Humanities. We did not get funded, but we received a constructive critique of our proposals. We will be reapplying this spring. We are going ahead with plans to have benefit events within the counties of South Florida as well as Central and North Florida. At this time, small donations have been received, and it is a start.

There is a definite need for rural Native American Museums. Everyone, including the non-Indians, will benefit from the successful completion of our Tribal museum. I'll leave the brochures with you.

MR. REID - Are there any questions?

MR. REID - You indicated that your libraries are funded by LSCA funds and Tribal moneys. What is a relevant percentage of Tribal moneys to LSCA funding?

MR. TRIBBETT - I would say LSCA contributes one-third.

MR. REID - Has the funding level been fairly consistent for the library programs?

MR. TRIBBETT - It fluctuates by \$5,000 to \$10,000 per year.

MR. REID - What percentage is that?

MR. TRIBBETT - That would be fluctuating a third, and this is fairly consistent. They are very cooperative, and I'll reiterate, the Seminole Tribe believes in education for their communities. If I'm not mistaken, there are approximately 28 programs under the Department of Education Seminole Tribe, and Billy can answer this better than I, they cooperate 100% with the Education Department. When the Education Department pursues something, the Seminole Tribal Council backs them up. Is this correct?

MR. CYPRESS - Right.

MR. REID - Do you receive any other funds for services from the State?

MR. TRIBBETT - No, sir.

MR. REID - Have you a relationship with other libraries outside the Reservation area?

MR. TRIBBETT - They donate books to us. Again, we're not one Reservation; we're five Reservations. Two of them are severely isolated (30 and 45 miles). Other than the fact, if I need a interlibrary loan, I will run in there and get a book for a child or direct them if they can stop off in town after school, which is practically never, I will

try to assist a student in that manner. Native populations have not traditionally been oriented to using a library. Children begin to use school libraries. I can remember going into the school library. What do school libraries do? They take you down the Dewey Decimal System and that is it. You may have experienced this a few times.

With respect to my peers, I realize media center education has drastically changed over the years. A person has to be acclimatized to using a library at a very early age to be a library user. In Native populations, this is a totally foreign concept. I believe my libraries were totally ignored by the community for the first two years, because they thought it was just some other program being directed at them, and thought it would just go by the wayside. When Tribal members realized that the Tribe was serious, and I wasn't just going to leave after a year or two in the community, people started coming in and I've gained the respect for what I have been trying to do in that community.

MRS. SWAIM - I wanted to ask first if there will be a library included with your museum?

MR. CYPRESS - Right, and I'm glad you asked that because, like I said, it will function as a regular professional museum, and it will have an archive and a library. We have been working with Mr. Tribbett, here, who is on the Seminole Tribe Tribal Staff as a head librarian. We have been working together. Some programs supplement others. Eventually we hope the museum will be a storehouse, or centralized storage, of the Tribe's archives. At this time, the Tribe doesn't have an archive. We have records management at the Tribal headquarters level, but we don't have an organized archival activity. So, this is what we will have in the future.

MRS. SWAIM - I also wanted to ask if you could be more specific in what ways Title IV should be restructured to be more useful, and is the current procedure workable, including the time frames?

MR. TRIBBETT - No. I'll tell you point blank. I believe the basic funding is distributed with leftover funding from someplace. They say they'll give \$3,000 one year, and whatever is left over from some other program, they may give you \$3,005 -- that's basic. And, the special grant only meets the needs of approximately one-fourth of the applicants. I don't understand why something that is funded and that is competitive and that can meet a need where there is a need -- rather than meeting the total need, meets only part of community need, especially in Native American communities which are already said to be behind the mainstream of the educational process. Title IV funds should be distributed to individual State Library Agencies and be used for Tribally run programs which follow the Long Range Programs of that Agency. Further, I do not believe these funds should be competitive.

MRS. SWAIM - Is that on the basis of being proficient in grant writing?

MR. TRIBBETT - That's difficult to say. If you have 100 applicants and you only fund 25 of them... I can't answer that

MR. REID - Thank you for your testimony. I will ask you to stay in case there are more questions we would like to ask you.

MR. TRIBBETT - Yes, sir. I have submitted a brief written statement.⁴

MR. REID - Before we get started on the next testimony, I would like to introduce you to another staff member from NCLIS, Chris Young, who is in charge of our minority and special populations. She has been with NCLIS a long time and is recognized in the field as an expert in this area. We are very pleased that her mother could also join us. I have been asked to speak up a little louder so that we can pick it up for the transcripts, and we ask that the persons giving testimony try to project your voices as much as you can so we don't miss anything in the transcription.

Next we will hear from Mrs. Nina Gail Thrower of the Poarch Band of Creek Indians, Alabama.

MRS. THROWER - Thank you. I'd like to talk with you and share with you today a few things about our library at Poarch Band of Creek Indians Reservation. The name of our library is Calvin Magee Library. Our library is really older than the Federal recognition of our Indian Tribe. Our Tribe was Federally recognized in 1984, and we established our library in about 1981. We have a unique library in the sense that we started out with, as you might would say, no funding. We were fortunate in the sense that the little town that is located about 10 miles away, and because of the desegregation act, two schools had to combine their libraries. They had a white library and a black library. So they had to combine them, and so they had duplicate books. Well, one day I went down to the City Hall and they had all of these old bookshelves and stacks of books piled up in the hallway. I asked them, "What are those?" They said, "These are duplicates of old books from when we combined our library." So, I say, "How about letting me have them." And they said, "Well, if you want them you can have them, then we don't have to worry about what we are going to do with them or where we're going to store them." So I went back to our Tribal Chairman and say, "Hey, can we have a library." And he said, "Well, who's going to run it, and who's going to do this and that?" I said, "Well, I'll do it." So, in my office which was the old auditorium, and the Tribal Enrollment Specialist for the Tribe is what I really am and the librarian, we put the library cases on the walls, and we had five museum cases, and I put them in the middle and I put my desk in the corner. So, we had a library, museum, and archives in about the space the same size as this room.

Anyway, I was happy and we had an open house and everything, and we now had some books. We got the books catalogued, and we started having some library programs. We held a balloon launch. I have always been taught to make the best of what you have, so I looked around, and I thought what do I have here to work with in this library? How can we get it off of the ground and get people interested in it? So, I had senior citizens, who were like 60 years old and hardly any of them can read, and the one's that can read have a reading and sight problem. I also had about 40 Head Start students that came everyday to school there in this same building. They were all right across the hall from me. So, I had about 150 people that I had access to every day, but they couldn't read, and I had a library.

So, I thought, "How am I going to get these people interested in the library, and how can I make it work?" So, I thought, well, I'll read to them and their teachers can read to them, and we'll just get them used to the idea of the library. So, to serve the senior citizens -- I went and talked to our coordinator and I asked her, "How about setting aside one day a week and let the senior citizens come to the library?" And, so, we had programs on gardening, crafts, and different things, and let them pick the subject that they wanted to know about. Then I would read to them and show them

all the books I had on this, and they would take them home and look at the pictures. And, so, we bought lots of National Geographic Magazines, because they have lots of colored pictures and things like that, and a lot of short stories.

I bought some books -- actually, I got them donated -- for those types of subjects that would interest them and their teachers would come in everyday and check them out and take them to read at story time, and then they would come in for tours and look around. I applied for a little small Lutheran Grant, which is about \$1,500, and I got them to fund me what we call our Children's Library -- which was one round table and four little plastic chairs. But, we had one section and the little Head Start children, when they'd come in, I'd say, "OK, now, this is your library. This is the children's section." And, so, they enjoyed that, and we had a piece of carpet where they could sit on the floor.

Well, the way this works is that the grandmothers that now live in our housing project, when their grandchildren come to visit they will walk over to the library with their little fellows, even though the grandmothers may not be able to read. We just had an incident about two weeks ago where the grandmother came in with her little girl, and they wanted to know how many books could they check out. I said, "Well, you can have four." She says, "Well, we'll check these out since she will probably be finished reading them by this afternoon." So, we checked them out and off they go walking back across the Reservation. So, the grandmother, she knew the library was there, brought the little girl, who was visiting her during spring break, and she come and got the books. Well, I'll use any tactic to get them just to come, because I think if they can come and see what we have, they will come back. And, so, I bought some of these -- I don't know if you have seen them or not, and they may not be your typical library books, but it works, but they are large and you can find them in K-Mart and Wal-Mart with stories like Cinderella, Snow White and the Seven Dwarfs, but they are real large. I bought me ten of those, and I use them to entice the Sunday school teachers because if you have ever taught young people in Sunday school, and you know how they gather around while you are showing them a book with pictures and they all say, "I can't see that picture." So, I thought, well, the children can come and check these large books out. And, so, the ones that I don't reach through school or Head Start, maybe they'll hear about it and they'll ask where can we get that book? And, they'll say, "We got it at the library." And so it is real tall and its real big, and everybody can see the pictures. And even the children can check them out. And, needless to say, those books are the most used, and they only cost about \$2.00. So, we use those types of books.

Once we got our library established, we applied for a grant through the Basic Library Services to Indian Tribes -- and that is about \$3,200, sometimes it is \$3,500 -- and that money was used to provide some basic training for me as a librarian, and we have bought encyclopedias, dictionaries and books that are related to Indians. Our library focuses on Indian-related material. We don't try to compete with the other libraries because we don't have the funds. The most money that we ever have to buy anything with is, say, like, \$3,000 a year. And, so, we buy Indian books, or Indian material -- it can be microfilm, maps about Indians, or things like that, but it is Indian-related material.

Then, we rely on people to donate books to us. People who are moving or, once, a lawyer gave me 20-year collection of the National Geographic Magazines for a tax donation. And, when you don't have very much funds, National Geographic is a

real good magazine and a real source of information to have. The reason for that is they have a lot of good information that the school children use for their reports. The school children don't want to spend a whole lot of time reading a lot of books; they want something that is colorful and quick to the point, and National Geographic is good about that. So, we have a National Geographic library. We just have shelves and shelves, and I can buy them at garage sales for ten and twenty cents. They are catalogued, and you can look through there and find out what subject you want and go to what year you want, and things like that. And, then I buy the duplicates and take them apart -- sometimes the children have to have pictures -- so we use the pictures. And, see that doesn't cost a whole lot of money. But, it provides the service that our people need. And, some of the staff people say, "My kids got to report on so and so. What have you got?" So, we'll go look and see what we've got. Now, we don't have a whole lot of volumes in our library -- probably about 2,000 books is all we've got -- and that's a hodgepodge of everything. It includes duplicates -- and you can imagine if somebody gave you something about the quality of it. But, we do have some good literature, and we have some excellent Indian books now, because we just brought \$3,000 worth of Indian books.

Now, the reason we need Indian books so badly is that we are the only Creek Tribe East of the Mississippi that is Federally recognized. We are the only Federally-recognized Tribe in Alabama. And, so, we have a lot of public interest in Indians. People call our library -- they are working on reports, we have three junior colleges within 40 miles of us - and those children and/or students are always working on American history and things about Indians and they want materials. And, then, as all the other Indian Tribes know, you have all these "wanna be's", they are doing their research and they want to know all about Indians. So, this is a problem and it's not a problem. We don't mind them researching, but it is difficult to provide the information that they need because of the staff. We don't have a full-time librarian. I'm the librarian. I agreed to be the librarian and monitor our grants, but I am also the Tribal Enrollment Specialist, I'm the Elections Clerk, and I'm the Editor of the newspaper.

I have a JPTA participant who works for me for six months, and I train them. However, every six months I get a new person, and I have to show them what to do. About the time they know what to do, their time is up, and you can't extend it. And I have been doing this for five years. We have written grants applying for a full-time library assistant; however, so far we haven't gotten one. But, we keep hanging on. We are still doing it.

We also make a little money for our library at the Pow Wow. I make Indian fry bread to sell. And if you work real hard, you can make \$300.00 in one day, and this money that will buy a lot of magazines, and it will buy a subscription to the newspaper. And, we get double use from our magazines. I pick out magazines that relate to the young people, like Jack and Jill, Humpty Dumpty, Sesame Street, etc. And then I get some that's interesting to the younger people, like the homemakers, like Newsweek and National Geographic. And, we always get something for our older people. We get something for all age groups. Our magazines usually run us about \$300.00 a year. So, I can sell fry bread and buy my magazines. This is how we get double use out of them -- when you get through reading them (don't you always wonder what to do with all the stacks of magazines?) you take them apart, then you've got one box for pictures -- kids are always needing pictures for stuff. Then

you have one box that I call my vertical file. I've got an old file cabinet and I separate the subjects into toxic waste, pollution, AIDS, nuclear weapons, etc., and put them in the file. So, when a child comes in and says, "Hey, I'm doing a report on so and so. What have you got?" You say, "Go over there and look in that file; there is bound to be something there." So, you get double use of your money. You can read it while it is fresh, and then later on you can use it again. Then, what's left of the magazine, you just toss away. So, this is one way we have managed to provide some reading material, current information in the form of magazines, and then being able to provide topics for reports.

Now, one of the problems that we have is we are in a very rural area, which all Indian Tribes are. And, the transportation of getting the children to a library is a problem. The children know it's there, but usually their parents are working and they cannot come to the library during the hours that it's open. My work day ends at 4:30 p.m. Now, one way we have tried to help extend our library hours is on a volunteer basis; we had someone come and stay until 6:00 p.m. But, so far that didn't work too well. Well, we now have an after-school tutoring program that is funded through the Department of Education. It just so happens that one of those tutors use to be my former library assistant as a JPTA person. So, I asked her, "Hey, if these kids come in after school and they need a library book, will you go over to the library (they are located side-by-side), and help them?" She does, and this works fine. Education working with libraries; it's all the same thing. So, they will go check out the book. So, really, that's a sneaky way of having the library open -- sometimes as long as 8:00 p.m. So, if our people really want to, they can try.

We have limited hours and transportation, and we really need someone who can work full time. If we had somebody who could work at it all the time, we could really do better. We also have our Tribal archives and our records there. We accept donations, and we screen books to make sure that they are proper reading material.

Another problem is the fact that our people cannot read very well. I think the Nation as a whole is trying to help solve that problem through reading programs. I realize that the library should be the place where people come to read, if you can read. But, you can come to the library to learn how to begin to read, too. And, so, we have programs like that. During the summer with our summer youth children, I teach basket-making classes. We have pottery-making classes. And we have how-to books. And, so, this entices them to check out these books and read.

I like to think of our library as a "living library." It's not just rows and rows of books. It's small, but if you will look on some of the shelves when you get to the crafts and the quilt books, you will find there a quilt that has been quilted. Or, you'll find some Seminole patchwork pillows. When you get to the books on the weapons or games that the Indians played, on that shelf you will see some stick balls and examples. I show those so that the people will look at them and say, "This is interesting. Let me learn how to do this. Let me learn how to read." So, they do it through books. It's like I tell them, "You may not know how to do much, but you can learn to do anything you want to do if you read the book about it." And, also, we have in the plant section dried herbs, etc., that they can smell, feel and touch.

We never have enough encyclopedias. Parents of Indian children either do not have the money (which is usually the case; encyclopedias are very expensive) or, a lot of the time, the parents who do have the money don't understand the need for

encyclopedias. We have shelves of outdated encyclopedias, but not very many updated ones. The way we solve our 'not enough of encyclopedias' (encyclopedias are, of course, reference books and they are not checked out), is that if a child is doing a report or studying on something, we will make a Xerox copy and let them take that copy home. So, that's how we can stretch one set of encyclopedias to meet the needs of several children.

So, we need more Indian books, more encyclopedias, more money. But I would like to say that this all has a happy Indian ending because in the latter part of December, I moved into a new library building, which was the result of a special project grant. So, now I have a real library. The kids all come in and they'll say, "Oh, Mrs. Thrower, we've got a real library." So, now we need some money to hire the staff. We got the building; we got some books; we got the program. But, we need some full-time staffing. I'm full time, but I need somebody to help me.

MR. REID - Are there any questions?

MRS. SWAIM - We are all flabbergasted. We need to move you around a little bit, all over the country, maybe. Tell me about your connection with the schools in your area, and what kind of public service they offer.

MRS. THROWER - I forgot to mention that, and I should not have, especially with the Choctaws. We do not have a Indian school, as such. Our children attend the public schools, and they have the public libraries at the school. All of our Indian children go to school off of the Reservation. The Head Start children -- this is a State-funded program, and all races are eligible to attend. Our Tribe services a five-county service area, and so our children have access to their libraries at school. But, now, we also support our library in this sense: I go to the public schools within our five-county service area, and I give talks and presentations on our Indian history and on our Indian cultural. No only do the Indian children benefit from this, but all of the school children, because we don't just limit it to one group of children. I have been to Dove Shores where there would be 300 children in one room, and you would have to talk over the microphone. These children are real eager to learn about Indians.

People want to know so much about Indians, but there's not that much information available to them. So, I could be gone, probably, every school day, but I have to work out my time schedule and set my priorities. Usually, I schedule one trip to the public schools once every two weeks. There is no charge to the school; the Tribe pays my transportation. The public school systems doesn't have any money, either. So, we try to share what we have.

MRS. TAYLOR - I have a couple of questions. I am kind of interested in your own background. Are you a certified librarian?

MRS. THROWER - I'm not a certified librarian. I am an enrolled member of the Poarch Band of Creek Indians. I have a junior college two-year degree.

MRS. TAYLOR - Are you a paid staff person?

MRS. THROWER - Yes. I am a paid staff person.

MRS. TAYLOR - The Tribe pays your salary?

MRS. THROWER - Yes.

MRS. TAYLOR - Does the Tribe have any kind of adult literacy program.

MRS. THROWER - Yes. We have an adult education coordinator. Gloria Fowler is our education person, and she works with GED people. We also have an adult reading program where we teach people how to read. The little town that is close by us, they have it, too. We are working on that.

MRS. TAYLOR - What are your demographic statistics? How many people are on the Reservation?

MRS. THROWER - We have 80 units in our housing -- which is located within a mile of the Reservation. We have about 800 people living on or near our Reservation area. Our library is open to anybody who can come.

MRS. TAYLOR - Where is the library located?

MRS. THROWER - It is located right behind our big Tribal complex center. It is located in our annex building.

MRS. TAYLOR - If I want to go there, how would I find it?

MRS. THROWER - You would just ask for the Creek Indian Reservation, and you would go down Jack Springs Road and you would see a huge sign that says, "Creek Indian Reservation." Follow around, and it is right there in the back.

MRS. TAYLOR - Where is Jack Springs Road?

MRS. THROWER - You would go to the town of Atmore on the interstate; get off at the exit that says "Atmore." And then go to Jack Springs Road. And, if you want to see me, you'd better call and make an appointment. Laughter.

MRS. TAYLOR - You said that the older students in the elementary school are using your library?

MRS. THROWER - All of the students use our library. Like I said, we have the Head Start students that use it, through their teachers bringing them. Grammar schools, junior high, college level, even the teachers, themselves, will come and check out books.

MRS. TAYLOR - Thank you.

MR. REID - I would like to know a little more about the social and economic patterns of the Poarch Band of Creeks. What is your growth. Is your Tribe growing or declining? How large is your Reservation? What is your economic base? What is the unemployment rate, literacy rate, and things of this nature?

MRS. THROWER - I don't have the actual figures, but I can give you a ball park figure, since I am not in the planning department with the demographics. Most of the type of work that our Tribal members do is what you would call unskilled labor; most of them are minimum wage. They work in places like Vanity Fair that makes ladies lingerie, and work as sales store clerks. I would say, probably, less than 20 of them have a college degree. We do have a fairly high rate of high school dropouts. We are working on that, and have programs for that. Our Tribal enrollment is 1,849 people, I believe. When someone is deceased, we take their name and put it in the inactive file. At the present time, newborn babies are the only ones being added to the roles. Within one month, in our report, we may have two newborn babies, but

we may have had two deceased Tribal members, so it doesn't grow. You take two off, and add two.

MR. REID - How large is your Reservation, geographically?

MRS. THROWER - We have a five-county service area: Baldwin County, Monroe County, Mobile County, Ascambia County, Alabama, and Ascambia County, Florida. That is not as large in miles as you think because of where we are located. There are three counties within five miles of each other. We have about 280 acres of Reservation land. Some of our businesses are the Southern Paint business, the Creek Bingo Palace, we own the Best Western Hotel, and we have the Creek Family Restaurant. We have a small pilot mushroom program. The senior citizens have a little blueberry patch that they pick and sell and then go fishing with the money. Our planning department would have to give you those figures.

MRS. TAYLOR - We hope you will come to Washington and make some fry bread for us some time.

MRS. THROWER - Oh, boy. Do I make fry bread! I have flour everywhere.

DR. MOORE - You may not have a library degree, but you have all the qualities that good librarians need to have, and many of them don't have the kind of qualities you have. We're not all blessed with the type of personality and enthusiasm you have. Pay no attention to the fact that you don't have a library degree because you are really doing the job.

MRS. THROWER - Thank you.

MRS. FORBES - The way I put it is, I said, "She says she's not a certified librarian, but in her heart she is".

MRS. THROWER - Thanks.

MR. REID - Are there any other questions? By the way, Mr. Carter and Mr. Casey, if you have any questions, please feel free to ask them.

MR. CARTER - The Commission has visited other locations and had hearings in New Mexico, and we visited several of the Pueblo libraries. The most successful one there was managed by a person such as you. She was enthusiastic, had all the drive and all the background necessary to make sure the services were correct, at the right place and at the right time. I certainly want to congratulate you, because, obviously, you are into this and know what's needed.

MR. REID - Thank you very much.

I would like to open the question and answer period.

I would like to ask all the testifiers to sit at the table, and give the Commission an opportunity to ask additional questions based upon your testimony.

It is quite apparent to the Commission that there is a tremendous diversity of needs, economic basis, sizes of Reservations, and population patterns, between the various Tribes throughout the country. As I indicated before, this is the second in a series of four or five hearings we are going to have. I urge you that if you feel you left something out, don't be afraid to send additional information, either from your planning commission or from your own knowledge, to Hakim Khan in care of the National Commission office. As much background as we can get, we need.

I'm going to share with you some of the observations that the Commissioners have made to date. In fact, everyone at this table has been at the previous hearings, so we have a common denominator of experience in relationship to our hearing process. It appears to us that some of the problems facing us as a Commission -- trying to assist you in writing legislation, regulations, or policies, or even suggestions to the Federal Government -- does lie within the diversities of interest that you have. We have seen areas of tremendous poverty, very small areas of population, as you indicated here this morning, schools with sometimes 30 or 40 students going up to, literally, thousands of students. So, the common denominator type of regulations and aid programs may or may not work depending upon the individual needs of the Tribe and the area of the country which you are in.

Some have significant resources, from bingo, mineral rights or whatever the case may be. We find that levels of state aid and participation vary tremendously from state to state. We have declining populations; we have expanding populations. And there are the problems of stimulation and the maintenance of your heritage. Understanding some of our concerns and observations, would you direct some of your testimony, individually or collectively, to assisting us in determining how can we meet these diverse needs. We are understanding that these needs are not carved in stone, they change as you change as a population and as you grow economically.

Chief Martin, you indicated you have a \$40 million program which is a single source type of program with an economic base. Obviously, you have a different need today than you had ten years ago. And you will probably have different needs ten years from now. The question is, "How can we continue to assist you to maintain your heritage, keeping your upper mobility both socially and educationally?" This is what we are here to try to cull from you. We need information to assist us in writing some suggested policies to the Congress and to the President. In that context, I would like to have free and frank testimony, if I may.

MRS. ROGERS - I am Education Planner for the Mississippi Band of Choctaw Indians. In response to the observation about the diversity of Tribes, this is the challenge, with not only library programs but other Federal programs, as well. I suppose from my experience in working for the Mississippi Choctaws and watching the Tribal Council and the Chief shape policy and make recommendations to the Congress, I think that the most beneficial action could be recommendations for flexibility to allow Tribes -- within the context of existing programs and with adequate documentation, because there's always a concern for accountability -- to develop programs and services that are appropriate for the needs of that community.

Your point about the changes in Tribal communities on the basis of economic development and societal changes -- this is a real important observation. When Tribes are attempting to deal with community needs, particularly in education and public services, and such libraries are still bound by regulations which were designed for 30 or 40 years ago, or which were designed to respond to, perhaps, the larger Tribes and which don't take into account the changes in other Tribal communities -- then that's where the greatest problems lie. I think some real specific recommendations to the Department of Interior, to the Bureau of Indian Affairs, at the Secretariat level, which might say, "Let Tribes come in and recommend to you how they can use existing school systems." Many Tribes have in common, schools. Many Tribes don't have schools, as we heard from the Poarch Creek, but there are many which have schools which could provide library services. Perhaps this could

be done at the Congressional level. But, strong encouragement to States who have library programs to go to the Tribes to ask them how they might be helpful. Because, often Tribes have had experiences within their own States which have been negative, unfortunately. So, because of that, Tribal staff or Tribal representatives are hesitant to go back again. I think some encouragement from that perspective might be real helpful. If there is a national leadership that says, "States, go to the Indian communities in your States and ask them if you can be helpful." Often, Tribes simply need funding for a staff person, or some flexibility in using State Library or public library services. But, overall, the encouragement to have flexibility in existing programs would be a major point of assistance for Tribes. There is a real need for basic, reliable source of funding. Some Tribes need library start-up. We need that-- I'll be very frank about it -- to build collections. Some Tribes will need ongoing assistance, even if it is for nothing more than to pay for a librarian to organize library services and to develop a library plan. But, there is a real need for some basic help.

Tribes don't have a tax base in the way that a municipality or county government has. That's just the reality. Some Tribes are fortunate in having resources that they can direct toward that, but others aren't. So, perhaps, something -- and I hesitate to say this about the basic services grant which goes out across the board -- there is a real need for some library funding, and, I think, it's going to have to be Federal funding. Mississippi has made great strides in improving education, but Mississippi is a poor state. It doesn't have a lot of resources to begin with.

So, any assistance that the Mississippi Choctaws get would have to be through Federal funding. But, to look at the Tribe on the basis of what their need is for start-up services, and to do some sort of evaluation from that perspective... This gets back to the point of the diversity of need among Tribes. But, I think, that those are the basic needs -- stable funding, flexibility to use existing resources, and a national policy statement that strongly sets that out, so that there is no question at a bureaucratic level that, 'Oh, I'm sorry you can't do this because this is a K to 6 school or this is an adult education program and can't support literacy library activities.'" Many Tribes have adult literacy programs which, I think, could help support -- even, perhaps, purchase books for a local library -- but there is a restriction on funds from that level, as well. I think that within literacy programs, to encourage those programs to operate in coordination with libraries would be very helpful to bringing more library services to the adult populations.

MR. REID - Are there any other comments?

CHIEF MARTIN - Ms. Files has another comment.

MS. FILES - Speaking of literacy -- It is my belief that literacy begins at about 18 months old, when a child is big enough to pick up a crayon, that's when it begins. Even though he cannot read, he looks out the window and he can see things and he transfers these things onto paper, and that's where it begins in the home.

Because we do not have anything but the small school libraries, we have neglected the Head Start programs and the day care in and around the Reservation. We have a librarian at the high school, Susie Alex, who is certified and who runs the high school library. She does read stories to the children when she has the time or when the library is not booked up. But, we don't have any facilities for the Head Start children, nor the day care. We do not have any facilities for the elderly or the people in the nursing home or children that want to leave high school and go to college.

We have two or three small junior colleges around with branches of senior colleges. The college libraries are so overwhelming, they don't want to visit there, so they want to return to the Reservation and they want us to help them. Some of them have come to me in the past, and I do all I can, but then there's the fact that we don't have the materials or the books in the library on the college level, so we can't help them except on the grade levels of our books in the libraries.

DR. MOORE - There was once a program that Lotsee handled called, "TRAILS," that gave assistance to the Tribes in handling some of this paperwork. Do you have problems of that kind, where you can use that kind of help?

MR. TRIBBETT - I really agree with whomever addressed this previously. There is an administrative level to library service. There is the personal level, the one-to-one contact. You addressed Head Start and day care. We encourage our Head Start and day care children to take field trips to our libraries where we have book talks with them. When a person is caught up in so much paperwork, and they can't give the one-to-one contact when they are trying to orient, educate, encourage students or individuals who have never been to a library before, this takes a lot of a person's time and energy. Someone walks into the library setting, say they have only been in there once or twice, more than likely they are going to want a conversation with you. I mean, there is more to libraries than books on shelves. There is the personal contact with these people. Again, this is an interruption of the paperwork. I believe that in my work setting, the Tribe should hire grant writers. I realize that some bureaucracies do hire grant writers, and so forth. I wish that Lotsee's organization of "TRAILS" was still in existence. I have a box of bound mountaineering magazines that I believe could go to a Native American library in Alaska, or someplace. I would like the name of a library -- if any of you all know of one -- to direct this kind of information. We have no use for mountaineer magazines in Florida.

CHIEF MARTIN - I want to make myself clear. I told you earlier that we were generating sales of \$40 million. That's sales, not profit. But, we are highly leveraged because we started from ground level. We didn't have any facilities or equipment. In order to create jobs for people, which was the priority, we had leveraged ourselves quite a bit. It will be a long time before we will be able to contribute in a meaningful way into community development, because what little profit that we make we put right back into the operation itself, so that it can be maintained.

On the Choctaw Reservation, opportunities really exist for young people. As I told you, we have all kinds of professional jobs in the Tribal government -- in the field of education, medicine, industry. I don't see too much going for us at this point; we're going to try to turn this around. Most of our industry is in the area of automotive industry. We're not just sitting back and saying we've got enough, it all we can handle. We are always open for new ventures. There are opportunities available and we will be getting into other ventures. We want to get into high tech businesses. But, our young people of today have to be educated to handle this. This is why library programs and other enrichment programs are very vital to what we are doing now. Our kids in the past weren't capable of going to college and they had no skills.

We want to reverse and change this. This is what we are all about -- to develop our people in such a way that they can become leaders in the community or they can actually manage and set the goals of the Tribe. Right now, we depend on many non-Indian people -- which is all right, we have good non-Indian people working with us

-- but our goal is to, someday, replace a lot of these positions with our own people after they have acquired the kind of skills and professions that we need. So, I want to make that clear.

MRS. SWAIM - You look at school libraries and you talk a lot about school libraries as the basis of community library service. Do you see a problem with adults using the school library? Is there any stigma to adults coming into the school library?

CHIEF MARTIN - No.

MRS. SWAIM - You don't have that problem?

CHIEF MARTIN - I think it ought to be a community library where everybody can come and take advantage of whatever is there. We do have adult education programs. I'm not sure how the library system works, but when there are meetings at night, there is no library open.

MRS. SWAIM - Do you think this would help the 50% - 60% dropout rate you were talking about?

CHIEF MARTIN - We are going to change that with library or no library. We are going to change that. But, it would be a help. The problem with our young people is that they don't have access to reading materials at home. If we don't start them now, in the kindergarten and early stages, we will still be behind. So, we want to get started as quickly as we can and bring reading awareness as a way of life. We have to do this immediately. If I sound like I have an objection -- no, I don't. I think we should be open to anybody.

MRS. FORBES - I realize what you were getting at. I was a school librarian, and I had a lot of things in the library for adults; teachers and parents. So, I know that this is one way to go.

CHIEF MARTIN - Right now they don't have access to it in the school.

MS. ROGERS - We have also had our adult education classes in schools and parents have not objected to coming into the elementary schools for literacy classes.

MR. REID - Dr. Patterson has brought to our mind on many occasions that there is a great need to train persons in the library and information fields. Mrs. Thrower indicated that when she gets part-time people trained, they go on to other jobs after being trained. What do you think could be done to, not only to train people, but to retrain people in the Reservation within your programmatic areas. As I understand it, a significant problem for most Reservations is that after you train, the dollars are bigger on the outside and it is hard to keep people with any continuity of professional service.

CHIEF MARTIN - We have to keep up, at least, with the State rate of payments of teachers. If we can do better, we ought to do better. If we can pay them more, we ought to pay them more. Fortunately, for us, a lot of our educators in the surrounding area -- I don't know what the percentage of that is -- but they want to stay. We do have a number of them that are from out of State, and they may not stay that long. But, most of them that have come there like what we are doing. We are making a change in institutions, and we are making new frontiers, and they like being a part of this. We do have some really dedicated people working in our plants, schools, everywhere, and we want to keep them. A lot of them we would like to get

rid of, but most of them we would like to keep. You know what I mean, in every situation somebody is not carrying their load. But, that's the way I see it. We have to keep up with the national trends in dealing with professional people.

MRS. TAYLOR - Does General Motors assist in anyway in helping the community insofar as libraries are concerned? I wondered if you went to General Motors and asked for help -- I am assuming that the reasons that your school libraries are not used as community libraries is a question of cost.

CHIEF MARTIN - No.

MRS. TAYLOR - No?

MS. ROGERS - Our schools are funded by the Bureau of Indian Affairs and they restrict the use. The BIA says that they fund programs for children from age 8 through age 21, if they are special education student. There is a restriction on the use of the program.

MRS. TAYLOR - So what we need to do is to get that restriction lifted.

MS. ROGERS - That's right. That Tribe should have the option of using the library as a community library, basically, and that should be a policy position.

MRS. TAYLOR - Obviously, this is a restriction that applies to all Tribes.

MR. REID - Are there other groups affected by that?

MR. TRIBBETT - Somehow our previous media specialist at the Big Cypress did have it open one evening in the week. I guess she was breaking that policy.

MS. ROGERS - Somebody can say to you, "Do that, but don't tell me about it," but you have the problem of cost and paying for the additional staff. The schools are not funded separately for library services, and the school has to pay for everything out of that allocation. It's called an allotment funding.

MRS. TAYLOR - Chief Martin. Could you answer the question about General Motors? Have they helped you or not? And the other question I have is probably for you, Ms. Rogers, and that is, you mentioned about the library burning down and all of the records and materials that were in there on the Indian collection were burned. Were these items available in other libraries at all, and how have you been able to replace them, or are they replaced?

CHIEF MARTIN - We started with General Motors, but a couple of years ago General Motors pulled out and went to Mexico. But, luckily, we have been working all along. Our customers are Ford Motor Company, Chrysler Corporation, Navistar, Xerox. We have some blue chip industries that we do business with. But, it is strictly business. They are not dealing with us as a charity case. They are dealing with us as business, and we have to produce the kind of product that they want and it has to be quality.

We have to compete with Third World Nations, even. And, so, we have not really approached these companies on how they might contribute to the community, yet. We are talking about it now. I imagine that the people we deal with have nothing to do with the Ford Foundation or other foundations they might have in these industries. So, we are going to explore that to see if we can find some assistance as we go along. We haven't really asked. Our business has been just strictly business.

They will pull out on short notice if you are not producing and carrying the product that they want.

MRS. TAYLOR - When General Motors pulled out and went to Mexico, did they take some of your people with them?

CHIEF MARTIN - No. And General Motors did not go to Mexico because we weren't doing quality work. It was that they could get it done cheaper in Mexico than we were able to do here, and that's un-American.

MS. ROGERS - The question about the Indian collection. One of the things that we didn't include, except perhaps as a reference in our testimony, is that the Tribe maintains a small archival collection as a research library in a fairly secure area, so the more irreplaceable items were not in the school library. The collection that was lost, however, at the high school were the volumes that could be available to the public to check out: books of general interest about American Indian cultural and history; books about the Oklahoma Choctaws and the Mississippi Choctaws. Many of these, to the extent that we have money, we have been able to replace. Not in the volume that we had before, certainly, but maybe one or two copies. This is a real priority for us in building a library right now. The outlying schools -- the elementary schools -- have very few Indian books. There is a series of books about various Tribes and one of our discretionary grant programs has bought those books for the elementary school libraries. But, beyond that, that's where the shortfall is in terms of the Indian collection.

MRS. TAYLOR - I know that there was the WPA project in the 1930's which did a lot on the oral history of several of the Tribes. With regard to preserving your own cultures and heritage, what has been done with regard to putting things in writing in your native languages and preserving your respective cultures?"

CHIEF MARTIN - One of the things we are doing is that we have a media program, and the man who runs that program is sort of an historian. So, we have a small museum collection of Southeastern Indians, primarily Choctaws. He does a lot of documentary by videotape, and he tapes those occasions when we have programs. I think that, in the future, this is going to be valuable information that he's collecting right now. This is one of the best ways of doing it.

MR. CUMBERLAND - Could I say just a word about language. Ninety-five percent of the Choctaw population now speaks Choctaw as their primary language in the home and in community functions. What is interesting about the Choctaw language is that it has survived for generations and survives today by way of oral tradition. To find a person on the Choctaw Reservation who is literate and can read and write English and who can read and write Choctaw is a rarity. So, you don't have printed materials in the home in the Choctaw language, and very little in the English language.

A survey that was done in the communities in 1987 revealed that the majority of homes on the Choctaw Reservation had fewer than ten books and almost no magazine and newspaper subscriptions. So, the kids are not getting the positive adult role models of readers through their parents at home. That's why, I think, if we had community-based libraries located within the schools, they would draw interested community members as well as parents into the schools to work

simultaneously with education and English language fluency with their kids in the schools, then improvements could be seen.

MR. CYPRESS - The museum that I talked about earlier -- once we get it constructed -- will have an archives and oral history projects; it will have all of the good things that museums usually have, like language, dance, arts, and crafts. These are the types of things we are planning to have. In the meantime, since we don't have a facility yet, and the best thing that is happening right now in the Seminole country is that the Tribe has funded a Seminole cultural education program out of its own funds. What they do is work with the library and other educational programs; there is a director and a couple of people on each of our Reservations. There is a cultural instructor at each Reservation, and there is also a language instructor. Together, they work with neighborhood school kids, usually in an educational building at the neighborhood level and they include language training, arts and crafts, dances, music.

MR. CUMBERLAND - I might say, too, regarding preservation of cultural arts and language, that the Tribe -- just a couple of months ago -- submitted an application to the National Park Service Division of Historic Preservation to conduct an oral history and dialect survey on the Reservation. The program would provide for the bilingual participants to transcribe the Creek Languages (and perhaps others) into English so it would have written materials and also video materials. These materials would be placed in archives in the libraries.

MRS. TAYLOR - Have you received notice?

MR. CYPRESS - No. We have not. We should know in the middle of April whether or not our application was successful.

MRS. TAYLOR - Mrs. Thrower, are you preserving the language and the oral history of your Tribe?

MRS. THROWER - We don't have a published history of our Tribe, but we do have a printed history of our Tribe available which you can come to our library and read. It was the data and historical research that was gathered for our Federal Recognition Petition, and it is quite extensive. We have had a few cultural programs on our Tribal language. The language within our Tribe is unique in the sense that even in the 1800's our people were speaking the English language. There were not that many people still using the Muskogee or the Creek language. Language -- we have to really work hard at preserving it, and we have to get someone who comes from Oklahoma, or somewhere like that, to teach our language classes.

We are very into historical preservation -- I am the President of the Ascambia County Historical Society. So, history is my thing, and I am determined that the history of the Poarch Band of Creek Indians is before everybody, and our culture before our people. We want our young people to become interested, as well as the other generations. So, this is an ongoing thing with us at all times.

MRS. FORBES - The Jobs Partnership Training Act -- how effective has this been?

MRS. THROWER - Our JPTA is effective, but it is just the old adage of making the best with what you have. JPTA participants have usually very low education -- you know what I mean, some of them do not have high school education, they are either

unemployed or under-employed. I've had women and men; we work everyone that is eligible. So far, it works; it provides us with a library assistant.

MRS. FORBES - Would you say that it helps those people to become more turned on to education?

MRS. THROWER - Yes. When they become a JPTA participant, they get to see firsthand and they get to handle all these telephone calls and all the visitors that come in and they see that this is something that is important and that they should take an interest in it. Almost all of my assistants have either gone back to school or enrolled in a program. Seven of my assistants work for the Tribe now in other departments. The JPTA participants are either Tribal members or of Indian decent within our group.

MRS. FORBES - Chief Martin, is that your experience?

CHIEF MARTIN - Yes. We've taken a lot of people off of general assistance through our industrial development program. So, when we have a program like the Department of Labor provides, we have a way of training different skills and putting people to work. We have a high rate of success in this -- putting people who were down and out in many cases back to productive status. These people sometimes turn out to be the best employees.

MRS. TAYLOR - Mrs. Files, you mention that the high school library cannot be used as a community library or is it used as a community library?

MS. FILES - It's not used as a community library.

MS. ROGERS - We have a portable replacement because of the fire. In planning for our new library replacement is where we run into the restrictions with the Office of Construction Management, Department of Interior, in terms of size and place for collections, etc. that we cannot plan this library of the size that will be needed to hold the collections to serve as a community library.

DR. MOORE - The BIA regulation that you cannot use the school library for community libraries -- what reason do they give you for why they say they have this regulation?

MS. ROGERS - That the funds were specifically appropriated to build a school facility and not a community facility. There seems to be a real intellectual barrier to jump over to move from school specific into serving the community. We've run into that problem with other school buildings for other school purposes. The policy has been that when school closes at the end of the day, to lock the gate and the children go home and the school building sits vacant until the children return in the morning. The community education concept is completely missing. But, the official reason is that funds were appropriated to build an educational building, and 'educational' has been narrowly defined to K-12.

DR. MOORE - Legislation is written that way -- is that what you are saying?

MS. ROGERS - That's what the Bureau says. But the legislation narrowly defines education at K-12, rather than expanding what the definition of education is.

MR. REID - My understanding is twofold in this particular problem. In the library world there was a tremendous movement years ago to make sure there was clear separation of school libraries from public libraries, with particular regard for the size

of libraries involved and a theoretical division of responsibilities. If you speak to some of the people in the Federal bureaus, they are very much concerned that money allotted to education is not misused for other purposes. Education is usually restricted to K-12 and they feel there would be a dilution of that funding if you allowed that to expand into other segments of the population. That is one of their concerns.

Knowing of those concerns, and, again, from some of the informal conversations we had during break, we noted that that rule may be very adequate for certain types of populations, and may be very enforceable and proper. However, because of the uniqueness of many of the Indian communities, this doesn't work. How do we resolve that problem in saying, "Yes, these funds are allocated to education and that's their primary function. However, the value of this money can be greatly increased to B, C, and D instead of just A." How do we approach that? What are your thoughts on that?

MS. ROGERS - Perhaps legislation that speaks specifically to Indian Tribes. There are other pieces of legislation in other agencies that directly speak to the needs of Indian Tribes that basically say, up front, that the uniqueness, the diversity -- and, in the case of libraries -- the lack of resources justify the cost effectiveness of building a joint school and public library program. But, that's probably the best solution.

MR. REID - Let me ask you another question. If you had a joint library -- speaking from a fiscal standpoint and not only from materials standpoint -- in your opinion, as you try to increase your collection to meet expanding populations, would the school population be hurt by that or do you feel that they would have to supply money for larger facilities because of the larger population? Can the other sources of revenue for the Tribes be supplementary. For example, if BIA said they are going to give you 1,000 square feet, and you say we need 1500 square feet to try to take care of the additional population. As you asking the BIA to fund the 1500 square feet or to allow use of the 1,000? Are you putting extra money in for the extra 500 for the other population served?

MS. ROGERS - We would ask the Bureau to allow us to build the additional 500 square feet, because that is the Tribe's concept of community education. Under the current Indian School Legalization Formula, which funds the Indian schools, we cannot ask the Bureau to pay for the extra staff beyond the school day nor can we ask them to pay for the hours. Let's say for evening, summer, and weekend openings -- the Tribe would have the responsibility of finding that from other sources of funding. But our point has been: That's fine. It's much easier to find funding for staffing and actually to expand the collection to serve an adult population and to serve extra hours, than it is to get the basic facility and the basic collection. That's almost an impossible obstacle to overcome if you have to start from scratch, especially given the geographic dispersion of the Choctaw population. If you are building, allow us to add that extra; and that's not a lot of square footage. And we don't ask them for the extra hours beyond, because the formula doesn't permit that.

MRS. FORBES - Have you applied for special LSCA Title IV grant?

MS. ROGERS - No, we have not. Whenever the Bureau settles on our library plan, then we intend to apply for special projects, perhaps to buy some extra furnishings or to do so things to help build collections. The Bureau has delayed so long in what they are going to allow us to do with our high school library that the timing is just

impossible. With the special collections -- let's say it's the best of all possible worlds -- there is a library fund at the Department of Education, a special projects fund, and we could go in and say, "The Bureau is giving us X amount of money to build this library to serve the population and add to the collection. We need another X amount of dollars, can you provide the additional money to us at this point?" Then, we could go back to the Bureau and say, "OK. We have this guarantee here. Now will you let us do that?" I don't think we'll ever be able to make special projects work for us in terms of what we want to do with the joint bureau/school/library plan. I know for some Tribes, they have been able to use this special projects grant to get started. But, it's not economically feasible for us to try to start from scratch to build a separate community library program.

MRS. FORBES - Is it fair to say that bureaucracy has hampered library services?

MS. ROGERS - It's very fair to say that bureaucracy has hampered library services. But, we just put these pieces together and say, "This will work if you will come up with the amount, and we'll come up with this amount." But, it is very difficult.

MRS. RESZETAR - I am the Program Officer for Library and Information Services for Native Americans for the Commission and have been since its inception in the early 1970's. The Commission also has a task force working with all of the various Federal agencies and related organizations and associations. Hakim Khan has recently been detailed to help us with that work, as well.

It sounds from your testimony like legislation is already in place and that there are available funds. But the people writing the government regulations are not taking into account either the original legislative intent or the needs of these Indian communities. Perhaps our task force could work with the head of the BIA, or even higher, the Secretary of the Interior, to have their regulation writers be more in touch with what is actually needed. And we could probably make a fairly substantial impact in this area if that would help.

MS. ROGERS - I think it would help because it would send the signal that it's all right to do what you are trying to do. It makes sense. It's a logical step to take.

DR. PATTERSON - I believe that there's precedent for doing what we are trying to do. The Mohawks, and I think one other Tribe, submitted an LSCA special grant, but were not quite ready to build when they got the money. I believe the Department of Education allowed them to delay that a year and keep that money. So, I wouldn't give up on that.

Norman, didn't you have LSCA money to keep your school libraries open? I thought it was you.

MR. TRIBBETT - I don't do anything with the administration of the school library. We have two libraries on that Reservation, one is for the general public and one's for the K-6. If all goes well, there might be three libraries on that Reservation. The community library was built by the Office of Economic Development in 1976, and they were so pleased last year to see that building is being used for what it was originally built for. The community doesn't want to give up that library. I have already inquired about blending or mixing the two libraries -- but because this building addition was dedicated to a highly-respected community member and they don't want to give that up.

CHIEF MARTIN - My experience in dealing with government, especially to get agencies to change, is almost impossible. Once they have a direction, it's hard for them to change. My recommendation for that would be to write these requirements into their legislation, then they'll do it. Otherwise, the chances of them doing it is not that great.

MRS. RESZETAR - Chairman Reid recently wrote to the Chairmen of the Senate and House Appropriations Committees asking them to include in Interior and BIA appropriations bills legislative language to specifically earmark money for Tribal library services. He also sent that letter to the authorizing Committee members, so that they will know when they start writing legislation that they should include this language, as well. We haven't yet received a response as the letters just went out last week.

MS. ROGERS - Is it possible for us to have a copy of that. We could follow up with our Congressional delegation, as well.

MR. REID - That would be a good idea, Mrs. Reszetar.

MRS. RESZETAR - Fine.

MR. REID - Are there any other questions or comments. We are just about out of time.

If you have additional information, please send it to the Commission offices, it would be extremely helpful.

CHIEF MARTIN - When do you think you will have the report done?

MR. REID - The U.S. National Commission on Libraries and Information Science has limited resources, the same as you do. We will probably hold hearings in the fall in the Northeast and in the spring of next year in the Northwest. During that period of time, we will get our thoughts together. We'll start to see common patterns and common denominators. I feel that the actual report will probably be out some time in 1991. But, as soon as we begin to see a pattern develop, I hope that we do some preliminary things -- when Mrs. Reszetar spoke about coordinating all that we have going on in Washington, we are starting to share our thoughts and our observations with others while we are in the process of gathering information and writing the actual report. So, we're not going to wait and say we're not going to do anything until 1991, because we don't have the final report, but we will start to move toward accomplishing some of the goals, as you pointed out, and to close some of the loopholes that need to be closed and to open some doors that need to be opened. I think that's what we are trying to do.

MRS. TAYLOR - I was just going to ask if they could get copies of the earlier testimony and, perhaps, today's testimony, if they desire, from the Commission when it becomes available.

MR. REID - Yes.

DR. PATTERSON - As you know from working many years to get where you are, you never put all your eggs in one basket. So, I'm going to suggest that you pay particular attention to the Pre-White House Native American Conference. There is a White House Conference on Library and Information Services in 1991. The Pre-White House Native American Conference is in Albuquerque in the fall at the

NCAI Meeting. Each Tribe will get communications on this, so don't think it's come yet. That's another opportunity to have input into the needs and changes that you think should be made. It will follow a different track, but no doubt will lead to the same place, which is changing rules, regulations, and legislation. So, when that communication comes across your desk, Chief Martin, make sure that your right people get it, and participate in that White House Conference. You will be invited to do so, so have your thoughts together for that, too.

MRS. RESZETAR - One other thought. The Chairman and I were invited to participate in the last NCAI meeting. I also serve on the Advisory Committee to the Indian Pre-White House Conference, which was meeting during NCAI. At that meeting, Chairman Reid spoke first to all of the Tribal Chiefs and then he was followed by the Secretary of the Smithsonian. The Smithsonian is, as you know, building the new museum on the mall honoring Indians. Chairman Reid had talked about the "TRAILS" program, and Secretary Adams said he supported the idea of somehow getting the TRAILS' concept into the Indian museum. They are scheduled to meet on April 11 to further this possibility, and that might help your cultural collections, museums, and other things. We are meeting Mr. Adams along with Suzan S. Harjo, who use to be the Director of NCAI and is now on the board of the Indian museum and was instrumental in getting the museum legislation passed. So, we do have several irons in the fire and hope that by not putting all of our eggs in one basket that maybe some of this will come to fruition pretty soon.

MRS. SWAIM - We certainly want to thank you for your most valuable testimony today. We want to stay in touch with all of you. I am sure each one of you has a lot to teach us additionally.

I wanted to ask one question. I was not sure who was John's employer. With whom do you work?

MR. CUMBERLAND - I work as an Educational Planner for the Mississippi Band of Choctaws.

MRS. SWAIM - You are an employee of the Tribe?

MR. CUMBERLAND - Yes.

MRS. SWAIM - I think it's remarkable the amount of planning that you are doing and we congratulate you on a lot of things, particularly keeping these ladies working over such a long period of time. It's a real compliment to the Tribe, and I am sure, Mr. Cypress, that you have unique things to offer us having worked at the Bureau of Indian Affairs and now being a Tribal leader, you have seen both sides of the coin. We hope that all of you will continue to keep in touch with us, and that we can make great strides together.

DR. MOORE - It was back in about 1973, when the Commission first started doing this work with the Indians. Mrs. Reszetar and I were the ones who did the work on the original plan. I think it's wonderful that we have come this far, and that the Commission has continued it's interest. These things move slowly, as you know. But, Chairman Reid has great interest in this, and he's going to be certain that it moves forward. I think we have enough momentum now that we'll move faster than we did in the 1970's and 1980's.

MRS. FORBES - I just think we shouldn't end this meeting without congratulating you all for what you are doing and for the fact that you are providing leadership and initiative and creativity in using what you've got. Thank you all.

MR. REID - Thank you very much.

DR. PATTERSON - I want to add and give credit. Bessie reminded me that it was, indeed, this Commission and staff here that worked to get us LSCA, Title IV. Had it not been for Mary Alice and Bessie and some of the other Commission people, that would not have happened. It was their constant reminder and their work with Congress saying, "You haven't done anything for the Indians." And, we now, at least, have LSCA, Title IV.

MR. REID - This hearing is now closed.

ATTACHMENTS:

- I. Statement, George C. Grant, Director of Libraries, Rollins College
- II. Testimony, Chief Phillip Martin, Chief, Mississippi Band of Chcotaw Indians
- III. Statement, James E. Billie, Member, Seminole Tribe of Florida
- IV. Statement, Norman Tribbett, Tribal Librarian

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

ROLLINS COLLEGE
WINTER PARK, FLORIDA
MARCH 21, 1990

George C. Grant, Ph.D.
Director of Libraries, Rollins College,
Consultant, Advisory Committee, OLOS

On Behalf of the Advisory Committee of
the American Library Association
Office for Library Outreach Services

The Advisory Committee of the American Library Association's Office for Library Outreach Services (OLOS) takes an active interest in promoting the provision of library services to the urban and rural poor of all ages, and to those people who are discriminated against because they belong to ethnic minority groups such as American Indians, Asian-Americans, African-Americans and Latino/Hispanic-Americans. The Advisory Committee and its Subcommittee on Library Service for American Indian People encourage the development of educational and informational library services to meet the needs of ethnic minority groups, underemployed, school dropouts, non-readers, and those who are isolated by cultural differences.

The OLOS Advisory Committee and its Subcommittee, in cooperation with the American Indian Library Association developed the ALA policy (#59) "Goals for Indian Library and Information Services," which is now part of the American Library Association's Minority Concerns Policy, and is supported by the National Indian Education Association. Additionally, the OLOS Advisory Committee actively supports and facilitates: (a) continued funding sources for libraries serving American Indians, (b) professional and paraprofessional training opportunities in library and information science for American Indians, and (c) the creation of library programs, outreach and delivery services that will ensure rapid access to information in a manner compatible with the community's cultural milieu.

On behalf of the OLOS Advisory Committee, I would like to thank you for this opportunity, and will be happy to provide you with additional information, either directly or through the ALA/OLOS office.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

ROLLINS COLLEGE
WINTER PARK, FLORIDA
MARCH 21, 1990

Phillip Martin, Chief
Mississippi Band of Choctaw Indians
Philadelphia, Mississippi

Thank you for the opportunity to speak to the NCLIS Committee on Library and Information Services for Native Americans, particularly Hakim Khan, Special Assistant, for inviting me. It's a privilege to be here. Today I have members of my staff with me. Let me introduce them. Charlotte Files is the Media/Library Services Specialist for the Choctaw Tribal School System. Nell Rogers serves the Tribe as an education planner; and John Cumberland is also an education planner, who works with Tribal library services. We appreciate the opportunity of talking to you today because we all recognize the importance of strong library services in American Indian school systems.

Let me commend the U.S. National Commission on Libraries and Information Science on its selection of Hakim Khan as Special Assistant for Libraries and Information Services. He certainly has a broad familiarity with the educational needs among Indian populations. In addition, he has shown commitment to the promotion of literacy in the American Indian community.

First, some background on the Mississippi Band of Choctaw Indians: the 5,000 members of this Federally-recognized Tribe are descendants of the Choctaw people who resisted the forced removals to Oklahoma between 1830 and 1907. Tribal members live on and near 21,000 acres of Reservation land scattered over eight counties in rural, east central Mississippi. The Choctaw language continues to be the dominant language used in 95 per cent of the homes and in the community. Therefore, most of the population is bilingual, speaking both Choctaw and English, while some Tribal members are monolingual and speak Choctaw only. This strong retention of primary language exemplifies the commitment of the Tribe to preserve its cultural heritage and maintain its Indian identity.

In recent years -- since 1979 -- the Mississippi Choctaws have made a name for themselves nationally by pursuing an aggressive policy of industrial and economic development. Approximately 1,400 private sector jobs have been created on the Reservation, some 70 per cent of them being held by Tribal members. The Tribe is the largest employer in Neshoba County and one of the largest in the State of

Mississippi. We have come a long way from the time when unemployment was in the 60th or 80th percentile, and when a high school education was not available to members of the Tribe who could not afford to travel to Oklahoma or North Carolina to attend schools. In light of the success enjoyed by the Tribe concerning community and economic development during the past decade, it is now committed to directing equal energy towards educational improvements for Choctaw students. Improving the Tribal schools' libraries and English literacy programs are central to this effort.

A sound library services program is absolutely essential for educational improvements and literacy gains. This is particularly true for the Mississippi Choctaw Tribal School System serving students with the majority of whose homes have fewer than ten books and virtually no newspaper and magazine subscriptions.

What is required at Mississippi Choctaw is a community-based library program located in the schools. When this goal is achieved, then parents and other interested adults from the communities will be drawn into the library services program. Their active involvement in the libraries would, in turn, support family English literacy and school preparedness among Choctaw students.

Placing the Tribal libraries centrally at each school is appropriate on the Choctaw Reservation, too, because communities are so scattered throughout a rural, isolated region of the State. The Tribe has been working to establish an understanding among parents of the important role the school plays in each community. The Choctaw adult education program has operated on the Reservation for a number of years, and family literacy is a strong component of that plan.

Two factors come into consideration when determining why public libraries have failed to meet the needs of Mississippi Choctaws: first, inadequate transportation, and, second, the language factor which is Choctaw language dominance. The Tribal population has used the public libraries in the small towns of Mississippi very little because of the great distances that would have to be traveled in order to reach the library facilities. Furthermore, many Mississippi Choctaws have encountered racial discrimination at these libraries, even so far as to have been refused library cards because of an unjustified suspicion on the part of the librarian that books would not be returned by people living on the Reservation.

The Tribe does not have a community-based library; the only services available are a meager Tribal research collection and the small, often outdated collections in the Tribal schools. Ground-level funding for these services remains minimal. We receive a \$3,500 annual grant for basic Tribal research library services through the Library Services and Construction Act program. In addition, the Delta Kappa Gamma Educational Foundation has awarded our school system a grant which supports the salary and local travel expenses of Charlotte Files, our library/media specialist.

The Tribe has just started operating a Reading Is Fundamental (RIF) program at all six of its elementary schools. Choctaw RIF was recently awarded a \$700.00 grant by the New York Life Foundation to increase the number of book distributions for students. The Sharing Excellence Network has awarded each of the elementary schools and the high school a mini-grant to support the purchase of a video camcorder. This equipment is part of media services and will be particularly appropriate in the recording and teaching of traditional Choctaw cultural arts in each community.

Approximately 1,400 students are in need of library services at the Choctaw schools. These students are now being served in small library facilities located at each school. Each collection averages around 2,000 volumes, many of which have become grossly outdated. A clear need exists to increase and update library holdings and make these educational materials more accessible to the community. In addition to those students just mentioned, there are those Choctaws enrolled in adult education classes, continuing education, and Upward Bound who require research library facilities which the Tribe is unable to provide.

I have one basic recommendation for improving access to library services on many Indian Reservations. Because of limited resources and the location of Indian lands across counties, it is unlikely that public libraries will ever become affordable for many of the Tribes. However, if there were Federal legislative and policy changes which would permit the Tribes to expand the school libraries into community libraries, then I believe that many more of our communities could have services.

The school libraries already have a basic collection, facility, and staff. Through cooperation with the Tribes, these collections, facilities, and staffs could be expanded to serve the community-at-large for only a fraction of the cost required to establish and maintain a separate library system. Further, the schools are already centers of community life. This fact alone will assure that adults would more readily come to the school library because of their familiarity with the school.

The U.S. National Commission on Libraries and Information Science can help in several ways:

- (1) Recommend legislative changes that will permit the expenditure of Federal library funds for school libraries if those libraries will serve the general public.
- (2) Recommend a substantial increase in the basic services grant for Indian Tribes. The current level of approximately \$3,500 per year is simply not adequate to provide any but the most minimal services. For those Tribes such as the Choctaws, we need start-up assistance and a source of continuing support since we have no local tax base such as a town or county might have for its public libraries.
- (3) Strongly support legislation and/or policy changes which will require the U.S. Department of the Interior through its construction and facilities renovation programs for Indian schools to permit: (a) school libraries to be constructed to serve the entire community, and (b) renovation and expansion of existing school libraries. The current policy is one which narrowly defines the use of buildings which are constructed for educational purposes and is contrary to the necessity for community education and such essential services as libraries.

The Tribe contracted for direct operation of our schools from the Bureau of Indian Affairs on July 1, 1989. We have already begun the development of a long-range library services plan, an action that shows we are serious about school improvement. We anticipate making our Tribal library system into the strong educational component that it must necessarily be to achieve better schools.

Thank you.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

ROLLINS COLLEGE
WINTER PARK, FLORIDA
MARCH 21, 1990

Billy L. Cypress
Executive Director
Seminole Tribal Museum Authority
Big Cypress Indian Reservation

"The Need for Native American Museums in Rural Areas"

I understand that this hearing is focused upon the need for libraries and museums in rural areas. I am a member of the Seminole Tribe of Florida and will be representing Mr. James E. Billie, our distinguished Tribal Chairman. The library portion of our comments will be handled by Mr. Norman Tribbett, Tribal Librarian.

My comments will focus upon our own experience to plan a Tribal museum. In January of 1989, the Seminole Tribe Council embarked upon an ambitious goal of building a Tribal museum on the Big Cypress Indian Reservation in rural Hendry County. It is 35 miles from the nearest town, Clewiston. It is within an hour to an hour and a half to most of the major towns in South Florida. The reasons that this site was chosen were: (1) the site is natural and there is more room there than in urban areas, and (2) the site is centralized to the other four Reservations which spread from Hollywood, Florida, to the south and to Tampa, Florida, to the north. Also, the planned completion of I-75 to the south would provide more access to outside visitors to help support the institution. The museum would be fully staffed by professionals and would function like other museums. Also, it has educational and interesting outside components which would offer a look at Seminole village life and the environment in the Everglades.

The price tag for this ambitious project will be \$10 million. This includes at least \$3.7 million for construction of buildings and the rest of the cost for land improvements and the outside activities. This includes architectural designs, exhibit design, exhibit fabrication, and construction.

Seed moneys have been provided by the Seminole Tribe for a master plan and commercial brochure. A staff of three have been hired to spearhead this project. Fundraising efforts have begun. We applied for State funding under the State of Florida Cultural Facilities Program, but did not get funded for 1990. We will apply

again for 1991. We also applied for two grants from the National Endowment for the Humanities. We did not get funded, but we received a constructive critique of our proposals. We will be applying again this Spring. We are going ahead with plans to have benefit events within the counties of South Florida as well as Central and North Florida. At this time, small donations have been received, but it is a start.

There is a definite need for rural Native American Museums. Everyone, including the non-Indians, will benefit from the successful completion of our Tribal museum.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

ROLLINS COLLEGE
WINTER PARK, FLORIDA
MARCH 21, 1990

Norman Tribbett
Library Coordinator
Seminole Tribe of Florida
Seminole, Florida

Historically, libraries and librarians have contributed to societies. I do not believe that libraries have traditionally contributed to Native American Societies. The United States Department of the Interior, Bureau of Indian Affairs, has historically provided library service in Bureau-run schools. The provision of this information service was not introduced to Seminole students and the concept of library service was not extended to the general Native American Seminole population until the mid-1970's. At that time, it was the Seminole Community that recognized the value of libraries to the education of their people. A Bureau library was established at the Ahfachkee Day School and community libraries established. The community libraries were stocked with donated, outdated books.

Since the 1984 revision and extension of the Library Services and Construction Act, the general Native population of Seminole have been extended full library service on a regular basis. Under Title I of the Construction Act, the Seminole Tribe of Florida has successfully established three libraries on the Reservations in South Florida. These include the Big Cypress, Hollywood, and Brighton Reservations. The Big Cypress and Brighton Reservations are isolated. Title I has provided start-up money to bring updated collections and technologies to these communities.

Since the introduction of LSCA funding, our Tribal libraries have grown and do contribute to the Seminole Community. Our libraries are the cultural, educational, and recreational information centers used by all generations.

LSCA Title I funding has provided jobs and training for community members. Today our library system has five Native Americans employed, funded through LSCA and Tribal money.

Our Tribal library system has been successful because of Title I and Tribal funding. Our libraries rely heavily on Title I because funding made available under Title IV, which is slated specifically for Native American Libraries, is not an adequately

funded title and does not meet the funding needs of Native American Information Centers as it is currently administered.

Again, Title IV does not meet the need or accomplish the intended purpose. I recommend restructuring Title IV in order to provide a more reliable and equitable funding base for all Native American applicants.

Our needs as a Native American Information Center are these: reliable funding which will provide a continuance of service through staffing, and materials and up-to-date information technologies to keep our Native populations better informed in an ever-changing world.

PART C : 3

Transcript of Hearing on
Library and Information Services
for Native Americans
Hartford, Connecticut
October 24, 1990

Hearing Participants:

U.S. National Commission on Libraries and Information Science

Elinor H. Swaim, Commissioner and Chairman, NCLIS Ad Hoc Committee on
Library and Information Services for Native Americans

Carol DiPrete, Commissioner

Wanda L. Forbes, Commissioner

Bessie Boehm Moore, Vice-Chairman Emeritus

Charles E. Reid, Commissioner and NCLIS Chairman, 1990-1992

Barbara J. H. Taylor, Commissioner

Peter R. Young, Executive Director

Mary Alice Hedge Reszetar, Associate Executive Director

Lotsee Patterson (Comanche), NCLIS Consultant

Testifiers

- Elfrieda McCauley, Free Lance Writer, and Member of the Native Americans Library Roundtable, Riverside, Connecticut
- Naomi Caldwell-Wood, President, American Indian Library Association, and School Librarian, Nathan Bishop Middle School, Providence, Rhode Island
- Michelle D. Stock, Secretary to the Board of Trustees, and Director of Education, The Seneca Nation, Salamanca, New York
- Ethel E. Bray, Library Director, The Seneca Nation, Salamanca, New York
- Theresa R. Bell, Tribal Affairs Coordinator, Mashantucket Pequot Indian Reservation, Ledyard, Connecticut
- Charlene Prince, Library Technician, Mashantucket Pequot Indian Reservation, Ledyard, Connecticut
- Shirley Ostoff, Director of In-Services, Fond du Lac Community College, Fond du Lac Indian Reservation, Cloquet, Minnesota
- Joseph Shubert, State Librarian, New York State Education Department, Albany, New York
- Virginia H. Mathews (Osage), Former Chair of the American Indian Library Association, and Past-Chair of the 1979 Pre-White House Conference for Native Americans, Madison, Connecticut
- Harold Tarbell (Mohawk), Northeast Vice President of the National Congress of American Indians and Co-Chair of the Advisory Committee for the 1991 Pre-White House Conference on Library and Information Services for Native Americans, Hogansburg, New York

**HEARING ON
LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS**

**CONNECTICUT LEGISLATIVE OFFICE BUILDING
HARTFORD, CONNECTICUT
OCTOBER 24, 1990**

MRS. SWAIM: Welcome. The U.S. National Commission on Libraries and Information Science has a Committee on Library and Information Services for Native Americans. The Commissioners have held hearings to assess the library and information needs of Native Americans. The purpose of these hearings is to develop a long-range plan for the improvement of both services and access to information for Native Americans.

The Committee has three teams which have just completed site visits to Federally-recognized Tribes in New York, Maine, Connecticut, Rhode Island and Massachusetts. These site visits were extremely interesting. On behalf of the Committee, I wish to thank all of the persons who were so helpful in arranging these visits.

This morning and afternoon we will be hearing testimony from several different Tribes and individuals concerned with the library and information needs of Native Americans. Because we are in such a grand setting and because the persons testifying may not be able to see some of us, please just ask us to stand.

(At this time Mrs. Swaim introduced the Commissioners, members of the staff, and persons assisting the Committee.)

MRS. SWAIM - Our first person to testify is Dr. Elfrieda McCauley, Career Librarian in Connecticut and New Mexico Navajo Reservation (23 years), and Member of the Native Americans Librarians Roundtable.

DR. ELFRIEDA MCCAULEY - (Dr. McCauley read from prepared testimony - See Attachment I)

If you have any questions I would be very happy to answer them.

MRS. SWAIM - Thank you for your testimony and for the very helpful and recent information on school libraries in our Native American schools. One of the things that we have heard in other testimony is that regulations prevent the opening of school libraries after school hours in certain instances. Were all of these in schools that were contracted out and not operated by the BIA?

DR. MCCAULEY - I don't know. In our questionnaire, 30% (47 of 122 schools) were actually interested in providing this very much needed service. I worked in a school that was 90 miles from Farmington to the nearest public library in one direction and 90 miles to the Gallup Public Library in the other direction. We had in our communities, as in others, parents of students who were graduates of the Indian schools and who were, therefore, readers. There were people who were attending adult education (GED) programs and literacy classes. If you go into trading posts in even very remote areas of the Southwest, you will find paperback racks, indicating that there is a market for libraries. If there are no libraries, and if there are reading

people in those communities, we are going to have to find some way of providing library resources and services.

About two years ago, an Australian experiment was reported in *School Library Journal*. of attempts to establish in the Native peoples' areas, libraries which were both school and community libraries. They recognized the problems inherent in the experiment but have been able to work them out in some way. It is an experiment worth watching.

MRS. SWAIM - Have you had an opportunity to testify in the Indian Nations At Risk Hearings with the Department of Education?

DR. MCCAULEY - No. I haven't, but I have observed a good number of children at risk in the schools I have been in, and I know that libraries and librarians are part of the solution.

MRS. SWAIM - I think that the results of your survey would be extremely valuable and should be placed in our files with the other testimony. Are there some other questions?

MR. REID - You indicated that there seems to be sufficient materials of Indian nature in the libraries, as contrary to many of our findings in our hearings. Could you describe the type of materials you are talking about?

DR. MCCAULEY - Responses to the School Library Survey indicated that only 13 schools reported not having an Indian collection. 87.4 % of the schools participating in the survey reported having an Indian collection -- some very sizable ones. There is some disagreement in the profession over whether they should be integrated or shelved separately. I think there are arguments for both. I found that the students were much more comfortable if they could go to a specific area where they could find all books the library has on Indians rather than having to locate them through the card catalog. It all depends on what you are doing; if you are reading for fun - a specialized collection works very well. Does that answer your question?

MR. REID - Not really. Some of the information we have been receiving from the Tribal leaders and Tribal educators stated that they felt there was not sufficient material available that was accurate relative to the Native Americans.

DR. MCCAULEY - During the 1960s and early 1970's many librarians were producing Indian Bibliographies for both adult and young readers. Janet Naumer published a very extensive list. Also, Charles Townley's N.I.E.A. Group was funded to produce a mammoth bibliography called Project Media listing titles reviewed and approved by Indians. Perhaps there should be another such project.

It is my opinion that publishers are becoming increasingly aware that there is a growing market for Indian books -- they will be available if Indian schools have money to buy them -- and if there are Indian authors to write them. As a librarian, I never had trouble locating books about Indian fiction, Indian bibliographies, and even Indian issues. Bibliographic searches are a librarian's business -- one good reason why you need professional librarians to run libraries -- not circulation clerks.

MR. REID - I have a couple of questions: (1) You indicated that 31 schools have 100 or less students. How realistic do you think it is to ever be able to recruit professional librarians to a school library that only has a total population of 100

pupils or less? (2) You did not mention what, if any, percentage of the library staff was Native American. Or, do you have that information?

DR. MCCAULEY - (1) You are correct -- it isn't realistic. But at least those schools must have trained paraprofessionals at the Library Technical Associate (LTA) Degree level. The survey has shown that those schools do not have personnel with even that minimum level of training. (2) The survey did not ask schools to identify their personnel as either Native American or otherwise. Except at the subprofessional level there are not enough Native American personnel. The Summary and Conclusions of the survey suggest a strategy for upgrading non-degree "librarians" to certification status through scholarships and time-off incentives. Tribal and community colleges should be encouraged to establish L.T.A. programs for untrained clerical staff now employed in school and Tribal libraries.

MRS. TAYLOR - In your survey, did you send a questionnaire to the same schools it was sent to in 1970?

DR. MCCAULEY - No.

MRS. TAYLOR - So, you don't have any way of comparing.

DR. MCCAULEY - There were two surveys done by graduate students in graduate library school programs, in 1967 and 1970-71. Both selected schools to be surveyed -- about the same number as in the survey just completed. Eight of the questions in the survey in 1970 and 1990 were similar. For example, "Do you have a school library in your school?" "Do you have a professional librarian in your school?" My Summary and Conclusions compare the responses to the questionnaire questions -- as well as to the 1985 standards.

MRS. TAYLOR - In other words, you can't track the same schools as to how they progressed from 1970 to 1990.

DR. MCCAULEY - No, I don't think there is any way of doing that.

MRS. TAYLOR - I just have one other question. What would you think about the feasibility of establishing some kind of internship program whereby students in schools of library science would spend a summer semester or two assisting in one of the Indian libraries?

DR. MCCAULEY - Summer wouldn't help school libraries because they are closed. It's a good suggestion for Tribal and/or community libraries.

MRS. TAYLOR - So it would have to be a whole year.

DR. MCCAULEY - I think that would be an excellent idea. For instance, I had planned going into the Peace Corps after I retired. However, I discovered that there wasn't a great demand for librarians in the Peace Corps. I also felt I ought to find a place a little closer in kind to the Third World schools than I was likely to find myself in. I called a friend who was the Librarian in the Santa Fe Indian School and asked if she wanted to volunteer for a month or so. She said "Yes," and so it was that I had my apprenticeship on the Pueblo Reservation. I am very grateful for that experience and so, I think, would others like me be.

MRS. FORBES - I would like to know whether you think there was a lack of interest on the part of the 60 schools that did not respond to your survey?

DR. MCCAULEY - Given human nature, 122 out of 182 was a good rate of return. After 30 days, I sent out a follow-up letter, a duplicate questionnaire and a letter to the principals. It was Spring and I was afraid that it would be lost over the Summer.

I also sent a letter to the agency superintendent explaining what I was doing. I promised that the information would be held in strictest confidence and that there would be no way of identifying any of the results by State, agency, or any other source of identification. I wanted to make sure that people didn't worry about consequences of giving information. I also notified the office of the BIA Educational Director that a survey was under way. I understand that 124 out of 182 is considered a very good return for any kind of questionnaire.

MRS. FORBES - I agree it is a pretty good response, but I was wondering if BIA has qualified people who recognize the potential in responding to that survey.

DR. MCCAULEY - I didn't ask the Washington office to encourage it, because I think they were more afraid of what might come of it.

MRS. FORBES - Would you pursue that a little bit?

DR. MCCAULEY - A survey could be perceived as threatening. Having read the history of BIA, I can understand the reason: The BIA has had more than its share of bashing from Congressional Committees and other critics.

MRS. SWAIM - Let's go in a little different direction for a minute. What about the school libraries that you noted had been used as community libraries. Is that a successful way to go?

DR. MCCAULEY - It all depends. I think Lotsee doesn't think that it is a good way to go. I, as a librarian, have seen examples where it hasn't worked: There wasn't enough space, enough staff, enough money; it didn't work. On the other hand, I think it can be made to work with proper planning and resources. For instance, in the school I was in, if we had enough space and enough budget for books, there is no reason why we couldn't have opened the school library to the community. Already, four schools have done exactly that, the survey reveals, and their example should be evaluated with an open mind.

If you are a school librarian, with the nearest public library is ninety miles away, you might be willing to put up with a lot of inconveniences in order to provide books for the adults in your community. Bookmobiles may be a temporary but seldom a permanent substitute for a fixed position public library. Their timetable is too unpredictable -- and they are never where we want them long enough.

MRS. SWAIM - I have one other quick question. We have noted that there was a problem of drop-outs and adult illiteracy, as there is across the whole country. Do you agree that resource-based teaching and learning helps alleviate the drop out problem?

DR. MCCAULEY - I am sure it does, if you have teachers who understand the reasons why people drop out. I'm also sure that not all dropouts can be prevented from dropping out -- but only helped when they are ready to drop in again -- as many of them do. There are a host of reasons why kids drop out. There are reasons that could be remedied, such as making school a place to learn, having teachers that make kids want to learn, and having the resources that they can be turned on to. But if we fail at prevention -- we must be sure we keep the door open for rehabilitation.

MRS. SWAIM - I have one more question. When do you expect to have your book completed?

DR. MCCAULEY - I was hoping to have it completed before the White House Conference. This may not be possible for many good reasons. I have completed all or almost all of the preliminary research and several first draft chapters. It is my second book on an Aspect of American Library History --the first one was on the libraries of the New England Cotton Mill Villages during the American Industrial Revolution. This one on American Indian Libraries is equally compelling.

MRS. SWAIM - Thank you so much. We do have Dr. Lotsee Patterson here with us, as you know. I wonder if she might want to ask a question.

DR. PATTERSON - I am so interested in what you say I can hardly sit here. The big question in my mind is what difference would it make in those BIA schools if you had some leadership in the Washington Office that cared about libraries in BIA schools?

DR. MCCAULEY - A very great difference! There should be a Library Director in the Washington Office and a Regional Library Coordinator in every area office. The results would be better staffing for the 182 libraries of the Federal School System, more efficient procurement procedures, and better selected book and library materials collections. Most of all: uniformly better library and information services to teachers and their students.

MRS. SWAIM - Thank you so much. We appreciate this testimony, and I think we will move on. Dr. Moore, did you have a question?

DR. MOORE - The problem of economics affects the staffing of the Indian libraries because the salaries are not good enough to attract the Indians with the library degrees. Is this a problem?

DR. MCCAULEY - I don't see that Indian professionals are much different from other professionals in what they require as compensation. The bigger problem is getting Indian college students to want to be librarians in the first place. There are too few attractive libraries and good librarian role models to attract young people to the profession. After that, if the school has a good library plus reasonable housing for the staff, they'll get good Indian as well as other kinds of good librarians who want to work in them and make them and their schools a better place for teaching and learning. Salary is a lesser consideration.

MRS. SWAIM - Dr. McCauley, we thank you so much for your testimony, and we hope that you remain with us today and, perhaps, we will have time for more discussion. We have skipped over three persons and had an unusually long visit with you because of the fact that the rains have kept some of our people from arriving.

I would now like to invite Naomi Caldwell-Wood, President, American Indian Library Association, and School Librarian, Nathan Bishop Middle School of Providence, Rhode Island.

MRS. NAOMI CALDWELL-WOOD - (Mrs. Caldwell-Wood read from prepared testimony. See Attachment II for text).

MRS. SWAIM - Thank you so much for your testimony.

AILA has some very interesting goals. We certainly would like to be on your mailing list for your newsletter to learn what you are doing and to keep up with you and your committee. Everywhere we go people praise the TRAILS program and apparently it is sorely missed. Everywhere we have had testimony people speak of the benefits of that program, and I hope that we will be able to recommend a similar type of program being reinstated.

Are there some specific questions for Mrs. Caldwell-Wood?

MRS. CALDWELL-WOOD - I thank you for this opportunity. I really feel honored to be part of the hearings that you are having.

MRS. SWAIM - Would you be able to stay with us for a while in case you have other people who would like to question you at a later time?

MRS. CALDWELL-WOOD - I would be happy to stay for a little while.

MRS. SWAIM - I have one question. I am curious to know if you have an American Indian population in the school you serve?

MRS. CALDWELL-WOOD - In my middle school we have about three Native Americans.

MS. DIPRETE - The school is in a fairly affluent neighborhood of Providence.

MRS. CALDWELL-WOOD - The school building is located in an affluent neighborhood, however, the students are bused in from other neighborhoods and it is 62% minority.

MRS. SWAIM - Do you know how many Native American librarians there are?

MRS. CALDWELL-WOOD - Currently, we have 150 members, 17 of which are institutional members. I am not aware of any survey that has been done that would tell which percentage of those remaining memberships are held by librarians or individuals who work in libraries.

MS. DIPRETE - Of the 150, you said 17 are institutional members? Are they all Native American librarians?

MRS. CALDWELL-WOOD. I do not know how many are Native Americans?

MRS. FORBES - Are they required to be Native Americans to belong to the Native American Library Association?

MRS. CALDWELL-WOOD - Certainly not. Anyone who has an interest or a desire to learn more and to contribute is welcome to become a member.

MRS. SWAIM - Thank you so much.

The next witnesses we will hear from are Michele D. Stock, Secretary to the Board of Trustees and Ethel E. Bray, Library Director, Seneca Nation of Indians, Salamanca and Irving, New York. They will be presenting joint testimony.

MS. MICHELE STOCK - Thank you for the opportunity to testify. I have a double interest in that I am also the Director of Education for the Seneca Nation and I was pleased to have met you once before at the Indian Nations at Risk Testimony in Cherokee, North Carolina; I was really pleased to hear what you had to say knowing that we were going to be doing this later -- fate, I thought.

(Ms. Stock read from prepared testimony. See Attachment III).

MRS. TAYLOR - Thank you both for all the time you gave us on Monday when we were there -- myself, Peter Young, and Frank Stevens. You were most helpful, and I appreciate very much all of the insight that you gave us and in answering all of our questions at that time.

You talked about the bookmobile briefly. How much does a bookmobile cost? How about staffing?

MRS. BRAY - In our proposal we included the prices of a van and it would be modified with shelves for books. In the proposal we also stated that we would need two part-time workers. The cost range was from \$45,000 to \$49,000.

MR. YOUNG - Your hospitality and your responsiveness to us on our visit on Monday was exceptional -- I really enjoyed it. I don't know that much about Indian or Tribal libraries, but I feel like you have a lot of dual-model libraries. I think one of the important factors that I learned was that you are working under a charter. Are you aware of other charters in the Seneca Nation for other types of libraries?

MRS. BRAY - I believe the Akwesasne has a charter.

MR. YOUNG - What is the reason why other Reservations do not have a charter?

MRS. BRAY - I don't think the other Reservations have libraries. To my knowledge there are only the three libraries, plus the one on Tonawanda which is inactive right now.

MS. STOCK - The Iroquois Nations in New York State -- a number of them -- are not very receptive to accepting State or Federal assistance of any kind or becoming a part of a State or Federal kind of a system because of the sovereignty issues that plague them. The Oneidas, Cayugas, Onondagas, and Tonawandas have strongly come out against that and that may have something to do with the problems with their services to the community as far as tying in to Federal or State regulations or getting a charter or funding of any kind. It is difficult because there are a lot of issues that face the Iroquois Nations in New York State with which they are dealing and there are some fine lines about the sovereignty issue. We know a lot of the Iroquois people which we have spent time with on different occasions and they are torn because their communities are suffering. They would like to have more services for the elderly. They would like to have more educational services, and more library services, and so on. But, their Tribal leadership does not favor it. I hope that answers your question to some extent.

MR. YOUNG - Could you talk a little bit about the relationships of your libraries to the public and school libraries in your area? How can a borrower who is not a Native American and someone who is not an enrollee or resident of your Reservation access your library?

MRS. BRAY - The local communities just come to our libraries. We just go back and forth; some of our people from the Reservation go to the town libraries or they come to our library. There is nothing written.

MS. STOCK - They can get a card at any public library -- the same procedure is followed. Salamanca and Gowanda -- the big school systems -- serve our children on each Reservation. There are two study courses that encourage the use of these

libraries, specifically, because they have reference material there that the schools do not.

MR. YOUNG - And being a part of the public library system also provides you links and delivery service benefits?

MRS. BRAY - Yes. Our inter-library loan materials run through the Chautaugua/Cattaraugus Library System.

MS. STOCK - As representing the trustees, we are real proud of our libraries. As I outlined, there are some things we really would like to see happening. Mrs. Bray has done such a tremendous job for us and has presented the library so well. We were kind of teasing on the way out here because we are both fighting some kind of a bug, and a couple of years ago she broke both ankles and was still coming to work. We have been very, very pleased with what she has been able to do, with the experience rather than the degree. As I mentioned, she keeps threatening retirement and right now we are, literally, without very many prospects to step into her shoes. Even those that are on staff now don't feel confident enough to step in and get more training to be administrator of the libraries. Library training of personnel is a strong concern.

MRS. SWAIM - We heard very good things about your situation from those who were fortunate enough to enjoy your hospitality this week.

I was really glad when Ms. Stock reminded us again of the articles of the Iroquois Confederacy. As we were reminded in the President's Proclamation of Indian Heritage Month in November how very much we do owe of our Constitution in the balance of powers and the freedom of speech and the many other things that we enjoy which were predated by the Indian Nations. It seems to me that in the celebration of our bicentennial we didn't hear enough about that. All Americans ought to appreciate that very much.

MRS. RESZETAR - Thank you Madam Chairman. I do have two questions.

Do you have a cable television station on your Reservation?. We have recently seen some Reservations that have had their own systems.

MRS. BRAY - No, we don't.

MRS. RESZETAR - Could you explain something about the Salamanca lease and what the impact might be for the future?

MS. STOCK - I'll try to summarize it as quickly as I can. The lease, of course, came as a result of the railroads. Salamanca is really a small town and it was turning into a railroad town back in the 1880s and 1890s. Because it was such a fertile area -- it followed the Allegheny River and there was a lot of lumbering that could be done and a lot of forest. One thing led to another, and they started to buy from individuals instead of from the Nation, which is not following our Tribal rules. Several things happened which led to lease being made for 99 years in the 1890s. Really, very little was done as far as dealing with the lease until very recently (within the last ten or fifteen years). The lease situation was really so abhorrent, I believe, because each of the people who had leased properties within the cities of Salamanca were paying from \$1.00 to \$5.00 per year and continue to still to this day. So, over the years nothing was ever built in to accommodate the inflation rate or the changes that have

taken place with property values. Negotiations started pretty strongly in the mid-1970s. And now that the time is here, it is hard to believe.

However, it has created a lot of problems in the community. Cattaraugus was always blatant in a kind of prejudice in the school system; in Allegany it was kind of blatant and kind of behind the scenes and now it is just really forward. We have seen problems in the school system and between children and families. There is a lot of friction because the Seneca Nation is asking for a rather substantial amount of money as a settlement for the years of damage of not getting the appropriate amounts from the State and Federal Government. They are asking for a yearly lease based on the assessments. The city of Salamanca and the Nation agreed on the assessor's assessment. So, right now Salamanca is a real hot bed as far as friction between the communities is concerned. It is very, very difficult. The impact is being felt -- I feel -- already in inter-relationships in the community. I am not sure what the future holds.

The Senate and House have both approved the proposal for the settlement, and it now has to go to Appropriations and then for the President's signature. That will be the final step. The lease package all revolves around the settlement. I think it is going to have long-lasting affects.

I am from Allegany and Ethel is from Cattaraugus. When we took these people through the museum the other day, we pointed out the Kinzua Dam exhibit because in my lifetime we experienced a relocation from a dam and had to relocate almost all of our people. We had to fight for a settlement; we had to fight to have anything happen to help us even move. It was very painful and devastating, and it was only the mid-1960s. Here we are faced again. I think that is why we fought so hard this time, because we really didn't want to have things happen without us being involved.

The one thing that happened out of Kinzua Dam that was positive was that a lot more people decided to get an education. The Indian people started to see the value of education and the value of knowing how the non-Indian world works and how the non-Indian people think -- legal and education professions. I couldn't say what all impacts there will be in Salamanca, but there certainly will be a lot. It hurts me because I have a child and I care a lot about the children in my position. They are suffering even now because of the friction and the bad feelings.

We set up training through the library and through the educational department for various school districts all over Western New York on Iroquois studies because it is required by the regions as part of the fourth and seventh grade curriculum. So, we set up in-service superintendent days and so on and a lot of times the people from our own schools refused to come and many will not come. They go to other superintendent's days because they feel they know everything there is to know-- and, obviously, they don't.

I believe that the more we understand one another, the less bad feelings there are. I don't know if I really answered your question.

MRS. RESZETAR - That was a very interesting answer, but there could be a silver lining here, if you do, in fact, get the total dollars that are anticipated. Perhaps you could now start working on earmarking some of those funds for your library services and then whenever they do come forward, you would still get a percentage.

MS. STOCK - We are hoping so. We have been putting bugs in peoples' ears for education and libraries, because they work hand in hand. This is an election year for us so it is going to be kind of hard until after November 6 to know which way the pendulum swings.

MRS. RESZETAR - Do you recall the House and Senate Bill numbers, per chance? If you have it, would you give it to me later. Thank you.

MRS. FORBES - You referred early in your testimony to your library hosting meetings regarding Youth at Risk. Is there a possibility of working together with the non-Indian community to address common problems such as the drop-out problem? Would you speak to that a little more?

MS. STOCK - Yes. We held meetings with the Allegany Library in conjunction with some of the Salamanca staff. They have a substance-abuse coordinator at the school and they have a number of guidance people that we were paying partially out of the Johnson-O'Malley BIA funds to work specifically with the At-Risk students.

We also have in the Cattaraugus County area a Youth Bureau and a Community Action Program. It was a few years ago that we initiated it, and we are still doing things now, as a matter of fact. Education has kind of picked it up, and we looked for foundation funding and were lucky to get Robert Wood Johnson Foundation money to help pursue some of these areas.

A couple of years ago, the teen pregnancy rate in Cattaraugus County was the highest in the State, and that includes New York City. We were really devastated by that. When we looked at the statistics, a lot of people right away thought, "Well, it's the Indian kids, you know." But, it wasn't. It was about 50/50. We are in a very rural area, and we do go to school together; we shop in the same stores; we do a lot of things together. People do use our libraries and use our Haley Building, our community center, for various events.

So, we got together at the Seneca Nation's Libraries -- the libraries are very often used for community meetings -- instead of us going into the city park as always, we said you come to be with us and we'll work together here. We had a number of public informational meetings, parent information meetings, teens coming and speaking out about their feelings. We got some informational video tapes outlining what people in communities can do to deal with some of the problems.

Out of these sessions, we formed a teen support group -- which is still going on -- which consists of both Indian and non-Indian children. The teen support group involves itself in numerous activities from canoeing and horseback riding to going roller skating (we do live in a fairly economically-depressed area and there is not a whole lot to do).

We do have a very high alcohol-abuse rate. The teen support group has helped; our teen pregnancy rate has come down. We have also been able to provide other services and other youth activities at the Reservation which both the Indian and non-Indian children participate in: sports; recreation activities; education fairs; all different kinds of programs.

But, we still have a long way to go; I'm not saying that we have accomplished our goals. But this was the very beginning when we used the Seneca Nation Libraries for the public meeting place.

MRS. FORBES - I thought that was really interesting. Do you provide leadership there and could this be a good source for interesting student interns in library careers?

MS. STOCK - It is a possibility that we can work on. The leadership was ours; it was our program. The Nation has really taken the lead on a couple of issues which don't just deal with Indian people.

MRS. TAYLOR - I just wanted to tell everyone here that in addition to their very fine and organized library -- the fact that they are preserving their records, or at least making an attempt at preserving their original records, is a good example of what an Indian library can be.

I want to thank Michele and Ethel also for arranging for us to see the Seneca Museum. The museum is closed on Mondays and Michele and Ethel arranged for us to have a private tour. I think that anyone who goes there to see the museum will find it very worthwhile. Also, I was pleased because of its relationship to libraries and that you have climate control in the museum and library, as well. We thank you so much for all you have done.

MRS. SWAIM - I would like for you to know, also, that your State Librarian, Joseph Shubert, is going to testify after lunch. I hope that your schedule will permit you to stay. If all the Indian libraries were as well funded by their States as yours has been, it would be a great blessing to our efforts all over the country.

MR. REID - What is the funding level of your libraries?

MRS. BRAY - Last year the total funding from the State grant was \$153,000 for the two libraries.

MR. REID - How is your museum funded?

MS. STOCK - The museum is funded by the Tribe and by private donations.

MR. REID - What is the value of that funding?

MS. STOCK - It is around the same neighborhood, because I am also on the Board of Trustees for the museum. I neglected to mention that we do apply for grants. We seldom get them, but we do get New York State Council on the Arts funding for special exhibits, and so on.

MR. REID - The libraries are open to the general public as well as the Indian population?

MS. STOCK - Yes. The number of people coming to see it have increased every year. It has become very popular. We are right off the Route 17 Expressway and there are a lot of Indian-operated enterprises as soon as you exit, including a gas station.

DR. MOORE - Mrs. Reszetar and I were early on going back to visit the Tribe. We never heard of any other library that is preserving their records, have we? I haven't.

MRS. RESZETAR - Not to the extent it sounds like they are doing.

MRS. SWAIM - Thank you very much.

After a brief break we will hear from Theresa Bell, Tribal Affairs Coordinator, and Charlene Prince, Library Technician, Mashantucket Pequot Indian Reservation, Ledyard, Connecticut.

MS. THERESA BELL - Mr. Chairman and Commissioners, we would like to welcome you to Connecticut and we would like to thank you for being here and allowing us to participate in this testimony. It means a lot to Mashantucket.

MRS. SWAIM - Thank you so much for your wonderful hospitality yesterday. Mrs. Forbes, Dr. Patterson, and I enjoyed our visit very much, and we look forward to your testimony.

(A prepared testimony was jointly presented by Ms. Bell and Ms. Prince. See Attachment IV)

MRS. SWAIM - Thank you so much. I am sure your Great-Grandmother Elizabeth is very, very proud of such a great granddaughter who is contributing in this manner to her Nation. We appreciate these specific recommendations, and we want to be sure to have one of these for your State Librarian, Dick Akeroyd, who was here to start us off this morning and had to go to New York for the day. I am sure that Mr. Akeroyd would have been very proud of your testimony and look forward to as many partnerships as you are able to forge with that group.

Are there any questions?

MRS. RESZETAR - I would like to say in deepest admiration that your statement is exceedingly articulate and very well presented. We truly appreciate that because it shows the dedication you share and the future that you all have. We certainly wish you every good wish, and we will try to help in any way we possibly can. Your succinct recommendations will, also, be very helpful.

MRS. SWAIM - The recommendations were certainly specific. Those of us who visited yesterday were certainly impressed with the organization, ambition, and great dreams that you have. You not only visualize these dreams for yourselves, but you did for us also.

We knew that you were in the information age because of the numbers of computers that were being used and the excitement that pervaded your whole area. We were extremely excited and very much impressed with the team work that was displayed.

MR. REID - I am at a loss here to understand the relativity with the demographic background that was requested relating to the Tribe's population, economics, etc. I am really taking these things out of context. If the Committee hasn't received that information, I assume they will ask for it.

MRS. SWAIM - We made a site visit and we heard orally some of these demographic statistics, but I don't believe that they are included with this report, are they?

MR. REID - Will they be submitted in a future document?

MS. PRINCE - I am not sure quite what you are asking for, but there is some information in the back your packets.

MRS. SWAIM - We were surprised at the very small population that is supporting such a grand program. Your total population is?

MS. PRINCE - There are 300 people on Reservation; and approximately 160-200 Tribal members off Reservation.

MRS. SWAIM - The Committee will adjourn at this time for lunch.

MRS. SWAIM - We are now reconvened. We are very happy to have Shirley Ostoff from Minnesota to testify. She is connected by marriage to the Mashantucket Pequot Tribe.

MRS. OSTOFF - It is, indeed, a pleasure for me to be asked to speak today. I do not have anything prepared because I did not know I was going to speak so what I will be saying will be from my heart.

My name is Shirley Ostoff. I am from the Fond du Lac Reservation in Minnesota which consists of 37,000 Native Americans in Minnesota. My present position is Director of In-Services at the Fond du Lac Community College. In May of 1989 I was asked by the Governor of Minnesota to attend the Informational Library Service Conference for the State of Minnesota to represent the Native American population. I was indeed honored because I think it is a real pleasure and something that we as Native Americans need to do to get involved in libraries. There is so much to do and so much to learn. There are so many things that are going on with libraries that the public does not know. I am very appreciative of the fact that I am learning so much and getting it out to the public.

Recently, I attended the Conference on Library Services and Information in Minneapolis. There were 400 people in attendance -- 160 of those representatives were delegates for Governor Perpich. Thirty-six of us were interested in going to the White House Conference on Library and Information Services, so we each had to give a two-minute presentation on why we wanted to go to Washington to represent our State for library services. It was a lot of pressure and stress because a lot of representatives were there running against us, including the Mayor of Duluth. It was difficult because we are all confident as people, but running against State representatives for that particular aspect was kind of stressful, but I was very excited about it.

Of the 160 delegates, 36 of us wanted to go to Washington; 12 of us were chosen from the State of Minnesota to go, after giving our presentations. They chose two Native Americans (I was one of them); one Black person; and nine non-Indian people. We are all very excited that we were chosen because to be selected by our peers to go to such an honor of a meeting and to be involved with all peoples provides us with a chance to interact and to learn from each other. This library aspect will be very beneficial to our people in the United States and also in Minnesota. I was the only one from Northeastern Minnesota that was chosen to attend the White House Conference. I was fortunate to learn the kind of things that I did there, and to have the chance interact with all the people and to pass resolutions on the floor. All the training that we had to go through to get there -- and now there are nine months more of training.

The Fond du Lac Indian Reservation and the Fond du Lac Community College where I work is indeed honored that I was chosen. They just couldn't believe all the things that are happening right now. Even coming here is quite an experience and to meet all of you, I am very honored that I was even asked to work with the Pequots. My sister, Carol Jean, is married to Skip Hayward, whom I just love and adore because he is doing an outstanding job and so is the Tribal Council. To get to know them as people and then being asked to help them with such a wonderful event as preparing for this testimony, is very exciting to me.

I would like to conclude in just a couple of minutes. Before I do that, I would like to say that our Community College is a junior college at the freshmen and sophomore level. Our college, in itself, is unique because it is being funded by both the State of Minnesota and Tribally-controlled moneys. We are the only college in the United States that is being funded from Tribally-controlled moneys and State moneys. Not too long ago, we got \$7 million for a bonding bill to build our college. Right now, we are utilizing an old elementary school with 500+ students. In the spring we will be starting our college. We are so pleased that part of that college is going to be a brand new library and that is why I was asked to get involved in working with library services.

I want to thank you for listening to me. It is indeed a pleasure and it is always nice to get to know other people. Thank you.

MRS. SWAIM - Thank you so much. At lunch, Shirley was saying how very important it is for persons hearing testimony to make on-site visits, because not only in the time of hearing do you hear each other, but you hear each other as friends. We all felt that way after our visits to you folks. We will look forward to seeing you at the White House Conference.

You are so fortunate in Minnesota to have a State Librarian who is greatly involved in the White House Conference and was in the one before and is such an asset on the White House Conference Advisory Committee.

We have today another State Librarian with us, Joseph Shubert from the State of New York. Joe is the first State Librarian to send me material on how State library directors work with the Indian Nations in their State, and I am deeply appreciative of all that he does in many ways, but particularly in his interest in this subject.

MR. JOSEPH SHUBERT - Commissioners and Commission staff, it is a pleasure to be here today. First of all I would like to express my appreciation to the authors of the article which I sent you. You heard from one of the authors this morning -- Ethel Bray. Mrs. Bray, Margaret Jacobs, and Ramona Charles are three experts on Indian library services in New York State and they were the authors of that article that we were honored to publish in *The Bookmark*.

(Mr. Shubert continued from prepared testimony. See Attachment V.)

I thank you for inviting me to testify today. If you have any questions, I will be very glad to answer them.

MRS. SWAIM - We certainly appreciate your coming from New York to testify. Not only do you have the largest public library in New York, but you have the largest State library in the country, as well. We appreciate your presiding over that.

MR. REID - How did this legislation come about as recommended by the Board of Regents? Also, we would like to request copies of that legislation for our files. As you indicated in some of your conclusions, it is very important how this played a major role in helping to support library services to Native Americans. I would be interested in the political process by which this came about.

MR. SHUBERT - Like so many things in library development -- Bessie Moore is the person who will always remind me of this -- it has taken the work of lots of people and generations of work to get to where we are today. The Indian Library Legislation was enacted before I went to New York State. It became effective in the year in which

I moved to New York State. I was pleased to meet with the first Advisory Committee that we had on implementing the legislation, and Mrs. Bray was a member of that committee.

This initiative was one of several educational initiatives that the Regents recommended in the mid-1970s and it moved through in a period that was not really too different from today. There weren't a lot of resources in New York State in 1976-1977; New York State was going through a difficult fiscal period.

But, there were a few, selected things that the Legislature decided to do to advance library service programs in areas of most concern. I think it was a case of John Humphry, Jean Connor, and E. J. Josey -- who were the architects of this legislation -- being right on the spot. When they saw something was ready to move, they had a library proposal. They framed it and it became part of New York State law at that point.

Since that point, the library systems have supported Indian library programs. Our library legislation, since 1981, as usually been approached as the "omnibus" library bill. I don't like the term, but a lot of people in New York State do. Omnibus sounds to me like something is going to fall off -- I think of it as a "comprehensive" bill. Our library aid program integrates public library and library systems aid, aid for reference and research resources, hospital libraries, Indian libraries, preservation of deteriorating research materials, etc., into a comprehensive legislative proposal each year. It is through watching to see when you can make progress on particular priorities -- as you are doing with the White House Conference agenda -- that we were able to get this legislation; and we are strengthening it now.

Our aid for the Indian libraries right now is about \$293,000 available this year. We have just been successful in getting an increase, and over the next three years it will increase to \$337,000 annually. This aid is apportioned by formula, which takes into account not only the area that the library serves, but also the population. So, therefore, the Seneca Nation Library receives about \$153,000 annually from the State; Akwesasne - \$109,000; and the Tonawanda Band of Senecas is eligible for \$33,000.

Then, in addition to that, those libraries are eligible for LSCA, Title IV, funds. The libraries have sought funds in the Title IV discretionary program. The libraries can also benefit from State-based LSCA grants. Generally speaking, these are grants which enable the library system to do something like a summer reading program, including a piece of it for the Indian library.

When the Seneca-Iroquois National Museum and the Seneca Nation library were constructed at Salamanca, they were built side by side. The State museum and the staff of the Seneca Nation Museum have work together in developing the exhibits. We also have, within the library program, funds that assist libraries and organizations with libraries in preserving books and other library materials.

We don't have funds for the restoration or preservation of other artifacts, like tools or baskets but we can help preserve library materials. For instance, a collection that has unique value is eligible for preservation grants from our office. I believe that some of the people from the Indian libraries have attended some of the workshops which we conduct on how to do preservation planning, do needs assessment, and apply for those grants.

One of the things that we are discussing in New York State is the need to move beyond information about books and journals in our Statewide database. We have been working with the State museum and the State archives in some fairly long-range planning of a comprehensive information system -- which would be computer based and could be accessed from anywhere in the State -- on the whole range of cultural resources in the State. We were one of the first research libraries to move to an on-line catalog. We did so in 1982, and since that time the catalog looks completely different than it did eight years ago, as you can imagine.

Our plans are now to merge our catalog with the Statewide database being developed by libraries and with that the State Archives and Records Administration is developing called "TRAILS." Once we do that, and can add records of museum artifacts, we will have a tool that will serve researchers in the smallest community of the State as well as those that can go to the city.

MRS. DIPRETE - I am excited about the possibility of providing more than just the traditional library materials in the museums. Would those items be accessible outside of New York State? Would they be part of a national database?

MR. SHUBERT - I think inevitably they will be. In fact, when we speak about the Statewide database in New York State, we are not talking about a database that is present on a single computer. When we speak about a Statewide database in New York State, we mean what New York libraries have in RLIN, what New York libraries have in OCLC, what they have in the database at The New York Public Library -- the aggregate of all of it.

Since 1984, we have invested significant amounts of State money to accelerate the conversion of holdings records. And as long as those records are placed in formats that meet standards, we don't care what database they are in. We are counting on -- and this is another area in which we are counting on Commission leadership -- libraries subscribing to the International Standards Organization/Open Systems Interconnection (ISO/OSI) protocol so that database computers can talk to each other and exchange bibliographic and other information.

In a State like New York, in which the total library expenditure now approaches \$1 billion annually; has holdings of 267 academic libraries, more than 700 public libraries, 4,000 school libraries -- we can't expect to mount all of that database in one place. We need the systems to talk to one another.

MRS. TAYLOR - Mr. Shubert, how much money was given to the Native American libraries in New York during the latest fiscal year for which you have figures?

MR. SHUBERT - By the end of this year, we will have paid out about \$160,000, and that maintains library services at three library sites.

MRS. RESZETAR - It is always a pleasure to meet with the State Librarian of New York, and much of the Commission's work has been furthered many times because we have had the privilege of Mr. Shubert's wisdom to guide us through some very rocky shoals. I would just like to go on the record to say "Thank you, Joe."

In the hearings and site visits, we have heard and seen where museums and libraries go hand-in-hand and they have common goals. You mentioned the Salamanca library and how the library and museum are in the same building. Is

there some guidance you can give us on how that came about and how it was funded which might be used as a model for a similar venture?

MR. SHUBERT - I think, probably, Mrs. Stock and Mrs. Bray would be able to provide you with the details on the way the museum and library developed and how they work together. I think what they reflect is a commitment on the part of the Chiefs and the people of the Seneca Nation to a very broad-based educational program. I believe the two Seneca Nation libraries were not among the libraries that you visited, but in both instances there is no question but the library is a lot more than just books. So, that whole aspect of reaching out and looking at all of the materials of culture is, I think, very strong.

There wasn't State funding for the museum. There was a good deal of State technical assistance, and I think there was the loan of exhibit cases, and that sort of thing to get the museum started. I expect that those have all been replaced at this point. The Cultural Education Center in Albany houses the New York State Museum, the New York State Library, and the Archives. The museum is in a continuous process of being developed and it has one of the finest fabrication shops in the country. I think only the Smithsonian and the New York State Museum have museum planning and fabrication shops of equal quality. They have been helpful in a number of cases.

For instance, when the wampum belts were returned to the Onondaga this last summer, I think the technicians from the museum worked very closely with the Chiefs in arranging for their housing and for their display. So that kind of technical assistance is very important.

We have proposed to the legislature a new piece of legislation called the "Museum Access Bill" which would make it possible for schools which cooperate with museums and libraries and other cultural institutions to obtain funding to facilitate that type of cooperation and enable more children to learn from museums. That is still on the legislative drawing boards and one day we'll achieve that.

DR. MOORE - You know one of the things that come with achieving old age is getting to see the young professionals develop. I go back a long way with Joe Shubert. I remember when he was the State Librarian in Nevada and he invited me to come to speak, I felt so honored to be invited to that conference, and it was a great experience to see the vision he had at that time. I have watched him develop through the years, and he is truly a library statesman. It just gives me great pleasure to be able to see these young professionals come along as they are.

I remember another funny occurrence at that time. The Governor of Nevada, Grant Sawyer, was very interested in and supportive of libraries and his mother was there at the time. His mother was a school librarian and she took him to task. When they complimented him, she said, "He may have done something for libraries, but I guarantee you he's going to do a lot more." So, those days were informal, but a lot was accomplished. I just sat here and enjoyed seeing Joe and hearing the wisdom he has given us.

Joe, I want to compliment you and thank you for your friendship all these years.

MR. YOUNG - Some of the other speakers we heard from this morning emphasized the need for library training, both at the professional and non-professional levels. I wonder if you could fill us in on your last sheet here, because I note that in your

proposed public library standards you have an item for certified librarian. I note also that the 1989 percentage of libraries meeting those proposed standards for #5 is only 48%. Could you talk a little bit about plans for implementation of these standards, specifically in reference to the proposed standard 5.

MR. SHUBERT - First of all, these still are proposed standards; they have not been adopted. Pieces of these are in current standards. Our public library standards in New York State were last adopted in 1952. So, we know that they need to be updated by 1992.

We had a committee work on these standards. They first came up with a much longer list of standards. We went around the State and got reactions to them. In that first set of standards, this proposed standard about the professional librarian was not included. Instead, there was a standard on library boards, including one which would provide for automatic turn-over of library boards. There was a great deal of discussion of that idea throughout the State, and a rejection of that standard. The committee working on the standards -- which included some trustees and some members of the general public -- said, "Well, if we buy the argument that the State should not impose a limit on the number of terms of library trustees, then we must assure that there is a recommendation for professional staffing so that the library board and community will be assured of professional staff." At the present time, any library that serves more than 7,500 people must have a professional librarian. I think there are only two or three libraries of that size that do not meet that standard, and it is for good reason, and we provide a waiver.

We have many more libraries that serve a population smaller than 7,500 population and many of those libraries do not have professionals. They have never been required to; but some of them do. So, when you add all the libraries together you come up with 387 as not having professional librarians in director positions, as compared with 352 that do.

What the Regents have asked us to do is to make recommendations by 1992 for a different kind of training and certification program for smaller libraries and to provide recommendations for staffing the libraries of New York State.

In a couple of weeks there will be a two-day conference in Albany in which about 100 people are going to be considering that recommendation. One of the proposals we have advanced to them (and if you are interested, I would be glad to supply you with a copy of a paper that we did) is for an additional way for delivering professional library education. It would capitalize on some resources available in New York State, e.g., it is possible for anyone anywhere in the world to earn to earn a Regent's college degree without attending a college for four years.

What we have proposed is that it be possible for anyone with talent and persistence to earn a fully-accredited Masters Degree from a library school accredited by ALA, regardless of where he or she starts. If they are willing, first of all, to earn the Associate or Baccalaureate Degree, that as a part of this first degree, library systems and tutors could provide a certain measure of library training (and it would be counted as undergraduate credit) and that at least a quarter, and maybe a third, of the professional degree would be provided by a consortium of accredited library schools cooperating in distance learning. The degree would finally be awarded by an accredited library school.

We constructed this proposal because one of the facts of life today is that no one knows where he or she will be living five, ten, or fifteen years from now. People in small communities often find themselves living in different States. For example, the committee that proposed the public library standards included one person who did not have a library degree (she had a graduate teaching degree and she functioned as a community librarian); before the committee report was finished her husband decided to take a job in Ohio and she is now working in an Ohio library and working on a graduate degree.

What we want to do in New York State if we can possibly do it, is assure no dead-ends for people who are aiming to practice as librarians. What we would like to see is that no matter where the person starts, if they are working on their first 20 hours of work through an extension program and one of those courses is library, that the course not be cast as a zero sometime along the way. Our proposal is for a program that will take a lot of buying into to succeed, but I think it has possibilities. I think it could be important beyond New York State.

MRS. SWAIM - I want to ask a question which I am sure has occurred to several people. In our hearings we have heard nostalgic references to the TRAILS program as originated by Dr. Lotsee Patterson. We wondered exactly what your TRAILS Program entails and what TRAILS stands for in your vocabulary?

MR. SHUBERT - I think that it turned out that TRAILS is really an acronym for Total Records and Archives Information and Liaison System. It was just kind of a nice word they decided to use and in a presentation the other day, the project manager from the State Archives said, "We really are singing the song, 'Happy Trails To You'."

The OERI TRAILS was a very important program. It was very helpful to Akwesasne when they were planning their library building; TRAILS was important to a lot of Native American libraries across the country.

I was one of the people who was really disappointed when the U.S. Department of Education (OERI) withdrew its support because what Lotsee Patterson was doing in TRAILS were the kinds of support that our library systems provide for libraries in New York State. That is needed.

MRS. SWAIM - I think we are wondering if we should resurrect her program. Would we have to have a discussion with you about who could have the title?

Are there other questions. Thank you so much,

Next we have Ms. Virginia Mathews who is former Advisor to our Commission in the 1970s on Indian libraries. She is a former Chair of the American Indian Library Association, and former Chair of the Pre-Conference for the Indian Nations in the 1979 White House Conference. She is willing to testify today, and we would like to ask her at this time if she would like to give us some of her wisdom.

MS. VIRGINIA MATHEWS - Thank you. I am an enrolled member of the Osage Tribe of Oklahoma. My father was one of the national intellectual leaders of Indian people and, in fact, opened the very first Tribal museum in the Osage Nation in 1936.

I would like to echo two things that Joe Shubert said. We are very, very grateful -- all of us in the Indian community who care about these people and these libraries -- for the sustained, long-term concern that the Commission has had for Indian people. Of

course, the reason this is possible is that Indian people in Indian Nations are in a different relationship with the Federal Government than any other group of citizens, and their welfare is, in fact, a Federal responsibility -- made so by treaties all the way back for several hundred years. It was possible for us to have an Indian pre-conference and we had the first one in 1978.

Before that -- to brush over a little bit of history very quickly -- twenty years (in 1970), I started -- with a good friend which many of you know, Charles Townley, who was a university librarian. Lotsee came along very quickly thereafter -- in ALA the first Indian library presence (there never had been one). In fact, there weren't very many Indian librarians, or at least people who were identified as Indian librarians. We began that and it gave a start to a great deal of this activity.

In 1975, maybe a little before that, there had been a demonstration of Indian library service which focused on Akwesasne which had already started and was a very fine small Indian library. In 1975 the librarian of the Department of Interior, Mary Agnes Huffer, (who followed Eric Bromberg about whom you heard this morning) marched into the office of the Secretary and said, "Indian libraries are a disgrace in the BIA schools, and I am the director, so you say, of Interior libraries, and I want your permission to do something about those libraries as well as all the others." People don't say no very lightly to Mary Agnes, and she got her way and she started immediately to assess what kinds of librarians were in the BIA schools. She gathered together a very small group of us (Charles, Lotsee, and I were three of the members along with Bessie and Mary Alice) and over a three-year period we developed a BIA library improvement plan. This plan became the basic paper that was sent out to the pre-conference participants when we began working on the pre-conference in 1978.

Joe Shubert said something about the importance of people in libraries. Libraries are people institutions, and I think we sometimes become so overjoyed with the fact that a CD ROM can be on two inches instead of six, that we forget that the main resource we have is people, and the main business we have is people.

I thought to myself when you asked the question about New York State. Lincoln White, who was one of the first State directors of Indian education, had a great deal to do with creating a climate for attention to Indian libraries eventually in New York State. And, incidentally, just because that's the way life is, Lincoln White happens to be the uncle of Harold Tarbell, who is now the Co-Chair of our Indian pre-conference. So you see these things run in families, too.

The plan for improvement of BIA school libraries was very important, and it received a great deal of discussion and interpretation by BIA, as well as others in Interior and people in the Indian community. It did, indeed, discuss several models which could be demonstrated and experimented with and one of them was a community/school/library combination, obviously properly funded and staffed so that it could be useful both to school children and adults. It was one of the models that we proposed. May I say that because of Mary Huffer and her determination to include school libraries in BIA schools with her other mandate, we did receive matching funds to match the Commission's funding for our pre-conference in 1978. It is a cause of some dismay to me that this time around -- if I am correct, I may not be updated on this -- that we have not had any sort of support or contribution from the Department of Interior. I think we have had someone attending resource meetings or something of that kind, and that's fine. I don't undercut that in any way.

But, it is a long way from \$87,000 (putting your money where your mouth is) and matching the money that came to us through the White House Conference budget. I don't see that this time, and, in fact, unfortunately, there is no one in Mary Huffer's job who has been able to exert the kind of forceful and effective influence that Mary exerted. In fact, I may tell you that I had already gone to Denver in 1978 for the pre-conference and Mary and I spent half the night talking on the telephone because of the same kind of budget crunch that we are having now. The budget had not been signed, and we made the mistake of scheduling the conference to start October 1 or 2 (and I'd never do that again). I was in Denver and Mary was asking if we should call it off. I said not to call it off because if we do it will never happen again. I suggested we go ahead and break the bad news to the people when they got here if we didn't have the Federal funds; but, I was quite sure we would. About 3 o'clock a.m. Mary called and said the budget had been signed. Then Mary made sure that we got the matching money from Interior that we were suppose to get.

I want to talk about the BIA school library situation first; things have changed a lot. Elfrieda mentioned this morning the school library standards. I was called in to advise the BIA education division on developing some standards, which we based, roughly, on the latest set of ASL-AECT standards (except modified). At the time there were still a good many dormitory schools. This was probably about 1978-79. One of the proposals we made was that there needed to be library services for dormitories for the kids when they were not in the school building but when they were living in their dormitories so they would be close to books and other materials. That, of course, has all changed. But I may tell you that it took six years before the standards were finally approved by Congress in 1985.

One of the comments that used to jar me considerably was to be told by some of the education people in BIA was that 'Indian kids didn't need libraries that good.' Now, believe it. Indian kids and Indian people need better service and more of it than almost any other element of population that I can think of because they have had really less up to this point.

We have a big job to do and I think the Commission could really be very effective over time. Interior has a responsibility for BIA school libraries as well as education. There is every reason that their feet should be held to the fire so that this kind of responsibility is taken up. Unless strong representations are made to Interior, this won't be done. So, this is one thing that I would ask you to think about.

Early childhood programs; family literacy programs; Youth at Risk programs, including rehabilitative library services in relation to drug programs and other correctional programs for Indian young people. This is an area that I, personally, think we must stress this year. I have handed out to you -- and this is not just for Indian children, but it goes for them in spades -- the reprint of the position paper that the three youth divisions of ALA prepared under a committee that I headed. Also, the ten endorsements that we have gotten from ten major child-serving agencies, including the Child Welfare League of America, the Children's Defense Fund, National Black Child Development Institute, Council for Early Childhood Professional Recognition, and AARP. Incidentally, the whole question of children and youth services is more important for Indian people and other special populations than almost any other area that we can approach at this point in time. We must make sure that families provide role models of learners and readers and unless we make sure that children become convinced that reading and literacy is

something that is for them, and that libraries have something for them early in their life. It is getting harder and harder to interact and to intervene with all the many pressures and problems that our children and young people have and becomes increasingly more difficult as we go further along the age scale.

In order to do this, I would ask that the Commission consider very strongly representations to help in human services with regard to provisions for library service that could be built in to child care acts, for example. One thing that is rather thrilling -- and I don't know really if I should go on record as saying this, but I will anyway -- is that one of a young man who is my colleague and a delegate to the White House Conference from Connecticut has a State job concerned with children, youth, and family. He was very excited because we did manage to get into the recommendations one on children and youth at the last minute. The proposition was right straight out of "Kids Need Libraries" which I had to do at midnight when I found out there weren't any other propositions coming up on children and youth. What is calls for is that the State be abjured to write into legislation the need for library resources and services in relation to Youth at Risk and early childhood, day care, parental training, and other kinds of programs. When I saw Richard yesterday at the meeting of Connecticut delegates, he said "Have I got something nice for you. I think that something very like our recommendation -- at least the idea that library resources and services need to be provided in connection with any of these bills that go through on children or youth at risk -- could go into our legislative package that we will hand to the legislature." Now, if we can get that done in even half the States, we will be in great shape. The only way we are going to do it is through coalition with these kinds of organizations. If the Commission can help by showing the agencies that are concerned with these pieces of legislation that it is interested in making sure that library services and materials are a part of all of these programs.

MRS. SWAIM - We do appreciate you being with us and for sharing your wisdom.

(Mr. Harold Tarbell, NCAI Vice President/NE Libraries Co-Chair, could not be present as planned, and Mrs. Swaim read the following written letter into the record.)

As Northeastern Vice President for the National Congress of American Indians, and as Co-Chair of NCAI's Indian Pre-Conference Committee, it is a pleasure to welcome you to our territories on this vital mission. In my conversations with Tribal leaders and library professionals this week, I am told that it has been a productive time for all parties and the Tribes are excited about the possibilities which could result.

Papers entitled: (1) *Indian Libraries: Reclaiming our Past, Designing our Future Overall Themes of the Pre-Conference*; and (2) *Encouraging Literacy, Democracy and Productivity: The Current Status of Indian Libraries* demonstrates that many creative projects have been undertaken to achieve successful Indian library and information services, and that we must not lose sight of those initiatives. However, if we are to realize the full potential of Indian libraries to contribute to the achievement of the 1991 White House Conference objectives, more must be done. The papers also include a restatement of the WHC objectives in terms the NCAI pre-conference committee feel are most relevant to our diverse community circumstances. For the Indian Nations "Libraries can play an extraordinary role in the principal goal of cultural preservation", and "Preserving the existence of Indian Tribes As Sovereign Governmental Entities and defining and enforcing the authority that status confers, present some of the most critical issues facing Native Americans today." The papers note the wide variety of libraries,

for, by, and about Indians. The previous findings and supportive conclusions of this Commission, itself, and the characteristics of successful Indian Library programs are also discussed.

Our people will often tell you that we have been studied to death by all sorts of experts in every imaginable field. In Congress, at least 42 investigations have recommended changes in Federal organizations, policies, and approaches. The most recent Report and Legislative Recommendations by the Special Committee on Investigations of the Senate Select Committee on Indian Affairs was issued on November 20, 1989. This report establishes principles which could guide the work of the Commission in working with the Indian Nations to secure an honored place for Indian libraries and information services for all of our communities.

An unfortunate legacy of our being so often studied is that, of the many hundreds of recommendations made, few have been enacted. It is our hope that the words of our communities will make that vital difference toward implementation both here at the Commission Hearings and in Washington, D.C., during the National Indian Pre-Conference on Libraries and Information Services, March 1-3, 1990.

In conclusion, I wish to note the pride we feel in the active participation by our Co-Chair, Dr. Lotsee Patterson, in these Hearings.

MR. REID - We have suggested that we will take written testimony from those wishing to present it. A draft of these proceedings will be out as quickly as possible.

MRS. SWAIM - I am very sorry that three of our presenters could not be present. This meeting is hereby adjourned.

For the Record: Written testimony was submitted by Governor James G. Sappier (Attachment VI); and Kathleen A. Poole on behalf of the Mashantucket Pequot Tribe (Attachment VII).

ATTACHMENTS

- I Elfrieda McCauley, "How Good is Your School Library? A Survey of Indian School Libraries Five Years After the 1985 Standards."
- II Testimony, Naomi Caldwell-Wood, President, American Indian Library Association
- III Testimony, Michele D. Stock, Secretary to the Seneca Nation Library Board of Trustees
- IV Testimony, Theresa D. Bell, Tribal Affairs Coordinator, Charlene Prince, Library Technician
- V Statement, Joseph F. Shubert, New York State Librarian and Assistant Commissioner for Libraries, New York State Library, State Education Department
- VI James G. Sappier, Governor, Old Town, Maine
- VII Testimony, Kathleen A. Poole, Mashantucket Pequot Tribe

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

Hartford, Connecticut
October 24, 1990

Elfrieda McCauley
"How Good Is Your School Library?"
1990
A Survey of Indian School Libraries
Five Years After the 1985 Standards

A little more than five years ago, on September 9, 1985, the *Federal Register* announced the enactment of Public Law 95-561, Title XI of the Indian Basic Education Act of 1978, outlining a set of minimal educational programs and service standards which would apply to all Bureau of Indian Affairs schools and contract schools. By that Act, school library media programs, for the first time, became a required component of the instructional services in all BIA schools. For the approximately 200 elementary and secondary schools of the Federal system it mandated that there be a library in every BIA school, and that the schools have a minimum base of personnel and resources to enable them to provide an adequate level of library and information services to students and teachers.

A Nationwide survey of library and information services in Indian schools was completed in the spring of 1990. It was the first survey of its kind taken since 1970-1971. It was conducted in conjunction with the Native American Librarians Round Table, an adjunct of the New Mexico Library Association, and was undertaken as a part of ongoing research on the history of Indian school and Tribal libraries. It was the first attempt to measure the extent to which the elementary and secondary schools of the Federal system of Indian education have acquired the minimum base of resources and personnel legislated by Public Law. 95-561.

While the Act of legislating library standards was a "first" in BIA history, it was not the first time that a set of standards was developed for Indian school libraries. In 1963, the May 1 issue of *Indian Education*, a bi-weekly bulletin for Indian Service teachers, announced the publication of a set of standards for Indian school libraries with the title, "How Good is Your School Library?" It was distributed and vigorously promoted throughout the Indian schools. In appearance it was an unpretentious two-fold brochure, envelope size, written by Hildegard Thompson, Branch Chief of Education from 1952 to 1965, in which she had adapted for use in the Indian schools the bold and controversial document, Standards for School Library Programs¹ developed and put in orbit a few years earlier by the ALA's American Association of School Librarians. Throughout her term of office, Thompson and her colleagues in

the Branch of Education had written frequently and ardently for the cause of school libraries, but the impact of "How Good is Your School Library?" was limited. In 1965 Thompson retired from the Indian service. Her attempts to raise the level of Indian school libraries through the application of standards as an evaluation tool were largely forgotten or ignored after her retirement.

The idea of library standards was revived in the early 1970s as school librarians met with their administrators and BIA staff members to prepare for the upcoming Pre-White House Conference on Indian Library and Information Services held on October 19-22, 1978, in Denver. A new draft of the Standards -- still based, as was Hildegard Thompson's, on the AALS/ALA Standards -- was prepared and approved as a resolution by the Pre-Conference and subsequently adopted by the Washington White House Conference in 1980, as an issue for legislative action. After two more revisions came a final version that saw the light of public scrutiny in the March 23, 1983, *Federal Register* as the "Proposed Rules" ² and in its definitive version two years later on March 9, 1985, as "Rules and Regulations." ³

The 1990 Survey and Its Predecessors

As a Nationwide survey of Indian school library resources, personnel, and services, traditional components in the evaluation of school library programs, the 1990 survey has had two predecessors. One, in 1967, was by Mary Estelle Ford ⁴, a graduate library school student at San Jose State College; the other, also by a graduate library school student, Elaine A. Pipe of Glassboro State College, in 1970-1971.⁵ Both of these surveys compared resources and services of selected Bureau of Indian Affairs schools against the AALS/ALA standards, but without the adaptations proposed by Hildegard Thompson for Indian schools. Both surveys were done as Library school theses and have much to commend them.

The findings from both surveys pointed to the conclusion that Indian schools generally did not meet the majority of the AASL minimum standards for school library services and to the further indictment by one of the surveyors that:

1. Library service in BIA schools was, in general, totally inadequate.
2. School libraries at all levels fail to meet ALA standards.
3. Library service in the elementary (particularly day) schools was virtually non-existent. ⁶

The 1990 Survey

With the bleak indictment casting its shadow before, school profile questionnaires were sent out in the spring of 1990 to the 182 BIA and BIA Tribally controlled schools listed in the Bureau of Indian Affairs, Office of Indian Education Programs, *Educational Directory*, 1989. Addressed to the principal of each school, with a separate introductory letter to the Agency Office, the letters invited the cooperation of the school's administrator and librarian in providing information for a school profile of library resources, personnel, and services available to students and teachers in their school. Its stated aim was to obtain data from the returned questionnaires that would give school administrators and librarians a scoreboard of what is

available now in Indian school library services and a benchmark for measuring future development.

The school profile questionnaire was developed and sent out only after it was ascertained from the Office of Indian Education Programs that while data on the degree of compliance with Public Law. 95-561 were being collected from the schools through annual reports, the data had not been tabulated or analyzed and there were no plans in the immediate future to do so.

The questionnaires were sent out under the letterhead of the Native American Librarians Round Table with an enclosed return envelope addressed to that organization. The participants were given assurances that their replies would not be identified by name, State, agency, or any other identifiable source. A second follow-up letter was sent approximately 30 days after the first mailing to those schools which had failed to respond or to supply essential information.

Of the 182 letters sent out, 124 completed profiles were returned. Two came from school library service centers with data that could not be tabulated. The Postal Service returned 12 envelopes as "Unable to Deliver".

The 122 valid returns included 40 K-6 schools, 37 K-8 schools, 23 K-12 schools, and 22 schools either 7-12 or 9-12, both of which were considered together as 1 category. Fifty-seven were day schools, 32 boarding schools, 9 combined boarding and day schools. Two were peripheral dormitories, i.e., home away from home for students attending schools too far for daily commuting. Twenty-five schools identified themselves as contract, grant, community controlled, or Tribal schools. Also among the respondents were four schools -- two elementary and two secondary -- whose libraries were combined school and Tribal libraries.

By enrollment, the schools included 31 with less than 100 students, 22 with 101 to 200 students, 53 with 201 to 400 students, and 16 with more than 400 students. Of the schools with less than 100 students, 14 were K-6 schools, 10 were K-8 schools, 2 were K-12, and 5 were 7-12.

In addition to the survey by mail, site visits were made to 37 schools, all but 10 of which also returned school profiles.

Replies came from 19 States. Arizona had the greatest representation, 36, followed by New Mexico with 31, South Dakota with 19, North Dakota with 12, Washington State with 4, Minnesota and Oklahoma with 3 each, 2 each from Maine, Mississippi, Montana, and Nevada, and 1 each from Idaho, Iowa, Kansas, Louisiana, Michigan, Oregon, Utah, and Wisconsin.

The school profile survey consisted of 13 questions, of which 9 were tabulated for purposes of the survey. One of the nine questions did not reference the 1985 Standards, but has been reported in the summary of Findings.

Six of the questions duplicated, or duplicated to a reasonable degree, questions which were included in the Pipe Survey of 1970-1971. It was possible, therefore, to compare data from the 1990 school profiles not only with the 1985 Standards, but also with the data generated by a similar school library survey 20 years earlier. While the primary object of the 1990 survey was to compare the 1990 data with the standards developed for the Indian schools by Public Law. 95-561 in 1985, it was hoped that historical data

derived from the 1970-1971 survey would help school and library administrators to better evaluate current data.

In tabulating and summarizing data from the library profiles, I have taken the liberty of including interlinear and marginal comments and observations written by respondents who felt the need to elaborate on, interpret or qualify what they had written in the brief spaces provided. From time to time, I have also interjected observations derived from site visits to Indian schools during the spring and fall of 1989. I found no data in the returns that were contradicted by observations during the site visits, but much that was reinforced.

Findings of the Survey

Eight of the 13 questions on the school profile questionnaire dealt with library resources, personnel and services for which Public Law. 95-561 had established standards. The additional question probed attitudes regarding a possibly wider role for Indian school libraries in future library developments on the Reservations. Data derived from the school profile questions were tabulated and compared with the standards as set forth in Public Law. 95-561 Title XI of the Indian Basic Education Act of 1978, to determine the extent of compliance with the Standards. Where applicable, responses were also compared with results of a similar survey conducted by Elaine Pipe in 1970-1971

QUESTION:

Does your school have an organized library/media center?

Of the 122 schools responding, 102, 83.6% answered "yes" to this question. Twenty schools answered "no" and/or substituted ambiguous annotations such as "marginal," "no librarian," "too few books." Among those answering "yes" was a school of 42 students with a library "very, very small: the size of a small closet" with less than 100 books.

To a similar question in the 1970 Pipe Survey, "Do you have a library in your school?" 75%, 84 of 112 respondents answered "yes." It appears, therefore, that there has been a percentage gain of 8.6% in the number of Indian schools having libraries between 1970 and 1990. Of the 28 schools that did not have a library in 1970, 23 reported having classroom libraries. In 1990, only 2 of the 20 libraries without an organized school library reported having a classroom library.

QUESTION

Who administers the library/media resources and services?

In answering this question, respondents were asked to check one of five possible staffing patterns, or a sixth title "Other." Of the 122 libraries responding in 1990, 54 or 45% of the total surveyed indicated that they had a full-time certified librarian -- with or without an assistant -- the Standards requirement for schools having enrollments of 201 to 400 or more students. Four more schools had a part-time librarian working from 24 to 32 hours per week assisted by an aide, also fulfilling the personnel requirement of the Standards for schools with enrollments of 201 to 400 and more pupils. Altogether, in 58, or 47.5% of the 122 schools surveyed, students had access to

a full time or 2/3 time library professional in their school library. One school reported having two full-time certified librarians.

Of the smaller schools with enrollments of under 200, 16 had a part-time librarian for 4 to 20 hours, some with and some without aides. The remaining libraries were staffed by part-time or full-time clerical personnel with various levels of training, from none at all to Associate degree library technician, or by part-time or full-time teachers, teacher aides, student assistants, volunteers, or a combination of any or all of these. Two schools make do with classroom libraries; in one school, classroom teachers bring their classes into the media center and double as librarians for their own students. One peripheral dormitory had a tutor supervising students during study periods. One high school described its staff as "two people hired as librarians with informal training," and another as an "intermittent librarian and substitute teacher," still another as a "self educated person who owns the most books." One school, their grant funds for a full-time library technician exhausted by midyear, was awaiting approval of a new grant.

In summary, there is a shortfall of 11 full-time library professionals for staffing the 69 larger schools with enrollments of 201 to 400 pupils and a shortfall of 37 part-time librarians for the 53 small schools with enrollments of less than 200 pupils.

In 1970-1971, in answer to a similar question, "Do you have a trained librarian in your school?" the Pipe survey revealed that only in 41 schools, 36.6% of 112 schools surveyed, was a trained librarian in charge of the library, compared with 47.5% or 58 of 122 schools in 1990. It seems, therefore, that in the number of professional librarians employed in Indian schools, there has been a percentage growth of 10.9% during the past 20 years.

It should be noted that in the competition for librarians, the small school is at a disadvantage. For the larger schools, not too far out of town, recruiting a full-time or even a 2/3-time librarian may be difficult but not impossible. The difficulties step up for a school of 101 to 200 pupils which is entitled to a 1/5 (one day a week) librarian, and a 1/2 time aide, or a 1/4 (ten hour a week) librarian, plus a full-time aide; or for the even smaller school entitled to an 1/8 librarian (five hours a week) plus a full-time aide, it comes as no surprise that the K-6 schools having the most schools with less than 100 students (14), also had the fewest number (8 out of 40) and lowest percentage (20%) of full-time librarians. The junior-senior high schools had the highest percentage, 68%, with 15 of the 22 schools having full-time librarians. One half of the K-8 and K-12 schools had full-time librarians.

QUESTION:

Number of books in the collection:

The 1990 survey asked the schools to report the size of their book collections in terms of 1,000 to 4,000, 4000 to 8,000, 8,000 to 10,000, below 1000, or above 10,000 books.

In size of their book collections, 114, or 93%, of the 122 BIA schools responding to the 1990 survey easily met the 1985 Standards. Among the 31 schools with less than 100 students, only 1 fell short of the minimum per student requirement. Of the K-6 schools, only 1 school failed to meet the required standard of 15 books per student.

Twenty K-6 schools had collections within the 1000 to 4000 range, 16 had from 4,000 to 8,000 books, 2 between 8,000 and 10,000, and 1 had more than 10,000 books. In K-8

schools, 34 were above the 1985 Standard requirements, 1 was below, 2 had not supplied sufficient information. In the 7-12 schools, 19 of the 22, and in K-12 schools, 19 of the 23 schools were above the standard. Five schools reported collections under 1000. Fourteen schools had collections over 10,000; among the 14 were 1 school each with 20,000, 32,000, and 33,000.

However, the high numbers should not be cause for compliance. One librarian wrote: "The above numbers sound good, but much of my material is old and out of date." A 2/5 elementary school librarian wrote: "An inventory of print materials will occur this year for the first time in many years." Inventorying and weeding collections are not high priorities in poorly staffed libraries.

One reason, for the generally large collections, other than overdue weeding and inventories, is that BIA schools took advantage of ESEA Title II funds, during the late 1960s and early 1970s, to expand their library collections to unprecedented numbers. Many of these, now growing older in their protective book jackets, are still on the shelves. Moreover, many libraries continue to receive and welcome gifts of books discarded from more affluent schools or donated by charitable organizations. New old books fill shelves without budget expenditures, and for libraries having no line item in the school budget, new book money is not a certainty. Bette: old than none at all! may be the prudent course to follow.

Another source of book acquisitions are school closings. Schools long since retired from the Indian service still live on as provenance imprints inside book covers on the shelves of present day school libraries. The construction of all weather roads on the Reservations in the 1960s and 1970s made old boarding schools, but not their libraries, obsolete. As school busses sped along paved roads to the more popular community day schools, not only books from the boarding school libraries, but shelving, card catalog units, dictionary stands, paperback racks, audiovisual equipment and other library furnishings were relocated in schools which had never had a library before. Many a school library acquired its base collection from a closed school within driving distance, or added books to an existing one. Once added to the collection they remain on the shelves long past their usefulness. Books that predict man's landing on the moon can still be found in these hand-me-down libraries.

A meaningful comparison in the size of book collections in 1970 and 1990 was not possible, since only 84 of the 112 schools in the Pipe survey had centralized libraries in 1970. However, of those 84 schools which did have libraries, only 48 reported collections the equivalent in size to 20 books per student, the prevailing (AASL/ALA) standard used in the Pipe survey. It is a safe conclusion that even with a lower standard for book collections in 1985, Indian schools have more books in their libraries today than did those schools surveyed in 1970.

QUESTION:

Number of non-book materials: Audiovisuals

Schools were asked to report approximate quantities of such basic audiovisual materials as filmstrips, 16 mm films, videos, phonodisks, tapes, globes, models, and "others."

In response to this question, 50 schools, 40.9% of the 122 schools participating in the survey, had enough audiovisual materials to satisfy the 1985 standard of 750 items or 5 per student. The items most mentioned were filmstrips, video tapes, and in one

instance, talking books represented newer non-print formats. Photo supplies and dark room equipment were reported by one school. No microfilm, or computer software was mentioned, although during the 37 site visits that were made as part of the survey, computers for student use were much in evidence in libraries, classrooms, and special purpose learning laboratories.

Marginal notes such as: "outdated," "unorganized," "not catalogued," "not centralized," "equipment not working," "software not kept in media center," elaborated on replies about audiovisual holdings and usage in the 1990 Indian schools, confirming what the statistics indicated: that the vitality of audiovisual programs and services has declined, except in the use of computers and television in Federal Indian schools.

On the question of access to audiovisual media: "Do you have other media in the collection?", the 1970 Pipe survey reported that only 25% of schools had no access to "other media." Presuming that the remaining 75% did have such access, Indian schools in 1970 probably fared better than those surveyed in 1990 when only 40.9% could meet the 750 item, five-item-per-student standard.

QUESTION:

Number of non-book materials: Periodicals

Seventy percent of schools responding met or exceeded the stated 1985 standard of 1 magazine per 10 pupils in all schools with less than 199 students, and 1 magazine per 20 pupils in schools over 200 students.

Unfortunately, such a high level of compliance is not so much an indicator of quality in library programs as it is a weakness in the Standards. According to this standard, schools under 199 students -- of which there were 53 in the survey -- can fulfill the requirement in this category of library resources by subscribing to as few as 3 or 6 or 19 periodicals if the school enrollments are sufficiently low. This, no matter whether the students in those schools are elementary beginning readers or high school students having diverse interests and broader subject matter needs.

Both the AASL/ALA Standards and the modified AASL Standards proposed by Hildegard Thompson in 1963 called for a periodicals standard determined by grade level rather than by size of the school. By that more equitable measure, K-6 schools would have 25 titles, junior/senior high schools from 70 to 125 titles.

If school responses to the question on periodicals had been measured against the AASL/ALA Standards, only 10 of the 40 K-6 schools, instead of 25, would have met the periodicals standard; only 7 of the 37 K-8 schools, instead of 24; only 6 of the 18 7-12 schools. This is an area that needs re-examination when a revision of the 1985 Standards is undertaken.

Nineteen schools reported not subscribing to any periodicals at all: none K-6 schools (including one K-2 school), 3 of the K-8 schools, 4 of the K-12 schools, and 4 Junior Senior high schools.

One grade 7-12 school reporting no periodicals wrote: "We currently subscribe to a microfiche periodical service but have funding for hard copy magazines only every other year. We receive the local Tribal weekly newspaper only when the librarian buys it. Since the Standards went into effect there has not been enough money in

the school budget for library expenditures at the rate mandated by the Standards. When we get library funding it is a matter of "You have X dollars if you can spend it today."

QUESTION:

Does your library have an organized reference collection? In numbers of books, what percentage of the total collection does the reference collection represent?

A high percentage, 85%, or 104 of the 122 schools reported having a reference collection. However, the range of percentages describing the size of those collections, 50%, 30%, 90%, for example, suggests that some library managers did not have a clear understanding of what a reference collection is, or its purpose.

Neither of the two peripheral dormitories reported having a reference collection -- which is surprising since library materials of this kind could be expected to enrich the out-of-school study hall resources for students living in those facilities.

To the question in the Pipe survey: "Do you have reference books in your collection?" 78, or 69%, of 112 schools had access to a reference collection in 1970, compared with 104, or 85% of the 122 schools participating in the 1990 survey. There has been a percentage increase of 16% in the number of schools having reference collections.

QUESTION:

Does your library have an organized collection of Indian materials? Number of items? (Approximate)

When it came to reporting the Indian collections, only 13 schools acknowledged not having one. A respectable number, 109, or 87.7%, answered "yes." Nine schools reported collections numbering from 1000 to 1500 books, cassettes, periodicals, tapes, as well as some locally produced oral history materials. One slow-starting school wrote, "We are ordering some." There were apologies for materials "not catalogued," "not organized," "partial," suggesting, perhaps, intimidation by the word "organized." On the question of whether to separate or integrate, one librarian wrote: "Our Native American books are color coded for students to locate. They are not separated from the collection."

QUESTION:

Does your library maintain a professional collection for the use of the school staff? Number of items?

Ninety of the 122 schools (73%) reported having a professional collection for teachers, but some qualified their responses with comments such as "minimal," "not organized," "few," "need new books." One school replying, "no" stated by way of explanation that it was receiving one copy of *Education Week*. Others wrote "no: less than 100," "some," "10 years old." One school, reporting a large collection and obviously justly proud of it, penciled in "Journals and supplemental materials included."

QUESTION:

Does your library provide services to adults in the community?

This question did not have a counterpart in the Pipe survey. Nor is it an issue in the Standards. But it is an Indian issue, a literacy issue, an Indian Bureau issue, discussed with increasing frequency as the number of readers on the Reservations grows larger and more articulate.

It is not surprising that school librarians, given their limited staffing and resources, should be hesitant about extending services to their wider communities. Times are changing, however, and responses to this question reflected those changes. Today's students have parents and grandparents who are alumni of BIA schools, older siblings who are college students or enrolled in GED and literacy outreach programs. Having learned to read, what are they to read and where do they find books when the nearest public library is a 100 miles or more round trip away? Consequently, it is not unusual, today, to find a paperback rack in a Reservation trading post.

Thirty percent, 47 of 122 schools participating in the survey, answered "yes" to this question, though many tempered their affirmation with conditions, such as "when requested," "during regular hours," "in the media center only," "no evenings." Some reported that their libraries were already housing donated collections of adult books. Evening classes are held in school libraries. Adults are using their libraries, both for research and pleasure. One librarian described the school library as providing services "whenever it does not conflict with needs of our staff and students." One school checks out not only books but the library's camera and public address system.

Some among the 41 librarians who said "no" hedged their refusal on the basis of "limited resources" or "not at the present time" or "none have asked but would if there were interest." Or "No, but we are available for service." One librarian reported that "Children are checking out Indian books for parents to read." Another that "parents may check out library materials."

Nine of those who reported "yes" had already committed their libraries to scheduled evening hours. A 60 pupil school 82 miles from the nearest public library, is open 4 nights a week, even without a librarian. In another remote village where people and book deliveries arrive by mule train or air transport, the library is open from 6:00 p.m. to 8:00 p.m. twice a week, and from 12:00 noon to 3:00 p.m. on Saturdays. On the Navajo Reservation a junior high school library by day becomes a community library on Wednesday nights. The Santa Fe Indian School is open evenings mainly for students, but "anyone who asks for help or who visits to do research is welcome and encouraged." A school library in South Dakota is open one night a week from 5:30 p.m. to 8:30 p.m. One in Montana has a formal arrangement with the local community college to stay open for students and the public.

In one case, a school initiated the suggestion to make the school library a community library. Presented to the Tribal Council meeting, "there was not much interest in the offer" -- perhaps because a \$500.00 commitment to qualify for State funding was involved.

A significant recent development is the transformation of former BIA school libraries into combined school and Tribal facilities providing library services to both school children and Tribal members. Four such libraries, with amplified collections and extended hours, have come into existence and are noted here: one each in New Mexico and Idaho, and two in Washington State. These experiments in

librarianship may be the pioneers of the more comprehensive library systems that are coming.

SUMMARY OF FINDINGS

Compliance with Public Law. 95-561:

- 122 schools comprising 67% of Federal Indian schools participated in the survey conducted in March-June, 1990, with the following results:
- 83.6% or 102 schools reported having a school library in their school.
- 45% or 58 schools reported having a full-time or 2/3-time certified librarian. An additional 16 schools had libraries staffed by a part-time librarian and aide, the remainder by a combination of part-time or full-time, trained or untrained clerks, educational aides, teachers, volunteers, student assistants. Overall, there is a shortage of 11 full-time or 2/3 part-time library professionals for staffing the 69 larger school libraries with enrollments of 201 to 400 plus pupils. There is a shortage of 37 part-time (1/5 and 1/8) librarians for staffing the 53 smaller schools having enrollments of fewer than 200 students which are now staffed by paraprofessionals with minimal or no training for directing school library programs.
- 93% or 114 schools had book collections large enough to equal or exceed the 1985 school library standard of 15 books per student in grades K-8 and 10 books per student in grades 9-12. In K-12 schools where no standard was designated, the number of books exceeded 15 per student.
- 40.9% or 50 schools reported having audiovisual materials equal to the required standard of 750 items or 5 items per student; 59.1% reported fewer or none.
- 70% or 86 schools met or exceeded the 1985 periodical standard of 1 magazine per 10 students in schools under 199 students, and 1 magazine per 20 students in schools above 199 students. (In practice, this standard works to the disadvantage of small schools, especially for grades 7 to 12 schools, since the standard is determined by the school population, not by the grade level of the school.)
- 85% or 104 schools reported having a reference collection. Forty-three described the size of their collections as between 8% and 12% of the basic collection, as defined by the standard. The remaining schools assigned implausible percentages randomly from 1% to 90%.
- 73% or 90 schools reported having a professional collection for the use of school staff. The size of these collections ranged in size from 12 to 1,200 volumes. The quality of these collections may be questionable.
- 87.7% or 109 schools reported having a collection of Indian materials, numbering from 10 to 1,500 books, periodicals, tapes, cassettes, and locally produced oral history materials.

Comparison with the 1970 (Pipe) survey:

- The number of Indian school libraries increased by a percentage of 8.6% during the 20-year period between 1970 and 1990.
- The number of librarians employed in Indian school libraries increased by a percentage of 10.9% during the 20-year period between 1970 and 1990.

- Indian schools surveyed in 1990 have more books in their libraries than schools surveyed in 1970 but less audiovisual materials. In 1970, 25% of the 112 schools surveyed had no "other media." In 1990, 59.1% of the schools surveyed had fewer than the 750 items or 5 items per student standard, or none at all. In the number of reference collections, there has been a percentage increase of 16% during the past 20 years.

CONCLUSIONS

Despite uneven progress toward the 1985 Standards, there is no cause to cry doomsday for Indian school libraries. With some exceptions most schools do have book collections sufficient to their needs even though some collections -- suggested by between-the-lines and marginal comments -- may be stagnant for lack of systematic weeding and sufficient funds for purchasing new books and replacements in the basic, reference and professional collections. Also, most schools do have libraries, some new, beautiful and as well equipped as any model school library, some needing improvement, cramped in space and ugly with makeshift shelving and hand-me-down furniture and books. Also, periodicals are few in too many schools, perhaps because the 1985 standard on periodicals has no teeth.

However, the need in Indian school libraries which cries out for action is not so much that they still lack the wherewithal of library services: improved facilities, new books, more periodicals up-to-date reference and professional collections. Some do, indeed, as the school profiles make evident. Rather, their lack is in the need of a full quota of library professionals, knowledgeable of and skilled in the management of information resources for teaching and learning, and for trained paraprofessional personnel capable of handling the housekeeping jobs of running a library. More than half the 122 schools that participated in the survey do not have a professional librarian, not even a 1/5 or 1/8 of a qualified librarian's time, though by profession they are the key providers of those resources and services to teachers and students which it was the intention of Public Law. 95-561 to provide. All but a small number of the paraprofessionals who supervise the Indian school libraries have neither the qualifications or the opportunity to acquire the qualifications or the positions they hold.

The recruitment of librarians for schools on the Reservations has never been easy. Those in place are usually in newer schools located close to population centers and continuing education opportunities. Mostly they are white. In rural areas schools, a part-time teacher or PTA mother with clerical skills and some post-high school summer and evening course credits is likely to be pressed into service of library keeper. Their education for librarianship is often simply a few days apprenticeship at the nearest school with a library -- though not necessarily with a librarian -- to learn little more than such simple routines as how to order books, type a catalog card, set up a circulation system.

For most school library personnel on the Indian Reservation there is no career ladder from inexperienced clerk to library technical assistant to bachelor's level school library certification to a master's level library degree. There could be, with a little planning at the Agency level and cooperation from State Departments of Vocational Education.

For clerks at the beginning level, library orientation workshops taught by a qualified librarian teacher should be a prerequisite for employment in a school library. This should be an Agency level responsibility. Where schools are within driving distance of a community college that offers a technical library assistant Associates program -- and those that don't should be encouraged to do so -- promising Native American candidates should have scholarship money and job time off as an incentive to complete the LTA program -- and, if possible, the bachelor's level school library certification. LTA programs are comprehensive enough to enable competent graduates to manage a small school library and are usually designed to articulate with requirements for a bachelor's level school certification program. School administrators need to be alert to Native American teachers who would make good librarians, especially those who are looking for a career change. They can be encouraged and given incentives to matriculate in a library certification or master's level program while filling a school library vacancy. A day a week of released time for classes is a small price for growing one's own school librarian. It has been successfully done elsewhere and should be tried in Indian service schools. In a few years, by way of an easily put-in place career ladder, scholarship money, and time off for classes, there should be a good supply of home grown Native American librarians -- not only for school libraries but for the increasing number of Tribal and community colleges on the Reservations.

It is possible that the deficiency in audiovisual materials in the more than 59% of Indian service schools is the result of another kind of personnel shortage: the audiovisual media specialist.

The use of audiovisual materials and equipment began a swift decline with the disbanding of the highly mobile, highly effective Technical Service Unit that operated out of the Service Wide Library and Audiovisual Center located in the Intermountain School in Brigham City, Utah. Beginning in the mid-1960s the Tech Unit introduced a wide range of educational technologies into the schools, operated a film library, designed instructional media centers, taught teacher workshops on setting up and using the new technologies in the classroom, trained crews of students and audiovisual technicians to maintain and repair equipment, and much else.

The Intermountain Service Center was closed in 1981 and with it the Tech Unit. In many schools a dusty graveyard of projectors and sound equipment, sans lamps, sans cords, belts, phonograph needles, reels, and tapes memorializes that era. It is not likely to be resurrected until a new generation of media specialist is called back into the Indian School Service to demonstrate again the magic of sight and sound teaching to a new generation of teachers.

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- 3 "Rules and Regulations." *Federal Register*, v.50, no. 174. 9 September 1985, p.36822.
- 4 Ford, Mary Estelle. A Survey Concerning Services Accessible to Students in Selected Indian Schools in the United States in 1967. Thesis MS. San Jose State College, 1967.
- 5 Pipe, Elaine A. Library Services Available in Bureau of Indian Affairs Schools. Thesis. MS. Glassboro State College, 1971.
- 6 Pipe, Elaine A. Ibid. p.46.
- 7 NOTE: Two additional surveys, about the same time, by Patrick R. Ercolin and Erik Bromberg are not germane to this report. Ercolin (8) focused on the background and experience (or lack thereof) of Indian service personnel with audiovisual responsibilities in Indian schools. Erik Bromberg's report and recommendations after visiting, first hand, most if not all Indian school libraries, centered less on Indian school libraries as on their mismanagement. Head of the Department of Interior Library and something of a maverick, he rejected the AASL Standards as an instrument of evaluation. More appropriate for Indian schools, he suggested, were what he described as "saturated school library standards," based on an ESEA planning grant designed for depressed communities of low income, low education level in the homes of students, and the absence of books and periodicals there. His standards called for large collections of books, newspapers, periodicals, and audiovisuals, libraries for the community's adults, and generous numbers of librarians. He recommended a required course for principals on the place of media centers in education, a new system of review and selection of library materials, use of school libraries as cultural centers during non-school hours, libraries in peripheral dormitory schools, a library director in the Washington office and regional library administrators in each Agency office. He called for an end to once-a-year "one sudden move" funding of libraries, of procurement office censorship and incompetence, of hiring incompetent librarians and librarians who loved books too much. His observations and recommendations, Media Services in Bureau of Indian Affairs Schools (9) left few toes unbruised. He had created, not standards for Indian school libraries, but standards for the administration of Indian school libraries.
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TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

Hartford, Connecticut
October 24, 1990

Naomi Caldwell-Wood (Ramapouch)
President, American Indian Library Association (AILA)
and Member of the American Library Association
Office for Library Outreach Services Subcommittee

My name is Naomi Caldwell-Wood, and I am the newly elected president of the American Indian Library Association (AILA). Prior to my election, I served as secretary of AILA for three years and was a member of the American Library Association, Junior Members Round Table, Minority Recruitment Committee.

I bring to my office a variety of library experiences. I began my library career as the assistant director/adult services librarian at the Oil City Public Library in Oil City, Pennsylvania. From Oil City, Pennsylvania, I moved to College Station, Texas, where I held the position of Microforms Reference Librarian at Texas A&M University. Now, I am the school library media specialist at Nathan Bishop Middle School in Providence, Rhode Island.

All of the above-mentioned experiences and activities have afforded me the unique opportunity to present to you views I share with several of my colleagues about library services for Native Americans.

I became a member of AILA in 1986. My membership was sparked by a deep desire to contribute something positive in terms of fostering quality library services for Native Americans. It was and is my belief that Native Americans are a group of people within society that are often forgotten when it comes to the development of sufficient library services.

AILA's mission, which is built upon the development of libraries and library systems on Reservations, as well as, in rural and urban areas, appealed to me as an American Indian and a professional librarian. This dedication to the development of Indian libraries is founded on the premise that the preservation of any culture depends upon the documentation and preservation of that culture's language, history, folklore and artifacts. Libraries are a natural part of the evolutionary process of perpetuating a culture. But in the case of too many Indian communities this process is being impeded by a gross lack of qualified librarians, adequate library materials and facilities.

These facts were illuminated at the first White House Pre-Conference on Indian Library and Information Services on or near Reservations, and as a result AILA was

established in 1979. In 1985 AILA became an affiliate of the American Library Association.

AILA and ALA's Office of Library Outreach Services subcommittee on Library Services for American Indian People, have worked diligently to increase librarians' awareness of the needs of Indian libraries through discussions at national forums such as this. AILA and the subcommittee have also co-sponsored many well attended programs to educate librarians concerning Indian culture and customs.

Our outreach to Tribal libraries has been achieved via *The American Indian Libraries Newsletter*. Through the newsletter, AILA members are kept abreast of AILA and subcommittee activities, LSCA grants, notable American Indian library collections, book reviews, job announcements, scholarship opportunities, and other newsworthy items.

Although the newsletter successfully gets the word out, it cannot compare with the services that were offered through the TRAILS (Training and Assistance for Indian Libraries Services) program under the direction of Lotsee Patterson. The TRAILS program was in operation from September 1985 to January 10, 1987, and provided a toll free number to Tribes needing assistance related to libraries and information. In addition, TRAILS was a source of workshops held Nationwide. This Federally funded program was well received and is sorely missed.

The need for assistance by Tribes, in the wake of TRAILS end, is currently being addressed by AILA and the subcommittee. Our joint discussions have led to the current development of a core bibliography of recommended titles for Tribal libraries. We have also agreed to form an ad hoc committee to develop a grant writing proposal guideline package. Will a proposal guideline package assist Tribes? My answer is yes, provided there is someone within the Tribe who has the ability to read the package and adequately write a proposal.

These seemly small details -- reading and writing -- were insignificant to me, when the suggestion of creating a grant writing package was made. Having never lived on a Reservation, I assumed most Reservations had a high percentage of folks who could read. But as I become less naive, I am constantly reminded that there are many people who are unable to read.

When I first became aware of LSCA grants available for Indian Tribes, I was excited. Since I live in Rhode Island and the Narragansett Indians live about an hour from Providence, I thought I would lend my services and volunteer to assist them with writing a grant proposal. So, I told my older brother, and he, too, became excited. He borrowed some literature about LSCA grants which I obtained from the Department of Education and presented to the elders of the Tribe. He said, "Look, there is money available to help you start a library." The elders replied, "What good is a library? Half of these people can't read."

I was shocked and saddened to learn that illiteracy is alive and well in my own backyard. One of the depressing aspects about illiteracy is that it closes many doors of opportunity. There is a saying that opportunity knocks only once. My question is, what if you cannot read the word "Knock" printed on the door? The answer is simple. You cannot enter.

Many gains have been achieved since 1979 in terms of providing library service for Native Americans. However, Indians who live in, on, or near Reservations in rural

areas and urban areas, still lack the basic reading skills needed to become truly productive. I believe reading and quality library collections can open many doors. This has been my personal experience. It is my hope and desire that the doors will be opened wider and remain open for Native Americans to preserve and share their bountiful cultures.

To achieve these obtainable goals, I would like to recommend that the Federal Government establish a program that would subsidize the placement of qualified librarians in Tribal libraries. Hopefully, the librarians who choose to participate in the program would serve as role models for young Native Americans who may have never considered librarianship as a career. This should be followed up by programs which encourage recruitment of Indians by library schools. This program could also incorporate preservation of Tribal documents, oral history and folklore.

In conclusion, I would like to pose one final question that I borrow from a friend, "Is a library a library without a librarian?"

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AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

Hartford, Connecticut
October 24, 1990

Michele D. Stock
Secretary to the
Seneca Nation Library Board of Trustees

We are here representing the Seneca Nation Libraries, located on the Allegany and Cattaraugus Indian Reservations in Southwestern, New York. We will present our testimony by first outlining the facts and history regarding our libraries; how our libraries have fulfilled some of the goals outlined for the White House Conference; and how we feel services and funding could be improved in order for us to improve our services in those goal areas.

The Seneca Nation built two nearly identical structures on each of its Reservations to serve as libraries and opened them to the public in 1979. Though located in proximity to non-Indian communities, the libraries' major service population consists of the more than 3,000 Indian people living on both Reservations. This population includes approximately 800 school-aged children on the Cattaraugus Reservation and approximately 300 school-aged children on the Allegany Reservation. Over the years, the libraries have expanded their services to include programs on Iroquois historical topics, cultural presentations, annual Indian Art exhibits, seasonal crafts demonstrations, Native games exhibitions, college courses (Cattaraugus Reservation only), and an audiovisual resource center with Native American materials. In 1988, the expanded services required building expansion, and a 24' x 28' addition was added to each library. These additions provided added conference and meeting room space, as well as room to house the extensive reference section on Native American books.

Funding for the libraries is derived fully from the State of New York, with limited assistance from the United States Department of Education. Regular fundraising activities are conducted to perpetuate the special programs offered by the libraries, including book sales, Native food luncheons, and raffles. Some of the activities subsidized by the fundraising include children's programs, storytelling, and prizes for holiday contests. Other services provided by the library are VHS tape and disc loan, senior citizen book delivery, large print and audio books for the visually impaired elderly, college/career catalogues, and interlibrary loan with other chartered public libraries in the State system.

Presently, the libraries are addressing the goal of promoting literacy by working cooperatively with the Seneca Native Adult Education Program and Cattaraugus

County in training Seneca people as literacy volunteers. The Literacy Volunteer Program is conducting training for several weeks to initiate a program which will utilize the libraries and the Adult Education Program to promote greater literacy among the Indian community. Although no precise statistical data exists regarding the exact number of functionally illiterate people residing on the two Reservations, other data points to a clear need for such services. For example, the Johnson O'Malley Program of the Seneca Nation provides tutorial services for K-12 students on both Reservations, based on needs assessments conducted to design the program functions. The hard data has consistently supported the large number of students who are scoring below the local and national norms on standardized tests in the areas of the language arts. This coupled with dropout statistics on each Reservation (48% at Cattaraugus and 43% on Allegany) provides substantial support for the need for literacy promotion.

In the area of productivity, our services are limited as far as the definitions provided by this Commission. Presently, training in computer and cataloging is being provided to library staff only through a Title IV grant, and basic education courses are being provided (one course a semester) at the Cattaraugus Library. The staff training is in conjunction with SUNY at Buffalo, and the education courses are in conjunction with SUNY at Fredonia. Considering that there are limited businesses in the immediate area with which to link, cooperative arrangements with local businesses (as suggested) have limited feasibility.

In the area of democracy, the libraries have contributed a great deal on the local level. Probably the single greatest contribution of the Iroquois people to the history of the United States is in the very foundations of democracy, as the Confederacy had formed a democratic, representative form of government with a constitution prior to European arrival. This form of united government, based on laws, unity, and representation of the people was observed and emulated in Franklin's Articles of Confederation, and in the development of the United States Constitution.

Written and oral presentations of the founding of the Confederacy and its influence on the founding of the United States have been presented at the library, and numerous reference materials on the subject have been purchased and publicized by the library. The library has also provided extensive written information on the Salamanca Lease, a unique situation wherein the entire city of Salamanca is under a 99 year lease which expires in February of 1991. When the lease negotiations first began, the library provided a lengthy treatise on the history of the leases since the late 19th century. Public meetings were held at the library, and the library became a center for information on the leases.

The library has also hosted numerous meetings regarding "youth at risk," and the possibilities of working together with the non-Indian community to address common problems of youth, including alcohol/substance abuse, dropout, teen pregnancy, etc.

Clearly, the Seneca Nation libraries have contributed greatly to the two Reservation communities they serve, even in light of limited funding and staffing. However, there are a number of needs as yet unfulfilled due to various factors, which will now be delineated.

1. There is limited interest among the youth in pursuing a career in Library Sciences, as well as limited funding to do so and limited universities/colleges in the

immediate area which offer library courses. The present staff consists of mostly over-30 community members, most of whom are not in a position to return to school to pursue a library degree. Presently, there is pressure in the State of New York to require that all Library Directors have a Master's Degree in Library Sciences. With the present limitations cited herein, and the lack of enthusiasm among the youth at the present time in pursuing library careers, it is highly unlikely that this requirement could be fulfilled.

A possible alternative or solution might include more extensive training opportunities on site, as well as programs in local universities with education majors that provide classes or campus orientations to foster interest in library centers.

2. In keeping with item 1, it might be helpful to provide certain incentives for colleges (through grants, for example) to provide library-related courses and/or on-site training to encourage young people and adults to pursue library careers. The colleges could also provide regular satellite programs providing courses in areas cited by the Tribe as needed professions/services, utilizing the libraries as the central training site.

3. Computer technology is an ever-increasing tool which is just beginning to emerge at the Seneca Nation. The purchase of computers and the provision of training at the libraries for children and adults would enable community members to utilize the tools which have become so necessary for survival in today's world. The computers could be used for information storage, research, language and cultural preservation/instruction, and could be linked into clearinghouses for specialized research and information gathering.

4. The Allegany and Cattaraugus Reservations are extremely spread out, and service outreach remains a difficulty for the libraries. The Allegany Reservation spans 20,469 acres and the Cattaraugus Reservation spans 21,680 acres in mainly rural areas. Many families have no transportation, and cannot utilize the libraries' services to the fullest extent. Our libraries have competed for several years to obtain funding for a bookmobile, to expand services and provide effective outreach, to no avail. We feel that most Reservations face this challenge and sorely need bookmobiles to provide the optimum services to their communities.

5. Our libraries receive a number of donations from the community which constitute archival materials. The Seneca Nation does not have a single repository for archival materials, nor is there funding invested in the necessary supplies which must be used to preserve the materials. In order to better preserve and present this information and fulfill a goal of being an informational repository for the community, a concentration on funding and training in the development of libraries as archival services would be helpful.

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AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

Hartford, Connecticut
October 24, 1990

Theresa D. Bell, Tribal Affairs Coordinator
and
Charlene Prince, Library Technician
Mashantucket Pequot Research Library
Mashantucket Pequot Indian Reservation
Ledyard, Connecticut

"Problems and Issues Regarding Library
and Information Services to Native Americans
To Develop a Long-Range Plan for their Improvement,
and Make Recommendations to
the President, the U.S. Congress,
and the Library and Information Community"

The Pequot Reservation was established in 1667 making it the oldest continuously occupied Indian Reservation in the United States. Prior to the Mashantucket Pequot Tribe's land claim settlement and Federal recognition in 1983, there remained 212.9 acres of the original 3,000 acre Reservation. One Pequot elder woman, Elizabeth George Plouffe, remained and fought to hold the land. With an iron will, Elizabeth George instilled into her children and her grandchildren the love of their land and the responsibility to save Mashantucket for future generations. Because of this elder's contributions and the preceding generations of elders teachings; we have survived as a Tribe.

Today, the Mashantucket Pequot Tribe is a Federally recognized Indian Tribe of approximately 200 people residing on the Mashantucket Pequot Reservation, located in Ledyard, Connecticut. The Tribe is governed by an elected five-member Tribal Council and has an active development philosophy in providing essential community education, health, and housing services as well as in the creation of employment opportunities to its membership through new enterprises and the assumption of governmental services. As a result of this philosophy and the effective leadership and management of the Tribe, the Mashantucket Pequots have become, once again, a viable force in the society and economy of Southeastern Connecticut.

For many generations, the Mashantucket Pequot Tribe has lived with the misconceptions and distortions of Pequot history and culture which have gained

widespread public acceptance. In schools and in popular publications, the picture presented of Pequot culture and history has been offensive to generations of Pequots. The success of the Tribal Council has established to correct these misconceptions as an objective of the Tribe and this will be accomplished through the development of the Mashantucket Pequot Museum and Research Center. The scope of our objective is embodied within the Mission Statement. It reads:

The purpose of the Mashantucket Pequot Museum and Research Center, Inc. is to provide a better understanding and appreciation of traditional and contemporary Pequot culture and history, within the context of the culture and history of Northeast Indian Tribes. The Mashantucket Pequot Museum and Research Center, Inc., will reflect the close ties between the environment, broadly conceived, and the Pequot and other Northeastern Indian Tribes, and those Tribes' adaptation through time to changes in the environment. A particular emphasis will be on the contemporary economic and cultural resurgence of the Mashantucket Pequot Tribe. In addition, the Mashantucket Pequot Museum and Research Center, Inc., will make available to the public research facilities on the pre-history and history of Northeastern Tribes.

The Research Center, as a component of the Museum, will be a necessary requirement to have an extensive research library unlike any library resource in the Northeast. The Mashantucket Pequot Tribe believes that continuing development of our Research Library and the services it provides dramatically impacts the Tribe's role in the region. Our goal is to become a provider of public library and information services. This goal will enable us to help our Tribe and the public it serves.

The Research Library collection started with the first book given by Elizabeth George Plouffe before she passed away to her grandson, "Skip" Hayward, *History of the Indians of Connecticut* by John DeForest. It read, "To my Grandson I give this Book, August 9, 1970. Nanny."

When "Skip" Hayward became Tribal Chairman in 1975, the Tribe began to consolidate what information they had and began to actively research all avenues of resources in an organized effort to prepare the Mashantucket Pequot Tribe for recognition as a Tribal government by the United States. With the achievement of Federal recognition in 1983, it gave us access to Federal funding. The Tribe began applying for Title IV Basic Grants for Library Services to Indian Tribes. This funding provided for the initial purchases of our special research collection.

This collection has been of critical importance to the Tribe because it comprises much of the foundation of primary and secondary sources used in the Mashantucket Pequot Ethnohistory Project. This ongoing project is a collaboration of many scholars and students headed by archaeologist Dr. Kevin McBride of the University of Connecticut in conjunction with the Mashantucket Pequot Tribe. Up until the spring of 1989, the collection had to be housed for safekeeping at the University of Connecticut Anthropology Department because of the lack of space at the Tribal building.

Since last year the Tribe has been financially able to dedicate personnel and Tribal office space, and has built book shelves and retrieved the purchased texts from the

university. This has been an important step, but this represents only a small portion of documents, primary source transcriptions, microfiche, and original archaeological data that has been accumulated over the 15 year course of the Ethnohistory project's investigations.

The Tribe needs to retrieve this critically valuable information and put it into a usable and accessible form. The most logical and efficient method is to enter these many, many pieces of information into a computerized data base that will offer searching as well as analysis possibilities. This data base comprises the bulk of information that neither the Tribe nor the public has access to in any real organized form, from one consolidated resource point. The archaeological data alone, which represents environmental as well as cultural changes since glacial times about Mashantucket, is new information and, for the most part, unpublished. This is a monumental undertaking for the Tribe, and we are anxious to work with Dr. McBride and the University to develop this unique data base for our library. We will need a powerful computer system, trained Tribal members, and financial support to accomplish this fundamental undertaking.

To us, our library must represent our heritage and culture. And since we lost so much with the advent of European contact 400 years ago, we realize that our historical legacy is Mashantucket ancestral land. When we remember what has happened with the land and the people who have occupied it, we can once again own a historical legacy that is Pequot. Through this undertaking, the Mashantucket Pequot Tribe will offer our experience and our perspective to our people and to the surrounding communities by providing a comprehensive library service as a public resource.

Currently, our library responds to daily requests for information on the Tribe itself, how to access information and how to contact other Indian Tribes regarding environmental, social, political and economical histories. We have a growing legal collection which contains Connecticut State Statutes, *Federal Registers* and acts of proposed legislation that impacts Indian Tribes. Our archives are growing, we are working toward understanding preservation techniques, proper storage and collection procedures. At this point, the library is non-lending and, therefore, works primarily by appointments with the public, students, researchers and Tribal members to obtain information. A major obstacle for us is that we have only a portion of the research texts catalogued.

Over the last seven years, the Tribe has accumulated photocopies of over 6,000 primary source documents pertaining to a number of Native American groups in southern New England, in particular, and the Northeast, in general. The Pequots' collection of documents is unique in that there is no other single repository which contains all of these documents. The documents have been accumulated from hundreds of repositories from all over North America (primarily the Northeast) as well as Europe (England and the Netherlands). The importance of the collection lies not only in the sheer number of documents, but also in its breadth (i.e., documents pertaining to every major Native group in there is a wealth of material on Native American social, cultural, economic, and political patterns). This document collection would be extremely useful to individuals involved in basic research as well as those involved in the collection of information for land claims, petitions for Federal recognition, etc.

One of the primary goals of the Mashantucket Pequot Museum and Research Center has been and continues to be the accumulation of information on the region's Native cultures and making this information available to researchers. Because the overwhelming majority of these documents are not originals, the main concern regarding this material is not curation or stabilization but organization and accessibility.

To meet this goal, we must develop a system in which the documents can be entered into a computer and cross-referenced by a variety of topics (e.g., social, subsistence, etc.), time periods (e.g., 17th century), individuals (e.g., Uncas, Cassacinnamon, etc.), and Tribes (e.g., Pequot, Mohegan, etc.). Until such a system is developed and implemented, the collection's research value is limited by its sheer size and complexity. Once this system is in place, we can become part of the interlibrary loan (ILL) system and become full active partners in the State library system.

While Tribal member, Charlene Prince, is working on her Library Technician Degree at the local Mohegan Community College, the Tribe will have to contract with a professional librarian to help guide Charlene in cataloguing the current collection. The Tribe recognizes the need for a full-time professional decreed librarian in the very near future. Finances do not permit it at this time.

The Mashantucket Pequot Research Library is a member of the Southeastern Connecticut Library Association (SECLA) and our Library Project Director, Kate April, serves on SECLA's Board of Directors. This organization has provided invaluable professional and friendly support and training through continuing education programs and workshops that our personnel have taken full advantage of. The excellent monthly newsletter for library units in Region 6 keeps us updated on Statewide activities and national issues in library services. SECLA has helped us understand key issues inherent in the administration of library services so that we may proceed in developing our long-range plans.

We all have a right to learn to read, we all have a right to information, and we live in an age of information requiring increasing levels of understanding and thinking. Democratic society's greatest riches lie in its diversity of people an economical productive society requires worker who know how to access, analyze, and apply information to those who don't possess adequate information skills.

NEEDS IDENTIFIED

I CHILDREN AND YOUTH SERVICES

Our young hold the key to our future and we hold the key to providing the assurance that they receive the knowledge to achieve the highest quality of education possible.

As my great grandmother, Elizabeth George, recognized when she passed down her book of DeForest's *History of the Indians of Connecticut* to her grandson, we will continue to instill in our youth the values that promote the understanding that in order to become responsible for the Tribe's social and economic welfare that they must become life-long learners. Children are our future and they learn the values that we as adults teach them. Therefore, educational programs must be instituted that encourage children to use libraries in order to encourage lifelong usage of libraries and that this educational process be continued through all life stages.

To this end, a significant portion of the 1990 Basic Grant will be used to develop a junior collection and a cross-reference file with the general research collection which will be developed that will not be too difficult for juniors to comprehend and use. The proposed 1991 Basic Grant focuses specifically on the expansion of the junior collection that will provide materials that will assist the training of youth to assume their leadership roles and responsibilities in the Tribe's governance, business enterprises and preservation activities. Topics will include environmental/earth sciences and archaeology and Native American cultural topics with a focus on works produced by Native Americans.

While most of the children's parents work full time for the Tribe, orientation programs must first target after-school/latch key children and youth to take full advantage of the educational opportunities inherent in library use. By familiarizing our youth with the resources available in our library and making them comfortable with using library services, their learning will be directly related to promoting pride in their heritage. Currently, the Tribe has a day care program and after school program in place at Mashantucket that employ young adults, adults and elders which provides an intergenerational support base for our youth. The Tribe will need funding to help develop appropriate programs and coordinate services between day care, education and library services.

In terms of outreach to the public, the Tribe is building a day care center that will serve Tribal members and their employees. The availability of funding would develop parent/family education projects for early childhood services in conjunction with the Tribe's library; it also provides the possibility of a premier project. A coordination in health issues, early childhood needs, working parents support the use of the library as a focal point and a viable means of access to information.

II CULTURAL AND ETHNIC DIVERSITY

In a democratic society, its wealth lies within the hands and minds and the hearts of its people. All people of this continent contribute to its greatness. The information that resides within libraries and educational institutions must represent the wealth of the cultural and ethnic diversity of the people.

The Mashantucket Pequot Tribe's Research Library will enable us to have the opportunity to be a provider of reference materials and library services and to be a participant in a multicultural resource network that incorporates and promotes diverse mechanisms for accessing and delivering multicultural, gender fair, disability programs, in a variety of formats. For instance, some of the written materials should help Indians and non-Indians alike to understand that all historical and fictional writings and representations through time are subject to change. What was sometimes labeled as fact, were sometimes merely opinions. What was often documented as the "way of life" might have been isolated circumstances. In the past, records show that Indians have had little opportunity to offer their contributions to the writing of their own history.

The Mashantucket Pequot Research Library exemplifies the Tribe's commitment to our belief that reading and learning are fundamental to strengthening our people's contribution to democracy.

III FACILITATE AND EXPAND RESOURCE SHARING

As promoted within the Southeastern Connecticut Library Association's Mission Statement, libraries need to develop ways to improve library services and to promote cooperative programs among libraries of all types. This should include the improvement of the quality of materials and support specialized services to populations with disabilities or other handicaps that limit their access to traditional library resources.

The Mashantucket Pequot Research Library is vital to the Mashantucket Pequot Tribal Council and to its Tribal members and employees who administer various Federal and State programs. Our legal and legislative section provides current information regarding changing legislation that affect Indian peoples. The Tribe, as well as the local town government, teachers, students and private citizens from the surrounding area, have used this particular resource as much as our Native American research collection.

One of our purposes is to preserve valuable information on traditional cultural crafts, oral traditions and customs. In the State of Connecticut there are four remaining State-recognized Tribes and the public has little reliable information available to them about these indigenous Tribes. There is a need to provide quality and appropriate materials within the general library collections circulation about indigenous peoples.

One of the major difficulties in accomplishing this goal is that researchers withhold their findings and are reluctant to share beyond their own academic circles what it is that they have learned and interpreted about the cultures that they are studying.

Mashantucket Pequot Research Library's goal is to produce a computerized catalogue list that will become part of the Statewide Interlibrary Loan (ILL) system. There is currently a ILL pilot project that the State Library and the Southwestern Connecticut Library Council are conducting to test the feasibility of using OCLC's Group Access Capability (GAP). It is planned that GAC members will be selective users of OCLC which will provide ILL requests at a reduced rate.

Funding will be needed to provide the computer system and the expertise within the Tribe to accomplish their long-range goals.

It is well documented that Native Americans have special needs for library services that conceptually fall into the range of disabilities. For instance, learning styles often differ from the wider public, language barriers are often present, formal education has been a negative experience and issues of poor health contribute to increased obstacles in finding services that libraries offer as relevant to their life. In focusing on health issues in particular, our Tribe has identified diabetes and its effect of vision as a major disability that needs to be addressed in developing our collection and library services. Our library will provide within its collection large print books, books on tapes and videos and will work with our health department in delivering relevant materials and services.

IV. PROFESSIONAL EDUCATION

It is highly desirable to have professionally trained librarians to administer libraries and to provide library services to the surrounding community. In order to provide professional leadership, maintain high levels of service, and continue to develop library and information services that meet the needs of citizens in an information society, the Higher Education Coordinating Board of the State of Connecticut needs

to support the development of graduate level library and information science programs that would be accredited by the American Library Association.

I am a single parent with three children. I am currently attending Mohegan Community College. The College is located approximately 12 miles from Ledyard. I work full time and attend class at Mohegan at night part-time. The majority of the colleges located in the local Connecticut area range from distances between 30 to 100 miles away, and very few of these schools offer Library Technical Services. I am at a disadvantage due to the fact that I have three children and traveling great distances is a hardship for me.

With new technology introduced the demand to upgrade technical skills for the paraprofessionals and the degree personnel is essential. There are fewer classes being offered due to spending cuts, and it appears that the capacity for trained paraprofessionals is at a maximum in our local area.

There is a need for the State legislature to provide subsidies and other assistance to local community colleges to promote technical library training programs at the undergraduate degree level. There would be a direct and positive relationship created by providing the community with trained personnel that would, in turn, increase the effectiveness of library services to the public.

There is a need for the legislature to provide subsidies and other assistance to ALA accredited library schools in Connecticut and the surrounding States who would be willing to set up branch programs throughout Connecticut. Inherent in that need is the necessity of funding that must be included to develop teaching staff and to develop and maintain a professional library to support the library program.

There is a need for institutions of higher education to apply for the Library Career Training Program - Fellowship awards - in the State of Connecticut in order to promote and facilitate the implementation of formal training programs for paraprofessionals in library and information services and to support and expand continuing education opportunities for all library personnel in all types of libraries and information services in Connecticut.

There is a need for continuing education which must be affordable and accessible to all. Any new technology introduced into libraries and information services must be accompanied by staff education. Consequently, continuing education should be conducted in formats that allow training on-site with appropriate technical support. This is particularly critical in our Tribal library. We ascribe with SECLA's position that "Continuing education is a learning process which builds on and updates previously acquired knowledge, skills and attitudes of an individual."

V. LITERACY AND LIFE-LONG LEARNING

The Mashantucket Pequot Research Library affirms their role as educators in the Nation's life-long learning system and communicate those responsibilities to the public. Librarians are a primary advocate for learning throughout the life span. Libraries are public institutions that provide learning opportunities to everyone, regardless of age. Libraries are the major providers of print and non-print learning materials, and they are effective collaborators with parents in teaching the joys of reading. Parental modeling roles are important factors in developing a Nation of readers.

Adequate State and Federal funds need to be allocated to enable libraries to support literacy and educational programs for people of all ages, including special attention to the needs of adult new readers.

Mashantucket Pequot supports activities that promote the following principles:

- (1) To assure that all library staffs are trained in confidentiality and data privacy and are sensitized to the signs of limited literacy skills, and to the idea that all individuals possess many personal competencies regardless of literacy proficiency;
- (2) To assure that community librarians work with local Adult Basic Education providers in planning for the most appropriate adult literacy role for the libraries of each community and in developing programs that compliment the reading and non-reading materials of literacy classes;
- (3) To provide easily located materials and collections that are multicultural, gender fair, and disability inclusive for all new readers;
- (4) To assure that prominent and clear language is used to explain procedures for use of all library services;
- (5) To conduct special library programs for the public that do not rely on reading or writing skills alone;
- (6) To actively communicate with all publics by providing information to those groups in the community who are identified as non-users.

The future of our society depends on developing the learning potential inherent in all children. There is a need to develop family literacy programs that would involve schools and the public libraries and other family serving agencies.

CONCLUDING REMARKS

The Mashantucket Pequot Tribe clearly understands the importance of library and archival resources as a direct and integral part of our effort to rebuild their Tribe and extend our cultural heritage. The theme areas of Literacy, Productivity, Democracy and Policy, and Planning and Advice identified by the Commission are areas that the Tribe continually addresses in all aspects of our Tribal life. We are actively involved in historic preservation issues, community outreach programs (on and off the Reservation), and understand fully the need for public partnerships in order to accomplish these objectives.

It is in this spirit that the Mashantucket Pequot Tribe offers this testimony in an effort to help the Commission formulate programs and services for American Indian Communities for the potential benefit of the wider American Society.

Thank you.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

HARTFORD, CONNECTICUT
OCTOBER 24, 1990

Joseph F. Shubert
New York State Librarian and Assistant Commissioner for Libraries
New York State Library, State Education Department
Albany, New York

"Native American Libraries
and Their Library Systems in New York State"

When, some thirteen years ago, the New York State Legislature enacted a law providing permanent support for Indian libraries, it wisely provided a means for those libraries to become full members of public library systems. Since that time New York State has provided some \$1.7 million in operating support for four libraries serving Native American people on three Reservations. But membership in the public library systems is perhaps as important as the aid for operations.

Ms. Bray is an expert on Native American libraries in New York State. She brought her library into being and into the Chautauqua-Cattaraugus Library System. She, Margaret Jacobs (who founded the Akwesasne Library and Cultural Center) and Ramona Charles of the Tonawanda Band of Senecas are the deans of Native American library services in our State. In their testimony, they described how their libraries have matured, how they are serving today, and some of their ambitions for the future.

These accounts of the senior citizen services, education information centers, the Mother's Day and Father's Day Card contests, and cooperation with colleges and with community organizations and church groups give a strong sense of how well integrated the libraries are in the social life of their communities. The integration is also exemplified by the Seneca language classes at the Tonawanda Community Library, the Seneca Nation Library's cultural presentation and sponsoring snowsnake and lacrosse games, and the Akwesasne bookmobile that serves people and schools across the Canadian line. Both the Seneca Nation and Akwesasne libraries work closely with museums to provide people in the community, and visitors with information and material to promote awareness and pride in their Indian heritage. Both also provide materials in native languages and hold classes in Indian arts and crafts.

I will not repeat the information the librarians provide in the articles and in testimony but, rather, will focus on the relationship between library system membership and Native American library services.

The System

Cooperative public library systems in New York State enable libraries of all sizes to work together and share resources. We have in New York 739 public libraries and their 337 branches, serving nearly 18 million people. All but two of the public libraries are members of the systems. The Seneca Nation Library is a member of the Chautauqua-Cattaraugus Library System and the Akwesasne Library and Cultural Center is a member of the Clinton-Essex-Franklin Library System in the Adirondacks.

The public library systems help their members serve the people who come to their community library. They also help their member libraries reach out and extend their services to people who, for one reason or another, do not make regular visits to their community library. The systems help their member libraries through interlibrary loan and other loan services, training workshops, coordinated collection development, delivery service, and automation programs. The systems make sure that any library can get from its neighbors, or other libraries what it needs to meet the information demands of its users. In today's information society the systems have two missions: (1) to serve their member libraries, enabling them to improve their services to their users, and (2) to serve as a part of the Statewide library network in sharing resources with all types of libraries.

Interlibrary Loan

The Native American libraries benefit from -- and contribute to -- both missions. For instance, interlibrary loan enables the Akwesasne Library to obtain from a college library articles from such specialized journals as *Medical Aspects of Human Sexuality* and *Child Abuse and Neglect* to help a school psychologist get the information she needs in working with children and their parents. Interlibrary loan helps the library provide a community college student with articles and data on career options. It helps that library provide a teacher with videos useful to her and the new adult learners with whom she is working.

Interlibrary loan and other resource sharing work both ways. Other libraries in the system benefit -- some send their mobile users to browse and use the Native American collections of the Indian libraries; some obtain interlibrary loans. The library staff at Seneca Nation Library take pride in the fact that they have sent interlibrary loans to libraries in Arizona, and Akwesasne staff take pride in the fact that some of their books have been used by school children in the Bronx.

The Electronic Doorway

Over the last decade our library systems have moved rapidly in using technology to build a computerized database of holdings in every tape of library, and to make information in databases available to the general public. We and the systems want to help any library to be an "electronic doorway" to information. At Akwesasne, for instance, in addition to the microfiche catalog of all the holdings in the three-county system, there are microcomputers and a modem so that the staff can transmit interlibrary loan requests instantly and can participate in the electronic message system.

A loan request transmitted electronically can be sent on to the State Library if the library system does not locate the material closer to home. If sent to the State Library as part of our ExpressILL service, nine times out of ten the book or article will be

shipped out the same day. The microcomputer that a Native American library uses as an electronic doorway also becomes a tool for individual library users. Children may use one software package for learning and parents another to print a welcome banner or a community events notice.

Program Support

Such library system services as coordinated outreach, systemwide summer reading programs, job information projects, and talking books strengthen the service which Native American libraries are able to provide to their users. The Seneca Nation libraries use system purchasing, cataloging and processing services. Bulk loans of large print books from the system allow library staff to assist older adults and persons with visual impairments continue their enjoyment of the printed word.

As in other member libraries, the more system services and programs which the Native American librarians are able to use, the more time they have for the person-to-person contact which is vital in community libraries. The Akwesasne newsletter, "Ka ri wen ha wi," shows how vital a community center the library is for people of all ages. In addition to announcements of library events and programs, a typical issue contains GED information, food distribution schedules, announcements of classes in Native American crafts, notices of public hearings, fire department reports, Mohawk School news, job openings and sometimes even free kittens!

In the last four years we in New York State have expended considerable time and effort in evaluation of our standards for public libraries, and we have before us recommendations for ten updated standards for library services and operations. The library systems are working with their members in various ways to help them achieve the proposed standards. I am pleased to report to you that both Seneca and the Akwesasne libraries meet nine of the ten proposed standards. This is an achievement notably higher than that of the "average" rural library in New York State (made possible by system support and, in part, because the level of State aid to Indian libraries is higher than that available to other member libraries). One of the most solid strengths of the Indian libraries is the number of hours they are open, and the fact that their hours stretch over six days of every week.

Participation in System Governance and Statewide Forums

Last year we received an external evaluation report on our library systems and the extent they help their member libraries. The systems got an A-plus on overall efficiency and effectiveness. The research showed that to provide the same level of services without systems would cost the State three-and-a-half times as much as the nearly \$70 million we annually invest in systems. The report also recommended ways in which we could make our systems more effective, including greater participation on the part of member library directors and trustees.

The Indian libraries that are chartered by the Regents (two of them are; one is not) have active boards. Board members from these libraries have participated in the Statewide library trustees institute, and, starting this month, a trustee of the Seneca Nation Library serves on our LSCA Advisory Council.

The librarians participate in system committees and workshops. A couple of years ago, when the member librarians formed a "directors advisory council" to work more effectively with the system director, the librarian of the Akwesasne library was a founding member. The council has met at the Library and Cultural Center.

Conclusion

Services, systems and partnerships depend upon people. We are aware of how much more there is to do in New York State to improve library and information services to Native Americans. We can report bright spots, and it is clear that the users of the Indian libraries are fortunate in having topnotch people in their libraries. We are also fortunate that our library systems have the capacity to bring into their member libraries resources from far beyond the Reservation, the county, and the State. I believe our experience with the partnership of State aid, LSCA, and various funding resources tapped by resourceful librarians and trustees in the Indian libraries can be significant to the National Commission.

I want to thank the Commission for sustained leadership in following up on the 1970 White House Conference resolutions calling for improved library service to Native Americans. In large part, it was Commission staff work that resulted in the enactment of LSCA Title IV. You continue to show leadership through the work of your Committee on Library and Information Services for Native Americans. Let me recommend three actions to the Commission.

In the interest of Native Americans in New York State, we urge the Commission to adopt policy and advocate actions that further strengthen Titles I and III of the Federal Library Services and Construction Act -- these are the titles that enable Indian libraries to become full partners in library systems and networks.

We also encourage the U.S. National Commission on Libraries and Information Science to adopt policy that encourages Indian Nation libraries across the country to become members of systems and networks, and to encourage the State library agencies and networks to reach out to the Indian libraries. The result of such policy will increase library services to thousands of Native American people and will enable the Indian libraries, like those described in the attached articles, to share in our multicultural society the library resources that are important to us as individuals and as a people.

Finally, I hope the Commission will recommend to Congress that the 1991 reauthorization of the Higher Education Act include scholarship and training funds needed to bring the Nation's library work force in line with the people libraries must serve. We do not have enough Native American librarians; we do not have enough black, Asian, Hispanic librarians. If national objectives for a more productive, literate and democratic society are to be achieved, we must bring about change in our library work force. We need to have more diverse library school faculties, more minority people on our research teams, and the whole spectrum of populations and cultures at work in all kinds of libraries. You have a great opportunity to help us achieve this.

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FOR NATIVE AMERICANS

HARTFORD, CONNECTICUT
OCTOBER 24, 1990

James G. Sappier
Governor, Old Town, Maine

It is a pleasure to be here and to present this testimony about the need for a library facility for the Penobscot Nation.

There is a great need for a Penobscot library and archive. Much of the historical information about the Tribe is very old and scattered throughout New England and Canada. The Tribe needs a home for these materials where the Penobscot People will have access to cultural and historical documents.

Ideally, this building would contain Penobscot language materials, historical photographs, traditional Tribal dress, and be a living museum for the Penobscot People.

A benefit to the Penobscot Nation is its close proximity to the University of Maine at Orono. A Tribal library in combination with the large University Library and its Maine collection could only enhance and benefit students of Penobscot Culture.

There is a desperate need for nonbiased, contemporary and scholarly materials for the Algonquin culture in general and for the New England Tribes, specifically. In recent years there has developed an interest in Native American cultures and there has been a trickle of materials originating in the Midwest among the Plains Tribes. It would seem that the European population has forgotten that their first contact with the Indians was along the Eastern Coast. Indeed, it is doubtful that the new settlers in America would have survived without the help of Americas' Native People.

Many children are struggling with their cultural identity. Penobscot People do not ride horses to hunt, they do not hunt buffalo, or wear buffalo robes. This is the Indian stereotype that is still being generated and perpetuated today. What is needed is solid, contemporary materials for both children and adults that focus on the New England Tribes and especially the Penobscot Nation.

Tribal languages have all taken on new definitions that are much harsher than that intended by the respective Tribe. Indian languages and their respective dialects as narrated and translated into English loses considerable character and meaning. The example given to the Commission's Chairman, Charles Reid, on his site visit to Penobscot Indian Island was the Lords Prayer in five Indian languages -- Penobscot, Passamaquoddy, Maliseet, Micmac and Ojibwa. All of which when translated back

into English became soft, personal and very tender. This portrait of the Native American Tribe or Tribal member is non-existent.

The influence of the non-Indian in history teaching and the written word has taken its toll on Indians. A common understanding by the general population of the United States is the conquering hero type rendition of a John Wayne philosophy. A general recreational reader has no concept of the Indian and that Indians have had governments for thousands and thousands of years. The spiritual aspect of being a member of a Tribe is in itself a complete contrast and contradiction to the economic values that prevail within the trends of government of the people and by the people of the United States.

A threshold factor in preparing to undertake a model "Library Program" is the recognition of that specific group of people. Indians have been for years studied and studied. The results of which are located in most universities and colleges. The research alone on Penobscots would cost a considerable sum of money. The value in recording the traditions and customs of our elders is especially important for the inclusion of current trends that demonstrate values that contrast with those of the non-Indian. The sweat lodges, traditional medicines, seasonal foods, songs, and dances, the language and stories are as necessary to our culture and tradition as any other community. Many of which are lost with the burial of each Tribal member.

The proclamation of 1755 signed by Governor Phips that called for the scalping of men, women and children for 50, 40 and 20 English pounds is an example of the type of history missing in the documentation of libraries. The 1723 massacre of Penobscot Indians at Norridgewock in defense of the church is likewise a complete lack of Indian history. Penobscot Nation was forgotten by everyone including the United States, until abruptly reminded with the Maine land claims. The history of the State again tried to prevail in superseding Indian history. It is too bad the U.S. National Commission has waited so very long to try and reveal the Indian side of events.

The question, "Do we need or want a library?" (is answered with the expression that Indians are not very welcome in the non-Indian library -- as the Pequots in Ledyard) is YES, we do need a library for our adults and for our children that is not a White man's library. The books are prejudiced against us, the location of existing libraries are not conducive to Indian participation, and there appears to be a reluctance providing the Indian point of view in publications regarding Indian rights, history and legends.

Thank you very much for your taking the time to hear our views. I do hope something will come from these hearings. We, the Penobscot Nation, are in dire need of a facility for the housing of our documents and allowing for their collection.

Indian Tribes need the resources to correct many, many fallacies and mistruths that have prevailed in current times evolving from those historians of the past. Until the Commission is successful in their attempts to secure these resources, the Tribes remain vulnerable to many contradictions.

Thank you. May the Great Spirit be with us all on this journey.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

HARTFORD, CONNECTICUT
OCTOBER 24, 1990

Kathleen A. Poole
Prepared on Behalf of the
Mashantucket Pequot Tribe

I would like to thank the Commission for the opportunity to submit this prepared testimony on behalf of the Mashantucket Pequot Tribe. My name is Kathleen A. Poole. I am non-Indian, and am employed by the Tribe as the coordinator of their proposed museum and research center. I hold a B.S. in nursing and a M.A. in applied anthropology, and as such, view the development of the museum and research center as a broad community development project. This view is founded upon the belief that health and growth in a community must begin with a strong sense of cultural identity.

I believe we can understand the notion that Indian peoples have been separated from their true place in history, and have often been denied their cultural heritage by the selective and discriminatory portrayal of Indian reality in the general history, literature and film media. Indian Nations have been separated from most viable means of productivity and from the democratic process which has assumed responsibility for defining their future. Policy, planning and advice up until the past twenty years was that of bureaucratic dispensation. Now, Public Law. 93-638 and the Educational Assistance Act recognizes the right of self-determination of Indian Tribes and the need to support the effort as a function of the Federal trust responsibility too long postponed.

Within the context of Indian Nations, one of the main burdens of any Tribal government is to prepare its members to participate in the societies with which it must interface, while still maintaining their cultural prerogatives and identity. Certainly, there are as many ways to do this as there are distinct Tribal Nations. This testimony will briefly attempt to characterize the general situation on the Mashantucket Pequot Reservation, and the priorities and the process that the Tribe has chosen to follow. It will, hopefully, give the U.S. National Commission on Libraries and Information Science an overall picture of this very complex issue of assessing needs and providing library and information services to, at least, this particular American Indian Community. I have followed James C. Baughman theoretical model of "Collection Development: A Structural Approach" suggested by Peter Hemon in his work, Developing Collections of U.S. Government Publications (1986), along with the Tribal Library Procedures Manual published by the University

of Oklahoma (1987), and will present this testimony in the more traditional form of a narrative.

Reservation Profile

The Mashantucket Pequot Tribe places great value in their Tribal Council government, in historical and archaeological research and documentation, in land reacquisition and in socio-economic development. This also has been the order of organizational priorities that has been used to repatriate the Mashantucket Pequot Tribe and to provide for the general health and well being of the Tribe's people. To give these values a reality, the Tribe's leaders were often forced to seek non-Indian expertise and assistance. The vision and wisdom in the Mashantucket Pequot Tribal Council's choice of consultants, and the Tribe's chosen course of action has produced dramatic results in a relatively short period of time. The Tribe has raised the standard of living for its people by providing high quality housing, health care, education programs and employment.

Prior to the Tribe's 1983 land claim settlement and Federal recognition (Mashantucket Pequot Indian Land Claims Settlement Act, Public Law. 98-134, October 18, 1983, 97 Stat. 85, Title 25 U.S.C.A. 1751-1760), there was a movement by the State of Connecticut to take the remaining 214 acres of Reservation and make the Tribe's homeland into a State park. Today, as a result of their successful land claim suit, the Mashantucket Pequot Reservation now includes 1,245 acres held in trust and 393 acres held in fee located in the Town of Ledyard, Connecticut.

In the mid-1960s, only two Mashantucket Pequot elder women were able to remain on the 214 acres left after years of non-Indian interference in their Tribe and their land. The Mashantucket Pequot Tribe, currently, has an on-Reservation population of 110 persons with membership totaling approximately 250 individuals. The Tribe has a high dependency ratio with over 50% of the members being under fifteen years of age.

Elementary and secondary education for the children are provided through cooperation with the State school system. The opportunity for the adults and parents to expand their academic potentials are limited, due to a number of practical concerns (which will be highlighted later). School and public libraries are within 5 to 10 minutes of driving time. The paved and well-traveled country roads are without sidewalks and are too dangerous for children to walk or ride bicycles on to get to the local libraries. The types of materials are limited and frequently do not answer Tribal members' informational needs. Contrary to many Reservation situations, research centers, museums, college and university libraries are accessible in 30 to 60 minutes driving time from the Mashantucket Pequot Reservation. Public transportation is not in close proximity to the Reservation, therefore, children and non-drivers must rely on adult members (the majority of whom work full time for the Tribe) to arrange time and resources to transport them. Still, there are only so many hours in a day, and consequently, there is little enticement, or at best, sporadic encouragement for Tribal members to seek out and use southeastern Connecticut's rich information resources.

Also, since Federal recognition five years ago, the Tribe's lifestyle as a whole has been impacted significantly. While there has been an increase in household incomes, they must face new occupational demands coupled with quickly expanding administrative activities of their growing enterprises and Tribal government. Like

much of the surrounding southeastern Connecticut region, the majority of the adults are working outside the household as well as trying to raise their families. But unlike their non-Indian neighboring communities, the Mashantucket Pequot Tribe must run their government with a relatively small number of individuals experienced in the complicated administrative affairs of Tribal government.

One of the real and immediate problems on the Reservation is one of generational time. That is, the unmovable time gap between young people who can afford the time to go on to technical training and/or college and the adults who must presently work to support these documents. The adults cannot reasonably afford neither the time, the money, nor the stress toward making occupational changes. In many cases, there is no immediate and available pool of people from which to draw for new job training, regardless of the fact that many of the Tribal members are currently doing jobs that are not personally appropriate for them or do not interest or challenge them. This problem has forced the Tribe to hire non-Indians to do a number of jobs that still must be done on the Reservation. As a result, friction is often produced in the workplace, overall job performance suffers, and new programs are difficult to start.

We can add to this -- the surprise of the surrounding communities to have 'discovered' Indians who are still living right here in Connecticut on a 'Reservation,' and that these Indians are running a very successful high stakes bingo operation -- who, of course, "don't even pay any taxes," (i.e., the assumption is that the American tax dollars are supporting these Indians all too well!). The Mashantucket Pequots who lived in relative obscurity now find their lives in a fishbowl existence with a confused and uninformed public looking on. The overall issue is not only that the Indians do, in fact, need Federal support in building their capacity for self-determination, but also, that the general public needs to understand what sovereign Tribes are all about and why they exist in the United States at all. This, the Mashantucket Pequots fully recognize and have sought to resolve these many issues through a variety of approaches which intend to culminate in the creation of community educational outreach programs and in the eventual creation of the Mashantucket Pequot Museum and Research Center.

Planned Development of the Archival Collection

The Tribe has consistently shown a commitment to understand what has happened to their culture and heritage within the context of American society. The Tribe's land claim suit and their Federal recognition required that the Mashantucket Pequots established title to their homeland, their place within history, and, in short, the right to their Pequot heritage. Through the Tribal Council, the Tribe worked with archaeologists, anthropologists, Federal and State officials, neighbors, and friends to produce a substantial body of new information and interpretation about Connecticut pre-history and the Indian and Colonial history of the Pequots. This constitutes the beginning phase of the archival collection development. Besides using the research to win their land claim suit, a number of cultural resource project priorities were selected in a concerted effort to provide the public with the Tribe's endorsed view of Pequot history.

One of the significant outcomes of this networking of information and research was the opportunity for the Tribe to sponsor an academic history conference in 1987 at the Reservation and in Norwich, Connecticut, on the Pequot War: The Fall and Rise

of An American Indian Nation. From this exceptional conference, Oklahoma University Press will publish a book for release in 1989 by the same title and edited by Lawrence Hauptman, Jack Campisi and James Wherry.

Another cultural resource project is the ongoing Mashantucket Pequot Archaeological District Project that has been funded by Survey and Planning grants through the National Park Service and administered by the Connecticut Historical Commission. To date, over 100 archaeological sites have been identified on the Reservation and eleven of those dating c.1500 have been successfully nominated to the National Register of Historic Places. A few sites near the Cedar Swamp known as Cuppacommock ("refuge") are identified as being 9000 years old. In November, 1988, the Tribal Chairman, Richard "Skip" Hayward and the Project Director, Dr. Kevin McBride traveled to the White House to receive a National Historic Preservation Award in recognition of historic preservation excellence. In conjunction with Dr. McBride and the University of Connecticut, students will continue to work on the archaeological project to discover and document artifacts and cultural remains -- that is, the tangible reality of the Pequots existence at the Mashantucket.

Connecticut Public Television has produced a 60-minute documentary on the Mashantucket Pequot Tribe called The New Pequot: A Tribal Portrait which was first aired in November 1988. On the whole the Tribe was pleased with the work that the Producer Kenneth Simon did. The reviews were mixed. Unfortunately, one important review clearly showed an anti-Indian bias and an inability to listen to what was being said about the transitions and accommodations that the Pequots have undergone. Public education can come slowly to deaf ears. The documentary and the commentary offers a major contribution to the Tribes archival and research collection. It provides a method of evaluation for the Tribe of public understanding and knowledge and will have an impact on the content of the proposed community educational programs and the museum format.

The Tribe is routinely asked to speak at area historical societies, schools, workshops, chambers of commerce, etc. about their heritage and about what life is like on the Reservation. A slide presentation is being developed with the Tribal Affairs Coordinator that will show a brief history of the Pequots in the 17th Century and their homeland at that time. It will also show the present day life at Mashantucket Pequot Reservation. An initial presentation has been reviewed by many members of the Tribe and was approved for the messages it was giving. Interestingly, it was clearly evident that the substantive history of the Pequots, other than the Pequot Massacre of 1637, is unknown by the majority of the members. In many ways, the Mashantucket Pequots have been separated from much of their heritage for 350 years, and this often makes it difficult to talk with non-Indians who want to romanticize most Indian reality. The completed slide presentation will resolve some of this confusion and the unfortunate sense of discontinuity in the Pequot heritage. As a result of the slide show preview, many interested Tribal members requested information about their history. The Tribal Affairs Coordinator has compiled a number of informal "History of the Mashantucket Pequots" reference notebooks that include short articles, maps, a Pequot lexicon, etc. These are being well circulated among the Tribal members and the staff it employs.

It is important to know that compared to what is known about the Tribe during the 17th and 20th centuries, little information is available here on the Reservation for Tribal members to research about the Tribe in the 18th and 19th centuries. Volumes

of public documents and histories exist in the State library and other research-oriented institutes, but have not as yet been tapped. In order to fill this two century gap in their archival records, the Tribe has identified this as an important need and plans to somehow collect this information in the future.

Currently, the Mashantucket Pequot Tribe is developing an environmental education program for its members that will reflect their spirited dedication to the Land and their ecological perspective. Relevant texts must be collected and a selected bibliography must be written. These will, of course, become part of the Tribe's library collection. The Connecticut Outdoor and Environmental Association has asked the Tribe to participate in their May 1989 conference and present the curriculum in a workshop. In order to get a sense of the mix of Tribal spirit and science, a course description is included:

Heartfelt identification with the Land cannot only come from touching, seeing, breathing and hearing the life that fills the environment, but also through legends and creation myths that pull at our imagination. The focus of this program is to recognize that if we investigate our environment primarily through scientific methods alone, we will be prone to construct a particular picture of the world that often leaves little room for the magic of a lark's song, the beauty of a cat's markings, and the faith that spring will follow winter. We will begin by exploring stories and myths of the Natives of this continent in an effort to establish a sense of kinship and a sense of wonder with the natural world; and then from that point move on to the usefulness of environmental scientific methods in understanding the mechanisms by which an individual can sustain his or her cooperation with the world in which each of us shares a space in time.

The Tribe has applied and received two Library Service grants. These were used to catalogue books and texts that were received as gifts, bequests, and, also, reference work purchases. There is no formal collection policy at this time to guide future acquisitions. Further, due to limited security and space, the Tribe's 'library' is housed at the University of Connecticut's Department of Anthropology. Access to the reference collection is difficult with the University being one hour away, campus parking impossible, and so on. The Tribe will be rectifying this access problem this spring with the planned addition of additional Tribal office space and a designated library study area. The Tribal Affairs Coordinator, and myself, as the Museum and Research Center Coordinator, will be responsible for overseeing the fledgling library. There is no one, at present, in the Tribe or employed by the Tribe who is trained in library management and services. Through the use of various manuals on Tribal archive management, the Tribal Affairs Coordinator, among her many jobs, has begun to assemble and preserve documents, photos, tapes, etc. Most original documents concerning the Tribe prior to 1970 are not in their possession.

As part of the overall Museum and Research Center development plan, it is recognized that as the library and archives collection, art and artifact collection, and audiovisual materials grow, it will be necessary to institute a collection's management system fairly soon. Installing such a computer system, and training an interested Tribal member to run the program, will serve many goals. An archival and curatorial training program will offer increased educational opportunity for Tribal member(s), provide diversified employment opportunities on the Reservation, and enable the Tribe to retain responsible control of their cultural resources.

A household survey of adults and children is planned for this spring which will first explore the expectations that the members have about the Museum and Research Center; second, identify community needs; third, inform members of possible internships and study programs that they can choose to do; and, fourth, stimulate interest and Reservation-wide involvement in the cultural resource development process.

Concluding Remarks

The Mashantucket Pequot Tribe clearly understands the importance of library and archival resources as a direct and integral part of their effort to rebuild their Tribe and extend their cultural heritage. The theme areas of Literacy, Productivity, Democracy and Policy, Planning and Advice identified by the Commission are areas that the Tribe continually addresses in all aspects of their Tribal life. They are actively involved in historic and preservation issues, community outreach programs (on and off the Reservation), and understand fully the need for public partnerships in order to accomplish these objectives. It is in this spirit that the Mashantucket Pequot Tribe offers this testimony in an effort to help the Commission formulate programs and services for American Indian Communities for the potential benefit of the wider American society.

Thank you.

PART C: 4

Transcript of Hearing on Library and Information Services for Native Americans

Seattle Public Library
Seattle, Washington
August 16, 1991

Hearing Participants:

U.S. National Commission on Libraries and Information Science

Elinor H. Swaim, Commissioner and Chairman, NCLIS Ad Hoc Committee on
Library and Information Services for Native Americans

Wanda L. Forbes, Commissioner

Charles E. Reid, Commissioner and NCLIS Chairman, 1990-1992

Barbara J. H. Taylor, Commissioner

Bessie Boehm Moore, Vice-Chairman Emeritus

Peter R. Young, Executive Director

Mary Alice Hedge Reszetar, Associate Executive Director

Frank Stevens, Special Assistant

Lotsee Patterson (Comanche), NCLIS Consultant

Testifiers

Henry E. Bates, County Library Director, Mendocino County Library, Ukiah,
California

Spencer G. Shaw, Professor Emeritus, Graduate School of Library and Information
Science, University of Washington, Seattle, Washington

Mahealani Merryman, Program Administrator, Native Hawaiian Library Project,
ALU LIKE, INC., Honolulu, Hawaii

Tina Retasket, Programs Director, Confederated Tribes of Siletz Indians of Oregon,
Siletz, Oregon

Ronald W. Simchen, Director of Library Services, Puyallup Tribe of Indians, Tacoma,
Washington

Bob Bigart, Director of Library Services, Confederated Salish and Kootenai Tribes,
Pablo, Montana

Rena D. Wells, Nisqually Business Committee, Nisqually Indian Tribe, Olympia,
Washington

Irene Haines, Member of the Colville Confederated Tribes and Team Leader,
Douglass-Truth Branch, Seattle Public Library, Seattle, Washington

Carlene Barnett, Member of the Confederated Salish and Kootenai Tribes, and
Children's Librarian, Seattle Public Library, Seattle, Washington

Norma Knight, Member, Round Valley Indian Reservation, Covelo, California

Pamela Hillaire, Assistant Librarian, Lummi Indian Reservation, Bellingham,
Washington

Polly Hanson, Library Director, Lummi Indian Reservation, Bellingham,
Washington

Lon Dickerson, Director, Timberland Regional Library, Olympia, Washington

Storm Hagquist, Member, Puyallup Tribe of Indians, Tacoma, Washington

Susan Madden, Literacy Coordinator, King County Public Library, Seattle,
Washington

Tommy Eli, Member, Yakima Indian Reservation, Toppenish, Washington

Colleen Veomeitt, Library Director, Yakima Indian Reservation, Toppenish,
Washington

Karen Fenton, Vice Chairman, Board of Directors, Salish and Kootenai Community
College, Confederated Salish and Kootenai Tribes, Pablo, Montana

Anne Dickerson, Member, Nisqually Indian Reservation, Olympia, Washington

Tina McCloud, Member, Nisqually Indian Reservation, Olympia, Washington

Richard White, Professor of History, University of Washington, Seattle, Washington

Patsy Smith, Development Officer, University of Washington Press, Seattle, Washington

Tsianina Lomawaima, Assistant Professor of Anthropology and American Indian Studies, University of Washington, Seattle, Washington

Mary Ginnane, Acting Library Development Administrator, Oregon State Library, Salem, Oregon

Mark Mercier, Chairman, Confederated Tribes of Grand Ronde Community of Oregon, Grand Ronde, Oregon

Ernest L. Stensgar, Chairman, Coeur d'Alene Tribe of Idaho, Plummer, Idaho

Jane Kolbe, State Librarian, South Dakota State Library, Pierre, South Dakota

E. B. Cattrell, Academic Dean, Dull Knife Memorial College, Northern Cheyenne Indian Reservation, Dull Knife, Montana

Jim Holbrook, Education Specialist, Burns Paiute Tribe, Burns, Oregon

Margaret R. Hoaglen, Tribal Business Manager, Round Valley Indian Reservation, Covelo Indian Community, Covelo, California

Host:

Liz Stroup, Director, Seattle Public Library, Seattle, Washington

**HEARING ON
LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS
SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON**

AUGUST 16, 1991

Mrs. Swaim, Chairman, called the Hearing to order at 9:15 a.m. After introduction of the Members of the Hearing Panel, Ms. Liz Stroup, Director, Seattle Public Library welcomed the Commissioners and audience and introduced Mr. Dale Tiffany. Mr. Tiffany welcomed the Panel and audience to Seattle on behalf of Mayor Rice.

MR. DALE TIFFINY: The Strategic Long-Range Plan for Library and Information Services for Native Americans is a very important effort. We in Seattle certainly applaud the dedication of your work in developing that Plan. It is a real pleasure now to know that you can go into libraries -- like the one here in Seattle and the library at the College on the Salish Kootenai Reservation -- and find good honest information about ourselves and our families. It is a real pleasure for me; it shows that we have come a long way. We are making some real progress. Once again, on behalf of Mayor Rice, welcome to the City of Seattle and please enjoy your stay here. We have the most wonderful Library Director in the whole United States at your disposal. If there is anything we can do, please give us a call and we will be here to help you.

MRS. SWAIM: Thank you so much. Mr. Reid, NCLIS Chairman, would like to say a few words.

MR. REID: Thank you very much. The Strategic Plan is in draft form and will be amended according to the information we get from this hearing. Even after this hearing, we will continue to take written testimony for at least 30 days after this day so it can be included in our report. It is our intention to try to complete this report by the end of this year and by no later than Spring 1992. There are no simple solutions, and as we travel throughout the Country, we find it is a very complex society that we are dealing with, and that there are no simple answers to complex issues. We can only do this with your help. We are not here to tell Native Americans how to do things; we are here to learn what they need and how we can assist in meeting those needs. Time is running out on a lot of the archival histories which we have to sustain -- which is important to both our cultures. As each generation goes by, the direct relations get dimmer and dimmer and we are very much concerned about that. We hope that you will aid us in addressing these problems and we hope, ultimately, to be of assistance to you.

MRS. SWAIM: We will now proceed with our first witness. When you are testifying, please come and be seated at this table and use the microphone so that we can record your testimony for inclusion in the written report of the hearings.

MS. IRENE HAINES: (Ms. Haines is a Member of the Colville Confederated Tribes, and Team Leader, Douglass-Truth Branch, Seattle, together with Carlene Barnett, Member, Confederated Salish and Kootenai Tribes and Children's Librarian, Seattle Public Library). Thank you. Greetings to the Commission and to other members that are coming here to testify today. I am originally from the Moses Band of the

Nahatchee Tribe that was incorporated into the Colville Confederated Tribes. Historically, almost all Native Americans that entered into agreements with the Government -- either Tribal agreements, treaties, or Executive Orders -- always asked for two things: (1) education; and (2) health benefits.

Traditionally, almost none of the people that entered into these agreements ever received what they bargained for. We bargained away our land, our culture, our language, our religion -- in order to get these benefits that we never received. So, I feel very strongly that information science and libraries are part of that education that we have already paid for. I have had a real public education background, even though I started out being educated privately in Catholic institutions. One of the things that happened on my Reservation is we were served by the North Central Regional Library System (which is an award winning library system). We were served with bookmobile service and books by mail. Even though considered adequate for a rural public library system, I found it totally inadequate as part of my education. For instance, one of the schools I attended was a high school on my Reservation which was unaccredited. An "unaccredited" high school does not give to you the credits you need to get into college. If you graduate from an "unaccredited" high school, you have to take additional schooling in order to be eligible to even attend a junior college. Even though I graduated from high school over twenty years ago, I know that this situation still exists.

When I was younger, I was lucky. I belonged to a migrant farm labor family that moved often. I attended over sixteen schools before I graduated from high school. So, I got a broader view than probably a lot of Native American children as to what libraries were all about. I saw a variety of things happening in libraries; especially close to the Reservation. I would say that border towns close to the four Reservations I grew up on: the Coquille, the Spokane, the Yakima, and the Squamish were extremely hostile to Native American children. You could walk into a store (and it is similar to what they do here in the Black community) and they limit the number of Black children that can enter into store at any one time in some parts of town, because they are afraid of theft. Well, a similar thing happened and is still happening in most border towns. When I was a library supervisor for the Coquille Tribe about ten years ago, I was training 9 or 10 library technicians under the CETA Program. One of the things I did was set up a group visit to local public libraries at the Onack Public Library and the Cooley-Dam Public Library, which were closest. I called ahead of time to set up the meeting, and when we got there it was obvious to me that the staff was extremely uncomfortable with having ten Indians in their library at the same time. They wanted to really be comfortable with explaining to us what they had to offer, but it was also obvious that they wanted to make sure that we did not take anything or check anything out. I think that situation exists all over this Country. Unfortunately, I was not able to stay with my local Tribe because they could not afford to pay me what it took me to live. So, I moved back to the city. I acquired a Masters in Library Science with the help of the Seattle Public Library.

The Seattle Public Library decided that they needed to do an active recruitment of Native American and Chicano librarians. They spent \$10,000 to go all over the Country to different schools to actively recruit Native Americans to come to Seattle to work. They were unable to get anyone to apply. It was real ironic that I just happened to be working here already. Had they spent the \$10,000 to actively recruit

among the staff members, for instance, maybe we would have had four or five Native American librarians instead of only two currently.

We may not be able to do much about the border towns that are hostile to Native Americans, other than through an awareness program. We could do a lot more with the money that is being spent at the Tribal level and at the Federal and State level to provide adequate library service for Native Americans. It has been proven through library research that, for instance, a student who grows up going to a library in the first or second grade, perhaps participating in a summer reading program, actually retains a reading level from year to year. By reading throughout the summer, things that they want to read rather than things being assigned to read, develops an active interest in reading and it is something they will have for the rest of their life. I was lucky. I did get to participate in a couple of summer reading programs as a child. I am sure that really helped me develop the skills that I have today.

By having no access to anything like that growing up on the Reservations where I grew up, it tells me that Native American children are not as important as other children to mainstream society. It tells me that Native American children are not as smart. It tells me that what they told me in high school -- that if you want to get more education you should be a teacher or a nurse. When my mother was a little girl, they told her that you should be a domestic servant (like a laundry person or a waitress). It really hasn't changed that much. I happen to be in a service profession because I like people. But, really, it is a female-dominated profession that gets paid much less than most professions for the same amount of training. For instance, if my union hadn't sued the State of Washington and won, I would still be making less than somebody who collects the garbage.

One of the recommendations that I would like to make is that there be some sort of vehicle set up to adequately fund Tribal libraries. We in the urban centers may know the fact that there aren't enough Native American applicants to apply for jobs at any level in various city institutions. But, at the same time, I don't see the active recruitment of Native American students to become librarians. I don't see the adequate promotion of library and information sciences as a good profession or as something that will not only benefit people at the Tribal level, but also benefit the Country as more Native people enter into a profession that provides information from both sides.

Native Americans have more documentation and more things in print than any other minority group in the United States. And, yet, that information is not available at the Tribal level. It is hidden in the Smithsonian. It is hidden in the Library of Congress. It is not at the Tribal level! That is something that I think the President needs to address -- getting that information out to people who want to know that information.

Just as an example, I was recruited by the Seattle Public Library for the University of Washington. The University of Washington never communicated with me or actively recruited me even though I have a BA in Library Science; even though I applied to be a staff member at the University of Washington. There was no recognition of my interest in that area. I was the only Native American in my graduating class; I was the only minority member in my graduating class of 95 students at the University of Washington in 1987. So, that tells me that there needs

to be a lot more done in this area. There are Native American students in high schools throughout the Country -- and especially in Washington State -- within a 150 mile radius of Spokane, for instance, which is a major urban center in Eastern Washington where over 200,000 Native Americans live. (These statistics are from several years ago). Only 1,500 people live within a town. There needs to be a lot more active communication between Tribes and between urban centers as to what our needs are.

Granted, I have not lived on my Reservation for about ten years, but I do visit there constantly. I know that the library service on the Reservation is non-existent or inadequate in almost every place I have been. The one exception that I know of is the Muckleshoot Library, which is part of King County Library System which is actively used by members of the Tribe and members of the community. So, if money exists to start the library and if there is good support in the way of things like programming -- and one of the people I work with asked me to mention the fact that programming is what bring people into libraries, especially non-traditional library users. It is really ironic that the 500th year anniversary of Columbus happens to get more money than this Commission or more money than any Native group to promote information that we want to share with the rest of the Country.

I just want to go on record saying, "It is not just a matter of more money; it is a matter of more active public promotion of this profession as a real good profession. Actively recruiting the students into this area will really help." It is just common knowledge that a homogeneous group of Native people are more comfortable getting that information from somebody who is part of that group. This is true in the inner-city, too. I worked in a library that served the Afro-American population. My staff is mixed, and I find that 9 times out of 10, the person will go to their same culture for the information. If we are going to adequately serve our populations, we need more Native American librarians.

Thank you.

MRS. SWAIM: Irene, thank you very much. We will hear the next witness before we proceed with our questions.

MS. CARLENE BARNETT: I am a Member of the Confederated Salish Kootenai Tribes in Montana. For five years (up to two years ago) I was the Library Director of the Polson City Library, which is on the Flathead Indian Reservation and also the largest library on the Reservation, which serves the residents of the northern portion of the Reservation. Right now, I wish to speak for all the public libraries that are on my Reservation.

On my Reservation, the Tribal Council has had a tradition of supporting education, and, at times, has supported the public libraries, though in a haphazard way. For two successive years, the Tribe responded to a grant request from the Friends of the Library and did provide grants to the various libraries on the Reservation for material. But, the grants were only given out twice and the Tribal Council membership changed. The revenue funding money dried up and disappeared. Tribal priorities went elsewhere. But, the libraries need consistent, reliable funding. The public libraries on the Reservation are not Tribal libraries. Their funding is solely dependent on impoverished municipalities, and many of the municipalities are barely even that. Yet, these libraries are there to serve the residents of the Reservation.

The Confederated Salish Kootenai College Tribal Library has been identified as the Tribal library by the Tribal Council. Thus, that library is the library that is eligible for the funds that come through the Library Service to Indian Tribes Programs (LSCA Title IV). That library, though, only serves the population of the college students. Even though it has been identified as the college library and "all Tribal members can use that library free of charge," in reality, they don't. It is an educational library that is academically oriented. So, you find that the non-students that do use that library are a few researchers. It is the public libraries on the Reservation that you will find the Tribal members using: Hot Springs, Arleigh, San Ignatius, Ronan, or Polson, and these towns are barely incorporated.

The Reservation is large. Those of you who visited it yesterday realize that. The population is widely dispersed. Many people live miles from town and when they do go to town they have to try to hit everything. They are dependent on libraries that are only open a few hours a day and not open every day, and dependent on libraries that are staffed mostly by volunteers with a few non-professional paid workers. Their collections are made up mostly of discards from the Library of Congress and urban public libraries, second-hand stores, or donations by patrons.

The Polson Library is an exception to this in the sense that it has been a recipient of large grants and a recipient of bequests in estates, and so it has been able to have more money for its collection. But that money has not been able to be used for salaries or staffing.

So, we have libraries that find collection development and user education and library outreach an unattainable luxury. You find libraries just trying to keep the door open; just trying to keep the heat on, and, maybe, just a telephone in their building last year.

I would like to see a grant program that would be aimed toward these public libraries that do serve the Tribal members on my Reservations. I would like to see that this grant program is set up in a way that would encourage these libraries to develop collections that would reflect the needs of that Tribal population, and also direct services that would reflect their needs. As Irene said, a lot of these people who do volunteer and run the libraries are not Tribal members and they do not realize that there is this large Native American population that has library needs. If there was a grant program developed, that would encourage these libraries to think about the population they are serving and develop collections for them.

On a personal note, I would like to also speak on library education for Native Americans. Upon deciding to go back to school and get my Master's Degree, I found that funding for the library degree was low priority for the Federal Indian Fellowship Grant Program. The Native Americans are under-represented in the library profession. I feel that this policy is self-defeating in this age where information is exploding and becoming more confusing to accept. Tribal governments and Native people -- more than ever -- need help through this maze of data statistics. We cannot afford not to have professional librarians that are Native American.

My graduating class had only two Native Americans. The incoming class had no Native Americans at the University of Washington. I think we need recruitment, and the funds need to encourage Native Americans to go into this profession. Also, this Commission is interested in library services to Tribes. There are over 5,000 members of my Tribes; yet only 2,000 live on the Reservation. I think that you must

also look at the urban Native American population because there is a need to focus there, too.

Thank you very much.

MRS. SWAIM: Thank you, Colleen. We did note at your Reservation, Colleen, that there is a coalition being built in the St. Ignatius community among the schools, the Tribes, the local governments in seeking to build a library that will serve the school and the community. We thought this was very encouraging. Are there questions from the Panel?

DR. PATTERSON: Could you be more specific in your recommendation that Native Americans be recruited into the library education profession? Do you have some suggestions on that?

MS. HAINES: Well, for instance, my sister is a minority recruiter for the University of Washington and one of the parts of her job is to travel to the local high schools and actively recruit students. She writes a letter to inform them that she will be there on a specific date for career day to actively recruit for the minority affairs office of the University of Washington. A good example of what happens is a situation that happened in Aberdeen and Hope Williams Schools when she got there and no students showed up. She went to the office and asked why there were not any students coming in to be recruited (because there are a lot of Native Americans living in that area, it is a heavy logging industry), and they said, "We don't have any minorities here." My sister asked about the Native Americans, and they thought that meant "All Americans." So, they asked if she wanted all the students, and she said she just wanted to see the Native American Indians. They said, "Oh, our Indian students." So, one of the problems is in high schools which have a lack of education about minority status of Native American students. The fact that there is really inadequate information or active recruitment at the high school or even the grade school level.

I would like to see some career programs set up to get people information -- not only on what library science is all about; what the profession is about, but also the prestige that it has, and the fact that it is one of the higher paid professions that you can go into on a local level. There is a library in a lot of small communities; there may only be a post office, a library, a store, and a gas station. If you are a librarian, you may have a chance at employment that you would not have otherwise.

I know that the University of Oklahoma at Tulsa made a real good effort (and I am sure it was supported greatly by the Federal Government) in training the American librarians. There needs to be that kind of effort in every State that has a large population of Native Americans. If the training money is there, people will go into that profession.

MRS. SWAIM: What about the availability of scholarships to Native Americans who wish to study for this profession?

MS. HAINES: I know that I did receive a Tribal scholarship for my Bachelor's Degree. There was no money available at the graduate level for any kind of profession that wasn't medicine, education, or law enforcement. Once the students went into these three professions, there wasn't any money left. I belong to one of the richest Tribes in the Country, and if my Tribe doesn't adequately fund for that, I know that other Tribes probably don't either.

MRS. FORBES: In several places that we visited, we noticed that in cases where there was a librarian who had an attitude of mentoring teenagers to encourage them to become librarians. Is there any way this can be done on a formal basis?

MS. HAINES: I think I am probably a real example of that. I was recruited by the Upward Bound Program when I was in high school. I was almost a straight A student. I graduated from high school with a 3.65 GPA. I graduated with my BA at a 4.0 average, and I never would have gone to college at all. I had no plans as a sophomore in high school to even attend college. The Upward Bound Program recruited me, brought me into the closest urban center, got me used to what a college environment was like over a 8-10 week summer program. After two summers of attending this program and getting a small stipend, I realized I could go through college. It was not the fearsome, horrible thing I had been told it was. I was told you would turn into a number and nobody would know your name or care about you. Having gone through the mentoring program, I think it works.

MRS. SWAIM: Did you have another comment, Colleen?

MS. BARNETT: I would like to reiterate something that Irene said earlier. If you have library programs going on in the Reservations, the children become used to going into the library; they enjoy the library and become familiar and comfortable with the surroundings. If you have this, then you are going to find people considering librarianship as a profession.

MRS. SWAIM: We thank you both so very much. We hope you will be able to stay with us part of the day.

Our next witnesses will be Henry Bates, County Library Director, Mendocino County Library System, Ukiah, California, together with Norma Knight, Member, Round Valley Indian Reservation, Covelo, California.

MR. HENRY BATES: I noticed that at one of your hearings you presented pins and posters to the audience. I would like to present to the Commissioners tee-shirts from Round Valley. (Mr. Bates also distributed informational materials and a beautiful Indian calendar.)

Thank you very much for the opportunity to be here. The materials I passed out were a good example of what we are doing in Covelo, California, as a result of grants which came through the Library Services and Construction Act, Title I, money which started about 2-1/2 years ago. The impetus started with the Rand Report in California which stated that by the years 2000, we will be 51% minority population in the State of California. In other words, the minority will become the majority.

So, the State Libraries, under the leadership of Gary Strong, became very concerned about how we were going to serve the ethnic communities in the State of California. They sent out -- in a sense -- an RFP asking libraries to express how they would go about doing that. Some 76 library systems in the State applied for the grants; 22 were awarded in the first phase. Interestingly, they let you apply by indicating a concept of what you would do; then you went through some training sessions on needs assessment, coalition building, reaching the key informants in the community. They drew up a plan, and if the plan was accepted by the State Library and the consultants, then you were funded for a three-year period. It was a wonderful period of training in needs assessment. Talking about Columbus, cultural awareness gets down to the Covelo Library being open on Columbus Day. We are not observing

that holiday as the Mendocino County would do ordinarily. Their mind was that Columbus did not discover America, so why would that library be closed in celebration of Columbus. Speaking of cultural awareness, it comes right down to the community library in Covelo. A lot of time was spent in training staff throughout the years; in forming partnerships and in forming coalitions.

In reading over my testimony, it is interesting that some of the same goals of the community library services program, are spelled out in your Strategic Plan. Time and time again, your Strategic Plan balances out totally with the goals of the community library services as it is done through Covelo and the other 22 libraries in California. The Strategic Plan also points out correctly that differences exist among Native American communities.

I would like to speak briefly about these differences and about the three programs that are funded to Native American populations in California:

- San Jose, a very urban setting and does not have any Reservations. There are, however, numerous Indians throughout San Jose and they run a very different program from Fresno County.
- Fresno County is rural, as is Mendocino County. Fresno County reaches their Native American population by the bookmobile. We tried that for years in Mendocino County, and were never really successfully. So, as the Strategic Plan points out, differences do exist, and we don't try to create some kind of formula for service.

I am not too familiar with either of these programs, but I did participate through Partnerships for Change. The approach, as I said is different, in Fresno County; the emphasis being on children's services and young people services and the bookmobile. When I did the needs assessment in Covelo which reached over 100 people, it was interesting to note the contrast. It was the other way around -- there was strong adult interest in programming for the Native American population; totally different than Fresno.

San Jose cooperates through their American Indian Center by sending staff and working through programs of acquisitions and doing some of the basic things for library services.

- I describe Covelo as a community of about 40 scenic miles, which means a tough, tough mountain to climb over to get to the gorgeous Round crested Valley that is really scenic; but the trip there is tough. Mendocino County is a little guide for how big and large and small we are -- it is about 2,500 square miles. Mendocino County is about 80,000 population. There are 35,000 acres on Reservation in Covelo; about 1,500 people live in the valley; about 700 Native American population reside, mostly on the Reservation. The unemployment is very high. The one mill that employ people at Louisiana Pacific is closed. It is a very poor area.

I mentioned that needs assessment was essential before we could begin working in the program. Interestingly, as I wrote in my testimony, we called this program from the very beginning a "Program," and not a "Project." Oftentimes we think of project as not being associated with some library that is sort of out there, oftentimes with their own staff, their own little office, etc. We like to call this a Program; it is an

integral part of the library system and not some project that is separate and not looked upon as part of the library system.

Interestingly, as we have heard (and we have heard a lot of testimony), needs assessment follows some of the same lines as you have heard before. The most interest in the community of 100 people interviewed was to create an oral history, somewhere in the archives. We hired an historian who trained three people to give interviews (all Native Americans from Covelo) for the program. So, this was a significant role to play -- a significant function of that whole program.

The storytelling programs to bring people into the library are essential to success. I have read in testimony that Charles Reid has said very often, "Culturally active material reflects the community and is so essential." This has been emphasized over and over again. The librarian has mentioned "Through Indian Eyes," a book about bias, is an excellent bibliography for finding materials that are culturally sensitive and active. It is one of the best books ever done on materials for Native Americans.

As a result of all of the activity going on in California, a conference was held recently by UC Berkeley on developing library collections for California's majority -- there is a large section here on Native American resources, as well as some materials to purchase. The emphasis is continuing to grow on certain populations.

You have heard throughout your staff and throughout your hearings the importance of library staff. The success of the library in Covelo is not just because of programs, not just because of the oral history, not because of the culturally accurate materials, but because of the staff and the friendly faces that were there to greet the people who are coming to libraries for the first time.

I worked in the big cities of Chicago, Milwaukee, and Washington, D.C., as a public librarian, and we used to always talk about those big lions in front of the entrance ways to those large libraries. If that wasn't intimidating enough, they had those big, big wooden doors that prevented you from seeing into those scary buildings. In an area where library service has been very minimal, it is the same kind of experience; the lions and doors may not be there but it is still a frightening experience for many, many people. To stop and see a friendly face -- especially a Native American face -- in those libraries, has helped tremendously.

The registration has gone from a little community library -- a library that was really non-Indian run -- from 28 registered Native Americans to over 300. That is a significant amount of increase in Native American use of this library and it mainly through those factors that I have mentioned.

An adjunct to our program, is an exciting project of Apple Libraries of Tomorrow. I believe the Lummi's have a project of Apple Libraries of Tomorrow. Mr. Charles Reid mentioned something about archives. We are attempting through digitizing of sound and images to gather all of the material from Native Americans from Mendocino County into this database that is accessible through Macintosh. Apple has been very generous to support this program. It is still only being developed. It is nice when Apple will go out there and tell you that, "We hope you succeed, but if you don't succeed, we have learned something through it." There are all kinds of sound compression techniques being developed so that the memory is sufficient to have things come up in time. It is a wonderful project, but it is tied in with our oral histories that have all been digitized now, as well as all of the photographs and

artifacts that we can find of Native Americans. It is a wonderful project coming out of our project in Covelo.

Another significant project in California is the Indian Library Collections Project called Silk. Irene mentioned earlier about hidden collections. Well, that certainly was true at the Lowell Museum and the Bancroft Museum in Berkeley. These were marvelous collections gathered mostly in the 1920's and 1930's by anthropologists. But, they are totally inaccessible because of their indexing schemes, as well as their big doors and lions that even experienced researchers couldn't get through and use their materials. This project -- which is now in its third year -- is sending copies of this material back to the county libraries so that it is available to all of the population in the county to use. Pictures of the artifacts and pictures and recordings are reproduced and available now in about seven counties.

San Diego County has been funded for an American Indian project for the last few years. Significant is their plan of cooperation, which is an appendix to your package. Significant is that the problem with Title IV is that there is no plan of cooperation. Certainly with the basic library grants, people are out there trying to create library systems with no money. I give you examples in my written text. A small Rancheria in Mendocino County calling up and wanting to join OCLC with that amount of money and to catalog their less than 1,000 books, which would not serve any purpose at all other than for the copies of OCLC, I'm afraid.

Just the other day I heard of a case of a Rancher that doesn't know where their money went. They think they brought supplies and things like that. I honestly feel that the basic grant moneys are not serving the populations that they try to serve. I think the competitive grants are marvelous, but the whole area of working for a better understanding of library systems and a better understanding of library operations is very, very important. It only can be done if we combine with our local and State people to work together to produce a better library system.

I would like to thank you very much for the opportunity of speaking.

MRS. SWAIM: Thank you so much, Henry. Our next witness will be Norma Knight.

MS. NORMA KNIGHT: I am from the Round Valley Reservation in Mendocino County, Covelo. I am a grandmother, and I just came back from Oklahoma where we met with the Nickleby Conference for the Native Americans to be our first Saint in the United States, we hope. She is taking over Columbus Day for us.

I was back there for a wedding and I thought I had better read up and find out about these peoples and study their habits and all. The only thing I could find that stuck in my mind was that the Iroquois were lurking in the woods and they made large boats. That was the education I got out of the books in our library.

This library business is very good, because on my Reservation there were seven Tribes. All of California contributed to the Round Valley. I was also told this was where Hitler got the idea building the concentration camps and the zoos. So, we always seem to be in there somewhere. There are many of us that are looking for our Tribal identities, our history. We need to go to the library for this type of information. The Pomo people are known for their basket weaving and we have had basket weaving in our library. Some of us have children and we have teach them to dance and we bring in Tribal dancers. It is just like a new thing on our

Reservation. This is where they were deprogrammed for so many years. I remember asking my mother different things about Indians, and she would get real upset and say, "what do I know about those Indians." Now I know, after she has gone, she didn't know. A lot of older people are like this; they are 70, 80 years old and they don't know anything about their history. We have to go to these archives. I think this is where our library comes in real handy.

There is so much to be said about libraries. We are looking for the truth, and I think that through these libraries this is where we are going to find the truth of our people. So many of us don't know the truth of our Tribes.

Thank you.

MRS. SWAIM: No, thank you so much.

We will now proceed with questions.

MR. REID: With regard to Title IV money, you urged the Commission to review the elimination of basic grants and use these funds for large competitive grants. The value of the basic grant though is that there is continuity; there is not necessarily continuity in competitive grants. How would you address that problem?

MR. BATES: I think the plan that I read in the proposal and in some of the testimony, is that it be somewhere between three and five years that competitive grants be structured. Changes come over a three year period. Then try to incorporate it into the present library system or get support from the present library system or your county or city library system. That it be blended in some way -- at least for support -- for instance, in San Jose our plan of cooperation is doing that.

I guess my problem -- as I heard it from Rancherias -- is that the basic grant really doesn't do anything. It is continuous, but it doesn't product any library service to speak of.

MR. REID: Obviously, in California where we visited there was a tremendous amount of support for the county library and, in some cases, for local libraries. That doesn't necessarily hold true throughout the Country, depending upon the attitude of that State and that county and about the independent status of the Indian Nations. Do you have any thoughts about how to address that problem?

MR. BATES: I think that other States will become aware that we have to work closely together. Coalitions are such a natural way in today's world. Partnerships are such a natural way in today's world. I think we have to make the county and city librarians aware and these other States aware of the importance of ethnic services to the community, as well as certainly the Native American community.

I don't think that Title IV as it exists encourages participation by the local county or city libraries. As I wrote in my testimony, I think that Title V is beginning to address that by having you send your Title V application now to the State Library for comments before forwarding it to Washington to the Department of Education.

I think this is a beginning so that we can begin to help in some way. Interestingly, my experience in California is that the Reservations are oftentimes Rancherias and oftentimes in poor areas (poor as far as economic base; poor as far as library service) and there is a wealth of information available through interlibrary loan that is not available unless they are part of a system nor are they aware of this wealth of

information. That, in itself, is very important. That link to using the Library of Congress, or whatever, as far as interlibrary loan.

MRS. SWAIM: Thank you both so much for your testimony.

I would like to introduce Pamela Hillaire, Assistant Librarian, Lummi Reservation Library System, Bellingham, Washington, together with Polly Hanson, Librarian, Lummi Reservation.

MS. PAMELA HILLAIRE: I am a Lummi. I work with Polly at the Library. Soon I will be receiving a new title; we will be hiring a Native American woman to be the librarian and my title of Library Specialist. We are hiring another Native American woman to be in charge of book processing.

We are starting to have a lot of Lummi students go to Western Washington University. We have purchased "INFO-TRACK" so that they could come to our facilities and look up what they need for their classes. They could either go to Western to get the materials or we could order them through interlibrary loan.

We are hoping to purchase more magazines and journals to go along with the "INFO-TRACK" that we have. We are going to continue to be working with a group of other Native American libraries or Tribes that want to have a library who get together every six months. We have a good relationship with Western Washington University, Community College, and public schools. They come to our library and ask us for information.

We have a children's library. This summer we had a storytelling legends program. Three days a week different ages of children came to our library for two hours -- one hour of storytelling and one hour of looking at the videos or books. We had people come in to tell Native American stories. That went over very well.

MS. POLLY HANSON - We have a lot of things going on. Probably more than things going on than we can really do, it turns out. But by some miracle, we jump around fast enough to get a lot done. One of the miraculous things is that other people are jumping in, too.

In the storytelling legends program this summer, within a very short time, our summer work study student who was running this program, was able to recruit 17 legend tellers from among the elder people and from people who were culturally knowledgeable. I was really astounded. I tried to do some recruiting for things like that, and it is sometimes like pulling teeth. People are very reluctant, and growl, "If you can't get somebody else, I will do it." It is another very current example of how the people in the Tribe and the people who are concerned, do help. If we ask them to do a specific thing, it is unusual that they will drag their heels. We really are doing very well in getting people interested.

As my father use to say, "You can lead a horse to water, but you can't make him drink." You have to get this person who is supposed to do something into the mental frame of mind where they want to do it. If they want to do something, you probably cannot stop them, actually. They just jump in there and give it the old try. The other thing that makes this fun, is that none of us is interested in how well someone is doing this, and are we living up to established standards, do we do all these things at the right time, place, person, age. We are too busy to worry about all this. We just do it!

We have gotten some beautiful carvings in our front hall so that my dream of having people walk into this library and realize this is a library, but it is not your ordinary library. This is someone's special library, and it belongs to these special people! I finally got the money together to hire our master carver and he has made two lovely totem poles of the raven releasing the sun and moon. I did not give any directions, and he felt that the symbols of the sun and the moon (the different kinds of light in the world), would symbolize the different kinds of lights and ideas that would be in the library. I was really quite touched by this, and I feel that it is very meaningful. When you walk into the building, you do get the feeling that there is something very meaningful here. That this is not an ordinary library building. I just feel this was kind of a turning point and a measuring point for me. Many people walk in and their faces just light up when they see it.

Many people are also lighting up over other forms of light. We have just received a special projects grant to renovate the lower level of this old school building that we have. The special thing here is that this will provide a room and some work space for building up a collection of historically valuable cultural research, books, and other formats of information. There will be three study cubicles where we can assign long-term work. If you have a person who is writing a book, or working on a long project, they have a little place where they can work; protected from any invasion or interruption. Although there are only three, still that is many times better than nothing -- which is what we have now.

One of the great things we are short of in the Indian community is peace and quiet. An uninterruptable spot -- any where -- where a person can read, think, work, write, or do those things is wonderful. Housing is so crowded and so lacking; transportation is so difficult with no bus service and old cars. Transportation is a constant control and a constant headache; it controls so much in the most erratic possible fashion. What one can do and cannot do. What really happens in the community and what doesn't, often depends on some old motor. It is just a great controlling factor. I tried to talk to the transit authority, and I am delighted to see that there is a committee now. That group of people is trying to get the authority to do some bus service through the Reservation so that the people -- to some extent -- get around. Many of the things that control what we do are out of our control. You can lay the best plans and have wonderful ideas. We can very accurately visualize what needs to be done next. I almost think that is the least of our problems. The thing that is so defeating many times, are things that you have no control of so you don't even know what is coming down the pike. There are just basic things that are missing.

This is a community that is lacking in the most basic control over daily lives. I feel that anything that anybody can say to anyone -- and I hope that you all have friends in influential places -- that you will indeed take every possible opportunity to express that what we need is help from every direction.

We do, indeed, need help with libraries, library buildings, library equipment, technology, education, and general acceptance and support of the kind of library service that is very tailored to a very special need. But, in order to make all these great things happen, we also need some ordinary daily help -- at the survival level. So, we mustn't ever forget that. We are not allowed to forget it very often, because it is right there barking at our heels.

I have been trying to help with library services for the Lummi's now for about seven years. We are one of the first 18 recipients of a special projects grant. It was almost by sheer accident, but I happened to be there when the notice came through that these were available, and I understood what the possibilities were. I understood that it was important, but I didn't know what to do. There I was; no library, no building, no staff, nothing. In this grant was this demand for a complete five-year plan for personnel, budgets, etc. I would be fabricating the whole thing. The President of the fledgling community college was looking increasingly desperate as I am trying to tell him that I had never written a grant before; I don't even want to write a grant. Furthermore, there is no library around here to predict the future of -- design the next five years of what? I said I could only fantasize something and write out what I might imagine. He leaped up and said, "Do it! Write it down!" I said, "It seems like fiction to me." He said, "Don't worry about it; write it down!" I started writing and imagining and enlarging, and it finally became fun because I had never had the encouragement to do whatever I thought could be done. I have, over the years as a librarian, been frustrated over the things that could not be done because there were precedents -- someone had already started it in some other way. Here was a clean sheet of paper. With that for my motivation, we designed this system which really is not all that different. So, I'm all in favor of fiction. I'm all in favor of encouraging fantasy. I think people should sit down and dream a little and think, "What would be the very best thing if we could have what we really need. What would we want? Let's just write it down and then go for it." But, first, dream and think a little. Think of the best; the most wonderful thing and try to get it. I got a lot of what I needed to do what I wanted; but I didn't get it all. One reason I didn't get it all is because of the pot out of which it is funded is not big enough.

If there is one message I want to get across to President Bush and all the Congress and all the people who have anything to say about this is: This pot is not big enough! I don't care how ingenuous you are. You could be a mastermind genius. But, you cannot create something out of an absolute dismal nothing. We still live in the real world; it still needs basic items. People who have more, so easily forget how much they have. They just take it for granted. They complain about how the bus doesn't come often enough, but at least they have bus service. I would like to take some of these people and in some magical fashion capture them and let them feel the heat and grittiness. It is quite illuminating and it would cast a different glow all over the feeling of great goodness in dispensing these little dollops. I keep saying, "If we could have one missile for the libraries out of all the missiles that they fired."

MS. SWAIM: I am sure we have questions that we want to ask after your eloquent testimony. We congratulate you on having brought a lot of your dreams to reality. Wanda, do you have questions?

MRS. FORBES: No. I am just one of her fans.

MR. REID: What is your funding base?

MS. HANSON: The most predictable funding we have is probably the basic grant. Along with that, the funds that the Northwest Indian College puts into its library service. Now, that depends on the stability of the funding for the Lummi College, which has its ups and downs. They have been incredibly supportive, even of things of a broader nature, because they, too, are really dedicated to serving that community. Bob Bigart knows that you have to serve the whole community. You

can't, somehow, define the college community as being separate from the public community; they are all the same bunch of people. Some of them go to college one day and they are doing something else another day. It is the same community and we all work together on that.

The other thing that has not been stable is the special projects grants. There were two or three that I didn't get at all. My dream is to get a grant for everything that I ask for. Maybe because I think big, I tend to not get enough.

I want to emphasize the value of inter-Tribal library networks. This is a concept that I have talked about now for years. I feel that it would be well worth the effort if they would try, in any way possible, to get inter-Tribal library networks going so the Tribes can stay in touch with each other and trade ideas and materials and fill in the gaps for each other.

I really feel sad when I hear about libraries that are so intent on being a "type" of a library. They are either an elementary school library, college, public, something library. I think you ought to have just libraries that serve everybody. I think they might have an special emphasis or a primary clientele, if they have a certain special function that they have to fulfill. I think the basic concept should be that we are here to serve our local clientele whoever they are and anyone else who asks for interlibrary loan, research help, or library attention.

MRS. SWAIM: We certainly have heard much about multi-type libraries, coalitions, and partnerships. We surely are moving in these directions.

MRS. RESZETAR: You said you did not get all you asked for. What did you not get that you needed? How was it determined that you would not get that and you would get something else? Or do you know? You were not consulted on which part would be the most helpful to you. Is that correct?

MS. HANSON: That is correct. They just tell us that they will not fund that and we will fund this. For an example, we have an old school building which we renovated. In the first grant, I asked for enough to do the whole building all at once. My thought was that we would have one terrible year of turmoil, grief, and struggle but you get this thing done and over with and then you could run the library. But, I didn't get enough to do the lower floor; we just had enough to do the upper floor, which we did. I have been trying and trying to get the lower floor funded. With the last grant request, we put in for enough to do the actual building work. One of these spaces is to be a media presentation and recording room (a medium size windowless room that wouldn't be good for a lot of things, but great for recording). I wanted to set up a system of audio and video recording that is fixed so that at any given time when someone is ready to give oral history, to perform a dance, etc., (a group of 10-15 people) everything would be ready to go. The other parts (the three study carrels and one half-time person to serve as a cultural specialist and three cultural aides) were funded. So, we did get meaningful parts of it. I think that for another \$20,000+ we could have had the whole. Money is just flowing left, right and center to all these stupid, worthless, and harmful things that I can't see what they are doing. "Couldn't they just drop a little crumb off their table for the libraries.?"

MRS. RESZETAR: Did the prevailing wage requirement affect what you did?

MS. HANSON: No. It makes me sad because it is so low. I am pushed or forced into paying people just tiny low wages that are really not what you could survive on, let

alone live on. Our whole Northwest Indian College is funded at about one-third the funding level of the Washington State Community Colleges. None of us have enough to really live.

MR. REID: I think Mrs. Reszetar is referring to the prevailing wage component of the Construction Act. Did that inhibit you in any way?

MS. HANSON: If we hire a construction company, you have to pay the prevailing wage or they won't work. Is that what you mean?

MR. REID: The prevailing wage is generally the "union" wage within the area, which may not be the prevailing wage in the community -- two different things.

MS. HANSON: Our solution to that in the past is if they can do the kind of work needed to be done, the trained community Indian people will do it. If there is something that needs to be done, and we can't do it that way, we will just have to contract for service outside of the Indian community. That is just a practical thing that we have to face. I insist that after all that work of getting those grants, I want those dollars to go into Indian pockets. There is a temptation to think that it is easier to contract with an outside source and they will just come in and be efficient. My experience has been that this is simply not true. Some of our Indian workers had to go back and redo some of the work that was sloppily done by our "efficient" outside workers. So, I'm not all that enchanted with them. But, sometimes, you have to do that.

MRS. SWAIM: We just witnessed yesterday a number of beautiful buildings done as part of the Salish Kootenai Tribal College -- the construction, design, everything was just beautifully done.

MS. HANSON: Yes. It is just beautiful.

MRS. SWAIM: We do thank you so much for your testimony.

We will now hear from Lon Dickerson, Timberland Regional Library, Olympia, Washington.

MR. LON DICKERSON: Thank you very much. I am the Director of the Timberland Regional Library in Olympia, Washington. We are a five-County Library that serves Southwestern Washington, a 7,000 square mile area.

Let me start off by indicating that I had about 18 years of experience trying to serve Tribal people in both the Midwest and here in Washington State. I started in the Northwestern corner of Minnesota working with the White Earth Band of the Chippewa Nation. There we had to fight with the State bureaucracy and with the Federal bureaucracy to try to get some funding allocated for the provision of Indian library services. We served part of the White Earth Reservation in that area but there was a large part that was outside of the service area. We found that it was appropriate to use Federal money to extend that service and, thanks to the intervention, we were able to get part of Title I LSCA funds dedicated to the provision of library services for those people. Since the State of Minnesota now has mandated public library service throughout the State, that is no longer necessary.

At that time we began to use the funding to buy special materials for the Native American population and to extend our bookmobile services to five different stops on the Reservation. However, it really wasn't very good service. The bookmobile

only serviced for one-half hour every couple of weeks; but it was better than nothing. And, this was far more successful than anybody else was able to do in the State of Minnesota in serving Native American populations. But, we only reached 20% of the population. As I said, it really was not satisfactory service. So, when I came here to Washington State, I was determined to try to improve that record and tried to find other ways of serving the people.

Fortunately, we have been able to work quite closely at the Timberland Library with the Nisqually Tribal Library over the past 3 or 4 years. Those of you who visited the library yesterday saw that they are a successful library. Part of their success, I think, is the fact that they are able to concentrate on being a special or corporate library that focuses on the Tribal culture and supporting the programs of the Tribe. They are not a broad-based public library service. They don't try to duplicate everything that the public library does. Instead, they just concentrate on what is needed there on the Reservation. The other thing is that they serve as a brokerage for traditional library services. I think that is the approach that is very workable, at least here in the State of Washington.

You are acutely aware, I am sure, of the statistics on Indian Reservations -- the illiteracy rate, the high school dropouts, the suicides, spouse and child abuse, all those horrible things. It is extremely difficult being an Indian in today's world. Yet, you also know that access to information is critical in today's society. This is the Information Age. Nobody can exist in today's world unless they have access to information.

I am not Indian, and I am not sure how many of you are Indian. But, I would dare say that if you were Indian, you would find it very uncomfortable going into a public library today. They are not receptive to Indians. The prejudice is very overwhelming; the services are not geared for Native Americans. You probably would just give up and not go there. So, it was very important for us in this experimental project with Nisqually when we discovered that by allowing the Tribal library to access us, we're able to provide all the materials that people would use if they would come in personally. They don't have to lose face by coming in personally. The Tribal library has an institutional card; they borrow the material for the individuals through the Tribal library. In three or four years, we have proven that the old stereotype is not true: not a single item has been lost or kept out overdue. As I said, it is a good in-between means of reaching the people.

I wish we could do that with the other Tribal Reservations in Western Washington. We have 7 in our area. They constitute about 7,800 people. That includes the people who live in Olympia and other cities that are part of the Reservation. That is about 2% of our population, spread over 7,000 square miles. It would be very impractical for us to operate a branch library on the Reservation. We are coming close to it with our new building which is under construction in Amanda Park, up on the Quinault Reservation, but that is not the Tribal headquarters town and it won't serve the people as well as the library would in Cohola.

The folks that we talked about using in the special projects grant with Shoalwater Bay is one that I think has a lot of merit. There we were talking about helping to provide the service. But the important thing was that they would run the library as an independent Tribal library and we could do the materials collection or purchasing on their behalf, catalog the materials, make them part of our catalog, make sure that

the catalog was a dedicated terminal in the library (not just a DIALOG catalog), being able to make requests, reserves, etc. by using our catalog as their catalog. In other words, they would be able to have their library holdings all represented in the catalog, just as if it was a separate catalog. They would also have everything else printed in the library catalog. We have about one million holdings, so it is a very large collection that would serve people very well. If their holdings were marked as reserved items, it means that people would know about them if they were interested in Indian cultural research, they could go to the Reservation and use the materials there. The Indian people also have access to everything that we have. I am not sure whether that special projects has been funded or not. If not, it is really too bad because I think it is a model type of a program.

You heard earlier about the need for inter-Tribal networking that is done to a certain extent here in Washington. The State Library has been very supportive in sponsoring the meetings with the Indian Tribal people.

That is above and beyond what is required by the Federal LSCA funding. Because none of that comes from the State Library and that is a problem. Everything is given directly to the Indian Tribe, which means that there is local control and they lack coordination at the State level. That is a real drawback. I think in our five-county area, we also need to have coordination. The ideal would be to have all seven Reservations with libraries operated by the Tribe available at hours when needed them. The libraries would be staffed by Tribal people. If our public library system could have a grant of Federal money administered by the State Library so that we could provide somebody to coordinate the different library programs, so that the staff in the public libraries could come with our staff to meetings on a regular basis, go through the training programs that we have; be fully involved in our summer reading programs -- all of those sorts of things -- so that can operate as a public library but be a Tribal library. This would be very beneficial.

You heard earlier that funding for the on-going \$5,300 basic LSCA III grant should be discontinued. I don't see how the Tribes in Western Washington could exist at all in the provision of library services if there wasn't a basic grant guaranteed for everyone. As Polly said, the pittance of money that is provided is totally inadequate. A lot more has to be provided for special projects grants. But, every Tribe also needs to have the basic grants so that they have something to go on. If they could work on a coordinated approach of trying to work with the Tribes directly and also with much, much more cooperation with public library systems, I think we could get the best of both worlds. Thank you.

MRS. SWAIM: Dr. Patterson has a question.

DR. PATTERSON: I have two questions. We did see in the Northern part of the State that LSCA Title IV, money that came in to the Tribes was just merged with the regional library systems money and used to help the Tribal library. So, I don't know what constraints you might run into if you try that; it might work. I have some personal concerns about that. There is nothing to prevent the State Library from using any of their LSCA money to work with the Tribes, as far as I know. So, I would not give up on that approach either.

The one concern I have is on the selection of material. You mentioned that if they were part of the regional system you could select materials, processing, etc. That is something I think is important. My question to you is: What accommodation could

you make to assure that the Tribal people get the materials that they want, which is generally Indian materials? I ask that because I saw a case in point where the regional library was selecting material or they provided a list of pre-selected material for the Tribal library with very few Indian things being on that list even though the non-professional Tribal person was saying, "We want more Indian material, and we have requested it." That point is re-emphasized constantly to us: Indian people come in and they want material. I think there is a perception by the non-Indian professional people that there is plenty of Indian material here. The perception of the Native person is that it is old and it is not relevant: "We want more!" How could you accommodate that if what you are suggesting happens?

MR. DICKERSON: I agree completely with your statement. I think a canned list to select from is a bunch of nonsense. It is all part of networking. I think that professional librarians have access to some bibliographical materials that people otherwise won't have. I think Native Americans who are networking have knowledge and access to other materials that we don't know about. I think we need to work together. I think the selection should be primarily the responsibility of the Indian Tribe. I think it is their library and it is up to them to manage it. I think that the public library should be available to step in and provide assistance in identifying material that they think might help. We have access to much greater discounts because of our size than a small library, whether it be Indian or not. A disadvantage is that we have to pay sales tax, where, an Indian Tribe does not and that amounts to 8% here in the State of Washington. So, there is a trade-off. I think that it is more economical for us to buy materials on behalf of the Tribe and process them. You are right on the selection; that is something most of us aren't very knowledgeable about.

DR. PATTERSON: I agree with you. The one other point I would make is that in my observation while visiting these libraries, I find that much of the Indian material comes from small publishers. Things that are never reviewed; never get in selection tools. I was amazed -- I think Lummi and some other places -- of the amount of material from publishers I had never heard of. I have been teaching selection courses for 18 years.

MR. DICKERSON: Think how valuable that collection would be if it was on a database for the non-Indian population who have reference materials.

MRS. RESZETAR: Thank you for coming today. Do all the seven Tribes in your region receive the basic grants?

MR. DICKERSON: I can't tell you how many receive the basic grants. I know that the Shoalwater Bay and the Nisqually have received it.

MRS. RESZETAR: Would it be possible within your region for the regional library to, perhaps, have a workshop to show them how to fill out the forms for, at least, the basic grant. And, perhaps, give them some ideas about how the money could be spent on a computer with a modem that could be tied into your system. This is just a very basic entry level thing. Then they would have a foundation on which they could build every year. You could go after special projects grants after that. Would that be possible?

MR. DICKERSON: That is a good idea. I think it is something we could work on with the State Library. I think my experience has been that frequently the State Library isn't kept fully informed about all of the projects.

MRS. RESZETAR: If you each work with the Tribes within your regions, there might be a way to get a better handle on it and it would give them a inter-personal relationship with you as well.

MR. DICKERSON: That is right. That is a very good idea.

MRS. SWAIM: Thank you so much for your testimony. Are there any other questions?

MR. FRANK STEVENS: What you said about the Native Americans being not welcomed or uneasy in a public library -- does the same hold true for the non-Reservation Indian? I am thinking primarily of the urban Native American.

MR. DICKERSON: Yes. I think that is, unfortunately, true. It is an educational level. I can't tell you the amount of hostility that people have because of the recent decision for the Tribal fishing rights. There is animosity that exists today. It is hard for any Indian to come into a White-operated library.

MRS. SWAIM: Thank you so much. We are very happy that you came.

Our next witness is a special lady: Storm Hagquist of the Puyallup Tribe of Indians in the State of Washington, and a Delegate to the White House Conference which the Commission oversaw and conducted in Washington, D.C. in July. Storm is going to testify representing herself as a Delegate to the Conference.

MS. STORM HAGQUIST: I have done my homework. I have read all of the public testimony. I have read stacks and stacks of information getting ready for the White House Conference. I attended the White House Conference where you folks had no heart and gave us more stacks and stacks of information to read. So, I am prepared today.

The first thing I am going to do is ignore what I have written and try to talk to you about something I didn't hear in D.C. or that I didn't read in the public testimony. And, it will probably be of little use to you. What I hope to do is I hope to strengthen your resolve. It is as simple as that. I am going to talk about the "heart" of the matter. You have been hearing over and over the need of the people. You have been hearing recommendations on how to serve those needs. What you have not heard is "why" it is a necessity.

I will tell you who I am. I am Storm Jackson Hagquist. My father was a Member of the Puyallup Tribe. My mother was "other." If you were not Puyallup, you were something else. I, like your first speaker, Irene, grew up in a migrant family. Like Irene, also, I attended 27 schools, and I dropped out in the ninth grade. My education consisted of a week here; a couple of days there. Whenever the truant officer caught up with us, I would go in. I would be in and out of foster homes at times, and they would always send me off to school. In a very real sense, I had no formal education at all. I have always found that to be a trial.

I also grew up in an atmosphere that most of us in America don't like to talk about. I grew up in a family that was plagued by alcoholism. I grew up learning how to handle and throw a knife before I learned how to ride a bicycle. I grew up watching people hurt each other and hurt themselves, and where all you worried about was one day to the next. I grew up picking berries, beans, cucumbers, daffodils, apples, pears, peaches; you name it, I picked it. I started picking when I was old enough to do it and continued picking until I was 15, when I ran away from home.

If I could make you feel what it is like to be a child living in the dirt with the sun on your back; if I could make you feel the fear that you felt when the gunshots were off around us; when somebody got stabbed. When we and the people we loved got hit by ourselves and by the community around us. I lived in Alderton, close to a little town called Sumner. On Saturday night the big entertainment in Sumner was to get drunk and to go out to the migrant farms and find some migrant Indians and beat them up. That is what you did for fun if you lived out in Sumner. It wasn't all that long ago. I wish I could say that all that has changed. In some areas it has changed because most of the farms have gone. But, in Eastern Washington, they still say, "Let's go out and bash some Indians." That's how I grew up.

The worst part in how I grew up was in knowing that yesterday was just like today and it was going to be just like that tomorrow. Knowing that the main thing I had to worry about -- as a child -- was if I was going to eat or live. There were no dreams, no hope, no future, nothing. And I am telling you, I am not unique. There were thousands and thousands like me. There are thousands now like me.

The difference in my life came when a bookmobile came right to a farm we were working at one time. This particular bookmobile let me on and gave me some books. They didn't care if I had an address; they didn't care if I was a little grubby and grimy. They let me take those books. My dad got a job on that farm as a laborer, and we stayed there for two years until I was 13. I got my education in those two years. That is when I learned that there was a big wide world out there and that I could have a piece of it; other people could have a piece of it. Yes, I might have to work for it; but it was there. I learned about things I had never even conceived of. So, when I was 15 and I saw my cousins and friends starting to drink and girls starting to have babies, I knew I had to get out of it and I ran away.

I came close to the city of Tacoma. I found a job ironing peoples' clothes making minimum wage. I went to vocational school at night. In between my job and going to school, I went to the public library. But, you see, I still did not have an address (because I was staying with people) so the Tacoma Public Library would not let me take out books, but they would let me sit in the library and read their books. I kept a log; I took a book off the shelf and read it until it was time to go to school. I would mark down on the log what page I was on. If I came back the next night and the book had been checked out, I would just pick another one out. That is what I did for the two years.

I have to tell you it made a difference. Because, let me tell you what I have done with my life since then. I am the only Native American to serve on the City of Tacoma Human Rights Commission. I was Vice Chair of that Commission for a while. I was Chair of a Citizens' Task force in Tacoma to improve relations between the ethnic community and the City of Tacoma, particularly the Police Department. I caused a private hospital to start treating Native American patients. They didn't like the Indian Health Insurance; it took too long to process. So they just didn't treat Native Americans, and they didn't treat "no pay" patients at all. Yet, they opened their hospital in the middle of a low-income area. I changed it because they were private and I said, "You have a choice here. Either you serve us, or I am going to gather up a bunch of friends and we are going to walk up and down here and tell people not to come to this hospital. You are new to this community. Do you want to break even or not?" It was as simple as that. And, now they take Native Americans and now they treat their fair share of "no pay" patients in our area. I

have worked with some municipalities; I have trained at law-enforcement seminars. I have done many things.

It is important for you to know these things because it means that my life made a difference. I pushed through a law in Tacoma protecting the health and safety of senior citizens in so-called retirement communities. These were people who sort of fell through the crack in the nursing homes. It was a law that hadn't been done anyplace else, and it is now a model for urban areas. If I had not gotten off that farm, if that bookmobile had not come that day, none of this would have happened. All those people's lives that I have either touched or helped -- it never would have happened.

When I see the Native American peoples of today and I recognize the artists we are losing, the statesmen, the engineers, the doctors, all those wonderful talents and skills -- all the promise of those lives -- that we lose because, maybe, they did not have a bookmobile or they can't get to a library. Or, they don't even know that they need to go to a library. I have said many times -- libraries are not luxuries. As a people and as individuals, if we are going to survive, we have to have knowledge. If we don't know it exists, then we aren't going to make the effort to get it.

My pride and joy -- my son -- is in the audience. I was the highest educated, and I went to ninth grade. He has graduated from college this year. We broke the cycle. If our family did it, anybody can. But, I have to tell you, the only two members of my family left are my son and I. Everyone else has gone because of the violence, the alcoholism, and the diseases that brought it. That is the price we paid.

I can't tell you how to do it, but I can sure tell you why to do it. That's all I have to say.

MRS. SWAIM: Storm, thank you so much. Now I know why we became such close friends on our first meeting. We really appreciate your testimony. Are there any questions?

MRS. RESZETAR: I would like to commend you and tell you what an inspiration both you and your son are to us and to others. I hope you really realize that.

I would like to ask you if you know if the migrant workers are still receiving bookmobile service in the area where you were initially exposed to it?

MS. HAGQUIST: That is absolutely not happening. In the age of technology, and computerized systems, library cards are issued with an address. You have to have a whole address. My address on the farm was always General Delivery. If I were that same child today, I would not have been allowed access to the bookmobile. It is jurisdictional boundaries -- if you are not paying taxes in their boundary, you do not get those services. Native Americans on Reservations don't pay taxes. If you are a migrant family, you are rarely in one place long enough to do that. We were lucky, my dad was on this farm for two years. At that time, the library system wasn't on computer, and it was pretty much up to staff whether they helped somebody or not. The same thing would not happen today.

MRS. RESZETAR: The Commission is supposed to work with and advise local, State and other Federal agencies. Do you have any advice for us to consider for giving to local and State governments that would allow exposure to library and information services for these workers?

MS. HAGQUIST: I would say, first off, we all know money is tight in the library world. You have to make it not so hard to use libraries. If I have been working in the field all day long and I am tired and hot, don't make me go through a circus to go into a library and don't threaten me with making me pay for something. If I think I have to pay for it and the choice is either I feed my family this day or I pay \$10.00 because I might lose this book, I am not going to take the chance of taking that book to lose it. Give me some trust; treat me like an individual; respect me no matter what I look like; how grubby I may be; or how well I speak. Trust me, if I can use your library, I will speak better in time. You need to make it a little easier.

MRS. RESZETAR: The Higher Education Act is under revision now and they are having hearings all over the Country. In earlier years, there used to be a section -- and Dr. Patterson can help me on this because I am not expert in this area -- that would give scholarships to minorities. I was wondering whether you are aware of the way that used to be or if you would have any interest in pursuing becoming a professional in the information field if something like that were available?

MS. HAGQUIST: I would now. I have had people say to me, "Well, why haven't you gone on and gotten your education?" The reason was really simple and that was that when I finally got on my feet and got a real job and apartment, and life was going great, I had a child. Now, it is pretty much him and I and I had to support him. That meant working 40 hours a week. Going to school at night, trying to raise my son, and trying to juggle a job was just too much. Decisions have to be made and the decision was, what is my life or was it his life? I have to tell you I am pretty damaged from my childhood, so my commitment was that it was his life so that he could go on and his children could go on.... Now that he's grown, would I do it now -- you bet you!

MR. STEVENS: I would like to introduce Ms. Susan Madden, Literacy Coordinator, King County Public Library of Seattle, and past-President of the Young Adult Division of the American Library Association.

MRS. SWAIM: Would you like to speak to the group?

MS. MADDEN: I haven't prepared a statement. But I would, in fact, like to make a few comments. Speaking on behalf of the Native American peoples, you have organized Tribal statements. What we see in the suburban and urban areas are a number of Native Americans who do not have Reservation or Tribal ties.

From my experience at the National level, and certainly from my experience at the Washington State level, there are a tremendous number of young Native Americans who do not have the knowledge of access. I think you have a role in promotion to the public libraries and to the various age level groups within the association talking about some of the special projects; talking about the results of some of the grants. Polly gave you some materials; she has bibliography material from the Lummi Tribe that would be extraordinarily useful for us to duplicate. Having a database that we could all tap into would be very, very useful. If there was some way to fund that and advertise that kind of access it would be tremendously handy.

But, the literacy question is, of course, so huge and it has wide impact and ramifications. You have the business community; you have the education community and community colleges. You are seeing a tremendous thrust with

English as a second language with the number of immigrant people coming into this Country. But, we have the same problem with the Native languages, without the same kind of materials and printed resources to have materials published in the Tribal languages and available to public libraries, and not in some obscure catalog, as Lotsee mentioned. Some of us in the large systems can go through these small presses and alternate presses and find these resources. Small, rural isolated libraries with limited staff do not have that privilege or ability. Again, this is a role where I think you could take a very strong lead – making these resources much more widely available.

The reviews in the Indian newspapers are useful but again they limit the distribution. I think funding to make these resources available on a more widely basis, as a stand-alone resource, to every public library in the country. This would be a tremendous resource. These are the sort of things that would be especially helpful to people.

I didn't prepare notes and these are just a few things that we encounter that I would like for you to be aware of. Thank you.

MRS. SWAIM: We appreciate your assisting us by offering that valuable suggestion.

The time has arrived for our lunch break. The hearing was reconvened at 1:00 p.m.

Our first witness now is Spencer Shaw, Professor Emeritus, Graduate School of Library and Information Science, University of Washington, .

DR. SPENCER SHAW: [Dr. Shaw read verbatim from the attached testimony.

MRS. SWAIM. Thank you.

Our next witness will be the lady with the beautiful name: Mahealani Merryman, Program Administrator, Native Hawaiian Library Project, ALU LIKE, Inc., Honolulu, Hawaii. We are happy you could come such a long distance to be with us.

MS. MAHEALANI MERRYMAN: Thank you. [Ms. Merryman read verbatim from the attached testimony. Questions and answers follow.]

MR. REID: You mentioned earlier that most of the moneys come from LSCA, Title IV. Has that been the only source of moneys for this program?

MS. MERRYMAN: Other than \$2,000 from private foundations, yes.

MR. REID: What is the total amount of money under LSCA, Title IV?

MS. MERRYMAN: We receive approximately \$600,000 annually.

MR. REID: Has there been any effort made yet to supplement that moneys with other local moneys or from foundations?

MS. MERRYMAN: Yes. Foundations, both locally and nationally.

MR. REID: Have you been successful?

MS. MERRYMAN: Well, we haven't been successful very often. One of the things that we have and are very appreciative of is a very fine State Library System. Unfortunately, too often the term "Hawaiian" becomes misinterpreted or mixed up with people who live in Hawaii versus Native Hawaiians. The services that the State Library System provides basically overshadows us. We are very proud of the State Library System, as well as the State, especially in the area of technology and in

the development of communication networks. We would all certainly like to tap into it, however, it is very expensive.

MR. REID: What is the expense involved?

MS. MERRYMAN: It would cost us approximately -- just to tie into the existing services -- \$100,000. Most of those services are free now because of they are partially funded through the State Legislature, but we do know that in the near future that those services will not be free.

MR. REID: That is initial tie-in. What would be the maintenance of that tie-in cost?

MS. MERRYMAN: Probably about \$50,000 a year.

MR. REID: That is \$100,000 initial; \$50,000 annual.

MRS. RESZETAR: The Hawaiian Natives are funded in a different manner than the others in LSCA and funds go to one source in the State rather than out to several. Do you get enough in basic grant moneys to cover the comparable Hawaiian Native groups? The basic grants go to the Reservations at so much per year, and then additionally there are special projects grants. Are yours merged together?

MS. MERRYMAN: Yes. My understanding is that our funds are the basic grant; the formula is a little different. The administrator of those funds is designated by the Governor of the State.

Let me give you a little bit of background. Unlike the Indians, we are not broken up into Tribes. At one time we were, but under King Kamehameha -- whom you have all heard of -- we were all united. Therefore, we recognize ourselves as "One People." That is the reason that there is only one Native Hawaiian organization to administer all of the funds for all Hawaiian people.

MRS. RESZETAR: I think it is important for us all to understand that it is a different formula for funding Hawaiian Natives.

MS. MERRYMAN: And that is one of the reasons that we would not like to see it any different. We would not like to see it competitive. There are many suggestions, of course. People have tossed ideas around; possibly island by island. It would just divide Hawaiian people. Demographically, we have to look at where there are the greatest number of Hawaiian people. Well, I can tell you right now that the greatest number of Hawaiian people are in areas where there are the least library services -- Honolulu, the Island of Oahu. The bulk of the money in our State Library System is concentrated here because that is where the greatest population is, but that is not where Native Hawaiian people are. That also makes our services very expensive.

MR. YOUNG: You mentioned the interest that you have in linking to the State Library and the public library system throughout the Islands. As I read here, "the mission of your project is to significantly improve access to information services for Native Americans to increase their educational achievement," I am wondering about your project tapping into, not the State Library and public resources but the university/college/academic resources.

MS. MERRYMAN: Let me explain this. Our State Legislature has established a for-profit entity. It is funded through the State Legislature to develop this network. Now, the library system belongs to that network, as well as the university library. Right now, every school library in the State has also been provided a terminal to tap

into the system. We also have access to the Legislative Reference Bureau through this greater network.

MR. YOUNG: And through that network you have access to resources, not simply in the State and public libraries, but also the academic libraries?

MS. MERRYMAN: That's correct. In addition to that, we have also conducted special projects with the Hamilton Library. We work very closely with the University of Hawaii Graduate School and the Graduate Library. We have worked with them to place some of our information -- Hawaiian sheet music, for example -- onto the university system which provides access to that information to people living in California, Colorado, and anywhere else.

MR. YOUNG: One other question. I am just interested in your organization's programs for evaluating/assessing the effectiveness of some of your ventures within the project arena of interest. I noticed that in this brief brochure, you identify maybe six things. Do you have on-going program assessments, and have you learned through these assessments what projects work better than others and how to place your resources?

MS. MERRYMAN: Yes. The brochure you are looking at includes those projects which are on-going at this time. I have also highlighted as an attachment, projects which have been conducted over a five-year span. Initially when we started out, salaries were lower and direct costs were lower. We were able to work on more special projects rather than on-going direct services. We are pretty much unable to do that now.

Addressing your question about needs assessment -- needs assessment is on-going. We have an annual needs assessment project, which we are very proud of. In addition to that, we have our overall project evaluated each year by an external outfit. What have we learned? Lots of things. We have to think back to five years ago before "literacy" was a buzz word. Our needs assessment was one of the ways that we found to piggyback with the Health Surveillance Team. They went out and interviewed assessing for us the needs of all the Hawaiian people over the age of 18, and we actually found that the need was greater than we know

Something else that I think is very important. There has been a general understanding that if an individual, especially in an Hawaiian community, lives in a particular area that they should be using the library that serves that community. But, that is not the case. Most of the libraries are located in major cities on most of the major islands and most Hawaiian people don't work in those major cities. We find that if there is use of libraries, that it is usually not those regional libraries that are used. It is not usually the library within the community closest to their home. That is the reason we don't establish homework centers.

MRS. SWAIM: We thank you so much. I like your reference to elderly people as being "those over 90."

We will now hear from Ms. Tina Retasket, Program Director, Confederated Tribes of Siletz Indians of Oregon, Siletz, Oregon.

MS. TINA RETASKET: Ms. Retasket read from the attached prepared statement. Additional comments, questions and answers follow.

A couple of additional comments I would like to make are that the Confederated Tribes of Siletz is a small Reservation located on the Oregon Coast. The nearest library services are in town, but they also have a lack of money and they are only open about 10 hours a week. The materials and books in that library have little or nothing to do with meeting people's needs. The only resource for an entire county is the Siletz Tribe. We share as much as possible. We have people from all walks of life, all ages, come in and ask us for material which we give when we can. But, the funds are not there to be able to do it on a large scale.

MRS. SWAIM: I wondered how many people are presently on your Reservation.

MS. RETASKET: For us the term "Reservation" is really different. Our Reservation right now is only 600 acres; it is all timberland. We have a service area of 11 counties in the State of Oregon where we provide services to Tribal Members. In that service area, there are about 1,800 people. But, about 400 actually live on the Reservation.

MRS. SWAIM: Thank you so much for this testimony.

MRS. RESZETAR: Do you find the process of applying for basic grants or the special projects grants unwieldy? If so, do you have any suggestions for making it easier?

MS. RETASKET: Well, the basic grant is fairly easy to apply for. But, the special grants are a little more difficult. I think you will find that a lot of the smaller Tribes just don't have the staff to do it. As far as matching funds and on-going costs, those small Tribes just don't have it, and that is a barrier in itself.

MRS. RESZETAR: With regard to the special projects grants, would it help to have a percentage set aside for administrative costs? What percentage do you think would be optimum; perhaps a range from 10% (if it is a small Tribe) to 5% (if it is a larger Tribe)?

MS. RETASKET: All of the Tribes negotiate on indirect costs to pay for their administrative costs -- it is done from Tribe to Tribe -- and ranges from 25% to 60%, depending on the Tribe and location. Ours, personally, is about 32%.

DR. PATTERSON: In your testimony you indicated that you had submitted your special projects grant because you had been informed of the requirement to fund and operate the library with Tribal resources for three year minimum. I assume you mean prior to applying for a special projects grant.

MS. RETASKET: No. After submission of the grant.

DR. PATTERSON: I don't remember that in the guidelines at all. I want to clear this point up.

MS. RETASKET: I did not see that in the guidelines at all. But, when I talked to Washington, D.C. (and, frankly, I don't know who I talked to because it was over a year ago), I was told that we would have to fund the ongoing costs and the librarian for three years. I asked if funding would be available and was told, "No, there will be no funding available; it would be a Tribal cost."

DR. PATTERSON: But, you were told you had to do it for three years. I am disturbed about that. Mr. Stevens, can you shed any light on this?

MR. STEVENS: I am afraid not. I have been gone from the Department of Education for two years. If this is true, there has been a change in policy and possibly in regulations. I don't know.

DR. PATTERSON: If it is not in the written regulations, I think you should pursue that and perhaps the Commission could also examine that point. I am wondering on what authority you were told that.

MS. RETASKET: When I called back for more information that is when I was told we would have to do that. So, we chose not to submit the grant because we could not financially support that for three years.

MRS. SWAIM: Thank you. We would really like to follow up on that.

We next have Ronald Simchen, Director, Library Services/Administrative Liaison, Puyallup Tribe of Indians, Tacoma, Washington.

MR. RONALD SIMCHEN: Mr. Simchen read from a prepared statement. Questions and answers follow.

MRS. SWAIM: Thank you so much.

MRS. RESZETAR: I certainly admire your tenacity, perseverance, and effectiveness. I wanted to ask if you are aware of grants from the National Park Service, the Archives and Records, and the National Endowment for the Humanities for the photographs you mentioned?

MR. SIMCHEN: We have tried with them, and we usually get turned down.

MRS. RESZETAR: Is the problem that the forms are difficult?

MR. SIMCHEN: We have been through five planners now in the last 1-1/2 years. So, we no sooner get one geared up so he knows what he's supposed to be doing, then "bye-bye, here we come again." That is one of the troubles with the Puyallup Tribe at times. We are not a Tribe; we are a group of individuals; and they said, "You are a Tribe now." At times, they think they should shoot themselves in the foot because they might walk forwards too fast. It is one of those problems.

MRS. SWAIM: At Little Big Horn we were told by the Library Director that he collects books in person by going to homes and collecting the over-dues. You might try that.

MR. SIMCHEN: I don't believe in that. I can find another copy of it. I've got about 15 old book stores that I go to. They sell them cheap.

MR. REID: What is the use of your library; you have 1,200 Members of the Tribe?

MR. SIMCHEN: There are 1,600 members; about 1,200 locally. I probably move between 7,000 - 10,000 volumes a year to the Tribal Members. The school depends on what teacher is in what class and what they are doing. Sometimes the teacher does not even bring them upstairs, and I am left sitting there enjoying myself.

MRS. SWAIM: Thank you so much for your testimony.

I would now like to call Colleen Veomett and Tommy Eli, Past Chairman of the Education Committee of the Yakima Tribe. I believe this is the largest Tribe in this State.

MR. TOMMY ELI: I had the misfortune to be elected in 1983 to the Tribal Council; I served one term. During that period I served as two years as the Chairman of the Education Committee.

I had something else to say but the closer we got to Seattle, the more information I got as to what we were coming here for. The young lady sitting beside me was very helpful in pointing out what we were actually here for. I finally received a copy of the flyer that was sent out. It created a fear in my heart in not knowing what to say. After we got here, I told her, "Don't worry, I'll think of something to say." So I hope this will enlighten and inform you as to the culture of the Yakima Tribe and the traditions.

Our library is quickly disappearing. I heard someone mention that the Elders who have expired take this information -- we consider the Elders as library among our people. Certainly, they are a small volume in the vast library of people with knowledge and are helpful to our younger generation in teaching about alcohol, illiteracy, drug abuse, etc.

The collection of information that I possess, I pass on to those who are willing to listen. I think and believe that we cannot stand still. If we do, the rest of the world will pass us by. For the most part, those of us who are reasonably educated feel that we need a different kind of library.

I feel that it is important (culturally) that we develop our own curriculum. We have a Tribal high school and at one time I used to teach there; I was a cultural specialist teaching young children as to who to, what to, why to, when to, who not to. In our culture there is a strict law that controls our people and this self-discipline within our people is very difficult to uphold. The youngsters don't listen. So, hopefully, the library that is developed for our people -- for those who are willing to give their time.

I sincerely believe that we do need a budget to compensate those people volunteering their time because in current times it is very difficult to survive without employment. I, for one, am experiencing that. In spite of what little education I do have, I still can't seem to find a job. Perhaps the Tribe has something against widowers, I don't know. Thank you.

MS. VEOMETT: Thank you for allowing us to speak today. One of the reasons I asked Tommy to come with me today is because the first day that I worked for the Tribe's library, Tommy and his wife took me in under their wing and kind of became my family. I really respect this person very much.

The Yakima Nation Library is a part of the cultural center complex and it is located in Toppenish, Washington. The Reservation is in South Central Washington. The library is 11 years old, and, yes, this is the largest Tribal library in the State.

Funding sources for our library -- we have Federal funding from Johnson-O'Malley which pays part of the salaries. This is also the organization which funds our Head Start Program for three to five year old children. A small amount of money comes from the BIA for books for the junior/senior high school students. The Yakima Nation Library serves as the official library for the Tribal leaders.

We also receive basic grant money each year. We have applied for Special projects Funds but have not received any of those funds as yet, but we still continue to try.

We also have Tribal funding. The Tribe maintains the library; it pays salaries except for the portion paid for by Johnson-O'Malley. Tribal funding also covers books, supplies, and, basically, everything else. For instance, a computer purchased with basic grant money in January 1989 and the part-time storyteller that we now have; however, the Tribe maintains the library, me, and my staff of three part-timers.

We house approximately 18,000 books, and 60 periodicals in the library. We have approximately 4,500 patrons. Each month we get approximately 25-30 new patrons, so we are doing very well. We are growing quite a bit. Just for comparison, there are almost 8,100 enrolled Yakima Indians on and around Reservation. In March of this year, we added the new part-time people that I mentioned.

Getting into the area of problems, I am only going to mention one. Lon Dickerson doesn't think it is a problem, but I do. Approximately one-tenth of our collection was missing this year when we inventoried. That really hurts; it's terrible. This is the worst problem; I have been fighting it practically since the first day I walked into the library. I still haven't resolved the problem, obviously. We do have a security system, but it is not effective enough. I guess they are clever people because they pull out the devices which activate the security system and hide them behind the stacks.

We apply for the cooperative grant annually. We have applied for three years, and have received funding one year. We do receive the basic grant each year. My personal opinion is that the special projects grants are not working because of their competitive nature. The basic grant, however, does seem to work because every Tribe which applies gets that small chunk of money, which we can certainly find use for. But, in a competitive setting -- what is happening is that all of the Tribal librarians (which have been meeting for about three years and are all friends) are competing against one another for funds that we all desperately need.

My recommendation to the Commission would be a non-competitive set up. This would be preferred, and it would be easier to work with.

The Yakima Nation Library needs a cataloguer to catalog the special archival collection of books called the Strongheart Collection which has approximately 8,000 books. They were willed to the Yakima Nation in 1966 by Mr. Limel Strongheart who was a Yakima descendant. Basically, the books were put on shelves in the back of our library (which a lot of people in this room saw last October), and they have been sitting there for 11 years. Some of the books are very valuable and some of them are books you can still buy today for not very much money. But, the principle here is that the books are valuable because the person who willed them to the Tribe did so.

We desperately need an augmented and more current law book collection. My staff needs training in law librarianship.

Finally, I wanted to put in the record the idea of having a Tribal librarian's Cooperative Central Processing Center. This is a good idea and it allows us the opportunity to cooperate more, even though some of us are hundreds of miles apart. This Cooperative Central Processing Center could be set up very easily at the Yakima Nation Library. With monetary assistance, we could probably get by with people from my staff, and a cataloger. We have the space and we have some of the equipment and we just need a little bit of a push and funding. Thank you.

MRS. SWAIM: Are there any questions for Colleen?

MR. STEVENS: I was fascinated by your recommendation as to the special projects funds being made non-competitive. How do you see that working, if you were me back at the Department of Education managing this program?

MS. VEOMETT: I can't really answer that question. Like Polly said, when you work with fantasy sometimes it becomes a reality. So, I couldn't really offer you a suggestion, but I just know that it would certainly be a very helpful thing. Also, if it is agreeable, it would be wonderful to know that it is fine for us, as a group, to write a proposal. Is that something that is agreeable with you -- to have ten Tribes submit the same grant and ask for a larger sum?

MR. STEVENS: Yes. A Tribe can file by itself, or jointly. All the Tribes in the State of Washington, theoretically, could all join in one proposal. However, the problem is the law mandates that these be competitive. When it is competitive, that means it goes through a very exacting, thorough review process involving not just the bureaucrats of Washington, D.C. I don't know how that would work. I understand and I sympathize. I have seen the competition this year; there were 75 proposals and the money will run out at number 20. So, there will be 55 people who will be very disappointed, as many of them have been in the past.

MS. VEOMETT: So, when we have our meeting next week we can address that cooperative venture?

MRS. SWAIM: Don't forget that you can file comments and suggestions to the National Commission after the hearing within a period of 30 days.

MR. REID: I was fascinated by your observation on your inventory. You say you have lost 10% of your collection. Do you take an annually inventory?

MS. VEOMETT: Yes.

MR. REID: What type of materials are missing?

MS. VEOMETT: Books, mostly. Indian materials and social science books were the largest majority missing.

MR. REID: There must be a basic reason for the theft of that material, other than just taking it.

MS. VEOMETT: Since Native American people come from a different background, ownership may be seen differently from non-Native peoples. This might have something to do with it. We have a little bit of "Beat the System" type feeling. Can we get out with these materials? And even if they don't utilize the books/materials for very long, they still keep them because they don't want to return them.

MRS. SWAIM: I am familiar with a plan in the Cherokee Reservation where more than one million books have been given away and they are not the library books, they are surplus. Maybe you could get some of those?

MS. VEOMETT: We will try.

MRS. RESZETAR: I would like to get for the record a clarification on how the peer review process works and if the readers who read these grant proposals come into Washington, D.C. to talk and share their expertise or if they are having to do these individually in their respective vocations without consultation. If this is the case,

perhaps this could be one of the problems with some of the grants not being funded. Perhaps Mr. Stevens could answer this question.

MR. STEVENS: Up until I left to come to the Commission for two years (in August of 1989), the policy was that Title IV, Competitive Grant Proposals would be mailed out to reviewers in their respective locations.

MRS. RESZETAR: Originally they came to Washington and then supposedly there was no money to do that.

MR. STEVENS: That was prior to January 1986.

MRS. RESZETAR: Should there be some mention by the Commission of the need to bring these people to Washington so that they can consult with one another in reviewing these proposals? Would that strengthen the process?

MR. STEVENS: Yes. However, there is not enough money to bring peer reviewers in for every program, so it is a matter of priority as to which proposals are read in Washington for a particular program.

MRS. RESZETAR: In the process of re-authorizing LSCA and Title IV, perhaps some language could be put in there that would make it imperative that they come together because these proposals are indeed unique. Would that help?

MR. STEVENS: It would not only help, it would have to be a fact because if it is not in the law, it is strictly an administrative prerogative.

MRS. RESZETAR: Thank you.

MRS. SWAIM: We are very happy to next hear Karen Fenton who is Vice Chairman for the Board of Directors, Salish Kootenai Community College, and Tribal Education Coordinator for the Federated Salish Kootenai Tribes for the Reservation in Pablo, Montana. She is Vice Chairman of the Library Board. We visited the beautiful library yesterday which is in a very wonderful setting.

MS. FENTON: It is indeed an honor to have the opportunity to appear before you today. I am honored to be able to present on behalf of our Board and our Tribe the following testimony which was prepared by our Tribal Librarian Director, Mr. Robert Bigart. Before I begin the official testimony as prepared by Robert, I would like to give a little bit of background on Salish Kootenai College. A couple of you had an opportunity to visit us yesterday, and we were very honored to have you there.

Salish Kootenai College was initially established by Tribal Resolution in 1977 and at that time there was a 7-member board that was appointed by the Tribal Council. I have had the honor of being on that founding board and have been involved with the College for a number of years. I was away from the Reservation for approximately 9 years and just three years ago I returned and have gotten more involved again with the College. The College has always been something that was a dream for many of us.

In the beginning we started as a sister institution with Blackfeet Community College of the Blackfeet Reservation of Montana. We administered, under Title III, a Developing Institutions Grant under the auspices of Flathead Valley Community College in Kalispell, Montana.

In 1980 we received candidacy status for accreditation by the North West Accrediting Association of Schools and Colleges. In 1984 we were granted full accreditation. This fall we will be expanding from two-year college status to 4-year degree program in vocational rehabilitation with a great deal of our offerings being in the services areas. We will also be adding a program for drug and alcohol certification.

This move to a four-year college was not done without a great deal of thought on behalf of the Administration and the Board. We realize that it means the expansion of many things for us, but we also believe that we are ready.

Our enrollment last year averaged 800 per quarter. We fluctuate during winter quarter because of our employment being largely Tribal forestry and the timber market and this makes a great deal of difference when we have students and when we don't have students.

About 32-35% of our Tribal College enrollment is non-Indian and this is due in large part to the fact that we are a very unique Reservation in that the Tribal members comprise only about 11% of the population of our Reservation.

I would like to now go into the official testimony as prepared by Robert Bigart. [Ms. Fenton read from the testimony entitled, "Library Services on the Flathead Indian Reservation and the Impact of the LSCA Title IV."]

MS. FENTON: In addition, I would like to add that one of the things that -- as a Tribe and as a college -- we are doing is cooperating (and I think that has been pointed out throughout the testimony). One particular instance that I would like to point out is the fact that we are working in conjunction with St. Ignatius Community on the new proposed community library media center which we are very excited about. The Tribal Council has contributed approximately \$20,000 to this program, and we now have a number of grants proposals out hoping to fund this. It will become a community, a school, a cultural library, that will be accessible to the college, as well.

I was listening to the discussion on panel review process. As a panel reader for Health and Human Services and various divisions of the Department of Education, I would highly recommend that if at all possible that you be able to reinstitute the panel review process in Washington, D.C. I think it is much more beneficial as a reader. I really believe the panel review process is a very beneficial one.

Thank you for the opportunity to appear before you today. If you have any questions, I will try to answer them.

MRS. SWAIM: I was wondering if the telephone companies could all get together to help that situation?

MS. FENTON: We have a fairly good relationship with one of the telephone companies. I think this is something that we will probably look into if we begin to expand our own system. A Reservation like ours is such a diverse Reservation and we have about three different telephone companies and cooperatives that serve us. Whether we can get the same kind of response from the other two that serve us, I don't know. It is difficult to say.

MR. YOUNG: I am absolutely delighted that you were able to come join us today and speak to us about what we saw at your college yesterday. The experience of what you are doing, I think, leads the way for a lot of Tribal colleges. Thank you.

MS. FENTON: We really appreciated having you all there yesterday. One of the things that was pointed out earlier -- I believe Mr. Stevens brought it up earlier -- is the possibility of doing consortiums. In Montana, with our seven Reservations (and each of our seven Reservations have their own Tribal College), we have done a great deal of that and primarily in the area of library services.

MRS. SWAIM: We have certainly noticed that where there are Tribal colleges, there is a marvelous sense of optimism and direction and excellent leadership that is absent in places where there are not such institutions. We were especially impressed with the progressive Tribal Council that you have as well as the desire to build coalitions with both private and public funds for your new media center.

MR. YOUNG: Karen, you may want to mention (because we haven't talked about it here) the innovative U.S. West grants that some of the colleges in Montana are receiving.

MS. FENTON: U.S. West has given -- and I can't remember exactly how many of the Tribal Colleges under the American Indian Consortium were granted or the exact process -- \$50,000 graduated grants, I believe, over a three-year period of time for innovative programs. I am not sure how many in Montana besides us have received the grant. The community college programs in Montana have been very interesting because many people felt that there was not a need for a Tribal college on every Reservation in the State of Montana. We have found that it has been very beneficial as far as articulation of students into the university systems. Even though we were very much a threat to the university system at one time, I think they now see us as the bright light for them in getting more Indian students into the system. I think the U.S. West program will assist in these innovative programs.

MRS. SWAIM: We appreciate your coming in person.

MS. FENTON: I appreciate being here, too. Thank you very much.

MRS. SWAIM: Are there any attendees or anyone in the audience who would like to present additional testimony at this time?

MS. ANN DICKERSON: (Approached the table to speak for herself and not for the Nisqually Tribe.)

DR. PATTERSON: We saw a very outstanding library at your Tribe yesterday. I believe you told us while we were there that you hadn't lost anything. I would like for you to describe for the benefit of others how you keep from losing things. I remember that you do a lot of innovative things, i.e., take books to people on your way home; pick books up from people on your way home. Please describe very briefly your program and what you think are the key factors to success.

MS. DICKERSON: We have a 1,200 square foot building built by LSCA Title IV moneys which was opened in March 1988. All of the funding for the library program comes from LSCA moneys. We have succeeded in getting a special projects grant every year since that time which pays for our salaries and our materials.

It is not completely true that we have never lost a single item. We have a collection of about 3,500 items. We have lost things, and we make a great effort to get them back. We don't have an enormous problem of over-dues; there are some and we work at it all the time. We don't lie down and collapse if the child borrows a book

and loses it. We say, "Well, do the best you can. Keep looking for it. It may turn up at somebody else's house. Meanwhile, check out another one."

In addition to loaning out our own items, which are largely children's books and Native American materials, we borrow everything else the people request from our local public library, the Timberland Regional Library. We have managed to borrow a great number of those items, and haven't lost a single one. That is because we know we have to pay for those as soon as we lose them. We track them very closely; we separate them when we check them out and keep track of them.

It has been a pretty successful system. It allows us to buy the materials that are most needed on the Reservation. In addition to children's books and Native American materials, we back up ongoing programs on the Reservation, such as programs dealing with health, drugs, and alcohol, and materials that the Tribal Government particularly needs. But, most of our non-fiction we borrow from the public library. We borrow quantities of easy readers when we are doing a book reading project; whatever it is we need. We borrow lots of videos.

We are near the State Capitol, and we hope to be an access point for the other libraries. We also borrow books from the State Library and from the Evergreen State College. We really act as a special library or as a corporation library. We provide, pretty much, individual service. If people ask us for something specific, we attempt to provide. We have a rather small clientele, and we don't treat them as a large group. We pretty much do what people ask us to do.

Personally, there are a couple of things that I feel you should be looking at. One is training. In the near future Tribal libraries are going to be run by people without much training and, perhaps, without much backup. It is wonderful to think that we are all going to go to college and get a Master's Degree in Library Science. But, this is not going to happen. I think there needs to be attention paid to regional or Statewide backup in training for those people that are running the small libraries on Reservations.

The other area that I find really difficult is acquiring culturally-relevant materials. They are often published by small presses. They are often not reviewed, as mentioned before. It is really time consuming to find them. This kind of activity could be greatly helped on a national or regional level.

The other thing that bothers me is that when we hear people say over and over again that the money simply is not adequate to provide library services. The scary thing is that you are only looking at the tip of the iceberg. We are offering services to a lot of people who haven't had library service before. The more they realize what could be available to them, the more the demand. The part that we can't fund now, I think, is just the very, very beginning. I think it is going to get worse.

MRS. SWAIM: Thank you so much.

MS. DICKERSON: I would like to introduce Tina McCloud, my library assistant.

MS. TINA MCCLOUD: Some of the programs that we started in the library run from arts and crafts, meeting clubs, cultural beading, activities with archery, baseball, etc. We get the students to come into the library and make gifts and cards for our senior citizens. I get a lot of the students to come into the library to do the arts and crafts, play with the computer, read books, watch videos, etc. We do things with the senior

citizens, including special videos for senior citizens. We try to get them interested in coming in and looking at our materials. I work a lot with the youth; just trying to get them into the library.

MRS. RESZETAR: How did you become interested in being a library assistant?

MS. MCCLOUD: I do a lot of work with the kids. The position of Library Assistant Technician came open at the Nisqually Library. I was a Senior Services Coordinator for the Nisqually Tribe for two years. I went away to school and when I came back the job was open. I like working with the kids and the senior citizens.

DR. PATTERSON: Ann is modest, too. She is only there part time and she told us it is really Tina that runs the library. It is Tina who has the gift for working with children. We really saw a lot of programming and activity going on in that library. I think that maybe the mentoring-relationship for Tina has meant a lot for that library.

MRS. SWAIM: We will take a brief break now. We thank everyone who testified before us today. It has been a great group of witnesses; we have learned a whole lot. We hope we can accomplish something in your behalf.

MRS. RESZETAR: Are you all aware of the White House Conference on Indian Education which is coming up in January 1992. It has had its difficult times, and we recently met with the current leaders. I would like to urge you on behalf of the Commission to get involved and be sure that libraries are, indeed, a strong component in that Conference. I urge you to look at the final recommendations of the White House Conference on Library and Information Services to see how you can possibly weave those into the fabric of the White House Conference on Indian Education. In addition, consult with your Representatives in Congress and encourage them to draft and implement legislation that you feel should be implemented based on the results of the two White House Conferences. These are two very important steps about which you can do something.

MRS. SWAIM: After the Pre-Conference for Native Americans, we were only able to select four Delegates and four Alternates because of population quotas, but when we arrived at the White House Conference we had 26 Native American Delegates and Alternates present because many were elected at their own State pre-conferences. We had a wonderful, cohesive group there, all anxious to promote the agenda of the Native American pre-conference. We had great success with having those resolutions brought up in the general session and plenary session and carried back to the entire group. If you have not picked up the White House Conference material, please do so.

We are extremely happy now to have three persons from the University of Washington: Dr. Richard White, Professor of History; Patsy Smith, Development Officer; and Assistant Professor of Anthropology and American Indian Studies; and Tsianina Lomawaima.

These persons have had a lot of direct experience with the things we are striving for. They also have exciting things to tell us, and we will now begin our testimony.

DR. RICHARD WHITE: I would like to very briefly describe what our project is; second, what it accomplishes; and third, why it is of particular interest to Indian

peoples, particularly to the Native American students and Tribal archivists, Tribal officials, and teachers.

What we are going to do is take a volume of material and try to put it onto a new technology -- the CD ROM Disc. We are doing this for a variety of reasons. In effect, what we are going to do is create collections on the American Indian peoples that could not be duplicated in any single research library in the United States. So, we are going to try to make them accessible to not only university libraries, but essentially we can make them accessible to Tribal libraries and archives, Tribal cultural centers, schools, public libraries, etc. With the major cost up front, the disc and the technology will be relatively inexpensive.

We can do this in part because the basic groundwork has been done for us already. It has been done through a series of volumes which you might be familiar with. It is the *Handbook for North American Indians* which are being issued once or twice a year over the last 5-6 years. These are resources which tend to last for a phenomenal amount of time (from 50 to 75 years the last time a complete handbook came out). They, however, have real limits. They have limits for scholars and they have limits for students, because each handbook consist of a series of very short articles. Any students who goes to the articles will get a brief summary of information particular to their research topic. There is not going to be very much on that topic even though there will be elaborate references about where to go next. The problem they face is that they can't go there, because to go there they need a very extensive library. The library at the University of Washington would have, perhaps, 30-40% of these materials. Much of the material is rare and very, very hard to find.

What we are going to do is "tank" the bibliography, which is, in this particular volume of Indian Library Relations runs about 100 pages. We would put it on the CD ROM disc. Once they are on the disc, anybody with a computer and video recorder will be able to not only have access to everything that is on the bibliography, but it will be indexed in a way that students can use. In a sense what we are doing is putting this huge realm of resources at the disposal -- not just of scholars, but literally of a student, any Tribal librarian or archivist, any Tribal official, who wishes to use it.

The cost of putting everything in the bibliography onto a disc would be phenomenal. We are not going to do everything, because part of the material is readily accessible at any regular library. What we are going to do is concentrate on those materials that are relatively rare and are very hard to get a hold of. This is still going to be a very formidable task, but it will bring the whole thing into a realm of technicality that otherwise would not exist if we tried to do everything.

Anybody who is interested in looking at it further will be able to have access to this material simply by using the CDs. It means with a minimal investment in equipment, a vast literature will become available again to students, teachers, Tribal officials, etc. Further than that, it will be in a usable form. One of the major problems that we have is that bringing in high school, college, or Tribal officials who have not done much research into a research library and teach them to use the materials will take an incredible amount of time. This type of research skill is very, very hard to come by.

Because we are able to index all of this on CD ROM, you can put in the subject and the index citations will come out; the machine itself will call up the material. It will make research, itself, for the first time rather than something that seems discouraging and daunting to a student, relatively accessible and relatively easy. So, it is not just that the information is going to be there, but that the information is going to be there in a very usable form.

It is also going to be there in a form which is going to be much more responsive to the researcher. If the student only wants basic information, the Handbook is fine. If they want to go beyond that, however, this is going to enable them to go as far as they want to go. It will be responsive to the kinds of questions that they ask. It will encourage students to begin to use information and to begin to think about the information in a new way.

Why is this particular utility for Indian peoples? There are several reasons. First of all, Indian peoples span a special legal relationship with the larger society, and this legal relationship is grounded in history. The special status of Indian peoples depends on past laws, past amendments, past treaties. These are recoverable, in a sense, only through historical research. A project like this will make this material accessible not just to scholars, but to anybody who is willing to go into the Handbook and use that kind of technology.

Furthermore, it is going to be a resource that is very useful for cultural issues. Many of the questions that resolve around Tribal use (both the court cases and the questions that arise in Tribal communities) go around specific conditions in the past. What resources were available? What was the residence place of various groups? What was the ceremonial context on certain events? On all of these things there is a surprising amount of information, but that information tends to be excessive. It is not the kind of specific information that shows in some of the histories. To get at it you really need the kinds of documents that are available to scholars. This will make it available not only again to scholars but to students, Tribal historians, Tribal librarians and archivists, Tribal officials, etc.

Much of this research, again, is going to go to the kinds of questions that are asked in Indian communities all the time, but which cannot be answered in the current State because the materials to go to are not available. In part, in the same way that much of the past of various Indian communities can be restored as artifacts and things taken away and placed in museum are returned, the kind of information that has been taken away can be returned to communities for communities to put to their own use through this kind of document.

Indian students, themselves, are part of living cultures that stand in a complicated relationship and have particular questions of the past in terms of art, cultural practice, resource use, history, etc. The students have questions which cannot usually be answered by the kinds of resources normally available from public, school, university libraries. There are questions that can be answered with these kinds of resources.

Again, what is very important to many Indian students is that they rightfully have a particular distrust about the version of their history that is formulated for them in school books and the books readily available in libraries.

One of the things this can do is both encourage them and enable them to delve deeply into their own past. How were these histories constructed? What kind of alternate histories could be constructed? There is no way those students can do that now. These are sophisticated questions and only the best students might be able to follow them through. But, it will also enable teachers to have a resource which they can bring into the classroom -- to encourage students to ask different kinds of questions; to encourage students to look at other kinds of possibilities.

So, this is going to work in two ways; it will be a resource for both teachers and students. It is also a resource that is accessible for not just schools but also for community colleges, cultural centers. It will be a resource for Tribal archivists for the kinds of work that Tribal officials do -- land claim cases, histories, community histories, resource studies. All of these are going to be made easier to do by having this relatively simple resource at their disposal.

MS. TSIANINA LOMAWAIMA: My name Tsianina Lomawaima; my Tribal background is Creek. I am an Assistant Professor at the University of Washington. I have been asked to speak to you today about what this kind of resource might mean to the Indian peoples and how they might use it to their best advantage.

I would like to actually begin with a quote taken from a 1928 publication called, "*The 42nd Annual Report of the Bureau of American Ethnology*," written by a very eminent ethnologist by the name of John Swanton. On page 100, he writes, "Another feminine name said to be very ancient among the Creek was recovered by Mr. Grason and bestowed upon one of his own children. This name 'TSIANINA' cannot now be interpreted." Now, certainly not every Native American scholar is going to find their own name in the research resources, but all of us, I think, have a very personal connection to the research that we do. I say this of scholars, not only people who have accomplished academic careers or accomplished degrees but many of the Tribal scholars who are working in their own local communities, working with oral narrative, oral tradition, working with local archival material, people who, I think, meet every definition and qualification of scholarship. It is especially for those folks and for young students that this kind of resource is very exciting. I didn't read the piece by John Swanton when I was a high school student; I didn't read it when I was an Undergraduate. I am pretty embarrassed to admit it was probably my fourth or fifth year of graduate school before I ran across it. By that time I suppose my connection to scholarship was pretty well established, but I can't even describe how it encouraged me in ways that I don't think I would have predicted.

Certainly, the kind of textual information and, hopefully, also graphic and visual information that could be included in this kind of resource would mean a great deal to young people who are searching for a new interpretation of their own connections to their past.

I think the levels at which this kind of resource could be used range from the best students in high school to folks using the resources at the Tribal community colleges, which now exist across the lower 48 and throughout Alaska. The growth of Tribal community colleges, I think, is an excellent, excellent indicator of the interests of Native people since the Napa Community College was established in 1969. It is some 20 years later and there have been an average of more than one school established per year -- I think we are now at 25 or 27 Tribal colleges across this country.

There is a growing need and a growing awareness and a growing commitment to the establishment of Tribal archives across the country. Hopefully, this will be linked with the development of the new National Museum of the American Indian. I am sure that you are also aware that there is also a proposal for a new National Library associated with that Museum facility. The establishment at the local level of Tribal museums often called "cultural centers" are another site where the use of this type of resource could really revolutionize the progress of the American Indian scholarship.

In addition, I think the ramifications go beyond probably what we could even predict here today. Many Tribes, and this is on the front page of today's paper, are turning to a new possibility of self-control of funds. Under a new program being instituted by the Federal Government, many Tribes on their own are establishing either foundations or economic self-development organizations. Many, many of those organizations or foundations are very historically-rooted and are engaged in a lot of historical research to develop and promote new viable means of economic self-determination that are appropriate at the local level. I think that is another very exciting possibility for using this kind of resource.

Just to give you an idea of what kind of sources we are talking about here: The not readily available materials even from many research libraries, journals, and other articles that have been published in Europe and Russia, of course, for the people who live in Pacific Rim; less accessible journals which may be very local or have interrupted publication; some of the earlier historic journals and magazines from the beginning of the history of the country; early and out of print memoirs; travelers and missionaries journals; missionary pamphlets; annual reports of the many missionary societies that served or worked with Indian communities; historical society publications at a local or regional level. In addition, there is a rich area in the field of unpublished pieces; dissertations and master's thesis; some of the less accessible government manuscripts, for instance, reports of the supervisory field agents, departmental articles, such as articles prepared for internal distribution in the Department of Education; the rather large amount of text that was published at the presses established at the off-Reservation Indian schools; publications of university units or museums; personal papers of people who worked in or near Indian communities; reports and evaluations commissioned by private research groups, for instance, the kind of yearly evaluation reports mandated by Federal law or programs such as the old Educational Programs; the list is endless and the possibilities are endless.

In summary, I would like to say that I think this kind of new technology might be applied to make an invaluable contribution to a new Native American scholarship, which is a scholarship both by and for Native American peoples. Thank you very much.

MRS. SWAIM: Thank you both. Ms. Smith did you want to testify?

MS. PATSY SMITH: I am the person with the numbers. We have \$4 million in the budget for this project.

DR. PATTERSON: I have a series of questions. Your product is a series of CD ROM's?

MS. SMITH: It would be just like you put in your CD player to get music.

DR. PATTERSON: OK. It will consist of an Index based on materials in the Handbook?

MS. SMITH: It will consist of the actual text of the materials that were used as sources for the articles that are in the Handbook. In other words, what we propose to do is to reproduce the actual articles, themselves. Our first piece will be a manuscript of about 250,000 pages.

DR. PATTERSON: The basis for all that is materials that are referred to in the Handbook, either through the bibliography index, footnotes, etc.

MS. SMITH: The bibliography contains all the sources from each Handbook.

DR. PATTERSON: That is the basis for your product.

MS. SMITH: Yes.

DR. WHITE: What is going to make it most useful is that there will be an index on CD ROM, so you will not have to rely on just the Handbook index.

DR. PATTERSON: You will index like a thesaurus, and it is retrievable by subject. You do not have to have an index.

MS. SMITH: Our intention, and again, when I talk with the people about money I get very nervous because these things are terribly expensive, is to do a Rolls Royce version. My favorite way of describing it is "If you want to get in there by the color of their eyes, that is one option." Certainly, if you have a Tribal name, some dates, if you want to know about Creek women between 1920 to 1925, you will be able to do that.

DR. PATTERSON: So, it is almost by key word.

MS. SMITH: Our editors will be mostly involved with the indexing points. They will be the ones who will decide how people will want to use this material; how they want to get into it; and then figure ways to make it available.

MR. YOUNG: Are you talking about full text indexing or known-term index?

MS. SMITH: Full text.

MR. YOUNG: On a data base of how many documents?

MS. SMITH: 250,000 pages.

MR. YOUNG: What percentage of the citations does that represent in the bibliographies?

DR. WHITE: There are a couple ways of getting at the estimates. You eliminate a certain percentage, e.g., the University of Oklahoma's series of Native Americans and Native American civilization. This is readily accessible and reproducing all of those books into the document wouldn't make much sense. What we will do, however, is put the title page and the index, itself, and those index terms will then go into it. So, what we will be eliminating is essentially 30% of one volume. Now, for the others the real difficulty is that the other citations can go anywhere from one page to 1,000. There are others that will say something like, "Massachusetts Historical Society Collection, 20 volumes." We are not going to put all 20 volumes in; we are going to put the relevant documents as cited.

MR. YOUNG: You are planning to scan in?

DR. WHITE: We are planning to scan in and that part is practicable -- from what we have been told so far, which is the third consultant.

MR. YOUNG: And, through that scanning you will create ASCII text which then serves the index function?

MS. SMITH: What we are planning to do is the Highbridge System using the most appropriate technology as determined by the editors, including massive scanning, optical character reading, and data entry services.

MR. YOUNG: So, what you are talking about, really, is taking an analog image of the document, putting it on disc, and then creating an index. Plus you are planning to scan in other documents and create an ASCII text, and then a full text index on that.

MS. SMITH: What is required is what we are hoping to do.

DR. WHITE: Again, it's making it useful to people who aren't scholars. If it is not properly indexed it is going to be very difficult to use.

DR. PATTERSON: I wanted to ask about the full text, and about the criterion for what you include and exclude. What you do include will be full text?

DR. WHITE: What we do include will be full text. And the major criteria is accessibility. There is a great expense to put in things which are readily accessible.

DR. PATTERSON: What is your definition of readily accessible?

DR. WHITE: Readily accessible are books published, let's say in the last 20 years that have more than 1,000 volumes.

DR. PATTERSON: 90% of which are out of print.

DR. WHITE: 90% of which are out of print. Essentially what we are going to have to do then is have graduate students take much of this material, going by a sample of public libraries, a sample of university libraries, and see what is available. We are going to have to make a guess on those kinds of materials because if we take everything, we'd dead.

DR. PATTERSON: Your primary purpose is to provide a research tool for high school students?

DR. WHITE: No. The primary purpose is for a multi-use kind of volume. This is something that is for college students, Tribal archivists, anybody interested.

DR. PATTERSON: How do you plan to market this? I assume it's for sale.

MS. SMITH: The University Press does sell books, obviously. We publish scholarly books. It will be marketed by our marketing department. In fact, I have a catalogue from the University of Texas present.

DR. PATTERSON: But I was wondering about the accessibility and that sort of thing. Do you have any idea what you are going to charge for this?

MS. SMITH: I talked with the Marketing Director yesterday about it. Neither of us is willing to make an estimate of the costs at this time because of the constantly evolving new technology. The only thing I can now compare it to is watching the price of VCR's going down. We don't know for sure a time frame on this, and I think that technology will become less expensive as we go along. It will be comparatively cheap in comparison.

DR. PATTERSON: I have one last question for you, then. What kinds of problems are you going to run into with copyright if you plan to put full text?

MS. SMITH: Nobody knows yet. The problems will be, I am sure, quite unbelievable. But, they must be solved. This technology is here. There may be people who will refuse to allow us to use their material.

DR. PATTERSON: That was another thing I had in mind because some of the documents referred to are owned by special collections and they may not want you to use them.

DR. WHITE: This can work to our advantage, too, because many of the libraries no longer like to see these documents handled very much. I have worked in libraries and very often they are very wary now about putting out documents, especially things that get Xeroxed and used over and over again.

MRS. RESZETAR: I applaud your efforts. It is really exciting. I recently heard that there is a problem with CD ROM in that with the aging of the plastic materials, they disintegrate after a certain period of years. The material is in there but you can't read it because the aging plastic does something which prevents the materials from being read. Are you planning to institute a schedule of every so often copying these so that you continually have a good master copy and you don't lose that work? This is invaluable information.

MS. SMITH: It is a huge project and nobody, as near as I can tell, has attempted to do anything on this scale. We may not be able to either, because we may not get funded. But, if we can, I would assume that every one of those questions would be answered, "Yes." Because, how in the world could you create a tool like this and then not protect it.

DR. WHITE: The technical problems aren't simply the preservation of discs and those things. Luckily for us, those are being mastered by the problems they are running into at the university. What we are trying to do is push this technology in a way that it will be useful for people who otherwise would not have it.

MRS. RESZETAR: I applaud that. I just don't want you to lose sight of something that is very important.

DR. WHITE: We agree totally. However, these are the kinds of things we will find out immediately from librarians who say, "What if we use this for two years and then can't read it?"

MRS. RESZETAR: Well, the difficulty is that this has just surfaced so many people are not yet aware.

MR. REID: What is your funding source?

MS. SMITH: None. We are looking to the Federal Government. We would like to get a minimum grant to get underway so that our graduate students, which Dr. White mentioned, can start. There is no sense starting the question of the copyright problems if we are not going to be able to do the whole project. The minimum grant funding level is \$100,000. We have a \$1.3 million budget to do the supplement for the first volume.

DR. PATTERSON: How many volumes?

MS. SMITH: Twenty. But, some of them are contributors and things like that. We will know so much more after the first volume than we know right now. We are just betting that someone believes that this is a body of information that needs to be made available in this form. Once they see the utility...

MR. YOUNG: I think I caught a mention of the fact that you are interested simply in text but in making this in CD format. Are you talking about image graphics as well?

DR. WHITE: Yes. That is one of the more imaginative ways that has been used already. The museums very often have artifacts, etc. The problem we run into here is that putting in images takes up more space than text.

MR. YOUNG: Then you are committed to CD rather than 12" analog video.

MS. SMITH: We are not committed at this point. The CD ROM makes more sense than text. There is a Pegasus Project that you might be aware of back in Cambridge. There are images of the French Revolution now in the libraries; these have mostly been on the video discs. But, there is nothing that says that you can't have a supplement that incorporates both of those technologies.

MR. YOUNG: Have you been in touch with the National Agricultural Library. They have some material they have been working with over the past three or four years which combines electronic magnetic medium access to large bodies of literature as well as some images on video discs. They are trying to integrate those two into a multimedia access system.

MS. SMITH: We are aware that a project of this scope will probably be done in stages. This kind of material gives an option to do that. For example, there could be a disc that contains all of the journal article titles. It would be a very worthwhile thing to have.

MR. YOUNG: My guess is that rather than having difficulty in getting authors permission to go ahead with this, the difficulty would come in tracking down the owners of the work for their permission.

DR. WHITE: I have just run into that problem, publishing photographs. That is going to be a huge amount of work.

MS. SMITH: The photographs don't have words. That is why we were planning to start with the text.

MR. STEVENS: How many Tribal leaders have you spoken with about this project, and what is their reaction?

MS. SMITH: None.

MS. LOMAWAIMA: If by Tribal leaders you mean elected chairman, none; if you mean people who are committed to this type of research, I have spoken to at least a couple. Interestingly enough, there is a perception out there that was just raised here a moment ago that Tribal people think this is going to happen whether they want it to or not because the library people don't want them seeing the real books or touching the real things. They think that is why museums are putting these things on laser discs. I hope they are right and that it is going to happen. People think there is a tremendous possibility here. They think the idea is great. They are a little cynical about the implementation, to be perfectly honest.

MRS. RESZETAR: I would just like to share with you some information about a company in Knoxville, Tennessee, called Cornucopia. They have a very intriguing system for blending what you are talking about. You would need to talk with them. It is so revolutionary and exciting that it completely enchanted three generations of my family. We could all see different uses of it. I encourage you to check it out.

MRS. SWAIM: Are there any other questions?

MR. STEVENS: We have had some conflicting testimony. I would like the opinion of the people in this room. Several Tribes have said that the basic grant application is too difficult to fill out. Here I heard one person say it was very simple. If anyone would like to respond to that, I would like this to go on the record, because it is already in the record that the basic grant application process is too complicated. This is the preponderance of testimony.

MS. HILLAIRE: I have never written one but I have typed them for Polly and it did seem to be straightforward.

MS. HANSON: If you move into special projects...

MR. STEVENS: No. I am just talking about the basic grant. Thank you.

MR. SIMCHEN: What gets you confused is that you do the basic grant built on a certain amount of money. Before it is even issued, you get another piece of paper telling you to modify your grant and change it to this amount of money. I get a piece of paper telling me I have to fill out form 269-A; what in the heck is 269-A? Where do I go to find form 269-A?

MR. STEVENS: That is the standard reporting form that we did not construct. I am talking about the instrument of application.

MRS. SWAIM: I think we would be glad after the hearing to write down the mechanics of those grants.

Thank you Dr. White, Ms. Lomawaima, and Ms. Smith. Congratulations on a wonderful idea and to wish you well. We hope that all the difficulties are ironed out. We thank you so much for coming here with something that looks like a very exciting project. We will be very interested in knowing how it works out and will be glad to help in anyway that we can. If there are no further comments, I would like to thank everybody for coming. This concludes our Hearing. Thank you so much.

ATTACHMENTS

Written testimony accompanying oral testimony:

- I A Statement by Henry E. Bates, County Library Director, Mendocino County Library, Ukiah, California
- II "*Demographic Changes Mandate Reforms in Library Education and in Library Services and Programs*" -- Testimony by Spencer G. Shaw, Professor Emeritus,

Graduate School of Library and Information Science, University of Washington

- III Testimony by Mahealani Merryman, Native Hawaiian Library Project, Project Administrator, ALU LIKE, Inc., Honolulu, Hawaii
- IV Testimony of Confederated Tribes of Siletz Indians of Oregon
- V Testimony, Ronald Simchen, Member, Puyallup Tribe
- VI *"Library Services on the Flathead Indian Reservation and the Impact of the LSCA Title IV"*, prepared by Bob Bigart, D'Arcy McNickle Library Director
- VII Testimony, Nisqually Indian Tribe, Olympia, Washington

Written testimony submitted for the record:

- VIII Mary Ginnane, Acting Library Development Administrator, Oregon State Library, Salem, Oregon
- IX Mark Mercier, Chairman, Confederated Tribes of Grand Ronde Community of Oregon, Grande Ronde, Oregon
- X Ernest L. Stensgar, Chairman, Coeur d'Alene Tribe of Idaho, Plummer, Idaho
- XI Jane Kolbe, State Librarian, South Dakota State Library, Pierre, South Dakota
- XII E. B. Cattrell, Academic Dean, Dull Knife Memorial College, Northern Cheyenne Indian Reservation, Dull Knife, Montana
- XIII Jim Holbrook, Education Specialist, Burns Paiute Tribe, Burns, Oregon
- XIV Margaret R. Hoaglen, Tribal Business Manager, Round Valley Indian Reservation, Covelo Indian Community, Covelo, California

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 1991

Henry E. Bates
County Library Director
Mendocino County Library
Ukiah, California

I thank this Committee on Library and Information Services for Native Americans of the U.S. National Commission on Libraries and Information Science for holding regional hearings on services for Native Americans.

I observed that in one of your hearings you presented pins and posters to the audience. I would like to return that generous gesture by presenting to the Commissioners a T-shirt developed by an artist in Covelo, California, a beautiful calendar developed by the public relations arm of the Statewide Partnerships For Change Program, and a copy of *The Singing Feather: Tribal Remembrances from Round Valley*. I have also a packet of information, mostly showing off our design graphics which were developed at no cost to the Round Valley Public Library. Also included is a small booklet about Partnerships For Change and two pamphlets prepared by the Ethnic Services Committee of the North Bay Cooperative Library System. California is an exciting place where lots of programs serving Native Americans are happening.

It all started, that is dangerous to say. The impetus to serve ethnic communities, which everyone admitted were not being well served, started with the conference and awareness forum proceedings in 1988 entitled, *A State of Change: California's Ethnic Future and Libraries..* One of the key concepts developed during the public awareness forums was that even basic services offered by the public libraries in the State of California were not reaching the ethnic communities. "Why," we all asked. "...because they (the ethnic minorities) perceive it as a culturally alien institution." The concept continues, "Thus, lack of public awareness and negative or indifferent attitudes become barriers to equal library access for all Californians."

Gary Strong, the State Librarian, took up the challenge of the forums and began Partnerships For Change. The goal of the program (note: we do not call our local programs "projects" which hints at being separate and not part of the library system) "...is to assist California libraries in analyzing and restructuring their service programs and policies to respond to the ethnic and cultural diversity of their

communities." The Partnership philosophy is based on the following needs of the library staff.

- (1) To learn about the people we are trying to serve:

their traditions, history, and cultures

(In your *Strategic Plan for the Development of Library and Information Services for Native Americans* you relate that "Library programs must be tailored to the needs of the Indian community they are serving".)

their values

their information/recreation needs

(The Strategic Plan suggests that "Native American communities possess specific information needs.")

their preferred means of obtaining information and recreation

("Specific areas of need vary from community to community, among age groups, and over time.")

their time availability, etc.

- (2) To learn about community structures by spending time in the community and interacting with its members.
- (3) To develop on-going links to maintain knowledge of the community.
- (4) To build coalitions with a variety of organizations, agencies, groups, and businesses which also serve the community. A key and very successful component in the Partnerships For Change philosophy is working with "key informants" and developing coalitions within the community.
- (5) To continue the process of change through training, community-based needs assessments and decisions on the restructuring and analysis of current plans of service.

The Strategic Plan points out correctly that "*Differences exist among Native American communities, and these differences are to be reflected in library and information services. No one plan or program of services can meet all Native American needs.*"

I am here representing Mendocino County and can't speak at great length about the other two Native American programs funded under Partnerships For Change. However, there are differences in program philosophy (as noted above). The rural program in Fresno County operates mainly through a bookmobile while a bookmobile wasn't effective in reaching the Indian community in Mendocino County. San Jose County Library cooperates by working with staff at the American Indian Center in that city. Three different forms of service delivery under one Statewide program.

Through the Auberry Branch Library of the Fresno County Library System, the Bookmobile serves the Big Sandy and Cold Springs Rancherias on a bimonthly schedule. They emphasize children and youth programs and include significant numbers of audiovisual materials in their collection development. Their greatest

success has been in reaching preschool and young school age children. Adult use has not been very successful.

At San Jose, the City Library has helped the American Indian Center Library by providing support services for the acquisition, cataloging, and processing of material acquired for the Center Library. Much time has been devoted to creating awareness of library service among the urban Native American population. The Library has held workshops for the public on American Indian genealogy, Federal law as it applies to California Indians, and Apache/Mescalero meditation. Liaisons have been developed linking the Indian Center Library to the Main Library's Reference, Young Adult, and Children's Service Units. Several training sessions have been held with the Reference Department.

And, in Mendocino County, specifically Covelo, Norma Knight will describe her experiences at the Round Valley Public Library. I want to talk briefly about the broader aspects of our service to the community.

The town of Covelo, which is about 40 'scenic' miles from the nearest small city in Mendocino County is surrounded by mountains creating a beautiful valley which came to be called Round Valley. The Round Valley Indian Reservation has recently become the largest land size Reservation in the State of California, some 35,000 acres. There are about 1,500 people living in the valley, and it is estimated that there are close to 700 Native Americans. Unemployment is very high among the Native American community. The one large employer, Louisiana Pacific, closed its mill recently.

In order to be funded as a Partnerships For Change Library, you had to earn it. There was a small amount of money available to aid the County Librarian in preparing a needs assessment. First, we all had to be trained in needs assessment and coalition building by a team of outside consultants who were not typical library consultants. They came from the private sector and worked a great deal with community change organizations. Our plan of service was examined in detail by the consulting firm. Once they and the State Library consultants were satisfied, and after some adjustments were made, we were funded for a three-year period with declining funding the second and third years. (Incidentally, the training sessions I participated in have been the finest in my 25 years of library work.)

The needs assessment involved community forums, storytelling programs followed by a discussion about library services, and personal interviews. Over 100 people's comments were gathered and developed into a plan of service.

The plan we developed was as follows: the Covelo Community Library, a privately operated Library, and the Tribal Library will be combined into a new Round Valley Public Library; a local oral history project will be conducted which will result in a publication; programs of storytelling, poetry, singing, and dancing as well as arts and crafts classes will be held; and, culturally accurate materials for both Indian and non-Indian readers will be emphasized. As mentioned in the Strategic Plan, we were out *"to reinforce Tribal identity, cultural values and self-determination"* and *"to promote the development of programs for the collecting and storing of oral histories..."*.

Strong opinions were expressed during the interviews that a strong "adult" library was wanted. An earlier Tribal library survey done in 1987 also stressed the need for

reading materials for adults. This differs sharply from the Fresno County service where the emphasis is on children and pre-school children. (Perhaps having a strong elementary school library in Round Valley may account for the interest in adult materials.)

The Tribal Council Chair expressed the hope that the new Library could become a bridge between the Indian and non-Indian community. Most often the Library is characterized as a neutral and safe place for attending classes, listening and watching programs, borrowing library materials, and using the community room for meetings.

Throughout your hearings you heard and oftentimes emphasized the importance of library staff that are from the community. Of the five staff members employed three are Native American. They are the welcoming face as the first-time-use person nervously walks into the Library. The previous "community" library had twenty-eight registered borrowers that were Native American. The Round Valley Public Library is reaching close to 300 Native American borrowers. Our outreach staff and the friendly faces have a great deal to do with the positive response from the Native American community.

As Mr. Reid said at an earlier hearing, the materials should be accurate relative to Native Americans. These new books purchases have helped too. And, of course, the many classes and programs have brought many first time users into the Library.

An adjunct to our Round Valley Public Library is the exciting project being funded by Apple (Apple Libraries of Tomorrow) and by the State Library. As noted by many of your speakers during your regional meetings, the Native American culture is steeped in the oral tradition. We are using advanced technology to describe and provide wider access to an array of Native American documents and recordings. We are converting the images and sounds to a digital format with the hope that they can be easily reproduced, indexed, cataloged, documented, searched, accessed, and even reorganized by a broad spectrum of users. This could replace the file folders filled with photographs or even the three-hole binders displaying four to six photographs on a page.

A significant project that has come out of LSCA funds is the California Indian Project which is The California Indian Library Collections (CILC). It began in 1988 and is administered by the Lowie Museum of Anthropology. Phase I brought CILC collections to the Indian communities and public libraries in Fresno Lake and Madera Counties. Phase II, CILC collections, are being developed with the Indian communities and public libraries in seven other California counties. The University of California at Berkeley has the largest single collection of materials on the culture, language, and history of Native California. Recordings of religious songs, copies of turn-of-the-century photographs and reprints of detailed studies of American Indian life make up the collection.

The materials were collected by anthropologists in the 1920's. The materials were lost in the archives of Lowie and the other libraries on the U.C. campus. By returning copies of the collections to the respective county libraries, they are brought closer and made more available to the people who are portrayed in the recordings and photographs. The organization of the material is simpler than at the larger institutions -- such as museums and archives -- so it provides easier access as well.

I will only speak briefly about another LSCA funded project. I believe the significance of the San Diego County Library project is their Plan of Cooperation. The value of such a plan is the cooperative relationship between the county library with the new Indian libraries. Their "sister" library connection is working. The branches channel reference questions and interlibrary loan requests from the Reservation libraries, direct some of their gifts and free literature to the Reservations and maintain regular telephone contact. If desired, the Branch Manager will visit the Indian library at least once a year. Indian library staff are invited to attend all general workshops, for example, Literacy, Children's, Reference, and Public Relations.

This Plan of Cooperation leads me into my main criticism of Title IV funding. There is little or no connection, formal or informal, with local libraries. Sometimes we are consulted; most of the time untrained people are out there trying to invent library systems with the basic grant moneys. They should be enabled to provide library services and not expected to create library systems. For example, a small local Rancheria checked in with us on how to tie in with the national cataloging scheme they heard about. (It was OCLC.) They had fewer than 1,000 books in their collection. You heard much testimony that there was not enough money to do a good job. Because of the size of the grant award, I think the money is wasted. I would urge this Commission to review eliminating the basic grants and use those funds for the larger competitive grants. And, that there be some formal local or library system involvement.

In addition to local library involvement, what about the State Library's participation? Doesn't Title V (Foreign Language Materials Acquisition Program) begin to half-heartily address this issue by giving the State Librarian the opportunity to comment on applications prior to the awarding of grants "... in order to assure that such an application is consistent with the State Library administrative agency's long-range plans."

The whole issue of "checking in" with the local library and the State Library agency is not, as some might fear, a power grab. It is to use the local expertise and even the State Library consulting staff to aid in developing excellent library service within the Indian community. (One of our State Library consultants made three trips to Covelo to help save the Partnerships program during the first few months.) What about the whole interlibrary loan and bibliographic database capabilities of larger libraries and continuing through its second and third level reference services? The State and the regional or local library can be the entry port to a wealth of information. In your Strategic Plan you suggest such: "*Native American libraries' plans and activities should be integrated into each State library's development efforts with the State being sensitive to local cultural needs and values.*" And, furthermore, "*Native American libraries that are full participants in library systems or Statewide networks (to the extent that they meet local community needs) are stronger because of the shared resources that are available to them.*"

I echo Joe Shubert's thoughts on strengthening Titles I and III so that Indian libraries can become full partners in library systems and networks. We can all adopt a Plan of Cooperation; and, that you adopt a policy that encourages Indian libraries to become members of systems and networks so that they can tap the rich resources of libraries across the country.

We all appreciate the time you have taken to listen to the people who serve the Native American community and to the Native Americans who have spoken eloquently of the services they need and deserve.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON

AUGUST 16, 1991

Spencer G. Shaw, Professor Emeritus
Graduate School of Library and Information Science
University of Washington
Seattle, Washington

"Demographic Changes Mandate Reforms
in Library Education and
in Library Services and Programs"

As we approach the threshold of the 21st century, evolutionary and revolutionary changes are making significant impacts upon our lives, our environments and our institutions. Converging into challenging configurations are societal restructuring, educational trends with new concepts in curricular development, technological advancements with far-reaching futuristic developments, burgeoning information industries, and phenomenal demographic changes. Catapulting into the vortex of these changes are our children and young adults and their educational and library institutions. Since neither our youths nor our institutions exist in a vacuum, each is influenced by the environments of which they are a part and each also influences the environments. My observations will focus upon three imperatives as they relate to demographic changes:

- (1) Imperative number one: Diversity has become a reality as multiethnic populations change the demographic profiles of our educational and work environments. How does such diversity affect the perspectives of our youths and librarians in their interpersonal relationships and in the pursuit of knowledge?
2. Imperative number two: Does this pluralistic diversity in our educational and work populations mandate an educational and library renaissance and reform that will alter current educational and library ideologies and practices?
3. Imperative number three: How many library schools, library educators and practicing librarians capitalize upon this ethnic diversity to meet the needs, concerns, and interests of these disparate populations, particularly children and young adults?

In this triad of imperatives each is dependent upon the other and must be considered in detail. What are the implications of imperative number one?

Diversity has become a reality as multiethnic populations change the demographic profiles of our educational and work environments. How does such diversity affect the perspectives of our youths and librarians in their interpersonal relationships and in their pursuit of knowledge?

In the last twenty years, we have witnessed a "Population Explosion." They have come from all areas of the globe with a majority from the Pacific and the Far East. Whether they have crossed oceans in a Boeing 747, entered the United States legally from Mexico or have crossed the Rio Grande on a compatriot's back, they have been consumed with old-fashioned ambitions. On the East Coast refugees from Haiti, Cuba, El Salvador and Guatemala have swelled the population statistics in several Eastern, Mid-Atlantic and Southern States.

Called the "New Ellis Island," California has been the gateway to a new world for Hispanics, Japanese, Chinese, Filipinos, Vietnamese, Koreans, Laotians, Cambodians. Other entrants, nationwide, have included Iranians, Armenians, Israelis, Croatians, Samoans, the Hmongs and Arabians. In most instances, these new arrivals have been relegated to a minority status, together with the Native Americans and the African-Americans. As reported by *The New York Times*, March 11, 1991, "Census Shows Profound Change in Racial Makeup of the Nation," the following observations were noted:

- In the past decade nearly one in every four Americans has an African, Asian, Hispanic or American Indian ancestry.
- The rate of increase in the minority population was nearly twice as fast as in the 1970's.
- Much of the surge was among those of Hispanic ancestry, an increase of 7.7 million or 56% over 1980. This was due to migrations, high-birth rate, legalization of many new Hispanic citizens and the counting of illegal residents.
- Immigrants from Latin America, Philippines, China, India, Southeast Asia rose from 61 million to 62 million.
- White residents of European or Middle Eastern background make up slightly less than 76% of the resident population of the 248.7 million people.
- The 1991 Census data of the resident population of the United States was given as follows:
 - 30.0 million Blacks, an increase of 13.2% since 1980.
 - 7.2 million Asians, up 107.8%
 - 2.0 million American Indians, an increase of 37.9%
 - 22.4 million Hispanics, an increase of 53%
 - 9.8 million people who were classified as "other race" ¹

What has been the impact of these demographic changes upon children and youth adults? According to Dr. Change-Lin Tien, Chancellor of the University of California - Berkeley:

By the 21st century ethnic minority youngsters will be a powerful presence in the Nation's schools, representing a third of all students. ²

Further findings reveal that in California one of every six public school students was born in another Nation. Within a decade, half of the children in California will be Hispanic or Asian. William Kendrick, Superintendent of Seattle's Schools recently made the following observation:

Four thousand students -- nearly one out of nineteen children in Seattle schools -- speak little or no English. These kids are from dozens of countries and speak over 75 dialects -- from Vietnamese to Spanish, Russian to Farsi.

Many of these children have never attended school. They need special help and lots of attention in order to make the transition to a new country and a new language. ³

Since NCLIS has a Committee on Library and Information Services for Native Americans, what are some of the concerns regarding this ethnic group in the State of Washington? The Seattle Times newspaper reported on August 6, 1991:

1988 - only 836 Native Americans were enrolled in Washington's four-year universities out of a total enrollment of 78,175.

Native Americans account for about 2% of the State's college age population (17-22 years of age) but barely 1% of students on campus are Native Americans.

Studies show that nationally Native Americans in the eighth grade are less likely to plan for higher education than any other ethnic or racial group. It is important to have vigorous counseling programs early in school years to encourage Indian students to focus on the value and opportunity of higher education. ⁴

Encouraging strategies have been undertaken to initiate changes in these situations:

- (1) The State Legislature of Washington State has created the American Indian Endowment Scholarship Program that provides the following essentials:

It is administered by the Higher Education Coordinating Board.

Initiated with \$250,000 State seed money to be matched dollar for dollar by non-State money.

Applicants must be Native Americans enrolled full time at a college or university who pledge to use their education to benefit other American Indians. ⁵

- (2) The Seattle Times reported in its issue, August 7, 1991:

Seven Native American organizations in Washington State have received grants from the U.S. Department of Labor to launch employment training programs for the poor. Grants total \$2.4 million and are part of an effort to help Native Americans find and train for jobs. The groups include:

American Indian Community Center

Colville Confederate Tribes

Lummi Indian Business Council

Northwest Intertribal Council

Puyallup Tribes of Indians

Seattle Indian Center

Western Washington Industrial Employment and Training Program ⁶

- (3) The University of Washington's publication, University Week, August 8, 1991, stated, "Summer Minority Enrollment Sets Record":

Summer enrollment of Hispanics, Afro-Americans, Asians and Native Americans surpassed the previous high of 2,450 set in 1990. Current minority student enrollment is 18.2% of the total enrollment:

1,862	Asian
391	Afro-American
253	Hispanic
113	Native American ⁷

- (4) The Seattle Times reported, July 26, 1991, "Making History: Tribal Leaders, U.S. Officials Overhauling BIA":

In a historic effort, Federal officials and Native American Tribal leaders are negotiating what some describe as a radical reorganization of the Bureau of Indian Affairs.

... both sides have agreed the Bureau must loosen its extensive hold on the nation's 500 Indian Tribes and Alaska Native corporations. ⁸

Recognizing such diversities brought about by demographic changes, how does such diversity affect the perspectives of youths and librarians in their interpersonal relationships and in their pursuit of knowledge? Note some of the perspectives of our young people. They do not come empty-handed. They bring with them a sense of identity, an ethnic background, a language in which they take pride. They also possess cultural traits, a code of moral and ethical beliefs, a value system, and a social status.

Two important factors to remember: Regardless of the ethnic group that is represented by children and young adults, not one is monolithic, possessing a uniform, intractable quality of character. Within each group the young people are uniquely different human beings. They may possess degrees of potential for development. In addition, we must eradicate a mistaken belief that members within a minority group cannot express contrary views upon a common issue. Within the same ethnic or cultural group, there are as many different viewpoints as there are any given members in a culture.

As librarians and information specialists interacting with ethnic minority children and young adults, what are our attitudes and expectations? What do we know about these young people who are endowed with capabilities that are waiting to be tapped? What known or covert attitudes do we hold toward them that may help or hinder us in establishing a needed empathy? What is the extent of our limitations in knowing and appreciating their heritage, their culture and customs, their traditions and the uniqueness of these attributes that are indigenous to different ethnic minorities? What can we do to give these young people needed opportunities to develop better

images of themselves? What experiences in our library settings have we devised from which they may receive needed "feedback"? What kinds of emotional climates have we provided in our schools, libraries and communities for children and young adults that will facilitate their learning and their personal and social growth? Do we expand an equal amount of time, energy and enthusiasm with ethnic minority youth as we do with non-minority young people?

A circular progression from our first imperative brings us into an alignment with our second imperative. If the intellectual, personal and social needs of children and young adults are to be met equitably, the second imperative must be considered:

Does this pluralistic diversity within our educational and work populations mandate an educational and library renaissance and reform that will alter current ideologies and practices in our schools of library and information science and in our libraries?

Charting a challenging educational frontier, based upon the needs and concerns of a diverse, pluralistic clientele, requires creative, dynamic planning. What evolves should not be restricted by traditional methods or traditional, outmoded library philosophies. Rather, what is planned should be designed and implemented with the objectives to determine what restructuring will be the most desirable in our educational institutions (elementary, secondary and higher educational outlets) and what will be the most effective strategies to promote the delivery of library services and programs to culturally diverse populations.

One current impetus in the process of library educational reform is to include in the curricula the concept of **multiethnic/multicultural education**. William Hunter, editor of the book, Multicultural Education Through Competency Based Teacher Education, states:

Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that school should be oriented toward the cultural enrichment of all...youth through programs rooted to the preservation and extension of cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended..⁹.....

Documentation supporting multicultural education has more recent authoritative support as detailed in such publications as Multicultural Education: Commitment, issues and Applications, edited by Carl A. Grant; Multicultural Education: Issues and Perspectives, edited by James Banks and Cherry A. McGee Banks and A Nation at Risk, the Imperatives for Reform: a Report to the Nation and the Secretary of Education. In Washington State, Judith Billings, State Superintendent of Public Instruction, has stated:

Multicultural education is one of the most important pieces of a curriculum that will prepare students for the 21st century..¹⁰.....

As an integral part of the educational environment libraries have an important role to support institutions of learning in their promoting the concept of multicultural/multiethnic education. This was promulgated in the document, Alliance for Excellence: Libraries Respond to a Nation at Risk:

Every individual should have the knowledge to understand the complexities that were never imagined in the past.

This is where the library allied with family and education can come into its own. It has a golden chance to make a real difference. No other institution in the community is able to serve the Learning Society in quite the same way. No other has such cultural riches side by side with access to the myriad facts, figures, ideas and impressions of the day. No other has a schedule quite so non-threatening, for adults who want to pursue an issue to its source – and thus make a further investment in their base of knowledge. No other can provide a learning uplift for all Americans: the 17 million under 5, the 45 million in kindergarten through twelfth grade, the 12 million in higher education and the 158 million beyond the usual years of formal schooling. 11

If libraries are to promote the development and dissemination of materials, services and programs to culturally and ethnically diverse populations, they must seek answers to the third imperative:

How many library schools, library educators and practicing librarians capitalize upon this ethnic diversity to meet the needs, the concerns and the interests of these disparate populations?

Three essentials are necessary if libraries are to make meaningful contributions to the concept of cultural and ethnic diversity in providing access to information, personnel resources, public awareness of a pluralistic society, and services and programs.

The first essential is the formulation of a Mission Statement, Goals, and Objectives. For each of these components pertinent questions need appropriate answers.

Mission Statement: When was it promulgated? is its focus known and understood by trustees, administrators, professional and support staff? Has it been reassessed and reevaluated within the past five years? Is its inherent library philosophy compatible with current societal, technological and pluralistic trends? Is it in need of revision to effect necessary library reforms?

Goals: Do the goals support the Mission Statement in theory and in practice? Do they provide a clear sense of direction for trustees, administrators, professional and support staff? Have new or altered Goals been established for projected plans of library services and programs?

Objectives: Do the Objectives meet the intent of the stated Goals? Are they stated as long-range or short-range Objectives? Are they discernible and understood by trustees, administrators, professional and support staff? Are they achievable within the desired time frame? Do they provide an upward progression toward the established Goals?

The second essential in serving children and young adults in a pluralistic society is to have a knowledge of diagnostic and motivational skills and competencies. Each of these requires the following:

(1) A knowledge of diagnostic skills

Identify the of children and young adults that are served in terms of similar and disparate interests, concerns and needs.

Identify and know the difference in use patterns of children and young adults in the areas of reading guidance, reference and research, program attendance and involvement.

Identify and know the perimeters of the collections of library materials, the extent of services and the structure of planned programs as each relates to the publics served in terms of: (1) age levels, (2) cultural and ethnic differences, (3) intellectual and social attainment of the intended audiences.

(2) A knowledge of motivational skills

Know the necessary skills to orient children and young adults to programs of reading guidance.

Develop abilities to create and to maintain interest of children and young adults to the offered services and programs.

(3) How successful the librarian may be in acquiring diagnostic and motivational skills and competencies will depend, in part, upon a knowledge of prescriptive skills. These include abilities to perform the following tasks:

Implement solutions to problem areas that may occur in reading guidance and in program presentations.

Master the elements that relate to the process of inquiry by children and young adults after they have read suggested books in a reading guidance program or have witnessed or become involved in a planned service or program.

Handle user-initiated information requests for materials that are desired as an outgrowth of reading guidance or as an outcome of a program's content and presentation.

Attain proficiency in the process of user/librarian interaction by developing skills of interpretation.

Perfect user/librarian referrals to library tools with guidance and instruction in their use.

The third essential in promoting the concept of cultural diversity is to inaugurate a Plan of Action. This involves the following aspects:

Trustees, administrators, professional and support staff must make a personal commitment to the mission of promoting the delivery of library services, programs and materials to culturally diverse populations. Such a commitment must transcend self-gratification. A driving sense of purpose evolves only if there is a genuine desire to integrate this program of cultural diversity into the educational fabric of schools of library and information science and in public, school and academic libraries. There may be obstacles erected to undercut the program, but if there is a belief in the principles and philosophy of the planned services and programs, such deterrents must be overcome.

The mission to have a program of cultural diversity requires the establishment of a clearly understood focus. What will be the factors of

permanent impression that one wishes to have evolve from such a program? What will be the underlying rationale for the adoption of this program? Every meeting of administrators, trustees, professional and support staff, every discussion, every establishment of priorities, every allocation of resources and finances and every decision reached must be framed within the context of a known purpose. The **focus** of each staff member, administrator and trustee regarding the program must be transmitted into an organizational focus.

Reinforcing a program of cultural diversity requires elements to **define** and to **measure progress**, both quantitatively and qualitatively.

The most essential component is **communication**. Every opportunity must be utilized to publicize this mission of the library to establish a program of cultural diversity. In every instance, emphasis must be given to its central and dominant role in the **mission statement, goals, and objectives** of the institution. In communication to the diverse publics who are served, indicate the benefits that will be derived by all age and interest groups -- those who are members of the majority group and, especially, those who are members of the ethnic and culturally minority groups.

In summary, the following recommendations are made to the U.S. National Commission on Libraries and Information Science:

Promote and advance the concept of **demographic trends** that are making a significant impact upon the composition of our population, thus resulting in a multiethnic and multicultural society.

Recognize the strategic roles for schools of library and information science and for libraries in working with educational institutions and other allied agencies in a supportive or innovative capacity to deliver library materials, services and programs to culturally diverse populations.

Focus attention upon the needs, interests and concerns of children and young adults by serving as an advocate to include these age groups in every consideration of library policies and practices.

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TESTIMONY PRESENTED TO
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AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 1991

Mahealani Merryman
Native Hawaiian Library Project
Program Administrator
ALU LIKE, Inc.
Honolulu, Hawaii

Commissioner Swaim and Members of the Committee:

I am Mahealani Merryman, Program Administrator of the Native Hawaiian Library Project, an education program of ALU LIKE, Inc. I am testifying on behalf of Haunani Apoliona, President/CEO. The Native Hawaiian Library Project is funded solely through Title IV of the Library Services and Construction Act. The mission of the Project is to significantly improve access to information services for Native Hawaiians to increase their educational achievement.

I would like to take this opportunity to express ALU LIKE's appreciation for NCLIS' leadership, support and role in the enactment of LSCA Title IV, which provided the funds to implement the Native Hawaiian Library Project. (NHLP) Prior to the establishment of LSCA Title IV, no funds were available to Native Hawaiians for library services.

Library services in Hawaii continue to change and develop to meet the changing needs of library users. The population movement of Hawaiian people continues to be away from the metropolitan center of Honolulu to rural neighbor island communities. The thrust of the Hawaii State Public Library System is toward technological development. NHLP must develop the appropriate technology to utilize this resource while continuing to provide needed basic library services. The geographic constraints of the State of Hawaii require the utilization of current technology to deliver these basic services efficiently.

NHLP needs to establish communication linkages between O'ahu and neighbor island projects, between NHLP and other service providers to inform Hawaiians about available services and opportunities. We need the capability to provide

information on relevant Hawaiian issues in a timely manner, to develop Hawaiian language library materials, and Hawaiian resource materials to fill subject area gaps. The need to collect genealogy and needs assessment data also cannot be neglected. NHLP needs to promote literacy to assist Hawaiians to improve reading and computer literacy skills.

NHLP needs to utilize media to promote awareness of the array of services available at public libraries. Finally, we need to utilize technology to enhance awareness of Hawaiian traditions and culture and promote pride in our heritage, through museum quality exhibits, displays, programs and the preservation and restoration of historical documents.

As mentioned above, the only resource available to meet these needs are LSCA Title IV funds. These funds have been stretched to provide library services to seven islands; to newborns and their parents, as well as kupuna over the age of 90; to walk-in patrons; to those confined to correctional and health institutions; and to Hawaiians residing on the continental United States and in foreign countries. We have serviced public and private schools; public and private libraries; and State, non-profit and private organizations. Services have been provided to these individuals, groups, organizations and agencies because this is where Hawaiian people are. Hawaiian people are not confined to Reservations. They require a broad and diverse range of library services. Even the most efficient expenditures and careful monitoring of our present funds cannot adequately address all of our library needs. Cooperative agreements, networking and collaborative efforts are strategies which have been employed to expand services to meet as many needs as possible.

Without additional funding, and even more importantly, the understanding of the need for additional funding, the current and future library needs of Native Hawaiians cannot be met. A recent Census Bureau report as cited in the *Honolulu Advertiser*, July 2, 1991, indicates that one-third of Hawaiians reside outside the State of Hawaii. Therefore, the technological ability to deliver culturally specific library services to Native Hawaiians residing outside of the State of Hawaii is a growing concern.

As the dispersion of Native Hawaiians becomes evident, the necessity for a unifying informational source which satisfies both informational and cultural needs through the provision of data enabling Native Hawaiians to verify ethnicity and re-establish a link with their culture becomes equally evident. Both resident and non-resident Hawaiians should have available a comprehensive range of data about Native Hawaiians. At present, no one source exists. Development of such a single source could be achieved through compiling data from the many agencies that service Native Hawaiians.

While at times the problems created by these growing identified needs seems only equaled by the problem created by the effects of inflation on funding -- making the attainment of our goals increasingly difficult -- the work of NCLIS through its Committee on Library and Information Services for Native Americans -- gives us encouragement on the possibility of success.

We ask for the efforts of the Committee in educating those in positions of leadership and fiscal authority regarding the responsibilities inherent in the trust relationship between the Native Hawaiian people and the United States Government which has

existed since 1893. We believe that a full understanding of this trust responsibility will provide the support for adequate funding to address the previously stated needs.

We recognize this hearing as an example of the sustained support of the U. S. National Commission on Libraries and Information Science for the concerns of Native Americans and thank the Chairperson, Commissioner Swaim and Members of the Committee for this opportunity to present library concerns pertinent to Native Hawaiians. We are especially appreciative of inclusion of Native Hawaiians in today's hearing. We feel confident that the collective voice of Native Americans will contribute to the improvement of library and information services for all Americans. Mahalo.

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AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 1991

Tina Retasket
Programs Director
Confederated Tribes of Siletz Indians of Oregon

Thank you for the opportunity to participate in these hearings. My name is Tina Retasket. I am the Programs Director for the Confederated Tribes of Siletz Indians of Oregon.

The Confederated Tribes of Siletz were terminated in 1954. All remaining lands were turned over to local governments. The unemployment rate soared, students dropped out of school, entire families moved away to find work, and social problems escalated.

With no land base, our people began to drift away -- physically and culturally. Our people no longer had a meeting place to share stories, traditions or ceremonies. Tribal members were discouraged from speaking their native languages. Tribal elders began to die and take with them the knowledge they carried inside.

After several years of effort, Tribal members were successful in getting Federal recognition restored, and in 1977 we were once again a Federally-recognized Tribe. In 1980, we received 3,600 acres of timberland, which was to serve as our Reservation. Good only for raising and harvesting timber, it serves to fund our Tribal government expenses only.

Since 1980, when we first received our land base, we have had tremendous growth. We have gone from 1 staff member to 73 full-time and numerous part-time staff; we have completed construction of a Tribal Community Center/Office Space and Comfort Facility; we have purchased additional land and constructed 54 homes with an application pending for a 50-unit low income apartment complex; we have created the Siletz Indian Housing Authority (SIHA) and Siletz Tribal Economic Development Commission (STEDCO). People are now returning home after decades of absence.

The following is brief answers to your questions:

- (1) What accomplishments and/or reversals has your Tribal library experienced in the past 12 years since the first White House Conference?

Our library has only been in existence for a few years. However, we have been able to amass a large number of documents donated by the Tribe, community and Tribal members, the Lincoln County Historical Society and others. Many of these documents are old and need to be restored or saved for future generations.

Additionally, we have a very small number of books available to Tribal members and the public purchased through the Basic Grants to Indian Tribes.

(2) What demographic, developmental, economic and technological changes are occurring on the Reservations that support the need for Tribal libraries and information resources?

The Confederated Tribes of Siletz is growing due to the return of Tribal members. Many are anxious to return to their homeland to learn about Tribal history, customs and traditions. Classes are held periodically in dance, drumming, singing, languages, clothing and basketry.

Economic and technological changes are occurring rapidly. STEDCO has purchased rental property, created evergreen and timber marketing enterprises, Tribal smokehouse and more.

Tribal services, contracted from the Bureau of Indian Affairs, Indian Health Service, Department of Labor, U.S. Department of Agriculture and other agencies, include assistance for housing, health care, education, social services, preschool, elder care and more.

Due to the explosive growth over the last 14 years, we have been unable to meet the needs for a Tribal library and information services.

(3) What are the resources available to Tribal libraries?

The only resources we have identified to date are the Basic and Special Grants to Indian Tribes offered by the U.S. Department of Education. Periodically, Special Grants have been made available on a competitive basis for archival and oral history projects. To date, we have been unsuccessful in obtaining any additional funding.

(4) Are the resources meeting the needs?

The resources are definitely not meeting the need. Basic Grants have ranged from \$3,500 previously to \$5,300 this next fiscal year. One year we were able to purchase a very small amount of books, tapes, slides and other materials -- enough to fit in one large bookcase. Since then, we have used the funding to pay a part-time Library Aide for 10 hours per week for 8-9 months.

Many of the documents, tapes and other materials we have received as donations are left in locked file cabinets. We have no funding to reproduce or restore the documents or photos to enable us to share these items. Most materials are not catalogued or archived for ease of location. We lack both resources and knowledge to know where to begin putting together these materials for public use and viewing.

(5) What are the plans for the future development of Tribal libraries?

At one point, we had developed a grant proposal under the Special Grants to Indian Tribes to build a Tribal library on the Reservation. However, the grant was not submitted when we were informed of the requirement to fund and operate a

library under Tribal resources for three-years minimum. Essentially, we have no Tribal financial resources available. However, it is a goal to one day have a full library existing on the Reservation.

(6) **What assistance can be provided by NCLIS?**

A. TECHNICAL ASSISTANCE is needed to learn how to develop an ongoing, accessible system that is easily understandable by both the provider and user. We need technical information in the methods of collection, restoration and preservation of documents, books, tapes, etc.

B. FINANCIAL ASSISTANCE is a must. Many of the Northwest Tribes, particularly in Oregon, are restored Tribes and have little or no resources of their own. Grant opportunities must be made available, and funding to help meet on-going costs is essential.

Without financial assistance, we will lose the articles we do have due to lack of preservation. Our library is housed in the office of another Tribal program and our collection is not stored in the proper environment. Without adequate funding, we fear loss of materials due to environmental conditions.

In conclusion, our library is of great concern to us. We know what potential for information sharing is present, but we lack space, materials and finances to improve our services.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 1991

Ronald Simchen
Enrolled Member of the Puyallup Tribe
and
Director of Library Services for the Puyallup Tribe
Chief Leschi Schools, and
Puyallup Campus of the Northwest Indian College

Good afternoon Committee Members, staff, fellow librarians and interested public.

My name is Ronald Simchen, an enrolled member of the Puyallup Tribe. I am the Director of Library Services for the Puyallup Tribe, Chief Leschi Schools, and the Puyallup Campus of the Northwest Indian College. The Tribal school serves pre-school through grade 12 and had an enrollment of over 500 students this past year. The college averages in excess of 200 students each quarter. The Tribal members locally number in excess of 1,200 members. I also serve as Administrative Liaison for education related matters for Chief Leschi Schools and the Puyallup Tribe. Other positions that I hold include Chairman, Board of Trustees, Puyallup Tribe of Indians; Commissioner, Puyallup Tribal Gaming Commissioner; and Member of the Fireworks Committee.

To begin with a brief outline of the history of the library starting early in 1988 during the final days of negotiation of our land settlement. I had been a member of the settlement team, from the Tribal membership, since late 1985 and had knowledge of the lack of an active library for the Tribe or the school. Seven years previous, one of the school teachers had received a donation of discarded books from the junior high schools in the City of Puyallup. Upon my review, I realized that my personal collection of books were both more current and more expansive -- books that I had read twenty some years previously as a high school student at Fife. With this in mind, I approached the Chief Leschi School Superintendent with the thought of a long-term loan of my personal books to the school library. From here, it suddenly became a full-time position for me.

The loan required approval from the Puyallup Tribal Council which was soon obtained. This loan expanded the library from approximately 5,000 volumes to in excess of 24,000 volumes. This number, now 3 years later, approaches 33,000 volumes. The number of hours spent in excess of salaried hours, in the preparation

of these additional books, could add another staff person to the library over the past three years. However, the funds are not available. Last school year an assistant was added but the backlog still exceeds the time available. Currently, I estimate 8,000 volumes that still are in-processing and will probably never catch up.

During my first year at the school I was allowed the Basic Library Grant funds which I promptly spent on new books to fill some of the holes in the collection within two days. Also, this first year, I was allowed enough money from the Chapter 2 funds to purchase a new 1988 set of *World Book*, which is now the most current encyclopedia set in the library. The second year took three days and this last grant took a whole week. Unfortunately, this money is never enough just to stay current with latest Indian/Native American research and literature, Money and book donations are pursued from many other sources and the funds available from the yearly school budget has only been \$2,000 - \$3,000 for the past three years, and this is quickly expended in supplies and repair materials at the start of each school year.

Fortunately, I continue to add to my personal collection. Yard sales, swap meets, other library discards, and used books stores each year allow me to find books to add to the collection. Lucky I have neither a wife nor kids, that I know of.

The physical location of the library is on the fourth floor of the main building within the school/Tribal complex. The library is approximately 8,000 square feet on the north end of the building. The shelves were acquired through a year-and-a-half campaign to the Tacoma Library System. The main branch of the Tacoma Library was moving from their temporary location on Broadway back to the newly renovated building on Tacoma Avenue. The Library System proposed to abandon the old shelves. I spent many hours lobbying both the library staff and local politicians to acquire these for the Tribe and the school. After many hours of negotiations, the library agreed to give me a salvage contract to remove the shelving units at my cost and dispose of them as I would. This saved them money and gave me a boatload of shelves. I then had to convince both the school and the Tribal Council that the money needed would not be too great an expense for them to bear. We had to rent a boom truck to lift the shelving units to the fourth floor roof and manhandle the units from one end of the building to the other as we could only reach the roof on the south end of the building.

The library is currently in the final stages of renovation through the graces of a grant from the Permanent Trust Fund. However, the lasting effect is a library that is as diverse as the day is long. Materials on-hand concern Tribal history to the Egyptians, Aztecs to the Russians. Some areas continue to be weak, such as the sciences.

The library continues to operate through it all. However, the current BIA and Washington State standards for school libraries are not met with current funds -- we fall very short. The State requires receipt of four newspapers: one national, one regional, and two local. The magazine requirements are a total of 50 different magazines. Additional requirements include 250 titles of tapes, recording or tapes and a total of 250 titles of films or video tapes. At the present time, neither the school nor the Tribe address this set of requirements. The cost would be in excess of \$50,000 with a continuing cost in excess of \$15,000 each following year just to meet these needs. The money just isn't there!

Unfortunately, the most pressing problem is that the library still lacks a card catalogue system. It would take months and money to create a physical card system.

Therefore, I have opted to wait for a computer system which, for the last three years, I have written a Special Library Grant. At present, I am still waiting. Perhaps the good fairy of libraries will smile on me this year. If not, there is always next year and the year after. In the meantime, when you come to our library, you better hope that I remember where and what you want to find. If not, have a good time looking.

No matter what shows up, the library is seemingly always last man on the totem pole when it comes to funds. The school system supplies the money for salaries and a few supplies. The Basic Grant supplies what few new books are added to the library each year. The Tribal Council assists when a little arm twisting is applied.

Donations are sought from as many people, places and organizations as will give. Money from my pocket seems to be the most reliable source when it comes to the new items. However, I always hope that someday the Congress will realize that \$2,000, \$3,000 or \$5,000 a year doesn't support a library. So my plea would be for increased library funds under the Basic Grant system as the Special Grant system never has enough money to fund all the worthwhile projects Tribes file requests for under this system.

In closing, I would like to thank you for the opportunity to present my case for better funding of Tribal libraries.

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AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

Bob Bigart
D'Arcy McNickle Library Director
Pablo, Montana

The D'Arcy McNickle Library in Pablo serves as the Tribal library for the Confederated Salish and Kootenai Tribes and as the Salish Kootenai College Library. The Confederated Salish and Kootenai Tribes live on the 2,800 square mile Flathead Indian Reservation in Northwestern Montana. The Reservation population includes 3,200 members of the CS&KT, 3,000 non-member Indians, and 16,000 non-Indians. The McNickle Library has a special collection of over 1,200 different published items on the history and culture of the Salish and Kootenai Tribes. The McNickle Library emphasizes Native American studies, human services, and natural resource development in its 45,000 volume collection. The collection has been developed to support the curriculum at Salish Kootenai College and to complement the collections of the public libraries on the Reservation.

The Reservation is also served by five public libraries: Polson, Roman, St. Ignatius, Arlee and Hot Springs. The public libraries on the Reservation are seriously underfunded. They basically provide popular fiction supplemented by very limited non-fiction holdings. Some of these libraries are volunteer operations with most of their acquisitions coming from donations. The income of many of these public libraries barely covers their utilities and supplies. A couple have enough income to purchase the current popular fiction and best sellers, but none have the resources to develop research collections in the non-fiction areas of critical importance to Tribal members -- Native American studies, human services, and natural resource management.

The Flathead Indian Reservation desperately needs access to the expanding body of knowledge that relates to the pressing social, economic, and environmental problems on the Reservation. The public and Tribal libraries on the Reservation use interlibrary loan through the Western Library Network, but the Western Library Network's change from microfiche to CD-ROM technology is causing problems maintaining this service.

Impact of LSCA Title IV

The LSCA Title IV program has had a dramatic impact on Flathead Reservation library resources. The Basic Grant has allowed a steady expansion of library materials available, especially those relating to Native American issues. A special projects grant in 1985-86 made it possible for Salish Kootenai College carpentry students to construct a new 15,800 square foot library and media building. A second special projects grant in 1986-87 provided the equipment and software now being used to

computerize the card catalog and circulation system. The second grant also provided for a 3M Tattle Tape library security system.

A 1990-91 Special Grant to all the Montana Tribal libraries is allowing us to list all of our books on the Western Library Network computer so other libraries can borrow them.

Special Needs of the CS&K Tribal Library

(1) Keep expanding and improving the McNickle Library collections to back up public and high school libraries on the Reservation.

(2) Find cheaper and faster ways to make the McNickle Library materials accessible to patrons at other libraries on the Reservation. By the end of the 1991-92 fiscal year, all of our collection will be on the Western Library Network and almost all will be on a public access catalog that can be accessed by telephone.

Seventy percent of our shelf list is now in machine-readable format, and we hope to have 95% to 100% on the computer by the end of the 1991-92 fiscal year. During this coming year we will have an extra person on staff, enabling us to devote more time to this project. When the current remodeling and expansion of the McNickle Library is complete, it will be possible to search our catalog by telephone.

Unfortunately, almost every call between towns on the Reservation is long distance, and the other libraries do not have computers or modems. As soon as our data base is complete, we can then begin to use our automated circulation system which should streamline that area of operations.

When the entire current computerization project is complete, any patron or other library can search our collection by phone if they have a computer and modem. The libraries with the Western Library Network's Lasercat CD-ROMs could search our collection that way since our books will soon be on the Western Library Network. Given the long-distance phone costs and limited computers in area libraries, we need to find better ways to make our collection available to these other libraries. We are especially concerned about the many school libraries and small public libraries that have little access to interlibrary loan. Hopefully, the emerging CD-ROM technology will open new possibilities to expand our sharing. In the meantime, we are delighted to be able to serve many high school and non-Salish Kootenai College patrons who use the library for research and general education.

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AUGUST 16, 1991

Nisqually Indian Tribe
Olympia, Washington

In March of 1988, a 12,000 square foot library, designed and constructed by the Tribe, was opened on the Nisqually Reservation. LSCA Title IV moneys paid for much of the construction and has supported the Nisqually Library Program from 1987-1991. The Tribe focused the services of the library to meet two of its priority needs -- to serve the youth of the community and to provide a collection of materials on Native American history and culture.

The Nisqually Library provides a collection of materials accessible to all Tribal service members, a comfortable reading room, active support for the educational needs of the community youth, a learning skills center equipped with three computers, programming designed to attract both library users and non-users into the building, and an access point for materials in the regional public library system, the State Library, and The Evergreen State College. Perhaps just as important, we teach people to use such facilities.

As Tribal government and Tribal programs have expanded and increased their scope and range of activities, their need for access to current, relevant, and accurate information in a timely manner has also increased. Access to such information is frequently difficult and time consuming. Locally produced materials dealing with Native American issues are hard to identify and acquire. Expansion and development of regional and national networks specializing in Native American information and materials are necessary.

Libraries are expensive and funding is hard to secure. The Nisqually have been fortunate to receive funding through LSCA. However, that funding is not a dependable source nor does it allow any long-range planning. We have also received grant money for computers and are searching for a funding source for videos dealing with Native American culture and history. Funding sources are scarce yet the needs for information are great.

The demands of the Nisqually Indians for library services increase as people become aware of opportunities and possibilities. Funding and ability to meet these demands needs to also increase.

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Mary Ginnane
Acting Library Development Administrator
Oregon State Library
Salem, Oregon

I regret that an urgent request from the Oregon Public Library for consulting assistance did not allow me to present testimony in person at the NCLIS hearing on Native American library and information services in Seattle on August 16. I trust that Mr. Stevens received my message regarding my inability to attend in time to adjust the hearing agenda.

The Oregon State Library wanted to convey a few perceptions to the NCLIS Committee on Library and Information Services for Native Americans. There are presently nine Federally recognized Tribes in Oregon. Six of these Tribes have been restored to Federally recognized Tribal status since 1977. These Tribes are still in the position of developing the economic base, leadership core, and government processes necessary to providing fully functioning service programs for the members. Our impression is that Tribal and public library service is recognized as needed by the Tribal leadership but they have not yet been able to devote the resources or fund the qualified staff necessary to provide adequate library service. Certainly for these Tribes opportunities for increased levels of financial support to assist in establishing and maintaining Tribal library services until their governments are stable and local income secure would be beneficial.

Since I began work at the Oregon State Library in 1986, the Library Development Division has received approximately five calls for consulting assistance from Oregon Tribes. All of the calls concerned LSCA Title IV grants. For one of the Tribes we were able to provide extensive assistance with developing a Request for Proposal (RFP) for a library consultant to conduct a needs assessment in the area of Tribal and public library services.

The State Library was not able to offer to carry out the needs assessment for them due to our own limited number of staff in Library Development (one administrator and one consultant). We see a need for more technical assistance to be provided at a local or regional level to the Tribes, both in understanding the process of applying for LSCA Title IV grants and in developing and implementing successful projects. The U.S. Department of Education staff who administer LSCA Title IV are well qualified

and responsive to questions about the grant application process and administration of the grants but providing technical assistance from Washington, D.C., does not appear to be effective. Tribes in Oregon have only applied for and received Basic Grants under the Title IV program. It may be that the lack of local consulting and technical assistance may be affecting the ability of Oregon Tribes to apply for and obtain LSCA Title IV Special Project Grants.

Finally, we have observed that there is little evidence of cooperative projects between public libraries and Tribes. Encouraging such cooperation and enhancing public libraries to better serve Tribal needs is an area about which your Committee may be able to make recommendations.

I appreciate this opportunity to offer testimony.

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Mark Mercier, Chairman
Confederated Tribes of Grand Ronde Community

To the Committee on Library and Information Services for Native Americans of the U.S. National Commission on Libraries and Information Science (NCLIS), I am Chairman of the Confederated Tribes of Grand Ronde Community of Oregon. On behalf of my Tribe and our Education Program, I would like to convey some concerns we have regarding library services for Native Americans.

The Confederated Tribes of Grand Ronde received Basic Grant funding under the Title IV Library Services and Construction Act for 1989-90 and a second grant for the purposes of conducting a needs assessment and materials acquisition. This funding has allowed us to carry out several activities, such as:

- acquire materials of reference and resource for Tribal members of all ages;
- begin research in regard to library and information needs of Tribal members, usage of available library services and identify alternatives for cooperative/contractual library services;
- initiate an increased awareness of public library services, programs, outreach and delivery systems;
- establish cooperative interaction between existing public libraries and the Oregon State Library; and
- identify and acquire materials pertinent to Tribal and Native American society, history and culture.

We applaud the LSCA funding availability for Tribes. However, if Tribes are to improve and develop adequate library services, there is a need for increased funding.

Our second concern is that of improved training for Native American people to become self-sufficient in addressing and meeting their library services needs. We urge the Committee to propose to the U.S. Department of Education to consider identifying, increasing or providing training opportunities for Tribes and communities.

Finally, we feel that the process of providing technical assistance to Tribes via "long distance" needs improvement. While the LSCA Title IV Program and Library Development staff have been supportive and positive in providing technical assistance, at times the time and distance factor has proved to be detrimental. We would urge the Committee to consider recommendations to the Department of Education which would provide technical assistance through local or regional agencies. For example, possibly the Oregon State Library Development Division or an appropriate Native American Program, such as the former TRAILS Project.

I thank you for this opportunity, and I ask your support in conveying our concerns and recommendations to the U.S. Department of Education, Library Services for Tribes and Native American communities.

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**Ernest L. Stensgar, Chairman
Coeur d'Alene Tribal Council
Plummer, Idaho**

The Coeur d'Alene Tribal Council has been empowered to act for and on behalf of the Coeur d'Alene Tribe of Idaho pursuant to the Revised Constitution and By-Laws, adopted by the Coeur d'Alene Tribe by referendum on November 10, 1984, and approved by the Secretary of the Interior, Bureau of Indian Affairs on December 21, 1984.

The Tribal Council has direct and final decision-making authority on all recommendations proposed for its consideration relating to the welfare of the Tribal community or to potential development of community activities.

The Coeur d'Alene Tribal Council is hereby submitting written testimony on the status of the library and information service needs:

(1) What accomplishments and/or reversals has your Tribal library experienced in the past 12 years since the first White House Conference?

The Coeur d'Alene Tribe has had no funding for library services within the past 12 years. In October 1991, we received a grant with which to conduct a needs assessment to establish whether there was a need or not for library services on the Coeur d'Alene Tribal Reservation.

(2) What demographic, developmental, economic and technological changes are occurring on the Reservations that support the need for Tribal libraries and information resources?

The Coeur d'Alene Reservation occupies parts of Kootenai and Benewah Counties of Northern Idaho. The closest major libraries are located in Spokane, Washington (approximately 65 miles northwest), or Moscow, Idaho (approximately 40 miles south).

In recent years the goals of the Tribe have been to protect and preserve the aboriginal rights to the land and water resources, preserve the Coeur d'Alene culture and heritage, solve human and social problems, attain full education and utilization of skills, protect the environment, improve community services, improve the economy, provide sound housing to meet the needs of all families, achieve an

Indian-owned land base, and develop and effectuate a Comprehensive Plan supported by the people.

The long-range economic and social goals of the Coeur d'Alene Tribe include developing and maintaining Reservation economic stability and growth; becoming economically self-sufficient and independent; and maintaining and further developing community services and facilities in order to help solve human and social problems.

The population on the Coeur d'Alene Reservation has been steadily increasing over the past 10 years. With this population increase has come a greater interest in the Coeur d'Alene culture, heritage, language, and customs as well as those of other Native American Tribes. At the time of this writing, there are no information services readily available to people to help them find answers to their questions.

(3) What are the resources available to Tribal libraries? (E.g., State/Federal/foundations and others).

We are currently looking for sources of funding with which to provide library services to the Reservation community. We have kept in close contact with Karen Strege of the Idaho State Library System for assistance in trying to establish a library system on the Coeur d'Alene Reservation.

The Coeur d'Alene Tribe, Department of Education's Historical Testimony Program has been collecting archival information to be used by schools, individuals, groups or anyone who may have interest in the history of the Coeur d'Alene Tribal people.

(4) Are the resources meeting the needs?

We have no resources at this time.

(5) What are the plans for the future development of Tribal libraries?

We plan to continue our search for funding with which to develop a library system. We also plan to continue our contact with the Idaho State Library System so that we will be kept aware of any changes in library services and any funding that may be available to the Coeur d'Alene Tribe in the operation of a library.

(6) What assistance can be provided by NCLIS?

Any assistance that NCLIS can provide would be greatly appreciated. We are also looking for a "needs assessment" instrument which we can use to determine the need for library services on the Coeur d'Alene Tribal Reservation.

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Dr. Jane Kolbe, State Librarian
South Dakota State Library

I believe the single most important thing the U.S. National Commission on Libraries and Information Science could do to improve library services to South Dakota's Native community would be to develop a long-range, comprehensive plan providing a clear guide for the maze of agencies that impact that particular community.

This planning effort should focus on the special needs of each Tribe and region. In South Dakota many of the issues and problems of adequate information services are common to all rural libraries -- isolation, sparse population, poverty, large geographical areas between communities. The great distances create enormous transportation and telecommunications cost barriers in the delivery of information in these Plains States. Combined with the high cost of delivery, South Dakota's two largest Reservations are located in the two of the nation's poorest counties!

Tribal identity, cultural values and self-determination are critical to the Native community. In the age of information, it is especially critical that Native Americans have access to information that will allow responsible, informed decisions.

Literacy and life-long learning need to be fostered in the Native American community. Archival information and records of the past, present and future relating to all Native Americans also need to be gathered, organized and preserved.

The draft of the *Strategic Plan for the Development of Library and Information Services to Native Americans* (February 1991) has outlined an accurate picture of the history of scattered and erratic funding which has been true for the libraries in South Dakota's Native communities. The relatively new community colleges on South Dakota Reservations, however, do provide an organizational base for the development of adequate library service.

Further, I believe the draft of the *Strategic Plan* outlines appropriate proposals to meet the identified need. The proposals most critical to South Dakota communities would be to:

1. Provide continuous and long-term funding sources for Native American library and information services. The economic support base must be strengthened

and expanded. Reliable funding is needed for professional staffing as well as to purchase materials.

2. Provide library education and training opportunities for Native Americans so they may give leadership to their own community libraries.
3. Provide technical assistance in identifying and articulating local library needs, plans for service, promotion on the Reservation and, finally, evaluation of that service.
4. Provide for the development of a comprehensive information delivery system for Native Americans both on and off the Reservation.
5. Create an environment conducive to interlibrary cooperation and resource sharing, among all types of libraries. This is especially true within the Native American Reservation community. Cooperation needs to be developed on the local level between school and Tribal/college libraries. Further, Reservation libraries need to extend their resource sharing links to the State and region. South Dakota has a well-developed mechanism for State and regional cooperation.

My chief concern with the proposals in the *Strategic Plan* is the lack of definition of responsibility and accountability for library service to Native Americans. Clear assignment will be required if the *Plan* is to be successful in improving library service.

To conclude, I believe that the U.S. National Commission on Libraries and Information Science could make a step toward achieving the objectives identified by designing library programs, outreach and delivery systems that will insure timely access to information in a manner compatible with the Native American community's cultural milieu. Sustained and continuous funding will be critical. Bringing the many Federal, State and local agencies and organizations that could impact such a program and funding will be the Commission's greatest challenge. The benefits to South Dakota and, indeed, America's culture and economy are worth the enormous effort required!

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E. B. Cattrell
Academic Dean for Dull Knife Memorial College

Dull Knife Memorial College's John Woodenlegs Memorial Library serves not only as the library for the College but also as the library for the Reservation and has been recently designated as the repository for the Northern Cheyenne Tribal Archive.

As a Tribally Controlled Community College, D.K.M.C. (and, consequently, the J.W.M.L.) is funded wholly through Federal funds go through the Tribe, but are, rather, direct -- from the BIA, from various departments as the result of funded proposals via grant awards, from contracts.

Similarly, State funding (e.g. the Montana Council on the Arts) is competitively available for individual projects (we have acquired funding for a music preservation project and for an elders-wisdom-project from the State over the past four years). Foundation funds have also been acquired to supplement collections and for specific projects.

- The library budget is small and fluctuates as Bureau funding to the College fluctuates. As the College suffers reversals (e.g., accreditation delays or fluctuations in student numbers) so does the library.
- Technological changes allowing increased speed and ease of library transactions are readily available but out of the reach of current budget levels -- the J.W.M.L. is still labor intensive.
- The major concern currently is the identification and development of funding sources to support the necessary space/facilities expansion necessary to accommodate the library's expanded role as a Tribal archive.
- Tribal College Libraries in the State are developing a mini-network for information exchange -- each has a specialty collection and with the completion of the Western Library Network project, access will become much easier.
- Perhaps periodic updates on NCLIS activities (between White House Conferences) would be useful. Such updates would help Tribal libraries to be more familiar with the kind of technical assistance that might be available.

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AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 199

Jim Holbrook
Education Specialist
Burns Paiute Tribe, Burns, Oregon

There is no history of funding for a library at Burns Paiute Indian Reservation.

In January of 1990 a library was started on the Reservation by going to the local schools and our City/County Library to ask for books not in use or being replaced. These sources for books responded well to this request.

We now have a library of old, used, and out dated books, but it is a library, with 1,307 volumes.

The library at the Reservation is housed in our Youth Center, where we have after-school tutoring and a six-week summer school program. At the present time we have no current reference or research books for these youngsters to use.

Through the Senior Program of the Training and Employment Consortium, we were able to obtain training for a clerical person to set up our library.

We have very few books on Native American History, many books with myths and stereotype material. We have one set of encyclopedias with a copyright of 1979.

There are many economic needs. Employment rate is 50%, and technological changes are occurring so fast that we have no way of keeping up as we are 134 miles from our nearest college. Therefore, there is a very great need for an up-to-date Tribal Library and Information Resources Center.

Our plans are to keep asking for books from our above resources.

The assistance provided by the U.S. National Commission on Libraries and Information Science would be to send current books on Indian history, how to find Grant Money, technological information, encyclopedias, fiction and non-fiction books. Also needed is money for book shelves, study tables, lighting fixtures, paint, and/or remodeling funds. Better yet, a library building with reading and computer rooms, conference rooms, and an activity/game room.

TESTIMONY PRESENTED TO
THE U.S. NATIONAL COMMISSION ON LIBRARIES
AND INFORMATION SCIENCE

AD HOC COMMITTEE ON LIBRARY AND INFORMATION SERVICES
FOR NATIVE AMERICANS

SEATTLE PUBLIC LIBRARY
SEATTLE, WASHINGTON
AUGUST 16, 199

Margaret R. Hoaglen
Tribal Business Manager
Covelo Indian Community
Covelo, California

This Tribe is providing written testimony regarding the status of the library and information service needs of the Round Valley Indian Reservation.

Accomplishments and/or reversals of the Round Valley Indian Reservation Tribal Library over the past 12 years:

The Tribal Career Adult Vocational grant originally provided library services for Vocational Education classes and students. Tribal members were afforded the opportunity to utilize that library system. This library system was considered an accomplishment. The reverse has been the declining dollar provided the Career Center so that increases for improvement were slow. At one time attempts were made to renovate the existing building so that services could expand to include equipment (computers) and more material.

This attempt failed and since that time the library remains small in size.

Demographic development, economic and technological changes on the Round Valley Indian Reservation:

- (1) Population growth. Reservation count 1,029 on Reservations, total enrollment nearing 3,000.
- (2) Recent development of the Social Service Department, Tribal Education Department, Tribal Judicial Branch and Tribal Realty Branch.
- (3) Tribal economic development, convenience store/gas station.
- (4) The Tribe has recently linked up with MESA (Mathematics, Engineering, Science Achievement). MESA is administered by the University of Berkeley; the Statewide Office is located at the Lawrence Hall of Science.

Resources Available:

The Tribe's Career Development Center has applied for a Basic Library grant from the U.S. Department of Education for the past three years and, to date, have received a total of \$10,500.

The Covelo Indian Community Council gave permission for the Mendocino County Library Director, Mr. Henry Bates, to submit a statement on the special projects program of LSCA Title IV on behalf of the Tribe. Twice now the grant application has been turned down. This year, 1991, a new grant application was submitted which will enable the Covelo Indian Community Council of the Round Valley Indian Reservation to house a "Law Library" component and which provided two more jobs. The remaining dollars would be siphoned off to support the County's public library housed in downtown Covelo, California. This grant (if funded) would assist with a consortium of Tribes to enhance the development and maintenance of Tribal library services in Central California on Reservations. Currently, State funds are administered through the County's public library system. The Tribe, itself, does not have State library dollars.

Are resources meeting the needs?:

Not really. Although statistics will show a number of cards filled out by Tribal members, the utilization is low. Participation on the County's "Partnership for Change" Committee by Tribal members is extremely low.

Future Library Plans:

The Tribe would like to have a new library built on the Reservation. Several attempts to develop a Tribal library system by non-Indians has failed. This resulted in the library dollars and project being housed off of the Reservation. Any attempts to build a library on the Reservation is discouraged by non-Indian library staff. However, it is the consensus of the Tribal people to have a new library built on the Round Valley Indian Reservation.

Assistance by the U.S. National Commission on Libraries and Information Science:

The immediate response is support for the pending library application.

PART C : 5

Transcript of Hearing on Library and Information Services for Native Americans

Anchorage, Alaska
October 16, 1991

Hearing Participants:

U.S. National Commission on Libraries and Information Science

Elinor H. Swaim, Commissioner and Chairman, NCLIS Ad Hoc Committee on
Library and Information Services for Native Americans

Charles E. Reid, Commissioner and NCLIS Chairman, 1990-1992

Testifiers

Aurora A. George, School Librarian, Alaska
Karen Crane, Acting Deputy Commissioner, Department of Education, State of
Alaska, and Former State Librarian, Juneau, Alaska
Jean Anderson Graves, Library Consultant, McGrath, Alaska
Sherry Spray Ruberg, Director, The Aleut Institute, Anchorage, Alaska
Charlotte Griswold, Sudden Valley, Bellingham, Washington
Freda Walton, Council Member, McGrath Native Village, McGrath, Alaska
Chris Meier, Tunak Native Village, Tunak, Alaska
Jack Schaefer, Secretary, Native Village of Point Hope, Point Hope, Alaska
Willard L. Jones, Native Village of Ward Cove, Ward Cove, Alaska
Mike Williams, Yupiit Schools, Akiak, Alaska

Host

Karen Crane, Acting Deputy Commissioner, Department of Education, State of
Alaska and Former State Librarian

**HEARING ON
LIBRARY AND INFORMATION SERVICES FOR NATIVE AMERICANS
ANCHORAGE, ALASKA**

OCTOBER 16, 1991

Committee Members Present: Elinor H. Swaim, Committee Chairman and NCLIS Vice Chairman; and Charles E. Reid, Committee Member and NCLIS Chairman

MRS. SWAIM: We have learned a lot from Mrs. George about her school library and the number of people in her town. We learned that, sadly, a deceased man had an extensive library, and those books are now locked up in his home. His heir died suddenly and now there is a question of what to do about the books. But, wouldn't it be wonderful for the library if these books became accessible?

MRS. AURORA A. GEORGE: I think at one time they had a notice up for anybody to bid on the private home, and no one bid. Would you care to find out more about that?

MRS. SWAIM: It is very interesting. It seems that perhaps the Tribal Council could find out who is the executor of this man's estate.

Karen Crane is with us today and she works in the Department of Education as well as serving as the State Library Director for Alaska.

Mrs. George has told us that the only library they have is in the school. Mrs. George has also told us that there is no access to any library in the summer because the school is closed and no one is there. However, the Villagers can use the library in the winter when the school is open. They do furnish an aide and volunteers to the school library. Is that correct?

MRS. GEORGE: Yes. When I go back I am supposed to get five volunteers to put the library in order.

MRS. SWAIM: The school has 16 students.

MR. REID: Mrs. George, will you tell us what you think your community needs and how you think it can best be accomplished.

MRS. GEORGE: The Village is very much interested in getting some kind of library. At the last minute, they asked me to attend this meeting. They definitely want some kind of library.

MR. REID: We spoke to Mrs. George informally before the tape began about the possibility of either having a separate library or a combined school/public library. They do have a community center. Mrs. George felt either would be acceptable; however, the combined school/public library seems more appropriate from both a staffing and accessibility standpoint. Mrs. George explained to us that the library is

off-limits during school hours and is not available at all on weekends or summer. That is when we decided to get into formal testimony.

MRS. GEORGE: I personally feel that it would be important to have a library where young people could go because right now they don't have anywhere to go except home where they only watch television -- which isn't good.

MR. REID: Does your school library have anything besides books? Do they have recordings, videos, anything of that nature?

MRS. GEORGE: The school itself has. I guess the library is allowed to use these materials. I think it all belongs to the school.

MR. REID: Where is the school in relationship to the civic center? Is it part of the community center?

MRS. GEORGE: At the gym.

MS. CRANE: Is the gym open after school? Is there access to the building after hours?

MRS. GEORGE: Yes.

MR. REID: Where does your Tribal Council meet?

MRS. GEORGE: They have their own separate building.

MR. REID: Is that close to the school building?

MRS. GEORGE: It is down the hill. They are planning to move it up later. They are building another big building on top of the hill (sort of a mall) where they can put the health aid station.

MR. REID: Will the health aid station be part of the school community building?

MRS. GEORGE: It is for the Village.

MR. REID: How far away from the school?

MRS. GEORGE: It is close to the school.

MR. REID: One block, two blocks?

MRS. GEORGE: Perhaps three blocks.

MR. REID: What type of materials would you like to see in your community library?

MRS. GEORGE: Up-to-date encyclopedias, for one thing.

MR. REID: How many hours a week do you think the library should be open? What should those hours be?

MRS. GEORGE: It would be nice in the evenings, I think. About 8:00 p.m. or 9:00 p.m. would be nice.

MR. REID: How about weekends?

MRS. GEORGE: It would be nice for weekends, too.

MS. CRANE: The State Library provides basic grants of \$5,000 for local communities, and we match local money, dollar for dollar, up to an additional \$5,000.

MRS. SWAIM: Can they get the State grant without the local money?

MS. CRANE: Yes, but only \$5,000. In the combined school/public libraries, we require that you have a separate board from the school board. The Tribal Council could appoint a board with some members of the school board and some members of the local community. Then, you could use the money (the \$5,000 and any local income) to stay open on nights and weekends. The State only requires that you stay open 48 weeks, so you would have to be open some in the summer. In addition, you have to be open 10 hours a week and some of this time has to be nights or weekend hours. But a little bit of the \$5,000 to \$15,000 has to be spent on books.

You are also eligible to apply for Federal money under Title IV of LSCA, which the Tribal Council applies for directly, which is about another \$5,000 per year. You may get the school district to commit some money, too. The school district could take care of the staffing during the day and then you could use this money to help stay open in the school nights and weekends; that is, if the school were to allow access after hours.

MR. REID: Just so I understand. The State will give a \$5,000 basic grant, and up to \$5,000 additional matching funds for a total of \$10,000. Would this be annual or a one-shot deal?

MS. CRANE: It is annual.

MR. REID: So, there is a way to fund this library.

MS. CRANE: If they put in \$5,000, then we will give them \$10,000. That is \$15,000. If you match and get Federal money, it's up to \$20,000. That is certainly not paying a very good salary, but it would pay a little bit to stay open.

MR. REID: Does that help you Mrs. George?

MRS. GEORGE. Yes.

MS. CRANE: The big task, then, is to get the school to commit to leaving the facility open during the summer when they traditionally shut down and turn off the power. But, that is something you work out with them.

MR. REID: Part of this budget could go to that, I assume.

MS. CRANE: Yes, because you could still be closed a month in the summer.

MR. REID: Mrs. George, to your knowledge is there a telephone in the school library?

MRS. GEORGE: Yes.

MR. REID: Is there anything else you would like to give testimony to, Mrs. George?

MRS. GEORGE: No.

MRS. SWAIM: There were several things that we learned earlier that Karen Crane might be able to comment about. One is that the teaching of the Yupiit language was removed, but they still have the Eskimo culture.

MS. CRANE: That is why the library is so important. So much of the teaching of culture can be done in the library, and it is a good place to help preserve the culture.

MR. REID: According to your testimony, one of the things that concerns me is that the Yupiit language is spoken by only about 10% of the population, obviously by most of the Elders. They taught that language, I assume, with the aid of a local person up to the beginning of this year. About six months ago, they decided they should drop it and just teach the cultural aspect. Mrs. George, who is a member of the Council, said that the school district made that decision, and that the Council is not involved in the decision-making process -- which surprised me to some degree. What the validity of that is, I don't understand. Mrs. George has also told us informally that the Yupiit language, or some dialect of that language, is spoken by a number of Villages, so it is not a singular language devoted to this community, itself.

MS. CRANE: There is a hearing this afternoon on just this issue. You might want to check and see what time it is scheduled.

MRS. SWAIM: Another thing that was interesting to us. Apparently, the Village Council does not have any intentional program of preservation, except as the Administrator preserves official records.

MR. REID: I wish to remind Mrs. George that if your Administrator, or any other members of your Council, wishes to give us written testimony, we will keep the record open for 30 days. You can mail it to NCLIS directly or through the State Library. I prefer you do it through the State Library just so they are aware of what you are saying. It would be helpful if you sent it through the State Library, then they could forward it to us.

MS. CRANE: In this way, if there are any comments in the statements, the State Library could address them directly.

MR. REID: The State Library could have editorial comments which may be helpful to you.

Would you like to ask us any questions?

MRS. GEORGE: That's it. When I get back I'm interested in getting some kind of library open.

MRS. SWAIM: We have certainly been interested in what you have told us. We were so interested to learn that the high school students go away and stay at homes in another place.

MRS. GEORGE: Or another Village where they have a high school.

MR. REID: What percentage of high school students complete high school?

MS. CRANE: The high school completion rate in the Villages in Alaska is generally quite high; it's in the urban areas where its much lower.

MRS. GEORGE: I never completed high school myself because in those days it was hard to get into a high school. Because of illness, I had to quit in the eighth grade. I did get a high school diploma through GED.

MR. REID: How long ago was that?

MRS. GEORGE: About ten years ago.

MR. REID: Who encouraged you to get your GED?

MRS. GEORGE: My boss. Then they lost the educational channel because of the 1986 budget.

MR. REID: Ms. Crane, was that a major loss to the State?

MS. CRANE: Not the way it was run. It was a loss to the State, but I think almost everybody agrees that there were problems. Right now, it doesn't pick up what was lost. Now the Rural Alaska Television is broadcast through the State. The channel varies in different Villages, but it goes out all over the State. There is a RATNET board; the board chooses what shows will be on. So, you have a mix of three networks and some educational programs. The Villages get whatever they get!

MRS. GEORGE: I haven't seen it yet in my Village. They used to have that channel; they don't now. We only have channel 10 in the Village.

MRS. SWAIM: Is that an Anchorage channel?

MRS. GEORGE: Yes. Satellite, I guess.

MR. REID: Thank you very much.

You are welcome to stay for Karen Crane's testimony.

MRS. SWAIM: We thank you so much.

MS. KAREN CRANE: I am here today representing the Alaska State Library as Acting Deputy Commissioner of the Department of Education. As the former State Librarian one of my primary responsibilities is the development of library services, particularly public library services in rural Alaska.

The passage of the Library Services Act in 1956 reflected the recognition that public library service was not available to many citizens, especially those in rural areas. While many States have made significant gains in extending adequate public library services to everyone, this is not true of Alaska. This is not due, however, to a lack of will, effort, or desire on the part of Alaskans. It is due to the very unusual makeup of the State.

To understand any aspect of life in Alaska, including library services, it is necessary to have some understanding of our geography. As you can see from the map, it covers 586,000 square miles and, superimposed on the map of the contiguous United States, it stretches from the East to the West Coast. Alaska is larger than the three largest States -- Texas, California, and Montana-combined --with room left over to fit in Hawaii, Connecticut, Rhode Island, Delaware, and New Hampshire.

The space is populated, however, by only 550,000 residents; 330,000 of them live in the three largest communities (Anchorage, Fairbanks, and Juneau). The remaining 200,000 are scattered across more than 200 communities. There were 85,698 Native Alaskans residing in the State at the time of the 1990 Census; approximately 16% of our population. There are five major groups in the State: Tlingit and Haida Indians in the Southeast; Aleuts in the Aleutian Chain; the Athabaskan Indians in the Interior; and Eskimos in the North and West.

Very few of these communities are connected by roads. Alaska has approximately the same number of miles of roads as the State of Vermont. The only way in or out of the State Capitol is by boat or by plane. Most rural communities are hundreds of miles from their nearest neighbor and are accessible only by air or water. This isolation and remoteness create unique problems in the provision of library services. Most of the rural and bush communities are predominantly Native.

There are currently 90 public libraries in Alaska. Of these, three serve populations of more than 25,000; nine serve 5,000 - 25,000; 22 from 1,000 - 5,000; and 23, 500 - 1,000. Thirty-three public libraries are in communities of fewer than 500; 45 of the 90 public libraries in Alaska are in predominantly Native communities. Almost all of them in communities of fewer than 1,000 people.

Ninety public libraries is a large number of libraries for such a small population. But the isolation of communities makes this number necessary. In most areas of Alaska one cannot easily travel from one town to another. Almost two-thirds of our public libraries are in communities with no road system in or out.

From the years prior to Statehood in 1959, to the early 1980s, the number of public libraries in Alaska remained fairly stable and were primarily located in non-Native communities. In 1982 the Alaska State Legislature created a Public Library Assistance Grant Program intended to encourage the establishment of new public libraries. Under this grant program the number of libraries increased from 54 in 1981 to 90 in 1992. There are 38 public libraries today that did not exist ten years ago.

This appears to be a very successful program, but a close inspection reveals real problems. These 38 new libraries are all that remain of 56 that started up over the last ten years. We have lost almost 20 of the ones that started up since 1982. Even some of these 38 have opened and closed over the course of a few years. These are libraries primarily in Native Villages.

The State Public Libraries Assistance Grant provides a basic grant of \$5,000 to any library open 10 hours a week, 48 weeks a year. Twenty percent of the grant must be spent on library materials. The State also matches dollar-for-dollar local support of up to \$5,000. Therefore, a local investment of \$5,000 results in a \$15,000 budget. However, \$15,000 does not provide an adequate library budget anywhere, certainly not in rural Alaska. Yet 11 of our libraries exist on the basic \$5,000 grant. Twenty-four more match, but at less than \$5,000. Ten match at just \$5,000. Therefore, 45 of our 90 libraries operate with budgets of \$15,000 or less.

In almost every case, these are the libraries that have been established in the last ten years and are in predominantly Native communities. Library service in rural Alaska is new and there is no tradition of library services in most Native communities. The State loses a few of these weak public libraries each year, only to gain a few new ones, which are also usually weak.

Although \$5,000, or even \$15,000, is not adequate to operate an effective library, it remains attractive to those communities that have few, if any, paying jobs, especially jobs outside of the school system.

In addition to the need for adequate funding, collections and training are the two most critical issues for rural Alaska. Distance and the expense of travel complicate our ability to provide training courses. The State Library prepares courses and offers courses via the teleconferencing network throughout the State. But it is difficult to teach many of the needed courses that way. You can imagine being a non-English speaker on the other end of the teleconferencing line trying to learn how to catalog, to give a children's story hour, or to organize a circulation system. And, doing this with someone you can't see at the end of the teleconferencing network is very difficult.

The State Library provides annual training sessions in each region of the State with travel costs provided. These have been effective for the libraries that have stable

staff. But, attempting to train new people in rural libraries every year in two to three day sessions is inadequate. You don't have stable staff in those areas where you are working primarily with volunteers or where the salaries are very low. We need to develop a core of well-trained Native librarians and library aides. A public library service is a local responsibility. We have to face the fact that some communities will never have either the population or the tax base to support reasonable services.

The State Library is working hard through the investment of funds and consulting services to develop rural libraries, but it is not enough. I have read the comments from Native groups outside of Alaska outlining the problems of their libraries and they are similar to ours: lack of adequate and stable funding; no training; poor collections.

One of the accomplishments of the first White House Conference and the Native American Pre-Conference was the establishment of LSCA, Title IV. This program, however, has not worked well in Alaska. The intent of the program was, and is, to improve public library services to Tribal communities. Alaska is eligible for close to one-half of the funds under this reform. Yet it receives only a small percentage.

With about 220 out of 500 recognized entities, Alaska should be receiving a substantial sum each year. In spite of the State Library's active involvement in encouraging the Native groups to apply, there have never been more than 43 grants awarded in any one year in Alaska. In some years Alaska received fewer than 30 grants. In the first year I became State Librarian, I think it received 19 grants. So we have worked hard to try and raise that number.

This year there are 43 grants, but of those 43 grants only 21 are going to communities with public libraries -- less than one-half. The rest are going into the Tribal Council, into the Native organizations, and in some instances they may be using the money to buy reference materials for the Tribal Council or computer software, or any number of worthwhile activities. But, the fact remains that LSCA, Title IV, was developed to "encourage the development of public library services", and, in Alaska, that is not where the money is going. Many of these 21 grants in communities with public libraries -- even in those 21 communities -- the money doesn't always go to the public library for the public library service.

The basic Title IV grant at \$5,300 is small. However, stable funding is one of the major problems of our rural Native libraries. A \$5,300 increase to a \$15,000 library budget is important. At issue, however, is that of the limited Title IV funds coming to Alaska, little is getting to the public libraries. This is a result of poor regulations and poor enforcement of regulations at the Federal level.

The larger issue, however, is why don't needy groups apply or re-apply for Title IV grants? Again, why do our public libraries and many of the Tribal groups apply one year and not apply another year? They come in and out of the program. When we ask why, we continually hear that the amount of the grant isn't worth the paperwork involved. Furthermore, limited publicity, annually-changing grant base, and the extremely short time between the release of the grant application forms and

the due date, are significant problems in rural Alaska where mail service is often erratic.

One problem for Alaska with LSCA Title IV is that there is no coordination with the State Library. The program is administered solely from Washington. Let me say that I can certainly understand why this was done in some other States, and that in some other States this was the wish of the Native groups and Tribal communities involved. But, it works against Alaska libraries. Title IV should be coordinated by one group in Alaska. I, of course, would like to see it put with the State Library's grant program so that libraries could apply at the same time for both State and Federal funds. In that way, money would go to public libraries for public library service and the burden for the reporting would fall on the State, not the local communities.

However, other options are available, and we are certainly willing to explore those other options. In Hawaii, for instance, the money is given to one non-profit organization -- we also understand that is because Hawaii is one Native entity. But, that organization receives \$600,000 a year and distributes the money to special projects within the public library community. The most that Alaska has ever received under the program is slightly over \$225,000. Think what \$600,000 would do for public libraries in Native communities with an annual library budget of under \$15,000.

Since 1986, when State and local budgets began to decline in Alaska, the State Library has -- unlike many State Agencies -- protected funds for rural Alaska. We have been able to do that only by making hard choices. We have looked at programs and services in new ways; we have prioritized our goals and down-sized; and, in some instances, we have eliminated programs. However, we have not touched grant funds. We have increased our outreach services to rural areas, including travel and training dollars.

But, we have to be realistic. In this economic climate, increased dollars for library services are not anticipated at the State level. We will be very lucky to hang on to what we have. We have been very lucky so far not to see those dollars diminished. In a time of diminishing resources at the Federal, State, and local levels, we need to combine our efforts and our funding.

In Alaska, Native community libraries cannot be successful outside the Alaska Library Network. Here we cooperate to make training, information, and resources available to one another: public-to-school, school-to-academic, special libraries participating in public and private sector cooperation. Training developed outside the Alaska Library Network will leave our rural libraries without an understanding of their most important resources.

To be effective, rural Alaska libraries must be integrated into the fabric of the Network, and that can't be done through a Federal program which by-passes ongoing State and Library Association efforts.

While there are similarities in the problems faced by Native libraries across the country, the solutions developed must be flexible enough to adapt to local situations. What works for an Arizona Reservation isn't necessarily the answer for an Alaska Village. More importantly, what works in one Alaska Village, may not work in another. The needs of Mrs. George's community may be very different from the needs of Anaktuvuk Pass or other communities within the State of Alaska. Her Tribal Council may wish to pursue the development of a public library or public library services in a totally different way. Both her Village and the State Library need the flexibility to allow them to develop those programs in the ways desired by their local communities.

We all know that successful public libraries are those public libraries that are a really true reflection of the local community.

Libraries are crucial to the future of all Alaska's people. Information is the key to many of the problems facing the Native community. The idea of libraries is new to rural Alaska. We need to raise their visibility and the understanding of their importance to the past, to the present, and to the future of Native communities in a Native culture.

I would like to conclude by, first, thanking you for your willingness to bring the hearings to Alaska; I think that was important to all of us and, more than that, for your willingness to go beyond Anchorage and to go and visit some of the communities. I am hoping that you have gained an educational, productive, and enjoyable trip.

MRS. SWAIM: Karen, thank you so much for that testimony. It is an excellent testimony. There are so many things in it that will be valuable to the Commission.

When you spoke of the teleconferencing network, I wonder whether that is available in most of the Villages. Would Mrs. George have access?

MS. CRANE: I believe so. Most communities in the State have some site within the Village with teleconferencing facilities.

MR. REID: Is video conferencing available?

MS. CRANE: Not yet in the smaller communities; only in the larger communities. And, the University is doing some distance delivery but, again, it is into their larger communities and not into the smaller ones yet.

MR. REID: I would appreciate your remarks, even if they are in draft form.

Let me ask you a question on behalf of the Federal Government, with a Federal-mentality state of mind. As you rightly stated in your report, there is a significant difference between a small Native American Reservation in Arizona than might be here in Alaska, for a number of different reasons. The Federal Government is reluctant to make judgments -- or to allow judgments to be made -- because judgments are subject to criticism. So, they tend to work toward a formula-type of

approach, or a per capita-type of approach. And, we all know that per capita can be significantly different when you are talking of groups of 100-500, or when you are talking of groups of 200,000, or 500,000. If you were sitting as a Federal official and wished to distribute money equitably, would you: (a) depend upon the State Agencies to have free and unlimited use of those moneys for specific purposes; or (b) would you try to set up loose guidelines? If you were a Federal official, how would you formulate that type of formula? I am just saying that the Federal Government is reluctant to just give money without some understanding of what that money is suppose to accomplish. It's a touchy one, I know.

MS. CRANE: It is because we don't necessarily want a formula basis. Our problem is -- say there are approximately 90,000 Alaska Natives in the State -- the cost of delivering service to the 90,000 Alaskan Natives varies here substantially from the costs of delivering services in Arizona or New Mexico. I don't mean by that statement to down-play the various severe needs in Arizona or New Mexico, either. But, the costs of delivering services here go up substantially. So, if there is going to be a formula program, then a formula program needs to take into account, also, some way, the size of the State and the unique needs of the State. That's what we argued for with White House Conference funding. We said that we wanted some balance between not just the population of the State, but the population and the size of the State.

MR. REID: I was in on some of the earlier conversations with the White House Conference Advisory Committee to come up with the formula and because of the limitation of time, we couldn't really debate it as much as we wished to. But, obviously, no formula was agreed on, there had to be inequities.

MS. CRANE: Or, if we are not doing to do a formula basis -- as I said, Alaska has approximately 220 recognized Tribal groups in the State (of the total 500). If each one of those groups applied, then we would be eligible for nearly half of the LSCA money. Instead of figuring it out that way, I would rather take a look at where the public libraries are in the State and the way in which we serve. Perhaps then you could come to some division of that money between the number of groups and the number of libraries that we already have established, which would cut down on half of that money.

I really think for Alaska to ultimately be successful in the development of these libraries, it is going to have to be in a local/State/Federal partnership. I don't think one entity on its own is going to be able to solve the problem. We are going to have to put all of our money together and leverage it to try to get our library services.

MR. REID: You said that 33 of your libraries are in communities of less than 500 people. If you had a magic wand, and a deep pocket, what type of library would you create in this Village of 300-500 people?

MS. CRANE: They are lucky they have a library. Many schools don't even have a library. So they are ahead of a number of other Villages. Let me say first that I think in a small community one cannot afford a community library and a school library at the same time -- the community can't afford it, the State can't afford it, and the

Federal Government can't afford it. There is just not enough money to go around. Three years ago we strengthened our grant regulations to allow money to go to combined public/school libraries; although we were very reluctant to do so. We only have a specific amount of money. We have 500+ schools in the State. We feel very strongly that a school library is the responsibility of the local school district and should be provided by the district. But, school libraries are not mandated in Alaska, and many districts do not provide library services.

MR. REID: Should they be mandated?

MS. CRANE: I believe they should be. If they are not mandated in the local school district, they should be mandated to contract with a larger district. How can we educate students today if they don't know how to use a library? If they haven't even seen an up-to-date encyclopedia, or if they don't know how to access information? So, we would very much like to see them mandated. But, again, in this climate where the foundation formula for the schools in the State has not increased over a number of years, this is not going to happen anytime soon.

Reluctantly, we went ahead and adapted our grant regulations to allow combined school/public libraries, hoping that we weren't going to get a flood of applications. We fought very hard in this State to keep our regulations flexible enough so that the local communities can decide what they want in the way of public libraries. The requirements for a public library systems grant are: open 48 weeks a year; 10 hours a week; 20% of the money to be spent on books. That's it, period; so the local community can decide what it is they want to do.

MR. REID: Is that all library materials?

MS. CRANE: All library materials, however they wish to spend it. That is also a recent change because as we looked at the annual grant reports, we found some libraries spent only \$36.00 of the \$10,000 annual grant on materials. That wasn't just one year; it was year after year where we found that some of these libraries were not spending money on materials. We had a hard time understanding how you could have a library without library materials, even if it is just donated materials.

MR. REID: Excuse me for interrupting you. In a small library are they able to purchase those library materials through the State Library or do they have to do their own materials selection?

MS. CRANE: Their own selection. But, we have coordinators in each section of the State. In the regulations for the combined school/public libraries, we mandated that there needed to be a separate board from the School Board. That board could be made up of some School Board members, some public library or local members -- but it needed to be a separate entity.

After three to four years of combined school/public libraries, I can tell you that we have had very mixed success. In those communities they also tend to come in and out of the program. When a school first hears about this, their first reaction is "Oh, \$5,000 for the library." We have gotten extremely strict about saying that they must

make the library accessible to adults as well as to children; they must be open 10 hours, some of which must be nights or weekends, and they must stay open 48 weeks a year. In those communities that really want library service, we have had better success. But, we also would say at this point that the key to a successful combined school/public library in a small community is the superintendent of schools and the local principal. If that superintendent is supportive of library services and knows the value of library services, this works. If the superintendent isn't, it doesn't work.

Another problem of rural Alaska is that superintendents come and go on a fairly regular basis. We have found in those communities where we have had the time to get a public library established and it has come to mean something to the local community, even if the Superintendent is not supportive, the library continues to thrive because the community has had the experience of the library. However, the school district -- and the attitude of the school district -- is one of the primary factors.

In our local communities (and the smaller ones, as well), I would like to see our combined school/public libraries with some money mandated under the educational regulations requiring the school districts to put some money into the support of the public library, then combine that money with the public library assistance grant and LSCA Title IV. When there is enough money there to make a program attractive, that library will thrive in that community. We would like to see the library become -- and in some communities, it has -- the cultural center of the community. They used to take photographs of all of the Elders in the Village so they would have those photographs to preserve. They also keep many of their culturally-important items in the library. It is a place where their Village Elders come and give story hours, and tell stories in their Native languages. Again, that helps with the preservation. The language brings together young and old.

MR. REID: Excuse me. When you talk about story hours, it appears to me that if you take the example of Mrs. George's Clark's Point where you have 15-16 students, one of the ways in which we have been able to develop some early-on histories, is through story hour telling amongst adults as well as children. Really what you are doing is swapping memories and this is a very good way of getting oral history and teaching at the same time to the younger generation. That has been helpful.

MS. CRANE: At some point, we would like to see these libraries staffed by people who have had a sound basic level of training. It may have only been 10 or 15 hours, but some minimal level of training. We are talking about the development -- not standards -- of public library guidelines. We are hoping to enhance our grant program at some point to give the incentive to local communities to work toward these guidelines. This would encourage the community to help get a local person out for training which would be provided by the State Library, or through the university system, or through the Alaska Library Association; any number of options.

MR. REID: There are only two ways to get training, even if it is as low as 10 or 15 hours, which, let's say, is over a three-day period. If you read the Native American tutorial position, it is very expensive. How would the Federal Government be able

to assist you in that type of programming and, excuse the expression, keep it honest. That one small Village may need multiple trainees over a period of time for the same reason your Superintendents of Schools roll over quickly.

MS. CRANE: No. We see the libraries in these communities being staffed by local residents.

MR. REID: I understand that. Yes.

MS. CRANE: Once the Village has invested time and money into getting someone trained, hopefully, there are going to be salary incentives, also, in the Village to get this training. There should be money for library aides (apprentice training) under foundation formula for schools.

MR. REID: You said there were 200+ Villages in the State, correct?

MS. CRANE: Some 220 recognized Tribal entities.

MR. REID: How many Villages does that represent? For the record, I am trying to enter some of the logistical problems. As an example, if you sent a staff member to each one of those Villages every year and you had over 200+, you are talking about tremendous dollars involved just in the training process unless you could do it through some other media or by getting groups together so that three, four, or five of those groups could meet at once. I am trying to establish for the Congress and for the President, who will ultimately read the report, some of the problems we have here of relative financing.

MS. CRANE: We do go out; in fact Bethel is holding training now for those areas in the south central part of the State. This fall, we had training in the Northern region in Kotzebue; we had training in Southeast Alaska in Juneau. The State Library gives grants to these areas and we pay to bring people in. Where we are seeing the most results is in the Northern region where many of the people from these communities have come in now year after year after year. Where we see the real problems are in South Central where there is a high turnover. That is in the area where most of our libraries exist on \$5,000 a year. There is no financial incentive for the library volunteer or library aide to continue to work at this job for any length of time.

So, again, if we combine our pool of money (Federal, State, local) and some of that money could be used for salary, I think we are going to see our training pattern become more effective. In this State, we need a number of options. We need to go out and offer training the way we are doing it now. We need to offer training on the teleconferencing network. We need to get more rural library people into the Alaska Library Association Conference each year because of the wonderful training opportunities there. We have developed a model of "Training the Trainers," where we go out and train local people to train other local people. We need to continue with that model. We need to take a look at putting some basic training on video. We did develop a *Handbook for Small Library Operation* that we think is a national model. This Handbook goes out to all of these small libraries. I will send you a copy.

MR. REID: Thank you. We would appreciate having a copy of the Handbook.

MS. CRANE: Again, we need flexibility even within Alaska. One training model is not going to work here. One training model is not going to meet the needs of Mrs. George's Village or all of the other Villages. Now, how the Feds keep us honest is, again, to work with us to set some guidelines on how they want to see the money spent.

MR. REID: What type of collections and materials do you think would be the basic needs of the small library; how is this included in the guidelines that you have?

MS. CRANE: We do have some guidelines for collections for small public libraries. Part of the problem is -- and it is even a more severe problem in Alaska than it is in other Native areas of the country -- that there is virtually nothing written in the Native language. There are very few materials written on the Alaskan Natives.

MR. REID: This is true throughout the country.

MS. CRANE: Yes, throughout the country and even more so here. So, we need to make sure that the people in the local Villages know of all of the resources available to them to find the materials of interest and concern. There are many Canadian resources and others that provide complimentary materials. But, it is difficult to search those out.

MR. REID: One of the questions I ask of staff is. "In Northwest Canada, are there similar types of Villages to Alaskan Villages? If so, what if any of the international relationships are Canadian policies." Do you have any knowledge of that?

MS. CRANE: I used to know the Yukon Territory librarian fairly well, and when that person changed, we haven't had as much contact as we used to. I would say that I believe that the Canadian Government provides, and the Territories provide, better funding for some of their rural libraries.

We do have some of the library newsletters from the Northwest Territories, which I think you might find interesting. I will be glad to send you some of them.

MR. REID: They have had a more stable governmental structure for longer than we have had, and that is the reason I ask the question. My understanding was -- and I am not a librarian, as you know -- that every collection must have simple core reference materials plus enough copies to maintain interest and knowledge. The smaller the collection the more important that it be current. Would you try to elucidate on what you feel to be the minimum level of support to a community of a high density, and what kind of sheer collection dollars (exclusive from personnel dollars) are needed to maintain that level on an annual basis.

MS. CRANE: We have done some playing around with this, and I think that the figure we were looking at which we thought would be pretty basic -- a community of 100 - 200 would be in the neighborhood of \$25,000 - \$30,000. Again, that is not a lot of money.

MR. REID: This includes staff, buildings, resources everything? That is why I asked you what the basic materials would be. Out of that \$25,000, would your 20 percent factor hold? Would \$5,000 be true for 100 people, or would it be less than that?

MS. CRANE: We would really like to see \$5,000, but it would probably be less than that. We have some information we have worked up in the development of our guidelines, and I will include that information.

MR. REID: One of the problems we have seen on the Indian Reservations is that nobody really had a tag on it. So many of these books were donated and so many people were grateful for having better than what they had before. Let me give you an example. Take periodicals. You could have two titles, ten titles, or fifty titles. Obviously, 50 titles would be probably inappropriate. But there is something there that represents a core. You have a 20% core, which means you are saying if you spent \$5,000 you should have roughly 20% you spend on materials, which I don't think is inappropriate.

You have a Tribal Council here representing 100 people. They have unique, pertinent materials which I assume they must get from the State, some of which cost money. I assume that would be included in that type of local collection.

At NCLIS we don't have the basic information in order to tell the Congress and the President what some reasonable parameters would be. I hate to use the word "guidelines," I really do. There have to be parameters of understanding because I am sure that if I speak to the Senator from New Jersey even his ability would be limited to understand the problems that exist for the Senator from Alaska. It must be put in simplistic terms that a person can understand, because a lot of this information must be delivered in a short part of time that you will be given in the course of a year.

MS. CRANE: The difference between the small New Jersey rural library and even a small Alaskan community library is that in New Jersey rural library, if you don't find what you want you can get in the car and you can drive 25-30 miles to the next community and get it. In Arizona, you may have to drive 175 miles to the next community. In Alaska, the only way to get it is by mail or to get on a plane.

The State Library approaches interlibrary loan differently in this State also. It is an unwritten regulation that if you accept a State Library grant you also make your collection available to anyone in the State. There are no interlibrary loan fees between libraries in the State, whether it is academic, public, school, special, etc. In return for that when we have to go out of State for an interlibrary loan (when we can't find something in State), the State Library pays for that interlibrary loan.

MR. REID: So, you are very dependent upon the postage rates being held at an average cost for operations.

MRS. SWAIM: But, they are now being considered for another raise by the Postal Commission.

MS. CRANE: Postal revenue is also very important to this State. For many years, for instance, in Southeast Alaska, we received third and fourth class subscriptions which come in by air mail because the only way even a fourth class can come in is on the barge. So, you are looking at three to four months, a long time. Well, the Postal Service just changed that and now many of our periodicals which we were getting first class delivery service and paying at a lower rate, now comes out on the barge. So, it is weeks and weeks before we get some of this.

MR. REID: And you can't Federal Express it like we can in the East.

MS. CRANE: The way the Postal Services works is that the rates are the same for everybody whether they live in Alaska or Florida. My response to this is, if I got the same fourth class service at home as a resident of Florida does, that would be different. But, I don't get the same fourth class service.

MR. REID: How do you address that problem? What formula would you use?

MS. CRANE: Well, to most of the State, mail does get here pretty well. The mail service varies in different parts of the State. Those of us in Southeast, for instance, have a bigger problem with mail delivery service.

MR. REID: I can understand the problems of the postal policies which represent the majority of America which reflects on minorities. Perhaps if those differences could be subsidized, and perhaps we could identify the source of that subsidy. I think this is something the legislatures would be interested in. How do we provide equal access to materials? Certainly mail is a basic informational source for people; which we don't think of it in library terms. We have to address that problem in rural America, and most particularly in the States that have the very individual problems that Alaska has.

That's the kind of thing we are trying to get out of these hearings. The information is so complex, and that is why we depend upon people like yourself to really give us the insight to really write something realistic.

MS. CRANE: We have the same problems in Alaska on a different scale than you have on the Federal level. At the State level, we are caught between our larger communities and our smaller communities. The State Library believes very strongly in equal access to information. I don't think we will achieve it for a long time. I think it will be beyond our life time before Mrs. George's Village has the same access to information that Anchorage has. But, it is a worthwhile goal.

MR. REID: I doubt that it will ever have the same access. It is a question of trying to balance the scales. Obviously, she will not have equal access, because she will have to walk to a library to do it.

MS. CRANE: Most of the major libraries in Alaska are members of the Western Library Network (WLN), and once a year the State Library produces a microfiche catalog of the holdings in Alaska. We distribute this catalog to every library in the

State, school, public, etc. That is one way Mrs. George's Village will have access to the resources of the rest of the State, and also one way they can have access to the materials outside of the State. But, it can take a very long time. Our interlibrary loan does also subsidize FAX. We pay for express delivery.

MRS. SWAIM: The flaws in LSCA which hamper this service to you; are they contained in the law or in the regulations?

MS. CRANE: In the regulations.

MRS. SWAIM: Totally in the administration by the Department.

MS. CRANE: For instance, you apply for your grant. After you are awarded your grant, you get a piece paper back and you sign for your grant. You send that piece of paper back in, then they release a part of your grant. Then you have to verify that you have a separate bank account set up. Setting up a separate bank account in some of these communities is almost impossible. Then, the Feds want to do an electronic transfer of funds. It is very difficult to understand the programmatic needs of LSCA, Title IV, if you haven't been out to the Villages and you don't know what their needs are; that is part of the problem.

MRS. SWAIM: Well, that is a message that we might be able to get across person to person.

MS. CRANE: And, as I say, the date changes each year. It is usually October. There is a very short time from when the form is sent to the Village; many times when it is sent to the Village the Tribal Council Members are out hunting. It is fall and they are hunting or finishing up the fishing season. So, the application sits in the Village office and doesn't get done on time. If the Villages knew from year to year that this application had to be completed by a certain date and that the forms were similar enough that it could be done or updated easily, that would be helpful. People say that it is not worth applying for, even though \$5,000 is a lot of money to these communities. But, with the problems associated with the regulations, we have to make it as easy as possible for the application process to be done. I certainly understand the need for an evaluation of what happens with the money. I think putting the money with the State funds and working, in this case, with the State Agency to work with the Alaska Federation of Natives, would make the program much easier.

MR. REID: Would it be helpful if the Tribal Council had the option of whether it went through the State Library or the State Department of Education or the Native Village -- as long as they signed off on it?

MS. CRANE: I think the most important thing is to make sure that the money is going to public libraries. When it disappears into the Tribal Council in some Villages, it disappears. So, the money is not going to the public library. Now, if the Tribal Council chose to apply for the money directly, that would be fine with us. But, my concern is where the money goes -- that it must go into the provision of public library service. We certainly understand the desire at the local level for local self-

determination of how the funds are spent, but we think that the regulations should be a little clearer that the money must be for public library services, not for the operation of the Tribal Council or for purchase of software, etc.

MRS. SWAIM: Have you ever had an opportunity to have hearings or discussion by the people administering the LSCA funds?

MS. CRANE: No; other than what we have had individually with Beth Fine.

MRS. SWAIM: In your Alaska Library Association, is there a large paraprofessional group?

MS. CRANE: No. There are some, and we work every year to get to include sections for the small Village libraries and Native communities. But, I would say it has met with very limited success. Most of our training goes on in the regional areas in the Fall; we have to go to them or bring them in to a central point for training.

MRS. SWAIM: We really appreciate your testimony. I think it would be very helpful if you would list the ways in which administration of LSCA should be changed in the regulations to benefit your State.

MR. REID: It would be helpful if you could provide any supportive information which may be helpful to the Commission. Thank you very much.

MRS. SWAIM: We would like to welcome Jean Anderson Graves. Ms. Graves was an Observer at the Pre-White House Conference on Library and Information Services which was held in Washington, D.C., in March 1991.

Jean, we certainly are glad to be in Alaska. When we talked with you, we were not sure we could make it but here we are, and we are learning as much as we possibly can. We have had hearings in various parts of the United States. In our Northwest hearing we contacted -- either in the hearing, itself, or on site visits -- 23 different Tribes, which was really remarkable. We have learned a great deal.

We are going to present our report to the President and to the Congress in the hope of improving access to information and library services to Native Americans.

MS. JEAN ANDERSON GRAVES: I am Jean Anderson Graves. I grew up in Anchorage when it was just a Village. I received my Bachelor's in Education from the University of Alaska. Later I went on to the University of Washington and received my Master's in Library Science. I was a school librarian in Bellevue, Washington, which was a wonderful place to be the school librarian because they had lots of money and lots of support. I returned to Alaska in 1978, and became a library consultant. I contracted with rural Alaska School Districts to go into their communities and open up libraries. So, I have traveled lots of places in Alaska. I took a place in McGrath and was their Library Coordinator for eight years. It is the size of Ohio, but the school has only 300 children. There are no roads, of course. You have to fly to all of the Villages.

In the early 1980s, all the schools had library books. But, they were in the classrooms and they were just there! The books had to be organized and cataloged and the children had to be taught how to use a library catalog. Someone in the Village had to be trained to maintain the library. Quite often that person would leave, and the next time I returned, the books would all be back in the classrooms. Then, everything had to be done all over again.

It was a great treat to be at the Indian Pre-White House Conference. One of the nicest things that happened was meeting Mrs. Swaim and Mr. Reid and having an opportunity to have dinner together. They told me that they would come to Alaska – even if they had to pay their own way.

One of the resolutions that came out of the Indian Pre-White House Conference was getting the subject headings relative to the culture. There is a librarian in Minnesota (Sanford Berman) who is very actively trying to get the Library of Congress subject headings changed so that they do reflect the culture.

MR. REID: Can you give me an example of that?

MS. GRAVES: A perfect example would be the word "sovereignty," which is a word that is being heard over and over again in Indian country, including Alaska. You can't find what they are talking about when you look up the word "sovereignty." You find issues such as, "Canada issuing sovereignty over their North seas." There is no subject heading for "subsistence." I think that if we can get the subject headings to reflect what is happening in our modern world, then students and adults can look and find the information.

I returned from the School District in 1988, and I was able then to pursue my dream: to copy the Indian Resource Centers that they have in Canada. I visited the White House Indian Resource Center and was just enchanted with what the Canadians are doing. So, I came back to Alaska and proposed to the Alaska Native Foundation that Alaska should have a Native resource center. They were very interested, but they didn't pursue it. So, I took the job in McGrath, but for ten years I collected materials, which I have now in my own home. People come into my home to do research. The material is organized with my own subject headings.

MRS. SWAIM: Do you anticipate working with the new Archival Center?

MS. GRAVES: I don't know about an Archival Center.

MS. CRANE: The Federal Archives has opened up.

MS. GRAVES: No, I would be working with them. I would be working with the Doyon Foundation in Fairbanks. This is a Native corporation; Kathy Mayo is the Director. It will be not only their corporate records but personal family histories.

MRS. SWAIM: There are many such enterprises being developed in the Indian Tribes now, and I think that is great if the Alaskan Villages collect their individual and unique histories.

MS. GRAVES: If you go to Fairbanks, you really should go to the University Library and see their jukebox database. They have taken the oral histories that are now on tape (some of them are on reel-to-reel tape) and are disintegrating. They are putting selected oral histories onto a CD ROM database. Along with these, they are putting photographs of the individual that has given the tapes. There are maps of the area described on the tapes. This is all accessible to the public just by punching into the computer.

MS. CRANE: I will add that to my list of things that I am sending you.

MRS. SWAIM: Great.

MS. GRAVES: I think it is a very unique model. They have a lot of CD ROM databases at the University Library so this was a natural extension.

MRS. SWAIM: Jean, are you continuing to go from place to place and work in training?

MS. GRAVES: Not so much, no. But I do still contract with School Districts.

I wanted to mention another organization -- the Roger Lane Clearinghouse for Circumpolar Education. Roger Lane was a Native leader here in Anchorage and was President of the Alaskan Native Foundation (ANF). Roger has since died, but in his honor one of his former employees has gotten a grant from the Medical Science Foundation for this Clearinghouse for Circumpolar Education, funded by the National Science Foundation. They do have a library where they have collected educational materials for Greenland, Scandinavia, Canada, and Alaska. That library will be coming to Anchorage. The theory behind this organization is that is that the Northern Educational Schools and Institutions have had to take material in the South and re-adapt it to fit Northern situations. We try to take material that is from the North and share with other places in the North. Some of the materials from Canada are just wonderful. The material from Greenland is written in Greenlandic.

MR. REID: Does Canada have a more stable situation than the State of Alaska has? Are there any guidelines from the Canada research which might be of import to the Native Villages of Alaska.

MS. GRAVES: Yes. We are getting materials from Northwest Territories, and they are developed by the parents. Nome City Schools is one of our pilot projects, and they are very eager to get this material in with Canada.

MS. CRANE: The major difference is that Northwest Territories has done a better job of funding their libraries.

MS. GRAVES: The Roger Lane Library will probably be moving here next month.

MR. REID: The purpose of the Commission being here is to determine the needs of the Native Americans, how the Federal Government can be effective in assisting

the States and Villages in meeting these needs, and how to better utilize existing moneys (such as LSCA moneys) so they can meet the challenges of the services for Native Americans.

MS. GRAVES: I think that the resolutions that came out of that Indian Pre-White House Conference would be echoed by all the Villages in Alaska. I think there is not much difference in what they recommended and what people here would recommend.

MRS. SWAIM: It was very interesting that all of those recommendations from the Pre-White House Conference were passed at the last moment as petitions at the White House Conference. At least they are all in the record, whether they are all applicable or not.

MS. GRAVES: I think the Alaska Natives have much in common with the Hawaiians and the library situations in the smaller communities are much the same, with the same problems. In fact, the Alaska Library Association met jointly with the Hawaiian Library Association in 1982. It was a lot of fun, but it was a lot more than just fun.

I think another concern that people have is the enormous amount of material that is so stereotyped and inaccurate depicting Native peoples. The reluctance of some teachers to get rid of bad stuff because that is the only thing they might have about the Cherokee Indians, even if it is wrong. I think it has to be made clear that if the material is stereotyped, if it's inaccurate, demeaning -- get rid of it!

MR. REID: Do we have the material to replace it?

MRS. SWAIM: No, we don't. And we have inadequate listings of such approved materials available. I have had so many people ask me for a list of books that their public library could get that would be approved and accurate reading on various levels. It is very hard to get a list of such things. I have been talking with the President of the American Indian Library Association to see if we could not expand on the list. I have called Dr. Lotsee Patterson about this, and I think this is a great need. There are a lot of public libraries who would like to celebrate the Columbus anniversary by adding materials on Native Americans and thereby salute the people who were here when Columbus arrived. There is not as much written material, particularly about some sections, and I think this is one of the ones that has the least available.

MR. REID: Jean, for the record, do you have any comments on this?

MS. GRAVES: I think that the combination school/community libraries that some Villages have is a fine way to go, if it works. In our school district -- as new buildings were being designed -- the library was built with an outside door so it could be opened for the public after the school was closed. Just a simple thing like this, makes things happen.

MRS. SWAIM: We certainly have heard excellent testimony from Karen Crane about the establishment of such joint libraries.

MS. CRANE: In the Villages it seems that the parents have a terrible concern that their children are going to read the adult novels. This does seem to be a stumbling block when you talk about community/school libraries. Some of the parents are concerned that the "steamy" novels are going to get into the hands of the kids; but you can work around this.

There is an excellent book called, "*Books without Bias Through Indian Eyes.*" They are books about Indians and reviewed by Indians, and includes recommendations. There is also a Council on Interracial Books for Children, and they do reviews of different ethnic groups by the person of that ethnic group.

MR. REID: We wish there was a database available with a printout of just the kind of thing you are talking about. There is no such database available. Maybe there is, but we can't find it. We hear over and over in these hearings that such a database would be helpful. The question is, "Who would maintain such a database?" This is the kind of thing we are finding out.

MRS. SWAIM: Jean, thank you so much for your testimony.

We will now hear from Ms. Sherry Spray Ruberg of the Aleut Institute, Anchorage.

MS. SHERRY SPRAY RUBERG: I have some information that might be helpful to you. I am not here, really, to give testimony.

For 14 years I worked for the Aleutian Region School District and only recently started the Aleut Institute. So, I have a lot of knowledge about the Aleutians and their very rural schools.

The school district that I worked with started at the end of the peninsula and was almost 1,000 miles long. (Probably the longest, but skinniest, school district in the United States.) Our schools are very small; there are 6 schools in our district. There are also 4 or 5 other city school districts and other Regional Education Attendance Areas (REAA) in the Aleutians. In our schools one of the last priorities was the libraries, because it was so difficult trying to get everything else started. In the smallest school there are only 8 students; the largest school, there are sometimes 30. Most of the schools are multigrade with only one or two teachers. Almost all of the schools have been able to upgrade their facilities.

There are no other libraries in the communities, and the school serves as the only library for the whole public. We do try to have the school libraries available to the community; but as a school district our primary concern is the students, and, secondary, the adult population. Often the adults were cut off from being able to use the library because it had to close when the teachers went home. We didn't have buildings that had a separate door to the library so that the public had access. We never thought about this when the buildings were designed.

The total school district has six schools with 123 students spread out over 1,000 miles. The only way you can get there is by airplane. The total population in our district is around 300.

I was with the school district until three years ago. At that time, Jean Crane was the last person to come out and help organize the libraries. The libraries are not organized now because we did not have funding. A lot of our books are very old, and a lot of the books were cast-off from other libraries.

In Atka, our furthestmost Village, there were quite a few Aleut language books developed in the early 1970s, and there were, perhaps, 5 or 6 copies of those books for the 23 students there. I was just talking to the bilingual teacher in Atka, and he was telling me that those books are the most used books in the library because Indians enjoy reading about Aleut more than reading about Arizona or someplace else. These books are out of print, and we are now Xeroxing them because they are so tattered. They were printed at the University of Alaska through a grant which expired in 1971. To my knowledge, since that time there has not been very much printing of bilingual books in the State of Alaska.

The larger school districts are doing their own developing and printing. But, in smaller school districts like ours, we just don't have the resources to do that.

MR. REID: Are those books printed in both English and bilingual?

MS. RUBERG: Some were bilingual; some were written in the two major dialects. This is all that I really have to say. I know that -- at least in the Aleutians -- there is a real need to somehow get more library books.

MR. REID: If you had a magic wand -- and not limited to practicality -- what type of library programs and resources are required?

MS. RUBERG: The first priority would be to have the libraries organized and to have someone who lives in that community trained to organize. There is so much teacher turnover and if you had someone who lived in that community then they could become a librarian and see that the system is kept up.

MR. REID: Would that person be bilingual?

MS. RUBERG: In our region that is not necessary.

MR. REID: Would you classify the population of your school district as being stable, declining, or increasing?

MS. RUBERG: I would say stable.

MR. REID: What is the principal industry in that area?

MS. RUBERG: Fishing.

MRS. SWAIM: We certainly appreciate your coming. We are concluding a series of hearings that has taken us all over the country. We were in the State of Washington in August where we either visited or had testimony from 23 different Indian Tribes.

We appreciate so much the work of the Alaska State Library in helping us to visit Alaska. Karen Crane is here and she has been the State Librarian for six years and is now in the Department of Education in an Acting capacity. She has information of value to everybody. Her testimony was certainly valuable to us, and I am sorry that everybody here did not get a chance to hear Ms. Crane.

Charlotte Griswold of Sudden Valley in Bellingham, Washington, has a few comments.

MS. CHARLOTTE GRISWOLD: It is very hard trying to raise my children in the non-Native culture with their culture. It is very hard because the material isn't there, and it is very hard to access. I heard earlier about stereotyping and the nature in which our people are depicted.

You cannot reinvent the wheel. But, maybe you can put in inserts or disclaimers. Something that refers to an updated information source and puts the Indians in a little better light. I would like to see something like the "Reading Rainbow," also include Native American things.

I was looking for information to make a Native doll to bring up here, and I could find so few books. I wish there was a database so you could find things. That is all I have to say. Thank you.

MRS. SWAIM: Are you speaking from the viewpoint of a citizen, teacher, or mother?

MS. GRISWOLD: Mother, only. I hope to go to school, if I can balance that.

MR. REID: What do you hope to study?

MS. GRISWOLD: Journalism. I also have an interest in teaching. I don't know for sure yet.

MRS. SWAIM: So, the State Library does provide regional training for paraprofessionals who wish to work in libraries.

MS. CRANE: The Alaska Library Association has established a scholarship fund for a year.

MRS. SWAIM: I asked Karen today -- in this huge area with only 500,000 people -- and when people come here (like Charles and I) it makes them want to stay forever. We don't see how you kept so much to yourselves.

MS. GRISWOLD: Probably the snow and cold temperatures help us.

MS. CRANE: And the economic ups and downs.

MRS. SWAIM: We are so happy that you came. Thank you for coming.

MS. FREDA WALTON: I am from McGrath and a mother of two children. I have been a cross-culture education program student (EXCEED), and I am working towards my Bachelor of Arts Degree in elementary education. I have done this through long-distance delivery for about seven years now and hope to graduate in a year.

I have testimony provided by the McGrath Native Village Council -- of which I have been a Council Member for the past couple of years -- in cooperation with the McGrath Community Library. I will read the testimony provided.

The McGrath Community Library Association was incorporated in 1940. The library was maintained by volunteers with donations of books received from individuals, other libraries, and military installations. However, by 1980 the incorporation was lost and the library was mostly unused. One individual took it upon himself to revive the library, recruited other volunteers in a fight for a State basic funding grant, maximum (at that time) of \$1,000. The community began to see the value of the library. School usage also increased. It soon became evident that more space, more books, and better equipment was needed.

In 1985 the McGrath Native Village Council submitted a grant to the State of Alaska for the construction of an office building which will contain a new library about twice the size of the old library. Since the library moved into their new quarters, circulation has increased three-fold. Two computers, a copy machine, a television and VCR have been acquired.

School usage has greatly increased as the local school does not have a library. Students of the McGrath Rural Education Center, University of Alaska, and especially EXCEED students use the library for their research needs. The Rural Education Center supports a large number of EXCEED students of McGrath and surrounding Villages, most of whom are Natives. The EXCEED program enables adults to receive college degrees in their home Villages.

However, since moving to the new space provided by the McGrath Native Village Council, the library has outgrown the space. Also, the increased usage by University students has shown the reference section to be lacking. Technology changes over the past few years have increased the demand for better and faster information gathering, such as requesting interlibrary loan materials via E-mail or FAX. The library does not have the resources at the present time to provide either of these. The lack of reference materials available in our Village library increases the need for interlibrary loan, which is needed by students in a timely manner.

Economic changes have occurred with increases in the number of State and Federal agencies responsible for the management of the natural resources of the area. This has increased the number of jobs available; however, these jobs require more skilled and better educated individuals.

The population of McGrath has doubled in the past ten years, but has stabilized in the last few years. Native people from nearby Villages have moved to McGrath to build new agency positions. Also, more local Native high school graduates are staying in McGrath after graduation from high school, reversing the trend of these young people relocating to the cities where employment opportunities are usually better.

Library services currently available to our Village library are State grants contingent on matching funds raised by local fund raisers. The McGrath Native Village Council has received LSCA Federal grants for the last four years. These funding sources allow the library to function but not at an adequate level to meet the needs of the community, as noted above. McGrath, like many other Villages in Alaska, is a remote location where ready access to resources taken for granted in the metropolitan areas is available only at great expense, if at all.

Library services needed in the next five years in our Village can be summarized by the following points:

- Larger and updated reference section needed by students of all ages;
- Increases in the equipment available at the library, such as CD ROM, FAX, and E-mail to provide a timely access to current information;
- Larger space to accommodate the increase in materials and equipment.

The Committee and NCLIS can help Alaska Native Library development by providing and advocating for more funding for the services mentioned above.

Additional priorities for McGrath are to provide funding for the training and hiring of Native library personnel; and more audiovisual materials for use by Native Alaskans, when the materials are not available in the printed form.

MR. REID: How large is McGrath?

MS. WALTON: Approximately 540 people live in McGrath, according to the latest Census.

MR. REID: How many children?

MS. WALTON: I know that approximately one-third of the population are school-age children; approximately 145 of the population are students (between the age of kindergarten and high school).

MR. REID: How large is McGrath, geographically?

MS. WALTON: I have no idea.

MR. REID: In McGrath itself, how close are the Villages to each other?

MS. WALTON: It is spread out over three miles, probably.

MR. REID: How large is the existing library, which was started in 1985?

MS. WALTON: The library is approximately the size of this room or a little larger.

MR. REID: That would be approximately 300 sq. ft. Do you have any idea of the size of your library collection? How many hours is the McGrath Library open now? If not, could you send us this information?

MS. WALTON: It is open by volunteers Monday through Saturday, 7:00 p.m. to 9:00 p.m. When I need reference books, I have to call the librarian and ask her to please meet me there and open the door. They are real happy to accommodate us.

MR. REID: Does McGrath have a school library?

MS. WALTON: For the first time this year, the school has a library.

MR. REID: But, how close is that to the public library?

MS. WALTON: About one block.

MR. REID: Would there be any value in applying those resources, or do you feel a separate library is necessary?

MS. WALTON: I think a separate library would be better.

MR. REID: I assume that the Native Village Council is giving you the physical space.

MS. WALTON: I am a Member of the McGrath Native Village Council, and we donate the space for the library in the building.

MR. REID: What is the Council's budget for the library?

MS. WALTON: We provide space, heat, electricity.

MS. CRANE: They may use these type of in-kind contributions as part of their match. This is being done in this case.

MR. REID: Does a Native person staff the library?

MS. WALTON: The volunteers that work at the library are Caucasian and Alaskan Natives.

MR. REID: Do you have any idea what the total volunteer hours represent annually?

MS. WALTON: No, I do not.

MRS. SWAIM: Are there any paid personnel at the library?

MS. WALTON: There are two.

MS. CRANE: For many years in the State Library budget, under General Funds, we have had money for capital construction. We are out of capital moneys in State General Funds, and we are putting in the 1993 budget a request for \$500,000 in construction funds. Also, I wanted to let you know -- since you do get an LSCA, Title IV, Basic Grant -- that you are eligible to apply for an LSCA, Title IV, Special Grant. These grants can range up to as high as \$200,000.

MR. REID: Do you know the amount of space requirements? Do you need an additional 200 feet or 500 feet? What type of space are you looking for?

MS. WALTON: Probably double the space. They would like to expand, acquire more reference books, and add more equipment.

MR. REID: Is the McGrath population growing or declining?

MS. WALTON: It is quite stabilized right now.

MRS. SWAIM: Thank you so much.

MR. REID: It would be helpful if we could get as much background information on McGrath as possible (present and projected). Thank you.

Do you have any questions of the National Commission?

MS. WALTON: No I don't. Thank you.

MRS. SWAIM: We will next hear from Mr. Chris Meier, Tunuak. We would like to hear what you have to say about your libraries.

MR. CHRIS MEIER: I do not have a prepared statement, so please bear with me. I found out about this meeting only five minutes before it began. I actually found out about it because some of the comments I was making to the White House Conference were applicable to this area.

I am non-Native. I live in Tunuak which is a Native Village on the Bering Sea Coast. My spouse and my daughter are Yupiit. I am a part of the community, and the only non-Native beside the school teachers who live in the Village. On Nelson Island there is another Village about six miles away with about 500 people. There is another Village about ten miles away which has about 100 people. There are about 18,000 Yupiit peoples living in the Delta. Of that 18,000, approximately 13,000 speak the language. In Alaska there are five dialects of the Yupiit language.

I am a student now studying to become a teacher. I am studying through the same program that Freda Walton is -- it is called the Cross Cultural Education Program. They are considering changing the name; it doesn't really reflect what it is. It is a distance-delivery education program under the University of Alaska, Fairbanks. The majority of the students are Native. They live in the Villages and wish to remain in the Villages. For a variety of reasons they either do not -- or cannot - come into the campuses to go to school.

I worked for the University of Alaska for four years as a network communications specialist. I was the technical liaison for the National Science Foundation Super Computer Network. So, I have some familiarity with my Tribe's networks and modern technology. I also worked intimately with Paul Berg who was subcontracted to write the technology chapter for the report of the White House Conference on Indian Education.

For the last five days I have been in meetings with the EXCEED students and faculty, along with visiting guests from around the country as they discussed the issue of Tribal colleges. I just came from the Alaskan Federation of Natives Conference speaking on both issues of education for the Native people.

Since I have been in Tununak, we have not had a public library. We do have a library at the high school. I believe that is most often the case in the Villages. There are very few public libraries. Due to a legacy of education in the Delta, there is a certain amount of alienation between the Villagers and the school. I would say that the library really doesn't get utilized mainly for those reasons. In fact, my first time at the library, I realized that they had the new microfiche catalogs for the State of Alaska library system for six months and they had not even been opened.

My main premise, though, is for libraries and education to be successful in the Villages it has to be in the hands and in the control of the Tribal Government and the people. There is a separation between school and community that we are all working hard to overcome, but it nevertheless exists.

I think modern technology can provide an opportunity for Native peoples to develop their own educational system. I could give you technical suggestions, having worked on the National Science Foundation's network. I know from my computer in Tununak, I can access Super Computer in San Diego if I wish. I hear time and time again the necessity for the databases for disseminating information, for directories, and for communication.

I envision great things. I envision a Native educational network. In fact, I said to the panel on Native Education, "In my opinion it would be much more appropriate to have a network because the Native people I talk to are tired of being dictated to and would much rather develop things on their own in their own way."

In the United States of America we have the technology to allow them to do that. We have not quite shared it as much as we could. The technology is there and it is being used. I helped to install a lot of it myself. I recommend that we should share it. Place the actual database equipment to allow technological development on

Tribal college campuses. Give them the computers; let them develop their databases. Use the networks that are already in existence in the university system across America to link any Tribal entities or individuals that want to communicate and reach those databases. Computers have reached a point in their generation where they are easy to use. Simply, what is needed is a computer, a telephone line in the Village and the databases that develop lists of books on Native topics and programs. Also in that library could be oral history, which is very important to many Native people. There could be recordings of the Elders and Native people.

The most important things I see in my region are Tribal education; Tribal libraries; Tribal museums and archives. They need to be developed by the Tribal people rather than dictated to them. We (the United States) can make the technology available to them to do that. It is right there. The United States has this technology. We use it and share it with our people. We should share it with the Native peoples also. I think a national database, with local input should include directories of videotapes of Tribal events, successful programs, and archival data.

There is another pressing issue. In Tununak there are a variety of books written in Yupiit that exist in the Village and not in a single collection. A lot of these books are gathering mold and are in a state of disrepair. I would see it as important to use new scanning technologies to scan as much of this old material as possible while it is still around for inclusion in the database. If this information is in the database, new printing technologies will make it easier to access.

You cannot drive to where I live. To get to Tununak you must take a one-hour flight from Anchorage to Bethel. From Bethel you take a smaller plane for 120 miles to Tutunak where you can take about a two day ride by river boat with 175 horsepower motor. It is very isolated and very beautiful country. Subsistence is the way of life in the Village that I come from. The people know and enjoy reading and writing. I think it is important that they develop their libraries. It must always be remembered that there is a legacy of the education system that has isolated many of these people and alienated them.

MRS. SWAIM: We are very happy that the Karen Crane, the State Librarian of Alaska, is now working with the Education Department as the Deputy Commissioner of Education.

MR. REID: You have alluded to a lot of ideas and concerns. It would be extremely helpful if you would submit any additional information or background you may have. The decisions are made by Congress and staff people who really don't have the basis of background to put your concerns into perspective. The testimony of individuals who live in the areas and are affected by the policies of the United States are very important and carry a great deal of weight in the deliberative process.

MRS. SWAIM: Did you have written testimony for the White House Conference on Indian Education hearing?

MR. MEIER: No, I didn't.

MRS. SWAIM: We think it is wonderful that someone with your background in technology is in isolated places like this because I am sure we need a lot of assistance.

MS. CRANE: We need all the help we can get from the legislature, too.

MRS. SWAIM: I believe that you said that you have a school library but not public library. Is that correct?

MR. MEIER: That is correct.

MRS. SWAIM: If the school library were open at certain hours to the public...

MR. MEIER: It is open to the public. If they want to go to the school during the day and walk into the library, they can.

MRS. SWAIM: But, if it could be kept open according to the formula of the State Library a little bit longer, it might qualify for grants from the State Library in addition to LSCA moneys, so that your total funds could be up to \$15,000 per year for library services.

MR. MEIER: One issue for me is the State Library System uses the University of Alaska Computer Network, but not all communities are included. So, people in Anchorage or Fairbanks can call easily at no cost. When I call, it costs me 60 cents for the first minute; 40 cents for every minute thereafter to connect. This is an inequity, also.

MS. CRANE: When you talk about the National Database -- Congress has passed legislation regarding the National Research and Educational Network (NREN). The national library community is working very hard to make sure that public libraries and school libraries, particularly in rural areas, are going to be able to access NREN. But, the big issue for Alaska is who pays for that access. I believe that the State has the responsibility to help us provide equal access to information throughout the State. No matter what we do to try to make sure that public libraries are allowed access unless we can find somebody to help us with the communications' costs, we are not going to have access. This is a huge issue. I think, in part, the Federal Government through subsidies and the State Government have a responsibility to help support that.

MRS. SWAIM: We certainly thank you for your testimony. I am so glad you had an opportunity to meet Karen.

Do you intend to be a delegate to the White House Conference on Indian Education?

MR. MEIER: I am trying very desperately to become a teacher and this consumes most of my time.

MRS. SWAIM: Your experience with the National Science Foundation is very valuable in preparation for being an excellent teacher.

I was in Montana visiting Indian Tribal Colleges and I was so impressed by how valuable the Tribal Colleges are. I think they are the real key. I was just thrilled with the Colleges and the work they are doing.

MS. WALTON: I think your comment about scanning the books is good.

MR. MEIER: Yes. It is really easy and important to scan those older documents. In Tununak the older people read and write with a different alphabet than younger people are taught in school. This makes a big area of isolation, too; the older people can't read the modern Yupiit books. In my view, this is one of the things that is handicapping Native literacy. With the older people using a different alphabet than their children are taught, it is a real handicap. The new alphabet is all linguistically designed and accurate; there are a lot of linguistic problems with the older language. Talk about a generation gap! Can you imagine using a different alphabet than your children use? The way to overcome this is to put them all together in one place so they can be compared.

MRS. SWAIM: Do your children have access to computers in school?

MR. MEIER: I am sorry to say that we have some computers in our school, and they are probably not being utilized as much as they should be.

MRS. SWAIM: Thank you, again.

We will now hear from Jack Schaefer, Native Village of Point Hope.

MR. JACK SCHAEFER: I am the Secretary of the Native Village of Point Hope. This is one of the oldest communities, I believe, in North America. I have seen publications stating that this community held the largest population because of the mineral resources, animals, etc., for personal consumption.

We have a library at the school established in 1979. I am not sure whether we have the ability to acquire additional information. We have been trying to deal with the school district which we are under to acquire a microfiche machine and a machine that will convert microfiche into paper. It took two to three years to get every edition of *Thunder Times*. As you may know, Howard Rock was the first founder of *Thunder Times Newspaper*. Just last year we were able to obtain all of the publications in microfiche form, but we have no way of conversion. So, some of our students are handicapped by this. I have held discussions with the students about their traditional ways versus the way we are living and about how much competition there is that they will be faced with in the future.

We have been having a difficult time with the school district in attempting to acquire information. I don't know if we have computers there with access to all types of information. But, it would be nice if we could have access to the law library for publications. There is also a real need for us to acquire, have access to, or obtain copies of books that have been written such as whaling ship logs or other relevant publications or books.

In looking for a list of authors in the Hart Building in Washington, D.C. I found one book by James Banstone. Mr. Banstone quoted a book written in 1924 about our last Chief of Point Hope. We don't have that book, nor do we have other publications with the information that would be very helpful for us. Our students would be very curious about this type of information because of the limited amount of material in the school. We have students and graduates who would like more access to material to fulfill their curiosity.

We have problems of depression because of the lack of access to their heritage information. We are one of the oldest communities in North America. We had a very large population at one time, which we lost due to illness.

MRS. SWAIM: What is your present population?

MR. SCHAEFER: It is close to 650. In the late 1950s, it was around 190. We have grown considerably. At one time, however, there were around 10,000 people. It was very high land, but now it has eroded so that there is only a small sliver of land left. There was a request to the Army Corps of Engineers to put a seawall in so we could preserve some of the land, but we were denied that request in 1977. From the 1950s to present, we have probably lost eight feet per year on the Northern end. We are losing some of our culture, and it would be nice if we could get the historical publications. We need to be able to retrieve what has been learned and said about us.

I know there is a massive amount of information dealing with studies about Point Hope. Our children don't even know that there was a so-called project about an atomic energy experiment in the late 1950s. This was an attempt to create a harbor by detonating two atomic bombs off of Cape Thompson. I haven't seen any information that would justify the actual testing that would have been 1,000 times stronger than what we would have felt. There is no material or reference to that experiment.

There is a real need to get a lot of that material. People have gone to Point Hope to ask about the life styles of women there now and they are aware of various studies and publications; it makes the people, themselves, feel real bad that they don't even know that information. It just hurts me so much. It should be corrected.

MR. REID: Are there library services available?

MR. SCHAEFER: There is a library there; there is not much material.

What happened with the North Slope Borough is that in 1980 their contractor had the funding to put in \$10,000 worth of library books in each of the ten newly-built schools. Their contractor bought \$100,000 worth of rotten, burnt books. The books have nothing to do with the kid's education at all. There were books on Jewish cooking, there was a \$40.00 book on butterflies of the West Indies. There were no books about themselves. There were no history or geography books. I still have the list; I kept it because they were so awful.

MR. SCHAEFER: There is nothing wrong with those books, but we would like some books about ourselves.

MRS. SWAIM: We have found in all of our hearings that the books currently in the Native libraries are irrelevant. In one of the libraries that we visited in New Mexico, there were 20 identical irrelevant books that had been sent in from a warehouse so that some publisher could get a tax deduction.

MR. REID: Let me understand what you are saying. How did this work with the contractor?

UNIDENTIFIED SPEAKER: When they were building new schools in rural Alaska, there was a provision that of the construction moneys a certain percentage could go for library materials to go in those new libraries. In most of the cases, the school asked for help in selecting whatever books they got.

MR. SCHAEFER: If it was Black Star, they have been under litigation for sometime for fraud.

UNIDENTIFIED SPEAKER: It was Black Star.

MRS. SWAIM: Why were they given the opportunity to select books. My friend here (Mr. Reid) is a building contractor, but we don't let him select books.

MRS. SWAIM: I think, Mr. Schaefer, that you are probably one of the furthestmost delegates to this Native American Federation.

MR. SCHAEFER: I guess so.

MR. REID: We are not here to cast stones or to seek recrimination. We are trying to provide a basis for programs. I am interested in stories such as this.

MR. SCHAEFER: I had to call the Washington office in order to receive this application for basic grants under library services. I was not informed of this until two days before the deadline. So, we had very little time to go over this. We didn't have time for our Village Council to complete the form and send it out. Therefore, as a result, we probably won't receive any money until 1993.

MRS. SWAIM: This is a very important and common problem. We do have some connections with the Department of Education, and we hope we can remedy this problem.

MR. REID: Do you have any idea how much money the Point Hope spends on library service?

MR. SCHAEFER: I have no idea. I have never had the opportunity to look at the school district's budget. I assume that all they get is just enough money to employ a person. Last year there was no one who knew how to take care of the library. Right now, we have a person who was trained this summer. Now she is just logging

down the numbers that you have on the corners of your library books. This is as far as they are now.

The library is about two-times the size of the room we are in, with a lot of open space for tables. There are a few computers used by the fourth to higher grades. Our children are getting extremely smart. But they are depressed because they don't have access to material. They would like to get rid of some of their curiosity, which leads to frustration.

MRS. SWAIM: We appreciate your telling us about your area. We are going out tomorrow, but we are not going to go that far, so we won't have an opportunity to visit your Village.

MR. SCHAEFER: I do need to tell you about the history of Point Hope; it is a national historical landmark. There was an agreement with the National Park Service in 1961. There is a lot of information and publications; there is information about people buried above the ground (just like the Indians) with their knees facing toward the East; people with not that high of social standing remained on the ground. Our people would like to read a lot of this material about their forefathers. There were wars; approximately 1,000 pages were eliminated at one time. Students are completely unaware of these facts.

I am 32 years old; I spent five years in a college in Southeast Alaska. I have worked for the Village Corporation for the past seven years. I have been with the IRA Government since 1986.

May I receive a transcript of what I have said? Thank you for giving me the time.

MRS. SWAIM: Yes. Please contact the State Library. This is Mr. Willard L. Jones of Ward Cove, Alaska.

MRS. SWAIM: I am interested in what this archive in Alaska will be. Is that a part of the National Archives?

MR. JONES: Yes. The ribbon was cut in August.

MRS. SWAIM: Will that be a branch of the National Archives?

MR. JONES: Yes. All of the records from Seattle and from the lower 48 are moved up here. And, all of the BIA records and studies.

MS. CRANE: The State Library handles the services for the blind and the physically handicapped in Alaska. We get all of the books that the national program in Washington, D.C. produces, and we make those available to people. In addition to that, we try to have recorded some Alaskan material, when we have volunteers to add to the collection. We also try to collect anything in the way of oral literature that we can from the various groups around the State. We don't have a particularly large collection of things for Native people. But, we try to keep our finger on what's being done and advise people where to go to get it. We don't have anything in Native

languages other than the *Songs in Legends* collection which was done in the early 1970s. I don't think any of that was done in Southeast Alaska. This was mostly an oral history that was done in interior Alaska.

MRS. SWAIM: Is your brother interested in materials in his language?

MR. JONES: I don't know.

MRS. SWAIM: Has your area collected a lot of oral history from the Elders?

MS. CRANE: We think that for a lot of the people in Alaska their favorite thing is Alaska history and books written about Alaska; even novels that take place in Alaska. Even though they are English-language titles, those are our most popular. We try to pull them out of our database and issue just an Alaska list so that you can pick and choose. If your brother is interested, we can just send him our Alaska list.

MRS. SWAIM: We now welcome Mike Williams, Yupiit Schools, Akiak, Alaska. Mr. Williams was a Delegate to the White House Conference on Library and Information Services, and we look forward to hearing your testimony.

MR. MIKE WILLIAMS: I am Mike Williams. I feel honored that I participated in the White House Conference this past summer. It was a joy and an experience that I will never forget.

We have over 200 Villages in Alaska, and less than 30 of them utilize their LSCA dollars for Native Americans. I think somebody needs to pilot or help administer that program. I think a lot of those dollars that can benefit should be utilized; then the local and cultural information would be there for the students to enjoy. The children need to feel good about their heritage and learn about their history and language. The Native Education Community is concerned about cultural preservation, and they are realizing its importance. The only area I can see this information being kept is in the library.

All the studies that have been conducted here in Alaska need to be in all of our libraries, regardless of whether it is a small library. I think the networks between urban and rural Alaska needs to be improved. I think with today's technology in this country, I think it is really needed in our area because of our remoteness. We have a lot of young, bright students that need this information to grow. The opportunities for a lot of our Native people start in the library.

MRS. SWAIM: We would like to know more about your own situation in Akiak. How many people live there?

MR. WILLIAMS: In Akiak there are approximately 350 people.

MRS. SWAIM: Do you have a combination of school and public library?

MR. WILLIAMS: Yes. The Native community puts in matching dollars for a total of \$15,000 per year.

MRS. SWAIM: We have had a few comments about how hard it is to deal with the LSCA regulations.

MR. WILLIAMS: Yes. Our library administrators have to go through a lot of red tape to get the total amount of grant we are applying for. Both the application and the reporting is difficult. There needs to be a simpler way to deal with the government for that amount of grant.

MRS. SWAIM: We have heard so much about that. Because it is not in the law but in the Departmental regulations, we might be able to do something about that. We certainly plan to try.

MR. WILLIAMS: I think if the government is going to be putting out a lot of regulations, they should provide technical assistance to take care of the requirements that are necessary.

MRS. SWAIM: If we could get all of the moneys given to the State Library and have them deal with the reporting and distributing the money; as it is done in Hawaii. This could simplify things.

MR. WILLIAMS: I'm not sure. With the Native communities, there is always politics.

MR. REID: It would help if the Federal Government reimbursed the State Library for technical assistance. Perhaps this is one way of doing it.

MR. WILLIAMS: Somebody needs to do it. Either the Alaska Federation of Natives, the Alaskan Native Foundation, or Alaska State Library. Somebody needs to get out and get those 200 other applications in. With our coordination with the school districts, a lot of partnerships can evolve. Right now the only librarian we have is the school district librarian. The Villages cannot afford to hire their own librarian. In this State, the State Library, the school districts, and the Native community need to work together to come up with the dollars that are not coming in.

MRS. SWAIM: Mike, the State Library has a person who is assigned to your territory. As I understand, they do go out and have regional training for people to work in the libraries, and they even pay their way to go to this training.

MR. WILLIAMS: Training is essential in our Villages. We have come a long way in the last few years. At one time in Akiak, we had a library that was staffed by a VISTA volunteer. After she left the library folded, and I had all those books. In our old house, my dad donated a building and I had all those books -- every day -- in our house, but nobody was caring for the books. People kept coming in and taking the books away; some of them were lost and some were ruined. After she left, nobody was trained to keep the library going, and that kind of soured me.

With the input from the community and with the community being involved and putting some dollars into training, the library aides are doing very well and working

with the district schools. I think these library aides are going to be growing in the future, along with the libraries.

MRS. SWAIM: Is your school community library occasionally opened at night and a little on the weekends?

MR. WILLIAMS: Yes

MR. REID: Are you a member of the Council?

MR. WILLIAMS: Yes. I am a member of the Native Community Council. We raise funds.

MR. REID: How is the land owned?

MR. WILLIAMS: Individually, and with corporations. People don't care about property taxes.

MR. REID: How about medical services?

MR. WILLIAMS: That is a responsibility that the Federal Government has. Our people do not pay for their health care.

MR. REID: What is your budget?

MR. WILLIAMS: I would say \$200,000 to \$250,000. We have assumed the responsibility for health care and some of the social services programs and regional network.

MRS. SWAIM: I am sure everybody has ideas for the way the Bureau should be reconstructed or improved.

MR. WILLIAMS: Yes. There is a lot of concern.

MRS. SWAIM: How do you feel about the future?

MR. WILLIAMS: We have been living with the Alaskan Native Settlement Act for the past 20 years. It has changed our lives from being hunter people into business suits overnight. We have hope for better health care and better education opportunities while maintaining our culture, language, and heritage.

MR. REID: What qualifies a person to become a member of your Village or Tribe?

MR. WILLIAMS: The Council or Tribe can accept anyone. However, you cannot be in two Tribes at one time.

MRS. SWAIM: It has been a wonderful for Charles and me to get to know some individual people. After we make our report to the President and go on to other

projects in our Commission, I think we are going to have a life-long interest and affection for the people we have met. I hope we will continue to learn.

We want to make it easier to get LSCA grants. What would you have if you could have any kind of library and information services right in your Village? What do you visualize or picture it to be? What would it cost your local government?

MR. WILLIAMS: I would like to see an adequate library facility and technology with relevant books. I would want to invest in that. We would work with the government for funds to operate our library. We would have to put on paper what we would be using that money for.

MRS. SWAIM: Are the children in your schools learning to use the new technology.

MR. WILLIAMS: Yes.

MR. REID: How about the Native language?

MR. WILLIAMS: Yes. It is still intact. The parents of the children teach them the Native language. There are bilingual programs in the schools.

MR. REID: What percentage of your people speak the Native language?

MR. WILLIAMS: 90 percent.

MRS. SWAIM: This morning we heard from a Village where only a very few people use the Native language.

MR. WILLIAMS: Yes.

MRS. SWAIM: I understand there are about five different dialects of the Yupiit language.

We thank everyone very much.

Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART D:

COMMISSIONED PAPERS FROM THE PRE-CONFERENCE ON NATIVE AMERICAN LIBRARY AND INFORMATION SERVICES

- 1: *Moving Forward: Seven Steps for American Indian Libraries* -- B. Baun D-3
- 2: *Indian Libraries: Reclaiming Our Past, Designing Our Future: Overall Themes of the Pre-Conference* -- John E. Echohawk, Executive Director, Native American Rights Fund D-9
- 3: *Technological Needs: Joining the Information Age* -- James H. May, Vice Provost for Information Resources California State University, Chico, California D-17
- 4: *Encouraging Literacy, Democracy, and Productivity. The Current Status of Indian Libraries* -- Charles Townley, Heindel Library, Pennsylvania State University, Middletown, Pennsylvania D-33

U.S. National Commission on Libraries
and Information Science

PART D:1

MOVING FORWARD: SEVEN STEPS FOR AMERICAN INDIAN LIBRARIES

by
B. Baun
November 1990

"...as long as grass should grow and water flow." - Black Elk

American Indian libraries provide a good view of striking contrasts. A few have sophisticated user access to services which bridge the gap between the miles of landscape which lie between the wires. On the other hand, a poorly lit room of outdated books can be seen, along with the most basic library services of all -- an open door.

To keep these doors open, many steps must be taken. These steps lead to the doors of offices where decisions are reached. Decisions which determine which dollar goes where or who collects which statistic or who knows what about what's going on. The democratic process in action.

Unemployment. Political unrest. Education. These are but a few of the major issues within Indian communities. Economic development from the outside is unlikely with high rates of illiteracy on the inside. Indian communities, like a living organism, cannot fully heal until the whole system is restored to health. The development of Native American library services and programs is crucial to the recovery of Indian communities and moves in tandem.

Following are seven steps to support the growth of Indian library services and programs. Many themes inherent to a democracy -- representation, choice, communication -- recur throughout these steps. Literacy, so vital to staying alive in today's world, appears in many forms and the economic development of any community necessitates access to information. These steps keep the doors of American Indian libraries open and blaze a path towards the future.

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Step #1: To provide American Indian Nations with an opportunity to historically assess and change their present governmental structure to another governmental form.

The history of Indian libraries and the history of U.S. relationships with Tribal entities are enmeshed. In order to discuss Indian libraries, an examination of the relationship between the Nations and the United States cannot be ignored.

The imposition of the democratic structure (common to some Tribes, foreign to others) drastically tore at the fiber of many Indian societies. Sorrowfully enough, the superimposition of the democratic form of government eroded traditional cultural lifeways, including spirituality. This history influences all aspects of Tribal government and can best be likened to the childhood game of tug-of-war. The dual world views seldom balance and one team often lands with a face full of muck. New teams form and the game continues to be replayed over and over again.

This lack of balance influences the operations of many American Indian libraries with the juggling of political disease and the provision of basic library services to the population. And while juggling is an art form, the time spent in practice could better be spent in the management and provision of library services and programs. In a true democracy, each Nation determines its own destiny.



In order to effectively participate in a democracy, Indian libraries must take an active role in vocalizing successes, failures, problems, and other concerns with those who represent them as well as peers. Stronger relationships must be forged with political representatives and peer relationships nurtured within our governmental or organizational units. State and national library organizations, or governmental liaisons, must be forged so effective legislative changes may be successfully drawn.

Step #2. To develop and utilize political representatives at local, State, and national levels in order to lobby effectively for legislative support for American Indian libraries.

Indian library services and programs require consistent funding in order to provide open doors and develop services and programs. Multitype Indian libraries (school, public, community college, academic, or special) must cooperate and act as advocates for the resolution of targeted issues to be addressed through legislation. Until the inauguration of LSCA Title IV funding in 1984, few Indian libraries provided what could be termed basic library services. The situation has improved but many Indian people remain unserved or, for the majority, underserved.

State library funds are apportioned differently within each State. Millions of Reservation dollars feed State tax coffers but never find their way back home. Many Tribal dollars go to other Tribal programs which could be used by the library. Until the political acumen of the librarian servicing Indian communities sharpens, potential library dollars will sit in another pocket. As a group, Indian librarians must lobby together as one voice for identified goals.

Step #3. To share information and mold unity through national, as well as regional and Statewide, communication between American Indian library personnel.

Much footwork will be necessary to communicate Indian library needs at the national and State levels. While some State library organizations may have Native American round tables or their equivalent established to represent the State's Indian population, many do not. Librarians serving Indian populations within each State must work toward the establishment of a round table representing Indian libraries. The discussion of collective interests and concerns within a State or region can support the development of programs and services. The absence of Indian library representation within a State library organization is a sure reflection of Indian library clout.

While Indian libraries, as a group, have more broad similarities than differences, what are they? A newsletter to share the latest about collections, libraries, and librarians servicing Indian populations once existed but due to lack of funding -- or news -- somehow that newsletter just quit. While many Indian librarians may be unable to go to national conferences, something similar but different from the *American Indian Libraries Newsletter* is needed. Indian librarians must communicate with each other.

Step #4. To develop programs and services which serve the Tribal government and to interact closely with other programs within the Tribal structure.

Developing close ties with other Tribal government programs can be a boon to mutual support and cooperation. Foster grandparents, for example, can participate in storytelling programs, oral history sessions, or offer workshops on childrearing. The library can be a depository for Tribal documents, or newsletter/magazine subscriptions files can be organized and available to the public for use rather than duplicating the cost of separate subscriptions for different departments. Procedures can be developed to encourage suggestions for materials purchases. SDI (selective dissemination of information) services may follow.

The benefit of a close relationship between the library and other Tribal departments include developing a keen awareness within the Tribal government of what the library is and can provide. These steps aid in the realization of a library's potential. Referrals both to and from the library are facilitated as information is shared and cooperation established.

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Step #5: To develop a "traditional" model for American Indian literacy projects which adapts to individual Tribal cultures and reflects present theories and practices of bicultural education.

The legacy of the past has taught that the importation of programs designed to suit the needs of a dominant culture do not necessarily provide a "sure fit" for other, quite different cultures. While the need to provide literacy programs for American Indians is as great, if not greater than, as that of other groups in the United States, present literacy program designs may not be suited to the needs of American Indians.

While literacy programs are still in an infancy period nationally, and particularly so in Indian communities, an effort to develop a literacy program model to meet differing cultural requirements would help to ensure increased success for the participants. While efforts to adapt present literacy programs to Indian communities are underway in some projects, these efforts have not been recognized widely. With the development of a literacy project model designed to meet the needs of varied Tribes, great strides can be made in breaking the cycle of illiteracy.

The importance of literacy projects to American Indian communities cannot be overestimated. The successes of the many new projects now beginning will be crucial to the continuance of future literacy programs. Libraries must assume a major role, either as a site for such projects or as the resource within the community for materials. And the projects must be designed for Indian communities.

Step #6 To affect the development, publication, and distribution of library materials serving the information needs of American Indian Tribes.

Reams upon reams of paper with carbon impressions are generated daily -- created, passed hand-to-hand, or through machine, to find their homes within vertical or "circular" files. Such a preponderance of information has never existed before and continues to grow exponentially. Why then, between all these words and lines of numbers, is it so difficult to locate a statistic on the literacy rate within American Indian communities? How about the birth rate on "x" Reservation? For even if data reflecting national trends for American Indians can be identified, where does one search for comparative statistics? The answers are certainly not found at the touch of a fingertip and often continue to be elusive after considerable searching.

While the 1970's marked a time when an increased number of popular materials were published about Native Americans (and the number then was inadequate), a noticeable decline in the availability of such materials has been the current trend. Often when American Indian materials are published, reviews often are not written in standard library sources, publisher catalogs do not feature these materials, or the materials receive limited distribution (i.e., as when a school district publishes materials). Thus, considerable difficulty is involved to identify the limited number of Indian materials available.

Native American materials represent some of the highest circulating materials in Indian libraries. An effort must be made to encourage publishers to produce American Indian materials, including valued reference resources. Essential to this proposal would be the establishment of a centralized clearinghouse which could disseminate reviews, retrospective and current bibliographies, and other book-related information particularly pertinent to American Indian communities. The production of these materials and dissemination of information about them is a crucial supportive element to Native American literacy projects as well as general community interests, including economic development.

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Step #7 To establish a funding base for American Indian library services and programs.

Success stories of the many diverse programs and services tailor-made for Indian libraries are numerous. Documented outlines of such have been prepared and published -- available for the searching. Sewing pattern files, oral history videos of elders -- libraries are undoubtedly relevant to American Indian lifeways. But it is difficult to develop such programs without staff, equipment, and other supportive resources. While some resources can be tapped from outside of the library, consistent funding is required to develop and provide the level of library service common throughout the United States.

Dollars. Hard dollars and how to get them. This is the most pressing and difficult issue confronting Native American libraries today. The development and provision of Indian libraries' services and programs requires a substantial initial investment to establish services accompanied by substantial annual maintenance. Few, if any, Indian libraries have been enabled to follow this common prescription. Many libraries have just inaugurated services or expanded existing programs modestly.

A fist has been formed around Federal and State monies which promises to wind even tighter. And while LSCA Title IV has been a godsend to Indian libraries, authorization to fund LSCA has been threatened each year by the budget hatchet. Questions raised about the rights and responsibilities due under treaties remain questions. Tribal economies continue dependency upon revenues from resources which cannot be mined forever. Diversification of Tribal economic bases has been encouraged for approximately 20 years with mixed results. And proposals to initiate different forms of taxation on Reservations to generate revenues continue to be discussed.

One approach to resolve this scenario is to solicit funds from corporate or private sources to endow a library in perpetuity. Many requisites to this avenue include the identification of likely funding sources, successful contacts which lead to an overture, and so on. This option may be a viable choice for some libraries. Others may select alternative ways to resolve funding issues.

While there is no pat answer to the complicated issue of funding the programs and services demanded by Native American communities, small steps can be taken by each library to carefully prioritize identified needs and move forward. Lobby political representatives or the managers of other Tribal programs. Grants may be written. Relationships can be forged with nearby (as the crow flies usually) libraries. Gifts solicited, fundraisers held. Utilizing multiple funding sources to build and develop programs and services diversifies budgeting funds while easing the impact of budget cuts from any single source.

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There are few service organizations in a community which have the potential to crosscut through the lives of people from all levels of society. Native

American libraries need to provide programs to the illiterate, hard statistics to the entrepreneur, story times for the preschoolers, reading room for the browsers, and the list goes on. These services and programs can be offered and extended to the entire population when critical levels of support (monetary, political, community, etc.) have been met.

Significant progress has been made by many American Indian libraries in approaching the level of support necessary to meet the demands of their constituency. Others begin their journey. As one part of an entire community, Indian libraries are unlikely to progress faster and in a more sophisticated manner than the rest of the community. That is, unless, Native American Indian libraries opt to take an assertive leadership role. The Information Age no longer looms before us. It is now. With the careful selection of the information tools necessary to support the growth and development of each community, Indian libraries step into the 21st century.

PART D : 2

INDIAN LIBRARIES: RECLAIMING OUR PAST, DESIGNING OUR FUTURE OVERALL THEMES OF THE PRE-CONFERENCE

by

John E. Echohawk
Executive Director
Native American Rights
September 17, 1990

Libraries: reclaiming our history ---

It was during the treaty period that a special, complex relationship called the trust relationship evolved between Indian Tribes and the United States. The basis for this relationship is land, and the word "trust" refers specifically to the restricted status in which the lands not ceded by Tribes are held by the United States for their use and benefit. Although treaty provisions vary, in general, the Indian retained certain lands for their own use, which were inalienable and tax exempt. But they ceded far more than they kept, estimates run near the billion-acre mark. In return, the Federal Government agreed to provide services such as education, medical care and technical and agricultural training. 1

Felix Cohen reminds Americans that "whatever we have given to Indians and whatever we give them today is not a matter of charity, but is part of a series of real estate transactions through which about 90 percent of the land of the United States was purchased from the Indian by the Federal Government." 2

The libraries and information services whose users are Native American and those interested in Native Americans, must cover the gamut from public libraries to law libraries, from Tribal libraries and archives to school and special libraries. The reasoning for this, as stated by W. Roger Buffalohead is his critical summary of the 1978 White House Pre-Conference on Indian Library and Information Services On or Near Reservations is, "that this whole business of taking a look at library/information service needs is a double-edged sword. It's something that our people need on the Reservations, it is something that non-Indian people desperately need to undo the kind of understanding, the perception that they have of us as people, of our history, of our culture, and of our significance in this society." 3

Tribal Library

In the 1950's, the United States government changed its emphasis from a relocation-termination policy towards Native Americans to one of community development. As part of this program, one of the earliest Native American Tribal

libraries was built by the Colorado River Tribes in 1957. This library was funded through Tribal, private, and Federal money distributed through the Arizona Department of Libraries and Archives. 4

Law Library

Prior to the 1970's few law schools offered courses in Indian law, although that number has increased since the political activities of that decade focused popular and legal attention on the condition of Native Americans. It was the Native American Rights Fund's (NARF) desire to join with others working in the field of Indian law to insure the orderly development of this complex body of law, that the idea of a National Indian Law Library (NILL) to coordinate these efforts was born. In May of 1972, the President of the Carnegie Corporation announced a \$119,000 grant to NARF for the development of the National Indian Law Library, saying, "The National Indian Law Library is already well on its way to being the best source of documents on Indian law in the country. We are pleased to help it develop into a research and information center with a Nationwide reach. We hope its expanded services will encourage more lawyers to represent Indian clients and thereby secure justice for Native Americans now inadequately served."

There was no library or major collection devoted entirely to this area, at that time. It was also discovered that the standard commercial reporting system, which has been applied to Indian law, was archaic. The commercial reporting system used fewer than 40 major subject headings to cover a field of law well-known as a maze of statutes, treaties, and congressional documents. Even published or reported decisions were relatively inaccessible and therefore not readily applicable to appropriate cases. NILL's earliest problem was the need for a comprehensive subject matter index. The NARF staff assisted with the refinement of the subject-matter index to make it a truly effective research and litigation tool. The result was a comprehensive subject matter index to Indian law which covered over 400 subject headings. These subject headings form the index to the National Indian Law Library Catalogue. The NILL Catalogue has been published in various formats since 1972. In addition to book form, the NILL Catalogue is being automated for use from remote locations.

Today the National Indian Law Library is 18 years old. NILL's history has demonstrated a desire to meet the information needs of those involved in litigating Indian law matters. Practitioners of Indian law, who have used the National Indian Law Library, can relate to Harvard Law School Dean Langdell's quote, in 1980, that "the library is to us what the laboratory is to the chemist or the physicist and what the museum is to the naturalist." In the 18 years since its inception the National Indian Law Library remains at the heart of the Indian legal practice.

Special Library

In 1972, the Newberry Library (in Chicago, Illinois) established the D'Arcy McNickle Center for the History of the American Indian to improve the quality of what is taught and written about Native Americans. The Center pursues this goal by

promoting the effective use of the Newberry's matchless collections in the field of Native American history. Center programs and activities bring Indian and non-Indian researchers and educators to the Library, while its publications and educational projects distribute new ideas and materials to students, teachers and interested individuals throughout North America. Especially notable among the Newberry Library holdings are the Edward E. Ayer and Everett D. Graff collections which contain over 150,000 volumes on American Indians. These special collections can support research in the history of Indian-white relations, Indian languages, and Tribal histories.

Public Library

In the Spring of 1989, the California Indian library Collections pilot project donated permanent collections to the Indian communities and public libraries of Fresno, Lake and Madera Counties. The collections consist of sound recordings, photographs, books, journal articles, unpublished field notes and other information relating to Native Californians. The opening marked the return of materials pertaining to the Lake Miwok, Pomo, Wappo, Western Mono, Yokuts and Sierra Miwok Indian People. ⁵

The significance of Native Americans in history and the avenue by which libraries and information services can assist in solving problems encountered by them will be solved only when substantial national attention is focused on their problems. That is attention from a diverse group of men and women who care about this country's intellectual, educational, political past and future. In her book, *A History of the Indians of the United States*, Angie Debo writes, "Back in 1900, in a darker, sadder time, when all the white man's power was concentrated on liquidating their Tribal existence, humanitarians and exploiters alike assumed that wiping them off the map would as easily erase the identify of their citizens. Even in that hour of despair Pleasant Porter knew better. He addressed the Creek Council that year in solemn words that were at once a valedictory and a prophecy:

"The vitality of our race still persists. We have not lived for naught. We are the original discoverers of this continent, and the conquerors of it from the animal kingdom, and on it first taught the arts of war and peace, and first planted the institutions of virtue, truth and liberty. The European Nations found us here and were made aware that it was possible for men to exist and subsist here. We have given to the European people on this continent our thought forces....We have made ourselves an indestructible element in their national history....The race that has rendered this service to the other Nations of mankind cannot utterly perish." ⁶

Libraries: designing our future ---

During the 1978 White House Pre-Conference on Indian Library and Information Services, a special feeling emerged from the Conference, that of the potential of libraries as truly Indian institutions growing out of and assisting in the preservation of Indian Tribal culture. As expressed by one delegate, "libraries should become part of the life cycle of the community. They should be living libraries, as

they can use their own resource people to preserve the culture, language, dancing, and medicine." 7

The 1978 White House Pre-Conference focused national attention on a critical need to improve public library services for Native Americans, thereby spurring the enactment in October 1984 of Title IV of the Library Services and Construction Act (LSCA), the library services for Indian Tribes and the Hawaiian Natives program. At this time, LSCA IV is the only direct grants program in the Federal Government that targets monies directly to these groups to establish or improve existing public library services. In fiscal year 1988, the basic grant (LSCA Title IV is divided into a basic grant program and a special projects program) was roughly \$3,600. This amount makes a difference since over 60 percent of the basic grant funds are used to purchase library materials and to pay salary supplements to existing library staff, thereby increasing the hours of access for Tribal members.

Any remaining funds from the basic grant program are used for the special projects program. The following are examples of how special project funds are used. The Crow Tribe purchased numerous studies, historical treaties, and nonfiction works dealing with the history of the Crow people. The Little Big Horn College, the designated public library of the Crow Tribe, selected and houses these library materials, hoping to become the premier repository for printed and audiovisual materials on the Crow Tribe.

The Nisqually Tribe, located in Washington, emphasized training library technicians and community volunteers in basic library operating procedures. In addition the Nisqually Tribe intends to develop a 'learning skills center' in the library for all age groups to improve their reading levels. They are networking and sharing library resources with other libraries in the Washington State library system.

The Lummi Tribe is restoring a former day school to house their Lummi Tribal Library. The library will include a children's room, learning resource center, reading areas, general collections and technical services area. By establishing this central library facility the first step has been taken in the development of the Northwest Washington Intertribal Library System, involving the Nooksack, Sauk-Semite, Stillaguamish, and Upper Skagit Tribes. 8

Libraries help to make education a priority for Native Americans. It is imperative that the Native American community served by libraries and information services recognize the benefits derived therefrom and support the growth of its community library. As we approach the 21st century the realization that lifelong learning is no longer a luxury, but a necessity becomes all the more apparent.

Preserving the existence of Indian Tribes as sovereign governmental entities, and defining and enforcing the authority that status confers, present some of the most critical issues facing Native Americans today. Libraries and information services can demonstrate their expertise and capability, in the furtherance of Tribal existence, by writing library policy reflecting the needs and goals of the Native American population it serves. A library's reference, acquisitions, cataloging,

classification, and circulation policies must implement the purposes of the particular institution it serves.

Libraries must know the Tribe, its structure and players. Know what the Tribe's goals, objectives and strategies are. The main goal and purpose of most Tribal communities is to preserve an Indian way of life. Contrast that with the main purpose of most nontribal communities, which is the full participation (for better or for worse) in an ever changing and indeed rapidly changing social and economic environment. As a beginning, Tribal communities have a fundamentally different viewpoint for their life and their goals. Libraries can play an extraordinary role in the principal goal of cultural preservation. It's an important and challenging task shared by libraries and Tribal governments.

Increasing productivity, expanding literacy and strengthening democracy --

The National Commission on Libraries and Information Science (NCLIS), in 1987, announced the theme for the second White House Conference on Library and Information Services -- 'Library and Information Services for Productivity, Literacy, and Democracy.' The following objectives, as phrased by The National Congress of American Indians (NCAI), further defines the overall 1991 White House Conference theme as it relates to Native American communities:

Productivity - to determine how our library and information services can become an active partner in the development issues facing our communities;

Literacy - to develop strategies to remediate the full range of literacy issues from reading deficiency to information illiteracy, and

Democracy - to promote access to information upon which we can make responsible decisions when we participate in our internal and external (Indian and non-Indian) institutions.

Productivity may be defined as the output of an average worker over a specified period of time in relation to the use of a given resource or input such as raw materials or energy. Overlooked in this definition, as it applies to Native Americans, is the unemployment rate. Although the true extent of Indian unemployment is unknown, it is extremely high, perhaps in the 40-50 percent range both on and off the Reservation. The reasons for this are: (1) a critical shortage of jobs on Reservations; (2) a lack of the necessary education and skills to compete in the labor market, including English language capability; (3) Indians' reluctance or inability to leave Reservation lands which, for the most part, are unfit for farming and lack the natural resources to support economic development; (4) cultures that are not job oriented; and (5) Indians' poor health and inadequate transportation on some Reservations.⁹ Therefore, the history of changes in United States Indian policy have had a negative impact on the ability of Indians, both those on Reservations and those off Reservations, to achieve economic self-sufficiency. Two major studies of Native Americans have been the 1977 Final Report of the American Indian Policy Review Commission, established by the Congress, and the 1984 Report of the

Presidential Commission on Indian Reservation Economies, established by Executive Order. Despite the hundreds of recommendations made in these two reports, very few have become implemented through legislation.

Literacy is defined as the ability to read and write. Illiteracy is the inability to read and write. In 1978, the White House Pre-Conference on Indian Library and Information Services On or Near Reservations Conference omitted the literacy problem from the twelve resolutions adopted by the delegates. In 1989, NCLIS Members met in New Mexico to consider the status and needs of Native American libraries, the first such meeting since the 1978 White House Pre-Conference. The focus of this visit, four pueblo libraries which have had to stretch resources in order to stay open. These libraries bring elders in to share stories, games and their language with children. A repeated theme in these visits and in testimony taken was literacy. The Indian librarians expressed the importance of oral tradition in their culture. As a result adult literacy programs have been implemented. 10 Literacy, for those individuals of our Native American communities who have been living in the shadows of our society, they must now have an opportunity to learn new skills. An investment in language and reading skills will be repaid.

A democratic society depends upon the informed participation of its people. Libraries provide information which enables citizens to make informed choice and Tribal governmental leaders to make informed decisions. An informed citizenry is the cornerstone of democracy. Access to information is needed for exercising effective Tribal governmental duties and responsibilities, maintaining health and welfare, economic security of individuals, and a viable educational system.

On November 20, 1989, after almost two years of investigation and hearings the Final Report and Legislative Recommendations by the Special Committee on Investigations of the Select Committee on Indian Affairs United States Senate was issued. Within the executive summary a letter, written in 1907 as the 20th century was just beginning, from the Secretary of the Interior to President Theodore Roosevelt, uncannily mirrors the findings of the Special Committee on Investigation Its words are:

"We must put a stop to monopolistic greed and commercial tyranny which has characterized the acts of certain oil companies on Indian land in Oklahoma, whose conduct in shamefully disregarding the rules and regulations of the Department of the Interior has cost both the Indian lessor and the independent operator millions of dollars."

This is testimony indeed to the repeated failures of the Federal Government to serve Native Americans, and at least 42 congressional investigations have recommended Federal reorganization, restructuring, and re-tinkering of Indian policy. In one nine-year period alone, the Bureau of Indian Affairs (BIA) was actually reorganized ten times."

In the Final Report, the Special Committee said, "The time for tinkering is over. The time for bold leadership is now. Working together with Tribal officials on a government-to-government basis, we must create a blueprint for a New

Federalism for American Indians. The time has come for a Federal policy that, by negotiated agreements with Tribes, abolishes paternalism and, while providing the requisite Federal funds, allows Tribal governments to stand free -- independent, responsible and accountable." 12

The New Federalism for American Indians, calls for any new agreements to be completely voluntary, not affecting any rights or obligations a Tribe may have due to treaties, former agreements, or existing claims against the United States. Nor would new agreements alter in any fashion the current legal status of Tribal governments or their jurisdiction vis-a-vis the states. Rather, Tribes which choose new agreements will finally be allowed to assume responsibility for their own affairs. These voluntary agreements must rest on mutual acceptance of four indispensable conditions: (1) The Federal Government must relinquish its current paternalistic controls over Tribal affairs; in turn, the Tribes must assume the full responsibility of self-government; (2) Federal assets and annual appropriations must be transferred to the Tribes; (3) Formal agreements must be negotiated by Tribal governments with written constitutions that have been democratically approved by each Tribe; and (4) Tribal governmental officials must be held fully accountable and subject to fundamental Federal laws against corruption. 13

To be successful in this empowerment of Tribal self-governance, libraries, information services, and their supporters should and can assist by providing access to information in its expanding variety of formats. A critical need for the future is the continued reassessment and restatement of the role libraries and information services have in Native American life. Change does complicate things, it is inevitable. Ignoring change doesn't solve anything. As Cherokee humorist Will Rogers once said, even if you're on the right track, you'll get run over if you just sit there.

Reclaiming the history of Native Americans assures us that where Federal control has failed, real Indian self-government will succeed in designing our future.

Conclusion ---

In realizing that lasting achievements are impossible without a vision, and dreams cannot become real without action and responsibility, undoubtedly the time has come for Native Americans to spell out what they wish the 1991 White House Conference to accomplish. The time is now for libraries, their supporters, Tribes, and Indian education programs to take the lead, during this second White House Pre-Conference on American Indian Library and Information Services, in developing recommendations for improving library and information services that increase productivity, expand literacy and strengthen democracy for us all.

Improving its library and information service for Native Americans in the next century, libraries and their supporters must have a vision of what should be, taking into account the genuine interests of all people involved. The strategy for achieving this vision must recognize all the broadly applicable forces affecting Native American life. Included in this strategy must be a cooperative network of

existing resources, that is a coalition powerful enough to implement strategy, and finally, a highly motivated group of dedicated people.

The 21st century will be the best for those who learn to balance vision, action and responsibility. Libraries must turn to new endeavors designed to help Native Americans enter the 21st century with reasonable confidence and security that they will be able to maintain their unique way of life. Native Americans must be able to open the doors to the next century without closing those to the past. The future will belong to those who embrace the potential of their vision but recognize the realities of more constrained resources, and find new solutions that permit doing more with less. Libraries and Native Americans have been finding solutions for doing more with less for quite a while.

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PART D:3

TECHNOLOGICAL NEEDS: JOINING THE INFORMATION AGE

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Needs

In Indian America we have two major information problems: (1) Others have little accurate information about us from our perspective. (2) We have poor access to information from others which could benefit us. Sometimes the others we need to communicate with are governmental agencies, business, associations, or other organizations. Often the others from whom we need information are fellow Alaska Native or American Indian Tribes, bands, Nations, colonies, or corporations. They may even be neighboring towns on the same Reservation. The problem is multifaceted.

The Information Publication Problem

Information Transfer to others

First let's look at the information flow from us to them. Little material about our Tribes is recorded in a form easily available to our own members and much less to others outside our Tribes. Walk into any bookstore in this country, even in Indian country, and you are likely to find a wide variety of foreign language phrase books, but virtually never one for an American Indian language, except an occasional one made for a local Tribe. And, have you ever seen a Navajo to Cherokee dictionary? Or any other between Tribes? Often when an American Indian phrase book or dictionary is found it is either poorly done and simplistic or geared to a professional linguist.

You are also unlikely to find our histories, our medical knowledge, or the many contributions we have made and can make to the broad American society. When books are found they usually are by non-Indian authors and cover only our arts in general ways. Such publications, while useful, are just too limited to provide much of an indicator of our cultural richness. We have excellent oral traditions but a great bulk of this has not been captured for posterity. Without recording this in some fashion we will lose it.

The shortage of published information extends beyond books or other printed materials. The most highly praised movie of 1990 was *Dances with Wolves*. It was a

landmark, not only because it was sensitive (unless you happen to be a Pawnee) and well done, but also because the film evoked cultural sensitivity and a sense of reality with the extensive use of the Lakota language. It is, possibly, the only major motion picture ever to use one of our Native languages for a significant portion of the film which, in a way, is outrageous. Considering the importance of Indian cultures to U.S. history, government structure, and general culture we deserve more than one movie like this in our history.

Film and now video making by Indians has been limited. A project in the 1960's trained Navajo to produce documentaries, and a few short ones were developed. There have been few films, however, developed by Indians in Indian languages and these have usually been for specialized audiences. One exception is Victor Masayesva's series of films in the Hopi language. Although most films are instructional in nature, *Hopiit* in 1981 and *Itam Hakim Hopiit*, more recently, go well beyond this and can be classified as works of art. While *Hopiit* is available only in Hopi, *Itam Hakim Hopiit* is available with English subtitles.¹ Shouldn't we expect to see someday a film in one Native language with subtitles or dubbing in a second?

Lack of Indian language printed materials, video materials, and acknowledgement of our contributions is symptomatic of a much larger problem. We are not doing a good job of either getting information about ourselves to the outside world or of spreading information among ourselves, whether it be our languages, our cultural values, medical information, resource development, employment, or social services. We are not competing adequately against information from non-Indian viewpoints and the latter are touching all our lives, especially impressionable children. External information systems have developed and are continuing to develop and intrude upon us with or without our input. External information systems can destroy our cultures if we fail to tailor them to meet our needs. We must join the information age to survive.

We have a long tradition of library, information, and communication services. South of us the Mayans, Aztecs, and Incas had excellent information and communication systems, superior in numerous respects to the Europeans' at the time. Indians used foot power where we now have electronic means available. (There still is a place, by the way, for the moccasin express in modern communications systems.) In North America we had distant communication through the often caricatured smoke signals. They were, in reality, one of the first digital communication systems with on/off smoke signals. The Mayans had libraries. In more recent times we also had substantial publishing systems. Cherokees began a newspaper over 160 years ago and over the twenty year period after the removal to Oklahoma and before the Civil War, one Cherokee press alone produced more than 14 million pages. Sadly, hardly a page is to be found in any library in this country.

There is little point to acquiring library materials and developing information systems if information we need to use has not been collected and published (or produced in the case of audio/visual or video materials). A major consideration,

therefore, for us in joining the information age is the recording (i.e., publishing) and dissemination of our knowledge.

The Information Access Problem *Information transfer from others*

Not only are we not publishing materials about ourselves, but also we do not have adequate access to reliable information from the outside world. This is a serious problem since it affects our health, our economic development, our education, and almost all those aspects of daily lives which we have in common with all people. We miss out on opportunities to improve our lot by not being connected to electronic resources. Our libraries often contain misinformation, especially about ourselves. We frequently are recipients of discards from other libraries. Occasionally these materials are useful but often they are outdated. Sometimes that outdated information, especially in areas such as law and medicine, can be outright dangerous if relied upon. More often, however, we simply do not have nearly enough information resources in any area.

Most of our peoples are very poorly served by public library systems. California, an advanced State in terms of information resources and the State with the largest Indian population in the Nation is, unfortunately, all too typical. The State's Reservation Indians, the most diverse Indian population in the United States, are described in a recent publication from the State Library as being "the public library's most underserved population."¹ They were also described as having the lowest educational level of any minority ethnic group in the 1980 U.S. census. This low service level, however, is not matched by low demand for information. Quite the contrary. When relevant resources are made available as, for example, from the University of California, Berkeley's California Indian Project, information requests pour in from Reservation people.³

There are vast files of valuable Native language materials and information relevant to Tribes in files at the Smithsonian Institution, the Newberry Library, the National Archives, Indian museums, anthropology departments, and private collections waiting to be made accessible to our populations and the outside world. Fortunately technology has progressed to the point where it is economically feasible for us to make these materials available to our populations.

Information we need is everywhere, even in Europe. A few years ago a California Dry Creek Pomo, Bill Smith, went to the Soviet Union to inventory Pomo artifacts and documents related to the Pomo at libraries and museums there. The Russians had a settlement in the mid-1800's at Fort Ross in California and dealt extensively with the Pomo, especially the Kashaya. Germany has a large collection of materials relevant to our Tribes.

How do we know about these resources and get copies of documents that relate to our Tribes? When it comes to art objects and museum pieces related to our Tribes, how do we provide video or photographic documentation to bring back when the actual objects cannot be retrieved.

Trends Likely to Benefit Indian Libraries and Information Services

Our needs, fortunately, are matched by a number of trends that are likely to enhance our ability to solve the information transfer problems. Below is a list of a few of the more important of these.

1. Microcomputers and other information workstations are increasingly user-friendly. This means training by others is greatly reduced and, in many cases, actually eliminated.

2. Information technology is rapidly dropping in cost. This trend has existed for years and is likely to continue.

3. Laser printers, microcomputers, and graphic displays have combined to allow low cost desktop publishing to occur anywhere. Publishing/printing no longer requires the huge capital investment of former times which, in the past, dictated that publishing place in larger cities, especially New York since Mergenthaler and other print factories were there. Photocomposition and desktop publishing has changed all of that.

4. Computers have gone from straight line by line information to graphic orientation. Besides providing greatly enhanced presentation, graphics sustain interest.

5. Networks are becoming ubiquitous throughout the United States so that sharing resources with libraries at a distance is greatly facilitated. Throughout the country a very good and rapidly expanding communications infrastructure, in the form of satellite uplinks and downlinks, cellular phones, cable TV, and telephone lines has developed.

6. Electronic media offers multimedia, interactivity, and non-linearity. This means that we will be increasingly able to react to the machine much as we do to another person. We talk and get feedback from other humans. We are beginning to have these same capabilities with machines.

7. Federal support has begun to be extended to our languages. The new *Native American Language Act* accords special status for Native languages.⁴ It also requires that any Federally funded program provide equal treatment for our languages in areas where they are spoken.

Publishing can increasingly be done in multimedia. Optical disc technology, along with digital telecommunications and integrated multimedia workstations, have allowed the merging of information normally associated with a library with that of computing and audio/video sources. Grolier's has worked on a new version of its *Academic American Encyclopedia* which combines text, video sequence, and keyword search capability. Apple Macintosh computers, now available for under \$1,000 at the low end, are graphics based and extremely simple to use. IBM's compound electronic document workstation combines voice messages, text, data,

graphics, and facsimile information in a single display. In short, the format of information is becoming less important.

9. Information input options are expanding making creation of electronic collections simpler and more feasible. Character recognition of scanned documents eliminates typing in materials, and this technology will continue to improve with programs that increase in accuracy through self-learning. For English language materials voice recognition improvements within this decade will allow for speaking in what you want recorded, bypassing typing.

10. Another opportunity which technology has created is multiple-dimensional access. Library users have probably always wanted access tools to lead them to logical units of relevant information within books, reports, and articles, and not to the physical units of books and periodical issues themselves. Computers allow us the long-range opportunity of organizing information as needed rather than physically. Shelflist call numbers will be replaced by various forms of subject and data groupings. This will have to go much beyond simple subject access currently available and is more akin to virtual sub-libraries which change to meet a user's inquiry.

11. Finally, there is a growing trend toward life-long learning and with it, distance learning. Because many who need college courses cannot leave jobs to attend school at distant locations, electronic delivery of classes via land-based systems and satellite-delivered systems has developed. With this has come the need for library services at a distance to support these students.

Capturing Information

Technical opportunities for publishing

These trends, if favorably utilized, can translate into technical opportunities for information production. Data input has been the primary bottleneck in the large-scale conversion of text to machine-readable form and there are only a few specialized collections of monograph materials currently available in machine-readable form. Though a few projects have been undertaken in university libraries, direct keying of even a core of widely used reference books would currently be prohibitively expensive, even if done on a national scale.

Fortunately, two trends are ameliorating this problem. First, new text is increasingly available as a by-product of automated publishing. Full text of recent issues of over 500 journals is now available on-line from Dialog. Second, direct conversion of printed text to an electronic form is now possible for a wide variety of type fonts. Scanners offer the potential for such conversions, even for non-English materials. Much information should and will remain in non-textual form. Facsimile storage of text provides an economical alternative for text whose individual words have little need for extraction. Combined systems of machine-readable indexing and text stored in page form on optical discs are likely to predominate for older material.

Projects are needed to convert the vast archives that already exist on our peoples into electronic form for easy reproduction, packaging, and distribution. Archivists are naturally reluctant to let these out of their hands for fear of their being lost. Scanning and other new techniques for information capture, optical disc⁵ technology for storage and retrieval, and expanding telecommunications head the list of technologies that can be used on site to reduce this archivist anxiety.

The first widespread application of optical or laser disc technology was the videodisc. Now also used for digital recording of data, laser optical discs have the potential of holding 50 billion bits of data, or over 6 billion characters. This technology has tremendous potential for the information industry. Such discs could eventually be used to supply a library with the combined bibliographic databases of all major academic libraries in the U.S. (from OCLC and RLIN data bases) for less than \$1,000 per library. A medium-size academic library currently may be spending over \$50,000 per year for on-line cataloging services. Provision for local searching on optical disc offers the potential for saving large sums.

Most optical disc projects currently utilize discs to store pictorial images. At the Library of Congress, a multi-volume videodisc player is being used with an automated indexing system and a jukebox-like disc retrieval system to provide access to a prints and photographs collection. Over one million pages or about 30,000 books are now stored on 100 discs, and the maximum capacity of the system is estimated to be 120,000 books.⁶ Instead of pictures, if compressed text were stored, many times that number of books could be accommodated. An entire medium-size library could be squeezed into one video jukebox. As Ryland notes: "An optical disc can convey as much information as 1,000,000 pages of accurate information for \$25.00, and can be produced in 60 seconds. No other distribution technology (whether the printed page, on-line computer services, or microfilm) can offer such low media costs when only a small number of locations need access to the same information."⁷

Of all the technologies currently available, the CD-ROM (Compact Disc-Read Only Memory) is at the top in providing cost effective access to these collections on Reservations or Tribal centers. CD-ROM players now cost around \$1,000 each. Each CD, holding 1/2 billion characters of information costs less than \$10.00 to produce, exclusive, of course, of the cost of the information on the CD. Almost all use of CD-ROM technology has been with pre-published bibliographic databases. The costs, however, of creating our own such databases is not exorbitant. It currently costs no more than \$1,500 to master a CD-ROM with whatever data you want on it. There are, of course, a number of other cost factors, mostly involving labor, to design the database, program its interaction, and input necessary data.

As with text publishing, video production is also becoming economical. High production cost, heretofore, has limited the "capture" of video information to materials useful for much larger audiences than those found in most academic courses. This is rapidly changing. Quality video cameras approach the \$1,000 range. Low light requirements and portability eliminate the need for million-dollar studios. Computer graphics advances allow for reasonably priced animation. Just as libraries of stock software routines are becoming common, so stock animation routines or

video sequences will, no doubt, develop. Ways need to be found to organize these to allow for their indexing, intelligent selection, and electronic delivery.

Having little of an information infrastructure can be an advantage. We can design systems from scratch using the latest technology and appropriate formats. Technology has opened the way for new formats of information which surpass the book's capabilities in many ways and pave the way for its *partial* replacement. The book has no audic capabilities nor potential for animation. A computerized animated "article" on how a car works can clarify processes in ways the book can't. Graphics cannot be zoomed in or out in a book. As neat as the scanning of a book is, it is no match for rapid random retrieval, especially when an entire collection of books is involved. Interaction that contributes to the content is not possible with books either. Electronic media offer numerous other advantages like fast shuffling of materials, multiple ways of organizing information, online access to other collections, sharing of resources, savings in printing costs, and rapid updatibility.

A note of caution is in order in designing publication programs. The new technology for publishing provides the potential but not the assurance of access to organized, accurate, retrievable, concise, and precise information. Libraries, historically, wove tight partnerships with publishers. These publishers were few in number and acted as quality screeners between authors and readers. Publishers, with their editors and scholarly referees, continued to act as filters to ensure quality and relevance. They also provided many access tools. A book has a table of contents and an index. Secondary publishers filled in access gaps with abstracts, book reviews, and the like. Recording of our knowledge must be matched with access to it.

Networking

Technical opportunities for access

There is an enormous amount of activity going on in distance learning in terms of innovative uses of technology for access. Much of what is used in these systems can be transferred to library service. There are, in fact, compelling arguments for the library to be part, if not the core, of these systems. Big Sky Telegraph, a project funded by U.S. West (the telephone operating company for the Intermountain West) based at the Western Montana College of the University of Montana, links rural communities with conferencing, bulletin board, and electronic mail. Plans are underway for sharing of full color art and other graphics as well.⁸ The Rural Alaska Network, developed out of necessity, provides a wide variety of interactive learning services to Alaska Natives and other Alaskans living in remote locations. Another interesting project is the Alaska Telegraphics Project where digitized images on TV screens are shared and interactively changed across distances.

Lack of telephones limits many rural areas in accessing online services but fortunately there is an alternative. One of these is packet radio. For about \$600.00 per station a remote site can receive and transmit data using amateur radio frequencies. The operator at each site must be trained in minimal use of Morse code and other radio matters at the outset in order to meet Federal Communications Commission requirements for licensing.

The extensive national telecommunications network, both land lines and satellite, have yet to be tapped for linking Indian people. Land or traditional telephone lines today can and should be used when cost effective. For information that needs to be delivered and shared over a wide geographical area, use of satellite delivery might be economical. Downlink, or receive dishes are quite reasonable (\$2,000 - \$4,000) and many Indian communities have them. Adding digital receive capabilities allows for receiving data as well as analog signals (i.e., TV, etc.). Costs of uplinks, however, are relatively high still (at least \$300,000 for a fully equipped system with back-up). However, time on existing uplinks in Oklahoma, California, and Alaska could probably be arranged quite reasonably to get started.

California State University, Chico, the only university in a 33,000 square mile area (about the size of Indiana), serves students at 16 remote learning sites not only with interactive TV classes but with library services as well. The two million items in the library are available to any student at these sites. Furthermore, off campus students can borrow or call either the reference desk or interlibrary loan, and they also have access to materials from other libraries outside the region, just as local students do. The same services, by the way, are available to national corporate learning sites. Chico runs a national master's degree program in computer science via satellites to corporations across the country. This is one-way video and two-way audio system. That is, students at remote sites see and hear the teacher at Chico and respond back by telephone or radio. The campus also does teleconferences and has experimented with two-way video. ⁹

It costs us only about \$300.00 - \$500.00 per hour to actually rent or lease satellite time. For a teleconference between Tribes (using telephones for response) this is small compared with travel and other means of meeting. A backyard dish for receiving, as stated before, is between \$2,000-\$4,000, and many Tribes already have them for commercial television use. There are some significant costs in developing materials and teacher salaries, but such teaching is far cheaper than sending people off to distant locations for training. What we need is a network geared to our particular needs.

The Central Michigan University Libraries sponsors, every couple of years, an Off-Campus Library Services Conference and publishes the proceedings. While directed toward university services the papers in these proceedings provide a wealth of information on ways remote locations can access centralized information. ^{10, 11}

Both instructors and librarians have learned an important lesson in distance learning. An efficient plan for providing information must include both human and automated resources. It must also include both human and electronic networking. That is, while much can be transmitted electronically, the human touch is essential.

Access to a wide variety of online databases that are fully integrated and scientifically organized could reduce the likelihood of serious misinformation. To do this we need integration of computerized services back at the creative stage of information resource development. We must see our role as author and publisher of materials and information we provide in the library.

What becomes quickly clear is that we must hook into national and international electronic networks. That may not be as difficult or as costly as you might assume; it will, however, take support on a national scale for us to gain access to these resources already being used by universities and research companies across the country.

International networking may be more important to Native populations than one might think. We have much in common with what is often termed the Fourth World, or small Tribes throughout the world ruled by alien majorities. As one pioneering example, the Navajo are using electronic mail-to-market crafts to 40 countries.

Obstacles to Upgrading Services

We can overcome

Obstacles to upgrading services are many: cost of online services, distances, little money for new programs, small local collections, training difficulties (lack of instructors and facilities), lack of hardware, lack of awareness of what's available, and little coordination with other institutions of government (Tribal and other). Fortunately, we are learning ways to overcome these and a few examples are instructive.

"Technology is costly" is an argument often raised as an objection to its use. What is often not appreciated is that maintaining the status quo is also expensive, both actual and in terms of lost opportunity. Books are expensive and are increasing in price and publishers have escalated these costs far beyond inflation. In contrast, technology continues to decline dramatically in cost per unit of performance. There comes a point throughout the information spectrum where a line is crossed beyond which technology is cheaper.

New low-cost technologies provide new opportunities. Local information resource units such as libraries can fill informational gaps by becoming publishers or inputers of information themselves. Ties with local presses can be forged. Tribal interests can be represented. Data from national databases can be extracted to generate locally tailored packets of information.

At the Pine Ridge Reservation in South Dakota, the Oglala Lakota College Library functions as both a college library and a public library. The college is not typical in being a distributed college with courses and services delivered to nine district college centers. Faculty travel, as well, over the 110 mile stretch. Using \$95,000 received from the U.S. Department of Education's College Library Technology and Cooperation Grants program, microcomputer stations with modems were purchased for each center's library to provide access to the State Library and the college central location. For bibliographic service a multiplatter CD-ROM systems was purchased giving access to many databases.¹² CD-ROM systems such as this have the advantage of unlimited searching without the timed line charges of services such as DIALOG or BRS. Cost of calls made to the central location is limited to the phone charges, which often can be discounted on a regular basis.

Several other locations are in various stages of planning and implementation of public library services to Indians utilizing outside resources. The Oneida Community Library in Wisconsin and many other Tribal libraries now access (through the use of Statewide networks or regional public library systems) not only bibliographic records but bulletin boards and other services.

Gonzaga University in Spokane, Washington, has developed a multifaceted long-distance delivery system spanning two countries. Operating an on-site electronic information center at Camin Lake Reserve 500 miles away in British Columbia, Canada, this system makes use of the Western Library Network's (WLN) LaserCat CD-ROM bibliographic database, containing, on three 4-3/4" optical discs, cataloging records of about 2-1/2 million books and serials in WLN's three hundred member libraries. Also available are online database searches of commercial services, FAX document delivery, parcel delivery of books, and electronic messaging.¹³ We need to learn to use existing resources in new ways. It's important for us to break from common divisions of libraries by type to find the best arrangement for each Reservation or geographic area.

While European information tradition has tended to emphasize text, American Indians have utilized graphics and activity to convey meaning. Traditional electronic networks have, until recently, been almost exclusively textual and this has blocked our use for sharing our non-text information. This is changing rapidly. The trend toward allowing graphics and motion to be part of newer networks will open up ways of improving communications from Native peoples. What may impede this movement somewhat is the lack of standards. The Memex Research Institute, recently formed, to create the electronic library on a national scale, is addressing the development of standards for electronic information as one of its first projects.¹⁴

Funding

Integrative planning and resource sharing

Funding this year for the Library Services to Indian Tribes Program is a mere \$923,000 for the whole Nation. This is even smaller than last year's \$1.18 million. In fact, there has been a steady decrease over the last several years. Within the program very little is available for computerized systems because basic facilities, staffing, and materials must have priority. Library and information services are vital to the survival of Native America, culturally, economically, and healthwise. Yet the program's funding amounts to less than fifty cents per Indian per year. Put another way, that's less than one book per fifty Indians. We confuse millions and billions, but they are vastly different.

While a few other programs support Native American libraries indirectly, they too are, indeed, small in scope. Such Federal support for library programs and information systems for Native Americans often come from sources not specifically geared to us. Our share of Library Services and Construction Act (LSCA) funds, Higher Education activities, Tribal revenues, foundation grants, and business partnerships is small, but so is the total pot. One strength our people must develop

is proposal writing. We have to beg to a degree far higher than the general population. We need to broaden our efforts. Too often our efforts are wasted trying to compete for crumbs from the Federal Government. Sometimes other support is available and far less competitive.

We cannot benignly expect that the Federal Government will fund any significant portion of our needs for information technology in the near future without a real battle. This leaves us largely to our own resources, and economic development in partnership with industry can be an added way to meet this need. We can start, for example, by insisting that information communications capabilities be included in agreements we sign with industry. Often these can be added at little extra cost to these firms and benefit both parties. We also should participate in pilot projects.

Sharing resources will be increasingly the name of the game. Chico State subscribes to several thousand journals but often has calls for articles in many more. For that reason we set up staff and a FAX at the University of California at Berkeley. This has allowed us to cut back on costly periodical subscriptions and yet still provide access to the information in them. The Labriola National American Indian Data Center at Arizona State University (ASU), and a proposal by Chico and Stanford for a National Center for American Indian Research and Resources are the types of activities that need greater support. These consolidations make getting foundation and government support more likely by demonstrating a likelihood of success.

Relationship to Literacy, Democracy, and Productivity

If we are to survive as distinct peoples, we must deal with literacy on two fronts. We must prepare and educate our youth, and some of our older people as well who have missed out on it in the past, in our cultures and languages. Many more projects like the Library of Congress' Federal Cylinder Project¹⁵ should be funded. Technology is ideally suited for this now, although it wasn't when many promises were made years ago. We must also provide information necessary for functioning in the broader society.

Technology is a two-edged sword. On the one hand it provides us access to information from all over the world, quickly and at low cost. On the other hand it is susceptible to dividing our population into haves and have nots unless we provide for funding of computer terminals and video at locations convenient to everyone. The difference is quite marked between how costs are covered for printed materials and computerized services. Books and other printed matter are usually provided free. Even with interlibrary loan, cost is limited to materials actually wanted. Online services cost per transaction and often that transaction yields little or no useful materials. On the other hand, the cost, in user time, to find and copy printed material can be considerable, while automation can reduce that significantly. Our plans must take these realities into consideration.

There are many other considerations in applying technology to information literacy problems beyond what can be encompassed herein. At least two recent conferences have dealt with the subject and have published material on the subject.

A national conference was held at Queens College Graduate School of Library and Information Studies in October 1988 on "Information Literacies for the Twenty-First Century" ¹⁶ and in August 1990, the Multi-Cultural Outreach program at the University of Wisconsin-Madison and the University's General Library System sponsored an Information Literacy and Technology Conference entitled, "Preserving the Past and Planning for the Future." Conference highlights should be available on cassette tape shortly. ¹⁷

It was once said that freedom of the press belongs to he who owns one. Democracy for Native Americans is elusive. Democracy, and with it literacy and productivity, demand that we take control of our information resources. When the Native American Language Act is fully enacted, we must see to it that resources are provided by governmental agencies to enforce it by enhancing our publishing, library service, and information system links.

Goals and Recommendations for White House Conference

Planning of resources must be at both the national and local levels. Nationally we should establish a National American Indian and Alaska Native electronic network for sharing information. We can begin by joining in such efforts as the Coalition for Networked Information (CNI) and the National Research and Information Network (NREN). We should also explore the development of a digital satellite network to provide for sharing of both data and video. Such a system is economically feasible and a lot less expensive than one might think.

We also need a national Indian and Alaska Native information center. Such a center would differ from the traditional materials clearinghouses, which we probably have enough of. Instead, it would provide a repository of databases, consulting on publishing, production, and networking, both electronic and human, and delivery of materials in packaged (print, cassettes, etc.) and interactive (broadcast, online searches, etc.) forms. The problem for us, remember, is not merely gathering the single copies of diverse Native materials and multiple copies of non-Indian materials: the problem is development and distribution of many materials not yet widely available. We should also have some sort of multimedia production and training facility. This could be part of a resource center or a separate facility.

Locally, the Tribal library needs to be restructured into an integrated information center. The Tribal library's role must change. It can no longer sit back and purchase a few books, take some discards, and subscribe to a handful of journals. Our people deserve much better and can now get much more economically.

Practically, we can no longer count on public library services to meet any significant proportion of our information needs. Many public library systems are struggling to stay alive and most are ill-equipped to serve rural populations typical of Indian and Alaska Native America. A bookmobile with a handful of books simply won't cut it when we are faced with need for information gleaned from massive resources. We must, instead, use them where we can but forge broader networks for both hand and electronic delivery of materials. We must look beyond the public

library sector to foundations, institutes, specialized networks, business, government, and, most importantly, our own generated publications and productions.

We must view library service as something more than we have in the past. We must deal with information much more directly, including collection and publishing it when it hasn't been published or is not currently in a distributable form. Taking a much broader role is essential if we are to survive against the onslaught of materials from the outside, many of which are unfriendly to our cultures, and sometimes our health. Publishing has got to include more than printed matter, and perhaps "publishing" is not the proper term. Videos, graphics, and sound recordings must be integrated with print and made available electronically, hopefully to the home.

We must be ingenious in finding both the most efficient and the most effective ways available today to communicate. We must look at all available resources. If we don't have an extensive telephone system on the Reservation, we should consider packet radio to transmit data to remote areas. We can have electronic mail without everyone having a computer or terminal. If a message is received for a person who is not connected, then the message could automatically be printed out and hand delivered.

In summary, we must network our resources so that we not only know where something is but also what it is. Document delivery via FAX and electronic mail to a computer and programming to a TV are here now and must be part of our plan. We must develop a plan for centers to train our producers and publishers and to develop materials. Finally, we need to inventory all our existing information tools -- radio, TV, video, cameras, FAX machines, satellite dishes, personal computers, and plan for effective implementation of these into an integrated program to bring our peoples out of the current levels of economic and information poverty.

About the Author

Jim H. May has been at California State University, Chico, since 1983 where, as Vice Provost for Information Resources, he directs the Library, Computer Center, Instruction Media Center, Telecommunications, and Institutional Research. He has been a publisher, library administrator, and teacher. Dr. May is a Professor of Computer Science and holds a DLS and an Advanced Certificate in Librarianship from Columbia University, an MBA from Harvard, and a BS from Stanford in engineering.

This is one of the most advanced complexes of its kind in the country. The Library was first in California with a complete online catalog to a university collection. The Instructional Media Center operates a network of interactive TV classes to over 40 remote corporate learning sites Nationwide like IBM, Texas Instruments, Hewlett-Packard, PacTel, General Electric, and military installations. It has also won many awards including International Teleconferencing Association's Awards and National Educational Film Festival first place awards. Over the past year it has featured in national teleconferences, the Librarian of Congress on

Perestroika and Freedom of Access to Information, CNN in the Classroom, Geographic Literacy for Rand McNally, and many other programs.

Among his recent publications are: "Modeling the Electronic Library" and "Structural Characteristics of Knowledge-Based Information Systems" presented at the European Simulation Multiconferences in Germany (1990) and France (1988); "Computer Technology and Library Information Systems" in CAUSE/EFFECT (Spring 1990); and "Libraries, Computers, and Audiovisual Resources; Organizational Implications of Integrated Services" in the *Journal of Educational Media and Library Sciences* (Summer 1988).

Jim is a member of the United Keetoowah Band of Cherokee Indians.

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PART D:4

ENCOURAGING LITERACY, DEMOCRACY, AND PRODUCTIVITY. THE CURRENT STATUS OF INDIAN LIBRARIES

by

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August 1990**

Introduction

The purpose of this paper is to summarize the current status of Indian libraries. The history and condition of libraries in Indian America will be presented. Characteristics of success and failure will be identified. Two exemplary programs will be discussed in terms of how they address the White House Conference issues of library and information services for literacy, democracy, and productivity. Finally, needs for continued development of Indian libraries will be described.

By reading this paper, delegates to the White House Pre-Conference and other individuals interested in Indian libraries should develop an understanding of how Indian libraries came to be, where they are strong and where they are weak, how exemplary programs work well, and needs for continued development.

The Development of American Indian Libraries

Indian libraries developed as a result of interests in furthering Indian education, civil rights, and cultural development. Early efforts included libraries in Bureau of Indian Affairs and mission schools, research collections addressing cases before the Indian Claims Commission, and cultural collections like the Library of the Anthropology Department of the Navajo Tribe. ¹

During the 1970's, interest in Indian libraries had developed to the point that several pilot projects were implemented to test the effectiveness of libraries in meeting information needs of American Indian people. These projects were supported through a mix of Federal, State, and Tribal funds and were carried out in both Reservation and urban communities. These projects developed and tested most of the service components now used in Indian community libraries throughout the United States. Service components emphasized the delivery of culturally important information through a full range of library services. These services were closely articulated with other community service organizations in the Indian community and other libraries in the service area. ²

The largest of the demonstration projects was the National Indian Education Association Library Project and its sisters Project MEDIA and Project ILSTAC. Funded by various Federal education programs, these projects operated between 1971 and 1976. The principal sites for the NIEA Library Project were the: Akwesasne Library Culture Center, the Standing Rock Sioux Tribal Library, and the Rough Rock Demonstration School Library. In addition, support was provided to the Wind River Library and the State of Wisconsin. 3

About the same time, several training programs were implemented to develop American Indian people as library and media specialists. Using Title II-B of the Higher Education Act (Training), both academic and in-service training programs were developed. A good example of academic training was the program in the Department of Library and Media Services at Arizona State University which trained several classes of library and media specialists and developed strong programs of academic support and reinforcement. 4 The best example of in-service training was the programs provided by the University of New Mexico which developed library training and library services in Pueblo communities throughout the State of New Mexico. 5

Professional associations also began to encourage the development of Indian libraries. In 1972, the National Indian Education Association and the American Library Association adopted "*Goals for Indian Library and Information Service.*" 6 This document outlined six goals intended to develop library services capable of meeting information needs and promoting the rich cultural heritage of American Indian people. Through the Office of Library Outreach Services, the American Library Association continues to foster these goals through its American Indian Libraries Subcommittee. In 1978, the American Indian Library Association was formed to encourage the recruitment and training of American Indian librarians and the provision of high quality of library and information services in American Indian communities. This group publishes the American Indian Library Newsletter, which for ten years has been the best source of news and insight on library services in the American Indian community.

By 1979, the basic components of Indian librarianship and library service had emerged. They had been tested and there emerged successful Tribal libraries like those serving Dakota, Mohawk, Navajo, and Pueblo communities. There was growing interest in seeing that American Indians had access to library and information services adequate to assure self-determination.

Recognizing the accomplishments of the pilot projects and the need to provide a broader base of activity, the U.S. National Commission on Libraries and Information Science authorized an American Indian Pre-Conference prior to the White House Conference on Library and Information Services in 1979. This meeting, which took place in Denver in October 1979 attracted more than 140 participants representing the needs of most Indian people who came together to discuss library needs and opportunities. Their resolutions included an "Omnibus

Indian Library Bill".⁷ After a great deal of lobbying by Indian leaders and librarians, parts of this bill were incorporated in the Library Services and Construction Act, Title IV, which was approved for funding beginning in FY 1985.

At the time LSCA-IV was adopted, Indian libraries were in a position to take advantage of its funding opportunities. While data is limited, it is clear that by that time some 50 American Indian communities provided some form of public library service. In addition, school library and media services were provided in some schools and a limited number of research libraries had been developed serving Tribal colleges and government.⁸

Characteristics of Successful Indian Library Programs

LSCA-IV provides basic grants and special project funding. For Federal year 1989, almost \$600,000 was awarded in basic grants and \$1.25 million was awarded in special projects. The 165 Tribes who participated in the basic grants program represent most Indian libraries currently operating On Or Near Reservations. These libraries show the dramatic growth in Indian libraries that has resulted from the Library Services and Construction Act, Title IV.⁹

Experience during the development of American Indian libraries in the 1970's and 1980's suggests that seven characteristics are critical to the success of any library in an American Indian community. First, Indian communities possess specific information needs. These information needs can include cultural heritage, economic development, treaty rights, or basic skills. Successful Indian library programs work hard to identify these needs and develop programs that are responsive to them.

The demand for information is increasing as competition for resources grows. American Indian individuals and communities must now compete for economic resources. Success is often based on knowing the set of information and facts appropriate to the situation. The library must actually be and be seen by others as a primary source of information.

Third, Indian control is necessary. Successful American Indian library service depends on community input and control. Indian people must provide the guidance necessary to tailor library programs to meet local community needs. Suggestions of library programming and descriptions of alternatives can come from concerned library professionals, but control should reside with the community.

Library services should incorporate bilingual and bicultural principles. Libraries should work closely with schools and other community organizations to develop specialized programming and communication systems that will deliver appropriate library and information services when and where needed.

Fifth, materials, equipment, and facilities should be provided in adequate amounts to assure delivery of services. For most Indian communities, materials reflecting Tribal interests and concerns will need to be locally developed. Indian libraries must be able to create as well as use materials. Video and audio formats are

especially valuable because of their creative and bilingual potential. Joint use facilities, where a number of education and social agencies share space or are immediately adjacent to library facilities should be encouraged.

Support for basic programs of American Indian library service must be available on a continuing basis. Libraries in New York State, for example, have enjoyed continuing funding for more than ten years and are now highly esteemed throughout the community. Many outstanding Indian libraries have been forced to either close their doors or slash their programs when LSCA-IV special project funding has been eliminated. Not only do programs suffer but outstanding employees are difficult to recruit in a situation where continuing funding is not assured.

Finally, successful Indian libraries are always the product of resourceful and imaginative people who are committed to providing their communities with the best library and information service available. Every Indian library must devote significant attention to providing on-site training. Programs for development of degreed professional librarians also need to be developed and delivered using emerging forms of distance education.

Achieving Literacy, Democracy, and Productivity

With firm Tribal commitment and assistance through LSCA-IV, many Tribal libraries are working effectively to achieve literacy, democracy, and productivity in American Indian communities. For this report, two libraries, the first providing library services to the Three Affiliated Tribes in North Dakota and the second to the Nisqually Tribe in Washington, are described. Many other libraries serving American Indian communities provide equally effective services and deserve equal recognition. Unfortunately, space limitations restrict the use of more than two examples for this paper.

The Three Affiliated Tribes contract with Fort Berthold Community College to provide services to 3,500 Tribal residents living in six geographically isolated communities on the Fort Berthold Reservation in North Dakota. Library services have been built on the basis of a five year long-range plan that reflects the community's library and information needs.

Contracting with a community college automatically involves the library in many adult literacy projects and programs. The library serves as a support center for these projects by providing information in appropriate formats. In addition, the library has begun a Three Tribes Reading Club intended to encourage reading by adults and children. Participants in the program meet in the library and receive reader's advisory services from library personnel. Library personnel also run a traditional summer reading program for children at the Tribal library.

Since the six Indian communities served by the Three Affiliated Tribes Library are geographically isolated by a large reservoir in the middle of the Reservation, a books by mail program is also being developed. This will encourage reading and support literacy in the outlying communities. The program is

developed around a mailed catalog describing books in the collection. Residents will be able to request books by returning a form.

The Three Affiliated Tribes Library is contributing to democracy by supporting the self-determination of the people it serves. In the past, lack of archival information has meant the loss of Tribal autonomy and land. With assistance from a MacArthur Foundation Grant, a strategic plan is being prepared for the development of a Tribal archive. This archive, located in the library, will serve to enhance responsible decision making by the Indian community and those who would interact with it.

The Three Affiliated Tribes Library has a growing involvement in community development. First, it is developing its own resources and skills by enabling the library director to complete her course work in library science with a graduate degree from the Center for Rural Librarianship at Clarion University of Pennsylvania. This accredited masters program specializes in providing education for those who want to work in rural libraries. The library also contributes to development by strengthening the educational system and especially the Fort Berthold Community College, serving as a laboratory for construction students, and providing a source of income for the community. This year a 3,600 square foot library facility will be completed to serve as a new home for the library.

The Nisqually Indian Tribe is located near Olympia, Washington. Since 1986, the library has operated as a part of the Tribal education department and has employed a part-time librarian and a full-time library assistant. Serving a small community of 1,700 people, the library is working towards self-sufficiency in terms of volunteer and paraprofessional personnel.

The Nisqually Tribal Library provides a comprehensive program of supporting literacy. Children's services include a Head Start story hour, after school, and summer reading programs. With cooperation from the local school district, the library sponsors a study hall for the many students from the community who lack appropriate study space in their homes. All of these programs work to encourage literacy among young people from the Nisqually Tribe.

At the adult level, literacy efforts are built around a learning skills program and involvement of the Tribal elders. The learning skills program uses three library computers obtained from the Apple Grant program to provide computer-assisted instruction to support both reading and mathematics literacy. Information literacy is enhanced by access by the same computers to the online public access catalog of the Olympic Peninsula Library System. Tribal elders are involved in recording programs and giving story hours. Recording programs involve use of the Nisqually language so that it can be preserved and transmitted to future generations. A dictionary has also been developed from the recordings.

As a small community, the Nisqually Tribe perceives a strong need to interact with the outside world. This year a satellite dish is being installed to receive video signals that will permit a broader range of information about the world and its

resources. In doing so, the Nisquallys believe that they can add to their ability to govern themselves and to interact with others.

To assure democracy, the Tribe is developing a Tribal governance collection and a Tribal programs collection intended to encourage good administration of local government and services. The library is working with the administrators in each department to assure that appropriate materials are acquired and used. The Nisqually Tribe sees the library as enhancing the Tribal goal "...to create a viable, prosperous Indian community capable of meeting the needs of its members."

The Nisqually Tribal Library actively participates in development programs through its support of Tribal government and community education. It works closely with other organizations and governments to assure access to a broad range of information.

Needs for Continued Development

In 1989, the National Commission on Libraries and Information Science met in Santa Fe, New Mexico, to consider the current status and needs of Indian libraries.¹⁰ The Commission toured several Pueblo libraries, both open and closed, that had begun in 1970's as part of a training grant from the Higher Education Act II-B administered by Dr. Lotsee Patterson, then working at the University of New Mexico. The Commission was able to observe the changes, both positive and negative, resulting from the first five years of LSCA-IV.

After careful consideration, the Commission has concluded that libraries serving Indian communities reinforce Tribal identity and cultural values. They recognize a continuing need to train and retain members of the community as librarians and archivists. They see a need to encourage networking among Tribal libraries and strong cooperation with State and local library organizations. They feel that more should be done to assure that libraries have access to information or the ability to develop needed information and that libraries address misinformation and stereotypes about American Indians.

The Commissioners observed that the size of the basic Title-IV Grant, \$3,629 in 1989, should be increased to provide a basic level of operating support for all libraries in American Indian communities. This might be done by increasing the set aside for Native American programs to 3 percent of the LSCA appropriation.

Finally, the Commissioners also see a need for training and technical assistance programs to assist those Indian libraries that are just beginning the development process. These needs substantively reflect the experience of the Indian community in developing library and information services during the last 25 years.

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Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART E:

TABULATION AND ANALYSIS OF PETITION 07

**Adopted at the 1991
White House Conference on Library and
Information Services**

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|-----------|-------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| 1. | Petition 07 on Native American
Library and Information Services | E-3 |
| 2. | Tabulation and Analysis of Petition 07,
Adopted at the 1991 White House
Conference on Library and Information
Services | E-11 |

**U.S. National Commission on Libraries
and Information Science**

PETITION 07
ON
NATIVE AMERICAN LIBRARY AND INFORMATION SERVICES

A. General Policy

1. THEREFORE, BE IT RESOLVED that it shall be the policy of the Federal government to ensure that all Native Americans possess a basic program of public library and information services, including adequate facilities, print and nonprint resource collections, equipment, properly trained library and information personnel, and regional Native American networking infrastructures, and to encourage all States to adopt this policy within their State library-development programs.

2. BE IT FURTHER RESOLVED that in order to provide for the proper implementation of this policy, Title IV of the Library Services and Construction Act (LSCA) should be amended as follows to include:

Part A. Basic grants and supplemental entitlement should be funded by an LSCA set aside.

Part B. Special Projects. Provision of \$5,000,000 per fiscal year with three years of forward funding with a 20 percent matching requirement, continuation contingent upon positive evaluation.

Part C. Training and Education. Provision of \$1,000,000 for the first year, plus such sums as are required for subsequent years for 1) fellowships, 2) traineeships, 3) institutes and workshops.

Part D. Research and demonstration studies.

Part E. National Technical Assistance, Training, and Information Technology Center.

Part F. Literacy. Discretionary funds for children, youth, and adults.

Part G. National Advisory Committee on Native American Libraries, members to be appointed as follows: 4 by House; 4 by Senate, 4 by President, 4 by Chair of NCLIS -- 10 of these Members shall be Native Americans nominated by Native American governments, organizations, and communities. This committee will be under the jurisdiction of the permanent independent National Commission on Libraries and Information Science, and will have a separate appropriation to carry out these activities.

Part H. All programs will be administered by a special Library Services for Native Americans Branch within the Office of Library Programs

(Office of Educational Research and Improvement), for which Indian preference shall be applied for staffing according to regulations prescribed by the Bureau of Indian Affairs (BIA). Additionally, adequate technical support and sufficient funds shall be provided to enable the professional staff to visit 10 percent of all program grantees annually.

B. Technical Amendments to Legislation Affecting Native American Libraries

1. BE IT RESOLVED that the Children's Television Act of 1989 be amended to include a Native American set-aside providing the following:
 - a. Require the FCC to mandate children's programming to include subjects especially representing acceptable and appropriate depictions of Native American history and culture.
 - b. Ensure that current positive lifestyles and contributions of Native American people are represented accurately.
2. RESOLVED FURTHER that the National Museum of the American Indian Act be amended to provide for establishment of a National Native American Library Center within the Museum of the American Indian to:
 - a. Implement the long-range strategic plan for development of library and information services to Native Americans as continually modified, monitored, and reevaluated by the Tribal governments operating under it.
 - b. Serve as a stimulus and focal point for the preservation, production, collection, and distribution of materials of interest to Native American libraries.
 - c. Operate as a clearinghouse and referral center for materials (including oral history and language materials).
 - d. Provide technical assistance through a bank of Native American resource people who can provide intensive, short-term help through a "TRAILS-like" on-going program (the TRAILS program was a telephone based materials and technical assistance clearinghouse).
 - e. Facilitate a national network capability.
 - f. Establish links between the National Native American Library Center and high school and college counselors regarding library career training opportunities for Native American students.

- g. Encourage a horizontal approach to information access funding within BIA and other Federal agencies so that health, social services, economic development, job training, and other programs carry their own information services support components.
3. RESOLVED FURTHER that the Depository Library Program Act be amended to permit each Tribal government or Reservation to designate one library on or near a Reservation as a depository library for publications of the U.S. Government.
 4. RESOLVED FURTHER that the High-Performance Computing Act of 1990 be amended to include Native American involvement in a coordinated Federal research program to ensure continued U.S. leadership in high-performance computing.
 5. RESOLVED FURTHER that the Higher Education Act of 1966, which includes Native American Culture and Arts programs, be amended to provide the rewriting of Native American materials, including textbooks to correct inaccuracies as written by non-Native American authors and historians.
 6. RESOLVED FURTHER that the Hawkins-Stafford Elementary Secondary Act be amended to provide for cooperative library programs in conjunction with other child-serving agencies. Schools serving Native American children should be enabled to provide special after-school and homework help and tutoring programs in collaboration with other agencies providing similar help.
 7. RESOLVED FURTHER that the Community Services Act, which contains provision for the administration of Native Americans, be amended to provide:
 - a. Family literacy programs for all Native American communities.
 - b. Coordination of existing resources such as child-care centers, health care programs, foster grandparents programs, and adult basic education programs.
 - c. Culturally based programs which incorporate the oral tradition, Native American cultural materials, and the utilization of elders for intergenerational impact.
 8. RESOLVED FURTHER to amend the Act authorizing the U.S. National Center for Education Statistics (NCES) to mandate that NCES collect statistical information on Tribal libraries and Tribal archives, including the same questions collected for other library services and

additional questions, as needed, to reflect the uniqueness of Tribal collections.

9. RESOLVED FURTHER that the National Endowment for Humanities Act be amended to set aside no less than \$500,000 or 10 percent (whichever is the greater) annually for special purpose grants to Tribal libraries.

C. Information Technology

1. NOW, THEREFORE, BE IT RESOLVED that grants be made available to Native American Libraries for the purchase of high technology equipment and computer hardware and software.
2. BE IT FURTHER RESOLVED that technical training be provided for Native American library staff to adapt and develop more appropriate and a greater number of technical tools to meet the specific needs of Native American libraries.
3. BE IT FURTHER RESOLVED that a major initiative, including funding, be provided for telecommunications for Native American library information systems (i.e., telephones, facsimile, satellite, fiber optics, and other state-of-the-art technology).

D. Sovereignty

1. NOW, THEREFORE, BE IT RESOLVED that libraries be asked to implement policies which expressly support Tribal sovereignty, and
2. BE IT FURTHER RESOLVED that the White House Conference on Library and Information Services adopt and express, as a part of their library policy, support for the existence of Tribes and their inherent sovereignty.

E. Professional Development of Library Personnel

1. NOW, THEREFORE, BE IT RESOLVED that scholarships, internships, and training assistance funds be provided under a special legislative initiative to:
 - a. Develop Native American library professionals and paraprofessionals.
 - b. Acquire resources and funding for continuing education and professional development of Native American library personnel and library and information supporters, particularly in the areas of oral history, preservation, audio-visual production, and management of small/rural libraries.

- c. Support travel and stipends for representatives in field work and practice.
 - d. Allow travel, honoraria, and housing for resource people to visit Native American libraries.
2. BE IT FURTHER RESOLVED that training and development programs and funds be provided for local community-based boards, volunteers, and Tribal members.

F. Information and Cultural Needs

- 1. NOW, THEREFORE, BE IT RESOLVED that Federal and Tribal programs providing support to organizations active in the area of cultural and historical preservation need to provide stronger financial, technical, and administrative support.
- 2. BE IT FURTHER RESOLVED that Federal programs which depend on State-directed boards to administer grant applications should discontinue this process and establish boards of Tribal people actively involved in similar programs and Tribal elders to aid in grant application review.
- 3. BE IT FURTHER RESOLVED that all Federal and Federally-funded programs which hold information about a specific Tribe provide copies of that material to the Tribe of origin, or, where adequate facilities exist, that arrangements be made for the return of original material.
- 4. THEREFORE BE IT RESOLVED that an inventory of Tribal resources and archives shall be conducted and continued on an ongoing basis, at both Tribal and off-Reservation research libraries.

G. National Native Library Technical Assistance Center

- 1. NOW, THEREFORE, BE IT RESOLVED that the Congress authorize the establishment of a National Native Library Technical Assistance Center and appropriate, adequate, ongoing funding to provide:
 - a. Technical assistance in library operations, funding, grant writing, etc.
 - b. Staff training, both on-site and remote.
 - c. Information and referral via a toll free number.
 - d. Monthly newsletter.

- e. Development and dissemination of training materials, such as manuals, videos.
 - f. Materials on training, selection, and other professional issues.
2. BE IT FURTHER RESOLVED that the Center must be governed by a Board of Directors, with membership comprised of at least 60 percent Native Americans, whose purpose will be to serve the needs of Native American communities to improve library services and the advancement of information technology.

H. Dynamic Role of Native Libraries

1. NOW, THEREFORE, BE IT RESOLVED that libraries and Native governments and communities be given resources to encourage matching library activities to community programs and priorities.
2. AND FURTHER, BE IT RESOLVED that Native American libraries be encouraged to institute innovative programs based on community needs.

I. Information Clearinghouse

1. NOW, THEREFORE, BE IT RESOLVED that a national clearinghouse and information center, with regional branches to allow networking within the Native American community, be established.

J. International Cooperation

1. NOW, THEREFORE, BE IT RESOLVED that appropriate legislation be enacted and international agreements made, particularly with Canada, to permit open and speedy electronic and manual delivery of documents and services across boundaries, and
2. BE IT FURTHER RESOLVED that international cooperation be sought to facilitate access to appropriate foreign collections.

K. State-Tribal Cooperation

1. NOW, THEREFORE, BE IT RESOLVED that all States in which Reservations are located and/or have significant Native American populations be urged to promptly implement similar legislation. [Note: The New York State Legislature enacted a law providing permanent support to four Reservation libraries and the means for those libraries to become full members of the public library system.]
2. BE IT FURTHER RESOLVED that the Federal government encourage, by legislation or policy, State governments to enter into a

memorandum of understanding with Tribal governments and libraries, when desired and requested by the Native American people.

3. BE IT FURTHER RESOLVED that Congress encourage States to recognize Native American governments, organizations and libraries as direct recipients of State-administered funds allocated to library and information service programs.
4. BE IT FURTHER RESOLVED that Native Americans be represented on various policy boards and organizations at the local State and national level.
5. BE IT FINALLY RESOLVED that this initiative be accomplished in recognition and support of Native American sovereignty and developmental needs.

L. Standards and Certification

1. NOW, THEREFORE, BE IT RESOLVED that Congress should provide resources for Native American government organizations and libraries to come together to develop library standards, including personnel certification and staffing standards specific to their special program needs.
2. BE IT FURTHER RESOLVED that Congress should mandate that Federal and State agencies recognize Native American government- or organization-operated library/information service certification and training programs as complying, for all purposes, with State or Federal standards.

M. Government Library Relationships

1. NOW, THEREFORE, BE IT RESOLVED that the National Congress of American Indians membership issue a policy statement supporting a priority for the role and needs of our libraries.

N. Private Sector

1. NOW, THEREFORE, BE IT RESOLVED that the Indian Pre-Conference to the White House Conference on Library and Information Services, promote and encourage foundations and businesses to assist in the development of Indian libraries.

O. Scholarships

1. NOW, THEREFORE, BE IT RESOLVED that Congress establish a scholarship or fellowship program for Native American individuals for baccalaureate or graduate degrees in library science or library management with certification.

2. BE IT FURTHER RESOLVED that Congress establish a scholarship or fellowship program for which Native Americans and organizations are eligible to enable the Native American entities to negotiate with schools of library science to provide specific academic programs to meet the special needs of Native American libraries and information centers.

TABULATION AND ANALYSIS OF PETITION 07

Adopted unanimously by the Delegates
to the 1991 White House Conference on Library
and Information Services (WHCLIS II)
July 9-13, 1991
Washington, D.C.

INTRODUCTORY NOTE

The following document takes Petition 07, adopted by WHCLIS II, piece by piece and analyzes and tabulates them on the basis of ten major activities/indicators:

- a. The NCLIS Regional Hearings.
- b. The Preconference on Library and Information Services to Native Americans, National Congress of American Indians, February 28 - March 3, 1991, Arlington, Virginia.
- c. The NCLIS Strategic Plan for the Development of Library and Information Services to Native Americans.
- d. The Joint Congressional Hearing Conducted During the WHCLIS II Proceedings July 11, 1991, Washington, D.C.
- e. The Hearing before the Select Committee on Indian Affairs, U.S. Senate, Senator Daniel K. Inouye, Chairman, "Oversight Hearing to Gain a Better Understanding of the Condition of Native American, Libraries, Archives, and Information Services," May 23, 1991.
- f. White House Survey of Interagency Indian Services.
- g. WHCLIS II Resolutions Affecting Petition 07.
- h. NCLIS Press Releases.
- i. AMERICA 2000.
- j. American Indian Library Association.

The tallies listed herein record the number of times testimony or support was given to that respective piece of Petition 07. The tallies are then followed by a brief analysis of the testimony or support.

1. BE IT FURTHER RESOLVED that in order to provide for the proper implementation of this policy, Title IV of the Library Services and Construction Act (LSCA) should be amended as follows to include:

- Part A. Basic grants and supplemental entitlement should be funded by an LSCA set aside.
- Part B. Special Projects. Provision of \$5,000,000 per fiscal year with three years of forward funding with a 20 percent matching requirement, continuation contingent upon positive evaluation.
- Part C. Training and Education. Provision of \$1,000,000 for the first year, plus such sums as are required for subsequent years for: 1) fellowships, 2) traineeships, 3) institutes and workshops.
- Part D. Research and demonstration studies.
- Part E. National Technical Assistance, Training, and Information Technology Center.
- Part F. Literacy. Discretionary funds for children, youth, and adults.
- Part G. National Advisory Committee on Native American Libraries, members to be appointed as follows: 4 by House; 4 by Senate, 4 by President, 4 by Chair of NCLIS - 10 of these members shall be Native Americans nominated by Native American governments, organizations, and communities. This committee will be under the jurisdiction of the permanent independent U.S. National Commission on Libraries and Information Science, and will have a separate appropriation to carry out these activities.
- Part H. All programs will be administered by a special Library Services for Native Americans Branch within the Office of Library Programs (Office of Educational Research and Improvement), for which Indian preference shall be applied for staffing according to regulations prescribed by the Bureau of Indian Affairs (BIA). Additionally, adequate technical support and sufficient funds shall be provided to enable the professional staff to visit 10 percent of all program grantees annually.

The majority of inputs for this Resolution supported Parts A, B, C, D, E & F, and a goodly number of these supported Parts G & H, particularly the pre-WHCLIS II conferees and several at the Inouye hearings. The tallies are as follows:

- a. Regional Hearings - 89

- b. NCAI Pre-Conference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 7
- e. The Inouye Hearing -- 33
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 9
- h. NCLIS Press Releases -- 11
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 52

Continuation of LSCA Title IV at, of course, higher funding levels, was strongly urged with a few modifications -- namely, (i) both a Basic and Supplemental Tribal entitlement program, and (ii) a separate competitive Special Projects program, separately funded. Also, (iii) many testifiers (as well as a WHCLIS II Resolution on the matter) urged that LSCA Title IV funds be administered through State Library Administrative Agencies to assure more effective planning and judicious use of funds. There were several complaints about the complexity of filing for a Basic grant, but these proved to be unfounded and related largely to Department-wide "boiler plate" rather than the program application form itself. Suggestion was also made that the Special Projects grant program be made non-competitive, a clear impossibility, but it is true that smaller Tribes are at a disadvantage in terms of grantsmanship. (The other Sections are discussed below.)

2. BE IT RESOLVED that the Children's Television Act of 1989 be amended to include a Native American set-aside providing the following:
 - (a) Require the FCC to mandate children's programming to include subjects especially representing acceptable and appropriate depictions of Native American history and culture.
 - (b) Ensure that current positive lifestyles and contributions of Native American people are represented accurately.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 0

- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS PRESS Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

The critical significance of this Resolution is that it reinforces the findings from the regional Hearings that non-Indians must be reeducated as to Native American culture and values and that stereotypical portrayals in both print and non-print media must be eliminated. And not just with children.

- 3. RESOLVED FURTHER that the Native National Museum of the American Indian Act be amended to provided for establishment of a National Native American Library Center within the Museum of the American Indian to:
 - a. Implement the long-range strategic plan for development of library and information services to Native Americans as continually modified, monitored, and reevaluated by the Tribal governments operating under it.
 - b. Serve as a stimulus and focal point for the preservation, production, collection, and distribution of materials of interest to Native American libraries.
 - c. Operate as a clearinghouse and referral center for materials (including oral history and language materials).
 - d. Provide technical assistance through a bank of Native American resource people who can provide intensive, short-term help through a "TRAILS-like" on-going program. (The TRAILS program was a telephone based materials and technical assistance clearinghouse.)
 - e. Facilitate a national network capability.
 - f. Establish links between the National Native American Library Center and high school and college counselors regarding library career training opportunities for Native American students.
 - g. Encourage a horizontal approach to information access funding within BIA and other Federal agencies so that health, social

services, economic development, job training, and other programs carry their own information services support components.

- a. Regional Hearings -- 48
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 7
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions.-- 1
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0
- k. Smithsonian Needs Analysis -- 20

The count here would be much higher if the strong amount of testimony provided elsewhere in this document for the "resurrection of TRAILS, library education, networking, etc. were factored in. Central to this Resolution is the creation of a central Federal agency which would, for the first time in history, provide the leadership, direction, guidance and assistance that the Tribes so desperately need and would serve as advocate within the Washington infrastructure. This is probably the most important Resolution (except for the first) since it subsumes several others that follow.

- 4. RESOLVED FURTHER that the Depository Library Program Act be amended to permit each Tribal government or Reservation to designate one library on or near a Reservation as a depository library for publications of the U.S. Government.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 1

- f.. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 0
- i.. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

While not specifically mentioned at the many regional Hearings, there was substantial testimony about limited access to information because of geographic remoteness and the resistance of nearby public libraries to provide library and information services. Also, the White House Interagency Survey (while silent on libraries) did include several comments as to the need for the Tribes to receive steady and better information. So, indirectly, this Resolution was strongly supported and the vast resources from the implementation of this Resolution would be invaluable to the Tribes, particularly in combatting the many social and educational problems mentioned throughout the Nation. As one of the WHCLIS II Resolutions stated, "...funding for Federal Depository Library programs be increased to ensure public access to all government information regardless of format."

5. RESOLVED FURTHER that the High-Performance Computing Act of 1990 be amended to include Native American involvement in a coordinated Federal research program to ensure continued U.S. leadership in high-performance computing.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 3
- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

6. RESOLVED FURTHER that the Higher Education Act of 1966, which includes Native American Culture and Arts programs, be amended to provide the rewriting of Native American materials, including textbooks to correct inaccuracies as written by non-Native American authors and historians.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 1
- i. AMERICA 2000 -- 1
- j. American Indian Library Association -- 1

Substantial testimony from the Hearings process referred to the damage being done by print and non-print materials which stereotyped the Native Americans and did not properly acknowledge their rich culture and contributions to the U.S. government structure and society. Therefore, indirectly this Resolution was strongly supported.

7. RESOLVED FURTHER that the Hawkins-Stafford Elementary Secondary Act be amended to provide for cooperative library programs in conjunction with other children serving agencies. Schools serving Native American children should be enabled to provide special after-school and homework help and tutoring programs in collaboration with other agencies providing similar help.

- a. Regional Hearings. -- 10
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 0

- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 0
- i. American Indian Library Association -- 0

Indirect testimony by several testifiers at the regional Hearings stressed the need for improving public library children's services so that schooling could be reinforced at the public library after school and with summer reading programs.

- 8. RESOLVED FURTHER that the Community Services Act, which contains provision for the administration of Native Americans, be amended to provide:
 - a. Family literacy programs for all Native American communities.
 - b. Coordination of existing resources such as child-care centers, health care programs, foster grandparents programs, and adult basic education programs.
 - c. Culturally based programs which incorporate the oral tradition, Native American cultural materials, and the utilization of elders for intergenerational impact.

- a. Regional Hearings -- 47
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 10
- e. The Inouye Hearing -- 4
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 6
- h. NCLIS Press Releases -- 1
- i. AMERICA 2000 -- 1
- j. American Indian Library Association -- 0

Illiteracy was mentioned at every regional Hearing as a major problem among Native Americans, both on and off Reservation. The central issue was the fact that

with little or no public library services available many Tribes are helpless to combat illiteracy. Where public library services are good, such as at the Seneca Nation in New York and at the Lummi Reservation in Washington State, testimony indicated that literacy programs were more effective and that dramatic progress was being made.

Further testimony indicated that many Native American schools were without libraries and the resources and services necessary to undergird the curriculum so that Native American children could become better readers and learners. This factor, combined with the high school dropout rates attested to throughout the Nation, contributes to the illiteracy problem.

Culturally based programs were frequently mentioned, particularly in the context of the need for more and better print and non-print resources by and about Native Americans. Elders and the oral tradition were also frequently mentioned as effective in maintaining Tribal identity, history and culture, particularly Native American languages. It should be also noted that WHCLIS II itself passed six Resolutions impacting on literacy in one way or another, all of which would be beneficial to the Native American community if implemented properly. And at Senator Inouye's Hearing, both James May and Naomi Caldwell-Wood pointed out that, in the information age and its new technologies for access, they are little good if people cannot read. Said Caldwell-Wood: "Family literacy programs based on the preservation of oral history and Tribal folklore would serve a two-fold purpose: strengthen the intergenerational bonds and increase the self-esteem of the young people."

9. RESOLVED FURTHER to amend the Act authorizing the U.S. National Center for Education statistics (NCES) to mandate that NCES collect statistical information on Tribal libraries and Tribal archives, including the same questions collected for other library services and additional questions, as needed, to reflect the uniqueness of Tribal collections.
 - a. Regional Hearings -- 0
 - b. NCAI Preconference -- 43
 - c. The Long-Range Plan -- 0
 - d. WHCLIS II Joint Hearing -- 0
 - e. The Inouye Hearing -- 3
 - f. White House Interagency Survey -- 0
 - g. WHCLIS II Resolution -- 1
 - h. NCLIS Press Releases -- 0

- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

While there was little direct testimony on this Resolution, there were many references throughout the above materials about the need for information. For example, B. Baun, in her commissioned paper for NCAI, stated: "...Why is it so difficult to locate a statistic on the literacy rate within American Indian communities? How about the birth rate on "x" Reservation? For even if data reflecting national trends for American Indians can be identified, where does one search for comparative statistics? The answers are certainly not found at the touch of a fingertip and often continue to be elusive after considerable searching."

10. RESOLVED FURTHER that the National Endowment for Humanities Act be amended to set aside no less than \$500,000 or 10 percent (whichever is the greater) annually for special purpose grants to Tribal libraries.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

No direct testimony -- just the need for separate funding.

11. NOW, THEREFORE, BE IT RESOLVED that grants be made available to Native American libraries for the purchase of high technology equipment and computer hardware and software.

BE IT FURTHER RESOLVED that technical training be provided for Native American library staff to adapt and develop more appropriate and a greater number of technical tools to meet the specific needs of Native American libraries.

BE IT FURTHER RESOLVED that a major initiative, including funding, be provided for telecommunications for Native American library information systems (i.e., telephones, facsimile, satellite, fiber optics, and other state-of-the-art technology).

- a. Regional Hearings -- 33
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 5
- e. The Inouye Hearing -- 35
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 5
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

Again, money is the bottom line issue here. Numerous testifiers and documents of record noted either the total absence or limited capabilities vis-a-vis high tech hardware. As stated in the Long Range Plan, in order to "...provide a comprehensive service delivery system for Native Americans," one must "...locate, analyze and determine applicability of using existing and emerging resources and technologies." Several WHCLIS II Resolutions touched on the need for and importance of technology. One of them stressed "...that user-friendly technology be available to all citizens to enhance their lifelong learning efforts."

However, it should be noted that a central theme repeated again and again was the necessity to use the technologies mainly in a networking and resource-sharing context. As James May noted in his NCAI commissioned paper, "Practically, we can no longer count on public library services to meet any significant proportion of our information needs. Many public library systems are struggling to stay alive and most are ill-equipped to serve rural populations typical of Indian and Alaska Native America. A bookmobile with a handful of books simply won't cut it when we are faced with need for information gleaned from massive resources. We must, instead, use them where we can but forge broader networks for both hand and electronic delivery of materials. We must look beyond the public library sector to foundations, institutes, specialized networks, business, government, and, most importantly, our own generated publications and productions." He and many others emphasized and reemphasized the need for an inter-Tribal network, along the lines being developed regionally in Montana and the Pacific Northwest.

12. NOW, THEREFORE, BE IT RESOLVED that libraries be asked to implement policies which expressly support Tribal sovereignty, and

BE IT FURTHER RESOLVED that the White House Conference on Library and Information Services adopt and express, as a part of their library policy, support for the existence of Tribes and their inherent sovereignty.

- a. Regional Hearings -- 12
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 2
- f. White House Interagency -- 5
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Releases -- 2
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

This Resolution asks the library world to assist in implementing what has been Federal policy since 1975, and recently reaffirmed by President Bush on June 14, 1991, in a statement issued entitled: "Reaffirming the government-to-government Relationship between the Federal government and Tribal governments." In that statement, the President said, among other things, that "...this government-to-government relationship is the result of sovereign and independent Tribal governments being incorporated into the fabric of our Nation..." The big question here is who will do the "asking", particularly in States where there is a large measure of antagonism toward Sovereign Indian Tribes and Nations.

13. NOW, THEREFORE, BE IT RESOLVED that scholarships, internships, and training assistance funds be provided under a special legislative initiative to:
- a. Develop Native American Library professionals and paraprofessionals.
 - b. Acquire resources and funding for continuing education and professional development of Native American library personnel and library and information supporters, particularly in the areas of oral history,

preservation, audio-visual production, and management of small/rural libraries.

- c. Support travel and stipends for representatives in field work and practice.
- d. Allow travel, honoraria, and housing for resource people to visit Native American libraries.

BE IT FURTHER RESOLVED that training and development programs and funds be provided for local community-based boards, volunteers, and Tribal members.

- a. Regional Hearings -- 27
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 38
- f. White House Interagency Survey -- 3
- g. WHCLIS II Resolutions -- 5
- h. NCLIS Press Releases -- 3
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 1

As can be seen by the tabulation, the torrent of responses clearly, directly, and dramatically sent the message that, aside from funding for a basic program, one of the most critical needs facing the Tribes is the need for Native American librarians at both the professional and paraprofessional levels. Testimony, particularly in Seattle, also attested to the need for Native Americans. Irene Haines stated in Seattle that "...I find that 9 times out of 10, the user will go to someone from their culture for information." Distance learning was frequently mentioned for training professionals and paraprofessionals in remote, isolated areas.

Separate scholarship and inservice training funds were constantly emphasized, since Title II-B of the Higher Education Act and funds under the Indian Education Act are limited, and go largely to other minority groups. (Note: only 53 Native Americans received fellowships under HEA II-B from 1966 through 1989). And in this regard, many witnesses emphasized the need for better and more effective recruitment activities both at the graduate library schools and large public library systems. American Indian Library Association reinforced this critical need by reporting that of

86 Reservation libraries reporting a full-time staff member, only 15 possessed an MLS. And it should be noted that 5 WHCLIS II recommendations impacted in one way or another on the need for training funds for Native Americans and other minorities (in addition to the Petition Resolutions under analysis here). As one witness put it, is a library a library without a trained librarian? As Dr. Lotsee Patterson reported in her testimony before the Joint Hearing at WHCLIS II, "...staff in most libraries that serve Native American people have little or no formal education or training in librarianship," adding that HEA Title II-B should be prioritized in favor of Native Americans and Native American research and demonstrations as well as provide funding for distance learning, workshops, and other delivery methods.

14. NOW, THEREFORE, BE IT RESOLVED that Federal and Tribal programs providing support to organizations active in the area of cultural and historical preservation need to provide stronger financial, technical, and administrative support.

BE IT FURTHER RESOLVED that Federal programs which depend on State-directed boards to administer grant applications should discontinue this process and establish boards of Tribal people actively involved in similar programs and Tribal elders to aid in grant application review.

BE IT FURTHER RESOLVED that all Federal and Federally-funded programs which hold information about a specific Tribes provide copies of that material to the Tribes of origin, or, where adequate facilities exist, that arrangements be made for the return of original material.

THEREFORE BE IT RESOLVED that an inventory of Tribal resources and archives shall be conducted and continued on an ongoing basis, at both Tribal and off-Reservation libraries.

- a. Regional Hearings -- 42
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 3
- e. The Inouye Hearing -- 9
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 8
- h. NCLIS Press Releases -- 3

- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 1

The Long Range Plan states, "Native American needs focus on reinforcement of Tribal identify and cultural values...Native American communities are unique and any efforts for improved library services need to directly reinforce Tribal identify and cultural values." Over 100 testimonies, in one form or another, touched on this Resolution, particularly as regards preservation and archival material. The need for an inventory was most pronouncedly observed at the Little Big Horn College Tribal Library, where there are literally thousands of documents, pictures, and other archival material in boxes awaiting identification, classification, and organization. And as regards peer review, it was clear that most witnesses felt that peer review in Washington was a necessity.

One important conflict, however, has emerged from this Resolution, and that is the review of Native American proposals by Tribal boards for programs which are currently State-administered. This conflicts with very strong testimony, particularly in the West, Northwest and Mountain Plains regions, which calls for State review rather than direct funding from Washington (see LSCA IV, above). Also, WHCLIS II itself passed a Resolution that all LSCA Titles be administered through State Library Administrative Agencies.

- 15. NOW, THEREFORE, BE IT RESOLVED that the Congress authorize the establishment of a National Native Library Technical Assistance Center and appropriate, adequate, ongoing funding to provide:
 - a. Technical assistance in library operations, funding grant writing, etc.
 - b. Staff training, both on site and remote.
 - c. Information and referral via a toll free number.
 - d. Monthly newsletter.
 - e. Development and dissemination of training materials, such as manuals, videos.
 - f. Materials on training, selection, and other professional issues.

BE IT FURTHER RESOLVED that the Center must be governed by a Board of Directors, with membership comprised of at least 60 percent Native Americans, whose purpose will be to serve the needs of Native Americans communities to improve library services and the advancement of information technology.

- a. Regional Hearings -- 21

- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 3
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 2
- h. NCLIS Press Releases -- 0
- i. American Indian Library Association -- 1

This Resolution is part of Resolution #2, above, on LSCA Title IV, and some of the analysis there is totally relevant to this Section. Repeated testimony at all Regional Hearings bemoaned the killing of Project TRAILS, because technical assistance is a critical need among all Native American Tribes and their libraries -- particularly inservice training, dissemination of information, proposal writing, and materials selection. Even Senator Inouye expressed keen interest in TRAILS, making inquiry of Department of Education officials as to why it has been dropped from the HEA Title II-B agenda.

At the Santa Fe Hearing, Elaine Filbert stated: "...when TRAILS was in operation, whenever I had a problem I could call them and they would give me all the information I needed. And, there were times that they came out to help us in the Title IV program as to how to proceed in writing the proposal and the things we needed to learn to put in the proposal. It really helped us a lot, but it was discontinued. I think it would help us all if there was a program like that available again."

That says it all, and unanimity on this issue -- as with the funding issue -- was impressive and the message clear.

16. NOW, THEREFORE, BE IT RESOLVED that libraries and Native governments and communities be given resources to encourage matching library activities to community programs and priorities.

AND FURTHER, BE IT RESOLVED that Native American libraries be encouraged to institute innovative programs based on community needs.

- a. Regional Hearings -- 20
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1

- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 31
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 7
- h. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

Along with the six separate WHCLIS II Resolutions related to the role of public libraries in meeting community and societal needs. This Resolution received strong support. As pointed out in the Long Range Plan, Tribal Reservations are unique, and the Hearings and visitations clearly showed how Tribal libraries themselves are equally unique. Where a strong Tribal public library exists -- separately, in a school, or in a Tribal college -- the services they provide to undergird special community programs and priorities is impressive, such as, the functionally illiterate, the dropout, the elderly, children, health and education programs, and many others. Many serve equally as Tribal archives and some provide museum services. Many serve as the Tribal focal point for the dissemination of information on matters of Tribal concern -- e.g., drug and alcohol abuse, single parenting, prenatal care, and the like. Therefore, the Tribal library can provide both a traditional and non-traditional role within the Tribal community and, with proper staffing and funding, can also engage in coalition-building with agencies off-Reservation, both library and non-library.

17. NOW, THEREFORE, BE IT RESOLVED that a national clearinghouse and information center, with regional branches to allow networking within the Native American community, be established.

- a. Regional Hearings -- 14
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 1
- e. The Inouye Hearing -- 32
- f. White House Interagency Survey -- 0
- h. NCLIS Press Releases -- 9
- i. AMERICA 2000 -- 0

j. American Indian Library Association -- 0

The concept of a national clearing house and information center was strongly urged, and input is also reflected in Resolution 3, above, on LSCA IV, where it is also included. As pointed out in her testimony before Senator Inouye, Dr. Lotsee Patterson suggesting linking this with the proposed Native American Library Technical Assistance Center discussed in Resolution 15, above. Like TRAILS, these Centers would be established:

- To assume a leadership role in the development of library services on Indian Reservations.
- To coordinate planning with State library and Federal agencies.
- To provide training through workshops using on-site, distance education or other delivery methods.
- To collect data and conduct research relevant to the information needs of Native Americans on Reservations.
- To advocate development and improvement of Indian libraries to assure quality library services.
- To publish a newsletter for distribution to all Indian libraries as a communication device in order to keep Native librarians informed on current issues.
- To create and maintain a MARC-based file of bibliographic records as a resource for a Union catalog of all Tribal library holdings and to use a data file for extraction of records to be used in retrospective conversion, card production, and ongoing additions to local online data bases.
- To lower cost and increase efficiency by negotiating agreements with vendors and other information providers.
- To orchestrate cooperative projects with Tribal leaders for collection development, technology utilization and promote more effective, more efficient service.
- To develop a network linking all Native American libraries in order to provide access to information or users.
- To use commercial databases in order to identify, extract and deliveries information to users on Reservations.

The Long Range Plan also reinforces this concept (n.b., the Plan had inputs from over 50 persons throughout the Nation who supported the findings).

Networking was constantly mentioned -- particularly the concept of a national network for Tribal libraries. This proposal add to that the development of regional

networks. (See analysis and comments under Resolution 11 above, on Information Technology, particularly the eloquence of James May).

18. NOW, THEREFORE, BE IT RESOLVED that appropriate legislation be enacted and international agreements made, particularly with Canada, to permit open and speedy electronic and manual delivery of documents and services across boundaries, and

BE IT FURTHER RESOLVED that international cooperation be sought to facilitate access to appropriate foreign collections.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 0
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 0
- h. NCLIS Press Releases -- 1
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

Except for the simple passage of this Resolution, there could not be found in any of the documents and testimony any clear or forthright statements or concerns about interfacing with foreign countries.

19. NOW, THEREFORE, BE IT RESOLVED that all States in which Reservations are located and/or have significant Native American populations be urged to promptly implement similar legislation.

BE IT FURTHER RESOLVED that the Federal Government encourage, by legislation or policy, State governments to enter into a memorandum of understanding with Tribal governments, libraries, and archives when desired and requested by the Native American people.

BE IT FURTHER RESOLVED that Congress encourage States to recognize Native American governments, organizations, libraries, and archives as direct recipients of State-administered funds allocated to library and information service programs.

BE IT FURTHER RESOLVED that Native Americans be represented on various policy boards and organizations at the local State and national levels.

BE IT FINALLY RESOLVED that this initiative be accomplished in recognition and support of Native American sovereignty and developmental needs.

- a. Regional Hearings -- 19
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 28
- f. White House Interagency -- 0
- g. WHCLIS II Resolution -- 12
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

Many witnesses and others providing input deplored the fact that the vast majority of States did not provide support to Indian Tribes for library services, primarily because they are not part of the State and/or local tax base. New York State is the only State which has State legislated support for Tribal libraries, and it shows, as evidenced by the New York trip report. New Mexico provides some State funds, but very little, and a few States, like California and Montana, award some Federal funds received under LSCA Titles I, II & III. Some forward-looking States (such as Arizona, California, Oregon, and South Dakota) are willing to provide technical assistance, engage in resource-sharing at the local and regional levels, and provide some specialized training.

But this is the exception rather than the rule, and most States are reluctant or even vigorously negative about the concept of State aid to Indian Tribes. Tribes are told to develop their own economic base and help fund library development. But, as B. Baun pointed out in her NCAI paper: "...Tribal economies continue dependency upon revenues from resources which cannot be mined forever. Diversification of Tribal economic bases has been encouraged for approximately 20 years with mixed results. And proposals to initiate different forms of taxation on Reservations to generate revenues continue to be discussed." Baun then lists several options for getting funds, primarily from the private or charitable sectors. It is quite clear,

however, that the New York State model is the answer to the implementation of this Resolution, with a strong endorsement from the Federal government. The Federal government must step in and provide the funds on the basis of its special government-to-government relationship.

20. NOW, THEREFORE, BE IT RESOLVED that Congress should provide resources for Native American government organizations and libraries to come together to develop library standards, including personnel certification and staffing standards specific to their special program needs.

BE IT FURTHER RESOLVED that Congress should mandate that Federal and State agencies recognize Native American government-or organization-operated library/information service certification and training programs as complying, for all purposes, with State or Federal standards:

- a. Regional Hearings -- 10
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 0
- f. White House Interagency -- 0
- g. WHCLIS II Resolutions -- 2
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

There was comparatively little testimony related to this Resolution. However, in one of the most important documents related to this analysis -- the Long Range Plan -- there appears under the Goal for Administration or Direction the following proposed activity: "Develop policies, procedures, guidelines and standards that reflect the needs and goals of Native Americans in order to provide a transition from current Native American community and school library services to improved, nondiscriminatory, better coordinated library services by the end of 1992. Develop model guidelines and a standards for library programs both for community and school libraries describing relationships at each administrative level."

The only other major statement on standards is a WHCLIS II Resolution on establishing standards to "ensure networking system capability." Since the

development of national, State and regional networks is critical to the Tribes, this is important to them.

21. NOW, THEREFORE, BE IT RESOLVED that the National Congress of American Indians membership issues a policy statement supporting a priority for the role and needs of our libraries.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 0
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 1
- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 1
- h. NCLIS Press Resolutions -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

Aside from the Resolution itself, the only other relevant statement was that by Harold Tarbell at Senator Inouye's hearing, where he indicated that NCAI, together with the National Indian Policy Center, would "vigorously" pursue the implementation of recommendations of the pre-White House Conference for Native Americans. The issuance of a policy statement by NCAI would, presumably, be a decision of the NCAI Board of Directors.

22. NOW, THEREFORE, BE IT RESOLVED that the Indian pre-conference to the White House Conference on Library and Information Services, promote and encourage foundations and businesses to assist in the development of Indian libraries.

- a. Regional Hearings -- 0
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 0
- e. The Inouye Hearing -- 1

- f. White House Interagency Survey -- 0
- g. WHCLIS II Resolutions -- 3
- h. NCLIS Press Releases -- 0
- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 0

The Long Range Plan speaks to the need for Tribal administrators to forge cooperative ventures with both the public and private sectors in seeking to improve library and information services. And an important WHCLIS II networking Resolution calls for the creation of a Nationwide information infrastructure so "...that government, industry, and libraries work together to create a Nationwide information infrastructure and ensure that all information users have free public access to that infrastructure through libraries." And another WHCLIS II Resolution under Pursuing Public/private Cooperation is entitled Encourage Partnerships at All Levels, and includes the following statement: "All levels of the Nation's library community are urged to pursue public/private partnerships to help fund the initial investment in library networking."

- 23. NOW, THEREFORE, BE IT RESOLVED that Congress establish a scholarship or fellowship program for Native American individuals for baccalaureate or graduate degrees in library science or library management with certification.

BE IT FURTHER RESOLVED that Congress establish a scholarship or fellowship program for which Native Americans and organizations are eligible to enable the Native American entities to negotiate with schools of library science to provide specific academic programs to meet the special needs of Native American libraries and information centers.

- a. Regional Hearings -- 12
- b. NCAI Preconference -- 43
- c. The Long-Range Plan -- 1
- d. WHCLIS II Joint Hearing -- 2
- e. The Inouye Hearing -- 38
- f. White House Interagency Survey -- 1
- g. WHCLIS II Resolutions -- 3
- h. NCLIS Press Releases -- 1

- i. AMERICA 2000 -- 0
- j. American Indian Library Association -- 1

As can be seen from the tabulation, support for this Resolution was strong and clear as to the need for scholarships and fellowships earmarked for Native Americans. The analysis under Resolution 13, above, need not be repeated here and should be referred to, since there is an overlap with this Resolution.

While virtually all the testimony about training and education referred to money for training and retraining at all levels, no one addressed the second part of the Resolution -- "...to enable the Native American entities to negotiate with schools of library science to provide specific academic programs to meet the special needs of Native American libraries and information centers." While this is a commendable concept, library school curriculum reform is a sensitive area and should be approached carefully.

Pathways to Excellence:

**A Report
on Improving Library and Information Services
for Native American Peoples**

PART F:

**RESOLUTIONS AFFECTING NATIVE AMERICANS
FROM THE
1991 WHITE HOUSE CONFERENCE
ON LIBRARY AND INFORMATION SERVICES**

**U.S. National Commission on Libraries
and Information Science**

F-1

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**RESOLUTIONS AFFECTING NATIVE AMERICANS
FROM THE
1991 WHITE HOUSE CONFERENCE
ON LIBRARY AND INFORMATION SERVICES**

Aside from the approved Petition 07 on Native American Library Services, several other Recommendations and Petitions have potential impact on Native Americans, either directly or indirectly.

DIRECT IMPACT

1. Establish Study Group for Underserved Minority Groups

That the President and the Congress establish a study commission to recommend policies and programs to improve access to library and information services for Native Americans, including American Indians, Alaska Natives, Native Hawaiians, and other underserved U.S. population groups. (ACC05-3)

2. Focus on Native American History Information

That, recognizing its special relationship to Native American peoples, the Federal government immediately begin a comprehensive program to collect, preserve, and make available documents relating to Native American history, emphasizing equitable access, including electronic formats. (NIP08-4)

**3. Fund Libraries Sufficiently to Aid U.S. Productivity
(Priority Recommendation)**

That sufficient funds be provided to assure that libraries continue to acquire, preserve, and disseminate those information resources needed for education and research in order for the United States to increase its productivity and stay competitive in the world marketplace. Thus, a local, State, regional, Tribal and national commitment of financial resources for library services is an indispensable investment in the Nation's future. Government and library officials and representatives of the private sector must work together to raise sufficient funds to provide the necessary resources for the crucial contribution information services make to the national interest. The President and the Congress should fully support education and research by expanding and fully funding statutes related to information services, such as the Higher Education Act, Medical Library Assistance Act, Library Service and Construction Act (LSCA), College Library Technology Demonstration Grants, the National Research and Education Network (NREN), and other related statutes. Further, recommend amending Chapter II of the Education Consolidation and Improvement Act to allocate funds for networking school libraries. (NET05-1)

4. Develop Networking Equity for Low-Density Areas
(Priority Recommendation)

That networks connecting small, rural, urban, and Tribal libraries be developed and supported at the Federal, State, and local levels to ensure basic library services to all end users. Equal opportunity to participate in our country's economic, political, and social life depends upon equal access to information. The Federal government should provide additional funding, based on low-density populations, under the Library Services and Construction Act to address the networking needs of small and rural libraries. All rural and low-density population libraries should be provided with Federal funds for a minimum of one access terminal on the National Research and Education Network. (NER12-1)

5. Emphasize Literacy Initiatives to Aid the Disadvantaged
(Priority Recommendation)

That literacy for all people must be an ongoing national priority. Because of the crisis in the disadvantaged rural and urban minority community, particular emphasis should be directed to Native American, African-American, Hispanic, Asian-American, and other minority groups. Literacy initiatives should include the development of a national training model for aiding libraries in establishing, implementing and supporting literacy coalitions. To recognize the central role of libraries as providers of adult, youth, family, and work force literacy services, the Congress should amend the National Literacy Act of 1991. Policy and funding approaches should include:

--Urging the Congress and State legislatures to appropriate funds for libraries to provide basic literacy and literacy enhancement programs and general information services in prisons.

--Developing national training models for aiding libraries in implementing and supporting literacy programs, including development of new technologies and equipment to support literacy services.

--Supporting development, production, and dissemination of quality literacy materials.

--Reorienting Library Services and Construction Act (LSCA) Title VI (Library Literacy) and VII (Library Learning Center Programs) to State-based, rather than discretionary programs, to permit all LSCA literacy and family learning programs within a State to be effectively coordinated with other State and local literacy efforts, regardless of sponsorship.

--Guaranteeing access to literacy training at all levels for people with disabilities by offering such instruction at accessible locations. Funding should be set aside to conduct literacy training programs in Braille and American Sign Language. (SER03-1)

6. Target Special-Need Populations

That the Congress enable libraries in our increasingly multicultural and diverse society to target relevant services and programs to the special/unique segments of their community populations, including those with disabilities. Libraries should serve as gateways for actively disseminating information to everyone in the U.S., its States, Tribes, and Territories, including those in remote areas, through both traditional and non-traditional methods and outlets. Services to reach individuals and families of traditionally users of service-oriented public libraries. Coalitions should be encouraged among libraries and diverse community groups, government institutions, business and health care providers. (SER07-1)

7. Provide Necessary Resources for Preservation

That States* be provided with the resources necessary to preserve historical and cultural information held in their libraries, archives, and historical organizations. *The term "States" includes the American Indian Tribes, District of Columbia, the Commonwealth of Puerto Rico, Guam, American Samoa, the U.S. Virgin Islands, the Commonwealth of the Northern Mariana Islands, and the Trust Territory of the Pacific Islands (the Republic of the Marshall Islands and the Federated States of Micronesia.) (PRE02-1)

8. Encourage Cooperative Library Volunteer Groups

That establishing Friends of the Library groups be encouraged for all types of libraries as a matter of national library policy. In preparation for the Year 2000, we support the President's call for this type of volunteer effort. In addition, Friends groups should be established at State, Territorial, and Tribal community levels, and be coordinated with local and regional Friends groups. (NET04-1)

INDIRECT IMPACT

Note: While the vast majority of the 95 WHCLIS II recommendations, particularly those of a "global" nature, have an indirect impact on Native Americans and Tribes and Alaskan Native villages, there are several which (without actually naming Indian Tribes and Native Americans) have a strong potential. They are:

1. Ensure Access Policies to Accommodate Diverse User Needs

That libraries must have collections development policies which provide universal access to all forms of information and materials be meeting the diverse needs of users, including but not limited to, language and cultural background differences. (ACC01-5)

2. Support Multicultural, Multilingual Populations

That the Congress fund library and information service programs to serve our multicultural and multilingual (including deaf culture and American Sign Language) population. The Congress should reauthorize and expand the Higher Education Act (Title II-B) to support training and retraining of people to serve multicultural and multilingual populations. (ACC07-1)

3. National Information Policies

National information policies were the second highest area of concern for the Delegates. A clear overriding theme of the 19 policy proposals is expanding the flow of information, particularly government information, to the people.

Delegates also voiced their concern that the library and information services community needs greater opportunity for input into Federal information policy-making. A key recommendation calls for mechanisms so that WHCLIS recommendations and the work of the Conference can be carried forward.

As in a number of issue areas, recommendations underscore the critical role of libraries and information resources in education. Delegates recommend:

4. Ensure Equal and Timely Access and Delivery

That actions be undertaken to ensure equal and timely access to information materials through:

--Congressional reduction of current postal rates (for library materials) and increased appropriations for revenues foregone.

--Library access to telecommunications services at reduced cost and without surcharges applied to their use.

--Special attention directed to the needs of geographically-isolated areas, including the territories and the non-contiguous States, to provide more current information and rapid delivery of library materials, regardless of format.

--Congressional monitoring of emerging alternative delivery methods and support for appropriations to subsidize delivery of library materials. (NIP01-1)

5. Encourages Multicultural/Lingual Programs and Staffs (Priority Recommendation)

That the President and the Congress enact legislation to authorize and fund a program which:

--Provides financial and technical assistance for library and information services for multicultural, multilingual populations.

--Creates a national database of multicultural, multilingual materials for use by libraries and information services, including research and demonstration projects for model library programs, serving our multicultural and multilingual populations.

--Reauthorizes the Higher Education Act and expands provisions to encourage the recruitment of people of multicultural, multilingual heritage, including those with disabilities, to the library and information services professions, and to support the training and retraining of library and information science professionals to serve the needs of multicultural, multilingual populations. (NIP11-1)

6. Support Collaboration at All Levels in the Community

That all people have access to community information and referral services. To that end, the Federal government must encourage local libraries (including public, academic, private, school, corporate, correctional, and other special libraries) to collaborate actively with all community service providers and agencies so that libraries will serve as full partners in community progress and planning. These local libraries should employ networks and other means of resource sharing to achieve the widest possible dissemination of information, including, but not limited to, jobs, careers, educational opportunities, health care, productivity, public affairs, and the economy. (NET02-1)

7. Encourage Partnerships at All Levels

That public and private partnerships at local, State, and national levels be greatly encouraged and expanded to enable all types of libraries and information providers to work together to support national literacy, productivity, and economic development efforts. All levels of the Nation's library community are urged to pursue public/private partnerships to help fund the initial investment in library networking. (NET10-1)

8. Recognize Network Value and Assure Involvement

That librarians, other information specialists, and professional organizations recognize the long-term value to library users and themselves of a national network of libraries, assuring that all types of libraries are access points within the network and supporting use of the network. (NET11-1)

9. Share Resources and Overcome Existing Barriers

That libraries place a high priority on the sharing of resources with improved staffing, space, equipment, and document-delivery methods for inter-library loan to help meet the information needs of the people. Further, that the barriers which exist at the Federal and State level that prevent resource sharing among all types of libraries -- academic, public, school, and special -- must be recognized and overcome. The concept of multi-type library systems must be endorsed as one acceptable model. (NET11-2)

10. Services for Diverse Needs

Library and information services programs addressing the needs of children, non-readers, persons with disabilities, and diverse populations were of significant concern to the delegates.

Broad-reaching, inclusive programs to permit libraries to fully achieve their role in the educational process are included in this category. These programs would help all Americans -- from preschool to the elderly and from all types of educational, economic, cultural, and linguistic backgrounds -- to acquire and read the information they need. Delegates recommend:

11. Adopt Proactive Policy for the Underaware, Underserved

That Federal priority and economic support be given to establishing libraries as primary information sources for the underserved of the Nation, including these major elements:

--Congressional adoption of a national policy to extend library services through outreach, thus extending the boundaries of traditional library services and reaching people who either cannot avail themselves of library services or are underaware of available services.

--Libraries actively seeking to establish strong coalitions and cooperate in partnerships with government, health care systems, business, education and nonprofit organizations to improve information access, increase public awareness, and support library services for all populations. Expanded library outreach services should not be instituted at the expense of other library or human service programs within the Federal budget nor be funded by user fees.

12. Provide Grants for Innovative Model Training Projects

That grants be provided for innovative model training projects, dissemination of project evaluations, and replication of validated projects, including establishing a directory of validated projects available to libraries, especially small and rural libraries. (TRA06-1)

13. Personnel and Staff Development

Four recommendations propose programs expanding professional and staff development and preparing more people in the library and information services field, especially those interested in working with underserved populations. Delegates recommend:

14. Study Alternative Approaches with Accredited Schools

That the Division of Library Programs, U.S. Department of Education, fund an exploratory, cooperative study with American Library Association-accredited

library schools to develop alternative delivery systems for graduate programs in library and information science for those individuals who are unserved or underserved. Further, that the Congress establish and fund a National Library Corps so that no person is prevented from obtaining a library education because of a lack of financial means. The Corps would promote early recruitment, scholarships, zero percent interest loans, or loan forgiveness in exchange for employment in areas of critical needs. (The National Library Corps would not preclude the re-authorization and funding of Higher Education Act, Title II-B, which provides fellowships for the education of professional librarians, including minorities, to serve in the Nation's libraries.) (PER01-1)

15. Target Graduate Education Funding to Aid Shortage Areas

That Federal funds targeted for graduate education in library and information science be made available to individuals whose educational skills and career plans will commit them to serve in geographical areas where shortages of trained personnel exist or where specific skills are needed. (PER01-2)

16. Provide Scholarships, Grants, and Loans at All Levels

That the Federal government support continuing education in library and information science, staff development, and training by providing scholarships, grants, and loans for library staff at all levels. This would include funds for demonstration projects, such as distance learning, and be made available to individuals whose educational skills and career plans will commit them to serve in geographical areas where shortages of personnel exist, or where specific skills are needed. (PER02-1)

17. Increase Support to Attract Multicultural Professionals

That funding agencies in the public and private sectors increase their support of fellowships and scholarships for minority library students and library and information professionals and, along with library schools, assume responsibility for the recruitment of culturally-diverse populations into the library and information service professions. Therefore, recommend that libraries and library services of historically black colleges and universities be adequately funded and strengthened to prepare for *Workforce 2000* and that special funds be designated for the library and information programs at Atlanta University and North Carolina Central University, which are accredited by the American Library Association. (PER 4-1)

Petition On the People's Information Bill of Rights

The People's Information Bill of Rights:

- All people are entitled to free access to the information and services offered by libraries, clearinghouses, and information centers.
- All people are entitled to obtain current and accurate information on any topic.
- All people are entitled to courteous, efficient, and timely service.
- All people are entitled to assistance by qualified library and information services personnel.
- All people are entitled to the right of confidentiality in all of their dealings with libraries, clearinghouses, information centers, and their staffs.
- All people are entitled to full access and service from library and information networks on local, State, regional, and national levels.
- All people are entitled to the use of a library facility or information center that is accessible, functional, and comfortable.
- All people are entitled to be provided with a statement of the policies governing the use and services of the library, clearinghouse, or information center.
- All people are entitled to library and information service that reflects the interests and needs of the community. (PETITION 05)

Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART G:

RESOLUTIONS FROM THE 1992 WHITE HOUSE CONFERENCE ON INDIAN EDUCATION RELATING TO LIBRARY AND INFORMATION SERVICES

**U.S. National Commission on Libraries
and Information Science**

G-1

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**RESOLUTIONS FROM
THE 1992 WHITE HOUSE CONFERENCE
ON INDIAN EDUCATION
RELATING TO
LIBRARY AND INFORMATION SERVICES**

ON NATIVE AMERICAN LIBRARY AND INFORMATION SERVICES

A. General Policy

1. THEREFORE, BE IT RESOLVED that it shall be the policy of the Federal government to ensure that all Native Americans possess a basic program of public library and information services, including adequate facilities, print and nonprint resource collections, equipment, properly trained library and information personnel, and regional Native American networking infrastructures, and to encourage all States to adopt this policy within their State library-development programs.

2. BE IT FURTHER RESOLVED that in order to provide for the proper implementation of this policy, Title IV of the Library Services and Construction Act (LSCA) should be amended as follows to include:

Part A. Basic grants and supplemental entitlement should be funded by an LSCA set aside.

Part B. Special Projects. Provision of \$5,000,000 per fiscal year with 3 years of forward funding with a 20 percent matching requirement, continuation contingent upon positive evaluation.

Part C. Training and Education. Provision of \$1,000,000 for the first year, plus such sums as are required for subsequent years for (1) fellowships, (2) traineeships, (3) institutes and workshops.

Part D. Research and demonstration studies.

Part E. National Technical Assistance, Training, and Information Technology Center.

Part F. Literacy. Discretionary funds for children, youth, and adults.

Part G. National Advisory Committee on Native American Libraries, members to be appointed as follows: 4 by the House; 4 by the Senate; 4 by the President; 4 by the Chair of NCLIS -- 10 of these members shall be Native Americans nominated by Native American governments, organizations, and communities. This committee will be under the jurisdiction of the permanent, independent U.S. National Commission on Libraries and Information Science and will have a separate appropriation to carry out these activities.

Part H. All programs will be administered by a special Library Services for Native Americans Branch within the Office of Library Programs (Office of Educational

Research and Improvement), for which Indian preference shall be applied for staffing according to regulations prescribed by the Bureau of Indian Affairs (BIA). Additionally, adequate technical support and sufficient funds shall be provided to enable the professional staff to visit 10 percent of all program grantees annually.

B. Technical Amendments to Legislation Affecting Native American Libraries

1. BE IT RESOLVED that the Children's Television Act of 1989 be amended to include a Native American set-aside providing the following:

a. Require the FCC to mandate children's programming to include subjects especially representing acceptable and appropriate depiction of Native American history and culture.

b. Ensure that current positive lifestyles and contributions of Native American people are represented accurately.

2. RESOLVED FURTHER that the National Museum of the American Indian Act be amended to provide for establishment of a National Native American Library Center within the Museum of the American Indian to:

a. Implement the long-range strategic plan for development of library and information services to Native Americans as continually modified, monitored, and reevaluated by the Tribal governments operating under it.

b. Serve as a stimulus and focal point for the preservation, production, collection, and distribution of materials of interest to Native American libraries.

c. Operate as a clearinghouse and referral center for materials (including oral history and language materials).

d. Provide technical assistance through a bank of Native American resource people who can provide intensive, short-term help through a "TRAILS-like" on-going program (the TRAILS program was a telephone based materials and technical assistance clearinghouse).

e. Facilitate a national network capability.

f. Establish links between the National Native American Library Center and high school and college counselors regarding library career training opportunities for Native American students.

g. Encourage a horizontal approach to information access funding within BIA and other Federal agencies so that health, social services, economic development, job training, and other programs carry their own information services support components.

3. RESOLVED FURTHER that the Depository Library Program Act be amended to permit each Tribal government or Reservation to designate one library on or near a Reservation as a depository library for publications of the U.S. Government.
4. RESOLVED FURTHER that the High-Performance Computing Act of 1990 be amended to include Native American involvement in a coordinated Federal research program to ensure continued U.S. leadership in high-performance computing.
5. RESOLVED FURTHER that the Higher Education Act of 1966, which includes Native American Culture and Arts programs, be amended to provide the rewriting of Native American materials, including textbooks to correct inaccuracies as written by non-Native American authors and historians.
6. RESOLVED FURTHER that the Hawkins-Stafford Elementary and Secondary Education Act be amended to provide for cooperative library programs in conjunction with other child-serving agencies. Schools serving Native American children should be enabled to provide special after-school and homework help and tutoring programs in collaboration with other agencies providing similar help.
7. RESOLVED FURTHER that the Community Services Act, which contains provision for the administration of Native Americans, be amended to provide:
 - a. Family literacy programs for all Native American communities.
 - b. Coordination of existing resources such as child-care centers, health care programs, foster grandparents programs, and adult basic education programs.
 - c. Culturally based programs which incorporate the oral tradition, Native American cultural materials, and the utilization of elders for intergenerational impact.
8. RESOLVED FURTHER to amend the Act authorizing the U.S. National Center for Education Statistics (NCES) to mandate that NCES collect statistical information on Tribal libraries and Tribal archives, including the same questions collected for other library services and additional questions, as needed, to reflect the uniqueness of Tribal collections.
9. RESOLVED FURTHER that the National Endowment for Humanities Act be amended to set aside no less than \$500,000 or 10 percent (whichever is the greater) annually for special purpose grants to Tribal libraries.

C. Information Technology

1. NOW, THEREFORE, BE IT RESOLVED that grants be made available to Native American libraries for the purchase of high-technology equipment and computer hardware and software.

2. BE IT FURTHER RESOLVED that technical training be provided for Native American library staff to adapt and develop more appropriate and a greater number of technical tools to meet the specific needs of Native American libraries.

3. BE IT FURTHER RESOLVED that a major initiative, including funding, be provided for telecommunications for Native American library information systems (i.e., telephones, facsimile, satellite, fiber optics, and other state-of-the-art technology).

D. Sovereignty

1. NOW, THEREFORE, BE IT RESOLVED that libraries be asked to implement policies which expressly support Tribal sovereignty, and

2. BE IT FURTHER RESOLVED that the White House Conference on Library and Information Services adopt and express, as a part of their library policy, support for the existence of Tribes and their inherent sovereignty.

E. Professional Development of Library Personnel

1. NOW, THEREFORE, BE IT RESOLVED that scholarships, internships, and training assistance funds be provided under a special legislative initiative to:

a. Develop Native American library professionals and paraprofessionals.

b. Acquire resources and funding for continuing education and professional development of Native American library personnel and library and information supporters, particularly in the areas of oral history, preservation, audiovisual production, and management of small/rural libraries.

c. Support travel and stipends for representatives in fieldwork and practice.

d. Allow travel, honoraria, and housing for resource people to visit Native American libraries.

2. BE IT FURTHER RESOLVED that training and development programs and funds be provided for local community-based boards, volunteers, and Tribal members.

F. Information and Cultural Needs

1. NOW, THEREFORE, BE IT RESOLVED that Federal and Tribal programs providing support to organizations active in the area of cultural and historical preservation need to provide stronger financial, technical, and administrative support.

2. BE IT FURTHER RESOLVED that Federal programs which depend on State-directed boards to administer grant applications should discontinue this process and

establish boards of Tribal people actively involved in similar programs and Tribal Elders to aid in grant application review.

3. BE IT FURTHER RESOLVED that all Federal and Federally-funded programs which hold information about a specific Tribe provide copies of that material to the Tribe of origin, or, where adequate facilities exist, that arrangements be made for the return of the original material.

4. THEREFORE BE IT RESOLVED that an inventory of Tribal resources and archives shall be conducted and continued on an ongoing basis, at both Tribal and off-Reservation libraries.

G. National Native Library Technical Assistance Center

1. NOW, THEREFORE, BE IT RESOLVED that the Congress authorize the establishment of a National Native Library Technical Assistance Center and appropriate, adequate, ongoing funding to provide:

- a. Technical assistance in library operations, funding, grant writing, etc.
- b. Staff training, both on-site and remote.
- c. Information and referral via a toll free number.
- d. Monthly newsletter.
- e. Development and dissemination of training materials, such as manuals, videos.
- f. Materials on training, selection, and other professional issues.

2. BE IT FURTHER RESOLVED that the Center must be governed by a Board of Directors, with membership comprised of at least 60 percent Native Americans, whose purpose will be to serve the needs of Native American communities to improve library services and the advancement of information technology.

H. Dynamic Role of Native Libraries

1. NOW, THEREFORE, BE IT RESOLVED that libraries and Native governments and communities be given resources to encourage matching library activities to community programs and priorities.

2. AND FURTHER, BE IT RESOLVED that Native American libraries be encouraged to institute innovative programs based on community needs.

I. Information Clearinghouse

1. NOW, THEREFORE, BE IT RESOLVED that a national clearinghouse and information center, with regional branches to allow networking within the Native American community, be established.

J. International Cooperation

1. NOW, THEREFORE, BE IT RESOLVED that appropriate legislation be enacted and international agreements made, particularly with Canada, to permit open and speedy electronic and manual delivery of documents and services across boundaries, and
2. BE IT FURTHER RESOLVED that international cooperation be sought to facilitate access to appropriate foreign collections.

K. State-Tribal Cooperation

1. NOW, THEREFORE, BE IT RESOLVED that all States in which Reservations are located and/or have significant Native American populations be urged to promptly implement similar legislation.
2. BE IT FURTHER RESOLVED that the Federal government encourage, by legislation or policy, State governments to enter into a memorandum of understanding with Tribal governments and libraries, when desired and requested by the Native American people.
3. BE IT FURTHER RESOLVED that Congress encourage States to recognize Native American governments, organizations and libraries as direct recipients of State-administered funds allocated to library and information service programs.
4. BE IT FURTHER RESOLVED that Native Americans be represented on various policy boards and organizations at the local, State, and national level.
5. BE IT FINALLY RESOLVED that this initiative be accomplished in recognition and support of Native American sovereignty and developmental needs.

L. Standards and Certification

1. NOW, THEREFORE, BE IT RESOLVED that Congress should provide resources for Native American government organizations and libraries to come together to develop library standards, including personnel certification and staffing standards specific to their special program needs.
2. BE IT FURTHER RESOLVED that Congress should mandate that Federal and State agencies recognize Native American government-operated or organization-operated library information service certification and training programs as complying, for all purposes, with State or Federal standards.

M. Government Library Relationships

1. NOW, THEREFORE, BE IT RESOLVED that the National Congress of American Indians membership issue a policy statement supporting a priority for the role and needs of our libraries.

N. Private Sector

1. NOW, THEREFORE, BE IT RESOLVED that the Indian pre-conference to the White House Conference on Library and Information Services promote and encourage foundations and businesses to assist in the development of Indian libraries.

O. Scholarships

1. NOW, THEREFORE, BE IT RESOLVED that Congress establish a scholarship or fellowship program for Native American individuals for baccalaureate or graduate degrees in library science or library management with certification.

2. BE IT FURTHER RESOLVED that Congress establish a scholarship or fellowship program for which Native Americans and organizations are eligible to enable the Native American entities to negotiate with schools of library science to provide specific academic programs to meet the special needs of Native American libraries and information centers. (PETITION 07)

Pathways to Excellence:

A Report on Improving Library and Information Services for Native American Peoples

PART H: ACKNOWLEDGMENTS

Pathways to Excellence, is the direct result of the work and leadership of the U.S. National Commission on Libraries and Information Science and its Ad Hoc Committee on Library and Information Services for Native Americans. However, this report could not have been produced without the contributions of many persons who, at great time and expense, provided essential information and advice while participating in a wide range of activities.

The individuals contributing to the NCLIS site visits and five regional hearings are listed in Part C. NCLIS Commissioners and Members of the Ad Hoc Committee on Library and Information Services to Native Americans are recognized within the report. Additional contributors, who are not otherwise recognized or who participated in one of the following special events, are listed in this Part.

- (1) The NCLIS Interagency/Association Task Force on Library and Information Services to Native Americans.
- (2) The Second Pre-White House Conference on Library and Information Services for Native Americans, February 28 - March 3, 1991, in Arlington, Virginia, under the sponsorship of the National Congress of American Indians (NCAI).
- (3) The Forum on Native American Libraries and Archives held May 22, 1991, coordinated by the National Center for Native American Studies and Indian Policy Development, Washington, D.C.
- (4) The Hearing Before the Select Committee on Indian Affairs on May 23, 1991.
- (5) The Second White House Conference on Library and Information Services held July 9 - 13, 1991, in Washington, D.C.

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Pathways to Excellence:

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PART I:

SELECTED BIBLIOGRAPHY

- **Books** I-3
- **Journal and Newsletter Articles** I-5
- **Documents, Reports, and
Unpublished Material** I-7

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January 1993

United States
National Commission on
Libraries and Information Science

Dear Director:

I am pleased to provide *Pathways to Excellence: a Report on Improving Library and Information Services for Native American Peoples*. This publication is a result of nationwide regional hearings and other activities conducted over three years by the U.S. National Commission on Libraries and Information Science. During the course of this project, NCLIS reviewed the current condition of Tribal libraries and identified improvements needed to adequately address the needs of American Indians in the future, focusing on information needs, resources, and services of Native American tribal peoples.

Ten major challenges are identified on topics such as funding support sources, training and technical assistance, Tribal library holdings, cooperative activities, State and local partnerships, Federal policy and responsibilities, model programs, museum and archival services, adult and family literacy programs, and newer information network technologies.

Pathways to Excellence is issued in two forms. A *Summary Report* provides a brief 25 page document for use by policy makers, legislators, Tribal leaders, State Library Agencies, and other decision makers at the Federal, State, and local community levels to improve the library and information services provided to Native American populations in the continental United States, Alaska, and Hawaii.

The complete 598 page *Report* contains detailed descriptions of activities performed by the Commission and incorporates the *Summary Report*, along with the Commission's *Long Range Action Plan* identifying strategies for providing high quality information services to Native American peoples. The complete *Report* also includes transcripts of testimony provided at the Commission's regional hearings, reports resulting from site visits to Native American tribal libraries, and recommendations resulting from the 1991 White House Conference

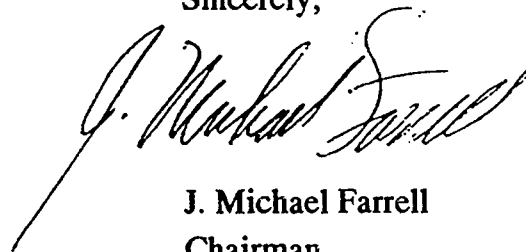
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on Library and Information Services that address Native American library and information services.

You are receiving the Complete Report for use in your deliberations on any legislation that may be drafted which could be worded to include providing specific resources for use in the Tribal Library/Information Center in support of each of the programs you are considering for On or Near Reservations, Alaska Villages, and Native Hawaiians. Please let us know how you make use of the Report. The report is also available for reference at all Depository Libraries. Additional copies may be ordered from the U.S. Government Printing Office (GPO). The Summary Report is available for \$3.50 #040-000-00581-1, and the complete Report costs \$25.00 #040-000-00587-1. For more information call the GPO Sales Order desk at 301-953-7974.

The challenges presented in *Pathways to Excellence* present opportunities for the improvement of library and information services to the Native American communities. My colleagues on the National Commission join with me in encouraging all Americans to work towards these improvements. This *Report* will further this important work.

Sincerely,



J. Michael Farrell
Chairman

P.S. *Pathways to Excellence* results from the efforts of many individuals, but I would like to especially thank Mary Jo Godwin, Editor, and Lisa C. Mahan, Designer at the Department of Interior's Division of Printing and Publication for their expertise in completing the text and cover of the *Report*, since their names are not included in the acknowledgments.