

AMERICAN INDIAN HISTORICAL RESEARCH PROJECT

University of New Mexico

Tape Number: # 756

Tribe: Navajo

Informant: Regis Clausehoe

Informant's home address: - UNM (I think Ft. Defiance)

Band or Clan: mother's clan - Red Cheek

Date and location of interview: - Dec. 8, 1970 - my house

Field Worker: Kathy Narvot

Date of transcription:

Contents: - review of his educational background, his involvement in Red Power

Evaluation of Interview: - more questions need to be asked about educational background as had limited time to talk to him - some interesting views on Red Power

Future Prospects:

will talk to me whenever I would like to

Tape #756  
NAVAJO  
Agnes Holm & Regis Clauschoe  
December 4, 1970  
Interviewer - Kathy Harvey  
Side 2

Continuation of side 1, interview with Agnes Holm. Mrs. Holm talks about her educational background from grade school through college, and states some opinions on education. Regis talks about his education, work experiences and current projects.

Q. Now could you go ahead and tell me about the Zuni?

A. Yeah, I think one of the reasons that this happened..... well I think that college is now easier.....you can dress any old way, you know, in those days people dressed so nice and in those days, you didn't have nice clothes, like everybody else did and you didn't have all kinds of money to spend, all of this, and all of this worked to where you couldn't ever get your studying done, simply because you were wrapped up inside, and I finally met this Zuni guy, a very self confident guy. People liked him for what he was. He had friends, both Indians and Anglos, you know.....and he wasn't particularly spectacular, and he somehow worked with me to get me to realize that being Indian doesn't make you inferior and I really don't know how he worked it.....

Q. How long did it take him?

A. It must have taken several weeks...months maybe...but anyway all of a sudden, I really didn't care anymore what people thought, and when I got this way, I began to pick up in my studying and I was so surprised, I made friends

very easily, everything I worked so hard for before, being so uptight, you know, it didn't come that easy, and when I quit worrying about it, and thought, well, they'll have to take me as I am and I am not going to worry about it, and things seemed to be easier, my studying got to be easier, you know cause I could then read and get something out of the lectures, get something out of just doing things in college, and I began to make friends quite easily, I mean I didn't go out to make friends, I just made friends very easily, and all the things that I worked so hard for, I had no trouble in my junior year and my senior year. In fact, my junior year I was so busy and carry so many hours.....it still didn't affect my grades and I still could meet all the things like being in student senate and at that time all these students, things were so important, which aren't anymore...and got to know the students here in Albuquerque as well as from out of state and to visit friend's house and stayed over with them. Carried you know, quite a number of hours and still I got to do things like being president of my dorm.

Q. You had moved to a dorm by then?

A. Yeah....different little organizations that we had and we had started the Kiva Club at that time....too, and I just, had alot of fun and still wasn't making bad grades and I think at a....that is when I really started enjoying college and I really liked college all the way through.....

Q. What was your purpose in establishing the Kiva Club?

A. Dillon Platero was a student here at that time, and so was this Joe Herrera.....and I forget who else and they were talking one day, they wanted to start an Indian Club, and so we all said....gee, that sounds fine, but at that time our real concern was with the pueblos, because they didn't have a scholarship fund like the Navajos did and as a result, in part of our pueblo students to come into the university and they didn't have funds and so we decided that we would get together and see if we couldn't raise money for pueblo students, not Navajo students, but pueblo students and have them win scholarships and not only that, but we would had an organization where they would come and ask questions or we would invite different hightschools to come and we would sort of take them around the campus, show them around.....you know and that they knew that this was here, see.....here and that they could apply for it, a scholarship.....the Kiva Club cause the university at that time didn't have any scholarships for Indians, and so we got started that way....mainly to open up the universi-ty to other Indian groups right within the Rio Grande area.

Q. Who was paying for your education at the University?

A. The tuition the government paid for that and then after a couple of years, I paid for most everything else....dorm.... and board, I paid for books and stuff, I got paid for....

and then my last year in college a tribal scholarship came out and I was able to be one of the first ones to get it.... because you know I was a senior at that time, and so my last year in college was nice, you know, in that I didn't have to worry about money....and by that time there were alot of Indian students coming into the University.

Q. What did you find were their attitudes about being an Indian .....were they also ashamed of being it, or were they able to adjust more readily than you did?

A. I don't know, I really don't know....the kids that I knew I didn't know that well, we got together at Kiva Club, we planned things, we were friends this way, but I guess I never worried too much about whether they were getting along or not....in those days, because you know, out there was one girl that was here at that time, she was very popular.....An Indian girl, very dark complected, but she had a real nice personality..... One of these very likeable people...and she was very pouplar right from the beginning.... with the students, with any students, because she was just that type of person. She had a personality that just, you liked it immediately you know, and she was quit popular, got along real well....

Q. Did you find that your high school courses, besides this feeling of inferiority that you had, do you think that they had prepared you for college?

A. I think in those days that it probably did. Now, I don't know if it does now, I think that maybe college is harder... now than it was then.

Q. What did you major in, in college?

A. I started out in Sociology and then I switched majors in the middle of my junior year... simply because by that time I had decided that I knew absolutely nothing about Anglo cooking, Anglo ways of living. I was thinking about after I got out of college, I didn't know anything about how you entertain people in your homes and I would like to know something about this and so I took some courses in Home Economics then, I did like it and I felt that I could learn quite a bit on how to get along in the outside world if I did this and so I switched then, my major to Home Economics, and that was the middle of my junior year. I felt at the time I wasn't getting very much out of Sociology, it was so blah, and at the same time I felt that if I did go and work in welfare offices, I wonder if people.... I wonder if I weren't polished up, whether I would be effective at all and so I felt that I thought I needed polishing more than I did.....the other.....so I went into Home Economics. It was mostly a finishing school for me.

Q. Did you find any difference between Phoenix College and the University as far as difficult in courses?

A. The thing at Phoenix College was nice in that the student-teacher ratio was lower and the teachers at least at that time in Phoenix were much more interested in teaching, I mean really teaching the subjects and taking an interest in.....and I think they reached all of us..... I don't think there were classes over.....at least the ones that I was in.....over 35.

Q. I see, at the time that you were in the University did they have any of these programs, special English programs for the Indian students?

A. No.

Q. No such programs at all?

A. There was nothing at this university for Indians...at the time in fact, most people warned you about coming to the University they would rather have you go somewhere else but the University of New Mexico, had a bad reputation with Indians, with Indian students at the time I came here, in fact most people warned me not to come here.

Q. well, kind of reputation.....that it would be too difficult for you?

A. That it paid no attention to Indians and it had a tendency to just want them out.....

Q. Do you think that if you had chosen to go back to the reservation instead of just going to college, the education that you received in the BIA schools would have prepared you for reservation life, do you think that you

could have fit in with the Navajo?

- A. No, I think I prefer knowing a little more than high school could have given to me. Now I felt like I am free I can choose to go back whenever I want to and not because I couldn't do anything on the outside by myself..... I feel like now I have a choice, I feel like I can go and travel anywhere I want to, and not be hindered, I mean I feel that I can go back to the reservation and still feel that, still be quite traditional, but I don't think I would be happy on the reservation, just the way life is.....that I enjoy it for a few weeks, but then after a while, I mean you want something more. If I went back to the reservation with a lot of books, that would be fine.....
- Q. What do you think of these literacy programs that they are starting for children, Navajo children to start learning in Navajo and practice reading in Navajo and then working into English..... Do you think that would make their education any easier?
- A. It all depends on what kind of quality they are given.... I think that if you have quality education in Navajo and it is at a very early stage, you are teaching something, but if you are just using Navajo without enlarging the kids' background, then you are doing them more harm, I would think, but if you really, like for example, if you were teaching initial literacy....in Navajo....I would prefer to have it programmed so that children were really learning....



you know, recognition of letters and this type of thing and combining the sounds of letters and then getting words and then building up this way, so that the switch then, when they finally switch to English reading, then you would have, in English, you would never have to teach them to recognize an "A", he would already know that, and so that reading would be as far as I am concerned, reading would go faster, and English if you started in the Navajo first, but I think that it has to be done. Well, I don't think that you can just go into the classroom and say, we are having bilingual education and just start talking to them, just in Navajo, in a haphazard fashion you know. I don't think it works.

- Q. I see, do you think that from your experience in teaching beginners and so forth, do you think that there is an improvement in the type of education that they are being offered from the time that you were at that level?
- A. I couldn't say. Sometimes I am terribly disappointed in children, especially when I meet some of the high school kids down here in Albuquerque, you do have some awful smart kids, smarter than anyone that I went to school with, very exceptional cases, but still it is frightening, some of the high school kids that you find down here, they are still so elementary in their thinking, they just don't think beyond what they already know and this disturbs me. Whether the kids are learning so much more, I can't say.

- Q. Well do you think this ability of not thinking beyond what they already know... is just typical of them or typical of students in general?
- A. No I think that teacher on the reservation just don't expect enough from kids.... and because the expectancy is too low... I think that teachers go out really,.... not that they are intentionally not with the intention of harming the kids necessarily, I think their intentions are good, they want to help kids, but the fact that because they want to help kids so bad, they just say, they can't do any better..... and so I am going to expect that much.... and is some ways some teachers keep kids ignorant..
- Q. How much do you think knowledge of English has a bearing on this limited ability not to progress, they can't get it in books because they can't understand it....
- A. Well I think alot of this has something to do with it, but alot of it is really in the long run, you can have the best ESL program, which I really believe in on the reservation but if that teacher in that classroom doesn't expect much from those kids, she is not going to get much from them... But if her expectations are high, if she is willing to work to get, what the kids know..... Well for instance, they did a study a couple of years ago... from Harvard where they found out that the parents expected alot from schools and kids that they put them in schools.....

Q. Navajo parents?

A. Yeah and the kids had high expectations and then they went down to the teachers and they found that the teachers had the lowest expectations.... from the kids....

Q. what do you think Navajo parents today expect from schools?

A. WELL I think one of the reason that the Navajos put their children in school to learn, because they know that the English society is a dominant society, well then, lets put our kids in there and let them really learn something.. so they get along.. in, if they wanted to move off the reservation, have them get along in a world that is not the same as the reservation. Instead of saying, well my kids has gone through 12th grade... whether he has or not, he knows he has gone through 12th grade, now this guy goes to Los Angeles let's say, what can he really do, I mean he is still an illiterate..... and so the guy ends up in the ghetto situation, he can't get out of it... because he can't pay his way back to the reservation sometimes.... And so you are just moving from one poverty area to another poverty area.... if the kids aren't too well, ..... I think you can give kids alot of competitive abilities without destroying what they are.....

Q. How do Navajo parents feel about incorporating traditional ways into their education. Preserving the Navajo culture,

how do they think that they can do this?

- A. I don't know... I think one of the things that is really very nice.. I think just to go in and say, okay, we are going to have a Navajo hour right now... so that we feel comfortable at school, I mean, school by itself is not a Navajo situation... and so why play it like it is a Navajo situation... I mean, you can add in somethings I think... school is already an alien situation..... And I think, you know, you can soften it by adding something from the culture... but most people they say, now this is going to be great, this is our school we are going to introduce some Indian things.... to them Indian means, let's sing some Hey-O-yeh-ya songs you know... I don't know whether to me, that appeals to me.... whether it appeals to other parents... But to me, if you are going to teach Navajo culture, it seems to me like there is a side that is beautiful in Navajo culture.... like for example, stories you could get stories, easily out of the origin legends, these are beautiful stories... I mean this gives, alot of kids don't know this, and so some people say, let's have Navajo culture, and so they tell some coyote stories and this isn't Navajo culture stories,..... really, it is just stories, and then the real beautiful story of Talking God or even the Two Brothers who went to meet their father.... and the things that they went through to meet their father.... when they came back, how the giant was slain...

they may not be true, but they are beautiful legends... these to me are things that even an anglo could teach, and I mean this gives... I think, Navajos more pride to know that here are the two brothers and here is the sotry of changing woman, how she came about you know... Now this type of stories and then stories about the more recent things... like what life was like before the Navajos went to Fort sumner... what it was like at Fort Sumner, how they came back... who were the people involved there, as leaders that helped bring them back something about other Indians, even later on.... because they had sad but beautiful stories of other Indian leaders you know.... and this type of thing... this way you get the feeling as a Navajo, when you can tie in with other Indian groups when some of these other stories are brought in... of other Indian tribes. Most Navajos growing up on the reservation because you don't travel too much... you really don't know about other Indian groups.

Q. What do you think about the schools such as Rough Rock that are being run by Navajos and that are strictly Navajo, do you think that they will be more valuable in educating this children, Than schools run by Anglos, although, like education itself is an alien situation?

A. Well I think Rough Rock has a great idea..... I mean, I

think that they are in an experimental stage..... I think that the fact that they have a real community Navajo board and I think that now there with more people wanting, that with more Navajos getting very nationalistic..... the schools are going to go this way..... I hope you know that when they change it over that they will think of the quality education rather than just saying because it is Navajo, it has got to be good... you know, this can't really happen...just because it is Navajo doesn't mean that it is going to be good, you know.. But there are good things about it you know, at least the parents are able to say, my child will go to school today, or they can say that teacher is destroying something ..... in Navajo society, or is not teaching what he would like to you know.... you have got to teach this way, you have a choice.... you know as to who would be involved with the education of their children and not only that, I think the parents for the first time at Rough Rock are beginning to feel that they are part of the society instead of just looking on.....

- Q. Did you feel that your parents thought that they were just looking on?
- A. I think despite the fact that the lack of involvement, that they knew that they couldn't say you can go into

a school and say I have to pick up my kid, you can't go into a school and say I don't like this and expect changes, I don't think that they really expect a change, I think they expect a minor change.....  
I have got to go.....

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This is Kathy Harvey. I am interviewing Regis Claushcee, Navajo who is member of the Red Cheek Clan, this is December 8, 1970.

Q. Regis, can you tell me how old you were when you first started school?

A. Oh, 21...

Q. Well, on the reservation.....

A. Oh, okay..... 6 years old.

Q. Six years old... and what was the date, do you remember?

A. Oh boy.....50's..... let's say September something, 1955..

Q. '55..... okay... and why did you go to school, why did your parents send you to go to school?

A. I think one of the primary reasons why my mom and my dad sent me to school was so called once they get both sides of the story from both the traditional side and the so called ango side.

Q. They wanted you to have both?

A. Yeah, and they also realized that education is very essential.

Q. And do you remember what you studied there particularly?

A. All I do really remember there from that experience is... cat napping, that is about it, that is about all I remember... you know.

Q. Did you like school at all?

A. I guess you know being around, you know, kids was kind of fun, I guess I enjoyed it in that sense... so education I don't remember it.

Q. You don't remember it at all? How long were you at the boarding school?

A. Oh, three years.

Q. Three years... and do you remember if they had any kind of program to teach you English? Or did you come out of there also not knowing very much English?

A. Well, let's say I was a little bit better than the Navajos there, even though I didn't speak too much English, but I remember, let's say I was getting A's and B's, I guess... on their scale, and in reality or comparisons of middle class white Americans, I was still dumb because when I transferred from the boarding school in the third grade, I was in the third grade.

Q. Yes.

A. To the public schools... they put me in, they go the rating system.. let's say, 3-1 is the top grade, and then you go all the way down, you scale down, and I ended up



in the 5-4, when they transferred me from the boarding school to the public school, I guess it is a good indication of what they think of their education at that time or something.....

Q. why did you transfer to the public school?

A. I suppose my mother... and father..... well at the time my mother got transferred to Fort Defiance PHS.

Q. what was she doing?

A. She is a nurse... she was a nurse...

Q. And so, now this is Fort Defiance... public school, Fort Defiance?

A. Yeah.

Q. And how long did you stay there?

A. Untill 1966.

Q. which was what grade?

A. The tenth...

Q. Did you have alot of interaction with Anglo kids there?

A. Yeah, well I had to because the city or town, or whatever of Fort Defiance is almost segregated into let's say Anglos and Indians..//.....

Q. But they all have one public school?

A. Yes, and also I lived so called in the white area because you know, it just so happened that there was in a runned down trailer nearby... where we lived and I had alot of contact with the Anglos.....

Q. How did they treat you?

A. Well I think, I don't know, I can't really say, because some people did treat me good and some people never actually looked at me or... paid any attention to me you could say.

Q. Did you follow the regular courses they had at the public school or did they have a special one set up for you?  
For the Indians?

A. NO.... that is all I remember was the reading classes, but I never took them though.....

Q. What were they, do you know, just classes to help the kids with their reading ability?

A. Yes, that is about it.

Q. And I suppose your English became quite fluent with the contact with the Anglo kids fairly rapidly?

A. Yeah, I was kind of forced into it...

Q. Yeah.... did you ever have any Navajo teachers either at Fort Defiance or at Chinle?

A. I only had one which was Dean or Jack Jackson when I was in Junior High.

Q. At Fort Defiance?

A. Yes.

Q. Did you find any difference between his classes and the classes taught by Anglos?

- A. Well the first thing was that he was a P.E. teacher, and I don't think there is any comparison academic and physical education classes, and so I can't make a comparison there.
- Q. Did you ever have any... did you ever bother to incorporate any... sort of Navajo culture into any of these classes.....?
- A. None whatsoever...none.....
- Q. No history, no economics? Nothing?
- A. Nothing.... all the time I was in school, nothing about the Navajo in anyplace except maybe in, you know, the arts and crafts... and included a so called shop... and you just make some sort of design that is supposedly Navajo. Other than that....
- Q. Did you ever feel as a student then, that you would have liked something Navajo, did any of the kids ever talk about that?
- A. One of the things is, I got to explain it....is that my mother, I guess, she had more, just look at my mother..... these days, environment played a big part of me, because my mother had a lot of contacts with the dominant society, and my dad, which had none..... and my life was in this direction, having both sides of the story..... and so called, walking the tight line .... tight rope or whatever, and seeing and being that

my dad is very traditionalist and my mother is very traditionalist, but she had contacts with the dominant society..... there were, I am kind of glad that they did it in that manner now because they gave me both sides of the story and they told me to speak Navajo fluently and to speak English fluently was one of the greatest respects that anyone could get because both people looked at you, I guess, with great respect.... because you can.

Q. Do you think any of the kids, any of the other Navajo kids that went to school in Fort Defiance had a chance to get this traditional side.....?

A. WELL we, you also have to look at Fort Defiance and Window Rock, and Sanint Michael's area, that areas has alot of contact with the dominant society, and it is very different from, let's say, Tuba City, Chinle, Ganado in which that is real rural areas alot of the kids, Indian kids, went to Window Rock school system. I guess you would term them as "apples" trying to be white..... waht didn't help was that.... I never realized this until I got out of school, was that teachers, the way their thought was to teach Navajo kids to be middle class white Americans.... and even the teaching is not like that.....

Q. Did they do this on purpose or... do you think the

teachers didn't know any better.....?

- A. I don't think they knew any better.... because this past May, I did a survey for NAACP concerning the federal funding of public schools like, Title I, Johnson O'Malley, 874 and E15, and I did have alot of contact with the administrators and teachers in Window Rock and also Holbrook, Shiprock, Gallup, Mi Mckinley county school systems... and alot of the questions that were asking me, they asked the same thing..... and we asked the community and tried to do something about it constructively... and so well we got a little ways, more than anybody had ever gone before..... and one of my biggest criticism of the school system is teaching these Navajo kids you know... put them into this machine, this education machine and try to make them come out like white middle class white Americans, and in the first place I don't think any Navajos are middle class, and I don't think they are white, and I don't think they claim to be Americans .... I think they claim to be Navajos.... first...
- Q. So, what do you suggest... what changes do you suggest that they do, for instance to incorporate more traditional ways into the school?
- A. The first thing is... I work with the school board this

past summer.....

Q. Which school board?

A. The Window Rock School board, and we got alot of flack in, these young militants are trying to do something, and I think they realized that we were trying to do something constructively, but they didn't want to much concede... like the board they called us young militants...

Q. Was the school board Navajo or white?

A. Okay... let me give you a good breakdown presently.... There are three, two whites, one is a trader, and he operates a trading post, and I don't want to get going on that, I did a report on the trading post..... and the other is an ex-trader... president of the bank in Window Rock..... so..... and.....

Q. The rest are Navajo?

A. Yes, the rest are Navajo....okay, one is a director of DNA and he is very receptive and sensitive and besides he is a Navajo and quite intelligent... and there is another two, they well, one is Navajo and he works for the Bureau of Indian Affairs, and whether the Bureau of Indian Affairs has an effect on his personality or not... that is a, is yet to be questioned,..... but the people are getting mad at him and fed up with him.....

cause we consider him as an 'apple'..... someone, red on the outside and white on the inside..... other words, you know, he is an anglo with brown skin..... and the other lady we class her as the same thing..... even though she claims herself to be Indian.....

Q. Did..... where did you go after the 10th grade in Fort Defiance?

A. Good old Uncle Sam wrote.....

Q. OH, you dropped out of school?

A. Well, I didn't drop out of school I got kicked out.

Q. Why did you get kicked out?

A. Having disagreements with teachers say concerning....., well remarks concerning the Navajos and considering that he is an Indian I thought he shouldn't have said it.....

Q. Which teacher was this, your P.E. teacher?

A. I never had a teacher, but he was an Indian teacher.

Q. Well, what did he say?

A. Something, I don't remember.... I just blocked it out of my mind.... it something to the effect that Navajos are ignorant or dumb.... something like of that sort....

Q. And you didn't think there wasn't any hope for them?

A. Yeah, I guess in a sense.

Q. I see.

A. By the way, he is in law school right at the moment, I

bumped into him the other day and he was sort of surprised that one of the drop outs made it to college and you know, other things and he was kind of surprised and a lot of people are, I think..... this is the proof of it....

just because you are a Navajo and dropped out of school is not a good indication that you can't make it.

- Q. Were there very many other kids in your school that reacted to this remark? And got kicked out, or were you the only one...?
- A. I was the only one, because in that class you could consider myself that only true Navajo in that class the rest of the Indians were so called 'apples'.... or sell outs....
- Q. And how many other Indians were in your class?
- A. Well it was a class of thirty, approximately nineteen others.
- Q. How many of them made it through school?
- A. Probably everyone of them, I don't know..... I wouldn't doubt it.
- Q. Did you have any brothers and sisters?
- A. I only have one half brother.
- Q. Did he make it through school?
- A. Yes, he graduated from high school.
- Q. I see, so how long were you in the army?
- A. I was in the Navy.... for three years, one month and one day.



Q. And did you have any sort of training while you were in the Navy?

A. When I was in the Navy..... okay, you took a test, a battery of test to enter military service, and I guess I scored pretty high on my test, enough to qualify for any field that I wanted.

Q. Were they Anglo oriented test?

A. Oh, yes they were, sort of like a battery of tests and good old, you know, they were....

Q. I mean they were from the Anglo frame of mind?

A. Yes. Well, I guess I did pretty good and they classified me eligible for any field except language specialist, I don't know why, guess I flunked the Latin or something, but anyway.. when I got into this basic training I think one of my biggest downfalls was that I got kicked out of school. That stood right out there, you know.... I guess the Navy didn't want to invest any money in anyone with that attitude .... and so, I went to the ship..

Q. And so what did you do on the ship?

A. Washing... just the dirty work...

Q. And this wasn't by choice, they just stuck you in there?

A. Yes.

Q. Were there any other Indians on this ship or were you the only one?

A. I was the only Indian.... but I think I was kind of determined

to succeed and the military approved of the white dominant society.... you know, if you are going to make it there.... so, I worked very hard and I, you have to pass certain types of test, and certain types of courses before you can go up the so called ladder, and I worked very hard, and I did that and somebody, I guess, we had a helicopter on a ship, and one of the officers to get me to work very hard... .. and they chose me, and I was in charge of the plain maintenace system you know, which consisted of taking care of all the maintenance of the aircraft..... and the electronic equipment, and as I went along I got interested in electronics and I took some courses , and I took a test and qualified to be an electronics technician and as soon as I did that I got transferred to the Enterprise and to a regular aircraft maintenance.....

Q. And you were the only Indian there?

A. Yes, I was again and I..... worked very closely with let's say the cream of the crop, which was the United States.... because except maybe for the officers and the enlisted men, having the enlisted men, they were all electronics technicians.... supposedly the cream of the crop.... and I don't know why, I guess, I was rubbing shoulders with them, alot of my thoughts and alot of my valuse and so forth were altered there.....

Q. In what way?

- A. OH.... first of all..... not being separate.. or being a separatist... or a nationalist, in a sense.....
- Q. So you liked these Anglos, you got along with them.
- A. Yes, I really did, because I thought that they were really nice people... and I really did enjoy pressing my \_\_\_\_\_ part with them cause I have made some life long friends, and I think it'll stay that way.
- Q. And they are all whites?
- A. Yes..... they're all whites.
- Q. I see, do you ever have a chance to see them now?
- A. Some people came down and visit me... that's about it.
- Q. I see..... so when you got out of the navy.....
- A. That was fourteenth of October or November..... that was about fourteen months ago..
- Q. And you went directly into college?
- A. NO, I worked at General Dynamics plant, which is an electronics plant, I guess you would say in Fort Defiance, which was a little ways from my home, and I worked there as a calibration technician. I was the only qualified electronics technician..... I was a Navajo and so I worked there until last January, when I went back to school.
- Q. College?

- A. Yeah, well college.....
- Q. Okay, well how did you end up getting the equivalent of a high school diploma, or did you need to to get into college?
- A. I took an ACT test, you have to take that and I scored high enough, I guess, on it... to qualify for entrance into the university here... and from there, I didn't have to make, you didn't need a class performancy score above this or performancy.
- Q. I see, why did you choose to go to this university?
- A. First of all it is close to home, my home ties, you know, my land.....
- Q. And there is no other reason beyond that?
- A. Other than that besides not paying out of state tuition.
- Q. Who pays your tuition?
- A. The Navajo tribe right at the moment.....
- Q. About your other expenses, who has to pay those?
- A. Well, I don't know whether I should tell you this on tape..  
..... well, I get \$175 dollars from the Veterans Administration, which equals up to about \$1,500 a year, and about \$1,200 from the Navajo tribal scholarship.
- Q. I see, so you have a pretty good income to work on.
- A. Yeah, I was afraid to say it.

Q. Did your parents want you to go to college?

A. Okay... unique situation again... but I guess they would say, if you are a person that has a college education, look at him, and here is a person who has no college education so I looked and I realized that material wise.... college education has more materials... and the person that didn't, didn't have none, and that was one reason, also it was that I realized that the Navajo people do need young leaders to lead their people for the future, whether it is right or wrong, and we need qualified people to take posts that are occupied by Anglos at the moment. And it doesn't matter what degree, and so that was my reasons and I said, well you might as well help the people whatever you can do in any way.

Q. Right, Did you ever know very many kids that had gone to boarding schools?

A. Well, I do know alot.

Q. Have you found that having gone to a boarding school that they missed out on something that they would have been better adjusted if they would have been able to go to school near their parents?

A. OH..... I would believe so because I was, I still do,

that is the only thing that I really remember about the boarding school is that how strict they were, you know, just actually, just forcing upon them the dominant societies ideals....

Q. They just never had the chance to have any traditional life even in the dorms?

A. They didn't, except making mutton and fried bread to eat an other than that, I guess you wouldn't consider it really traditional.....

Q. I see.... do you, what do you think of these schools such as Rough Rock?

A. I have been out to Rough Rock, and I think that Rough Rock is a very good school, very good school, and I am very impressed with it, and other Navajos are very impressed with it, and I like the idea of teaching a Navajo their own language first, and then relate it later to English, and transfer over and in that way I think people will stay in touch with their own religion and culture and eventually their own land.....

Q. Right, were your parents ever involved with anything like PTA or.....?

A. Well, my father was not and in the first place he would think

so and my mother never, even though she had alot of contact with the dominant society.... she always thought it wa a bunch of old ladies, or society of ladies or..... in a way, that was all they were.... they didn't accomplish nothing.

Q. Did she ever try to say anything about your education, have any say about to the school board or....?

A. My mother never knew how the system worked, she never knew how to voice her opinions to the school board, and she didn't know how the system worked in the first piace.... the way the Navajos work, and the way it workds and so... it's foreign to them.

Q. Right, do you think that Navajo kids that are coming out of the school now would know how the system works?

A. I don't think so, really.... now I would say yes, because I think they are realizing the importance of education and how we should use the dominant societies system for our betterment but let's say, from '66 on back, I wouldn't think so.

Q. Why '66??

A. I think from there, there was some drastic changes.... in the attitudes of people because they realized that you can't acculturate the Indians into a whiteman completely.... you know, if you can't kill them off therefore, we have to work with them, they finally realized that.

Q. What are you majoring in in college?

A. Right at the moment I am in the BUS program, which is Bachelor of University Studies... and my object is to say, build a pre-law course directed in the Southwest.... and I am very interested in law, and I guess you would say a law degree.....

Q. Are you in any special sort of courses designed for Indians?

A. Yes, I took Indian and the law, this semester and next semester I am planning to take all the Indian Studies courses.....

Q. What are these indian studies... who set them up and ... what are they...?

A. The indian studies curriculum was developed up by Mr. Wilson our director, approved by the students, it is all student run, our programs...

Q. Run by indian students?

A. Yes.

Q. And this is Navajos as well as what other kinds of Indians?

A. Well all the southwest indians and we have all types of indians on this campus ~~and on campus~~....

Q. And what about your English class... Don't you think it is effective?

A. well this, let's hit the core of the thing... English tutorial



program 101, I really do think it is a very good program, and it should be extended out to 102 in the same manner.... at a higher level.... because the way that I feel about it is, we have a good thing right there in the 101, getting some good results.... Okay the first testing, the Indian students, in this tutorial program in their sociology class, all got A's and B's, very good indication,..... because all the Indian students scored below this level of..... English proficiency or whatever you call it, and it is a very good indication of how this program is working.... and I really do know because last year I was in an experimental portion of it.

Q. What was this experimental portion doing?

A. It is the same thing that they are doing now, wanted to know whether it was effective or not, and I think they are..... really set down something that is very effective in say, starting Indian students off the ground and how to pass test and so forth, a few minor things, but they are very important and especially English, that is every help in there. That class that I am in right now is English 102 class, special for foreign students...and I think it should be dealt from that class not for let's say Indian or other students because I believe that they are trying to, let's say, experiment again a new way of teaching in the 102 level, but the way I feel and the way a lot of Indians would feel is 102 is very good...why not extend it to 102....and the reason for that is we are getting tired of getting experimented on...doing studies on...

upon us and we just want something that is solid, we see there, why don't we put it there, it might not be as effective as we want but we....just want something to get through college to get out of here and help our people.

Q. When did you first become interested in "Red Power"?

A. Well the first thing is Indian Power, Red Power, whatever it is called, my definition of Indian power, Red Power... I gave this definition because I was forced in the spot since I was considered in a leadership spot, people asked me what is your definition of Red Power? Indian power..... so now, I was kind of forced into this situation...and my definition of this Red Power is that.....oh boy, I forgot....very simple, and I think.....general in the in the sense that to gain respect and understanding, that's all.

Q. To the people, I see....so you don't consider it a separatist movement or anything?

A. I hope not because as I told you I am against separatism and I think of my ultimate goals...for Indian people or Navajo people, is that time to be a workable community among the dominant society and it is not to mean separate or nationalistic about it, but we are Indian we know it, therefore we have a lot of things to offer to everybody and I think we can learn a lot from you, the dominant society and I think you can learn a lot from us Indian people but this respect and understanding has to be kept in balance, but this is yet to come.

Q. Who first got you interested in Red Power?

- A. I guess I have always had a knack to help my people, you know, because I have actually seen how much Indians have suffered, and I always never, I never held it against the white people, even though I know they did it, and soemtimes they did it intentionally, but I just do look ahead, I think it is very bad to look back.
- Q. How well organized is this Red Power movement among your people, do you think?
- A. Well, the nationwide level, there is not one unified effort say like the Chicano....Viva the La Raza... the blacks saying Black Panther, or whatever. The Indians are very different in this area, the Southwest is a very different world..... we do relate to nature.... very much more so than say the southwest or the plains Indians and like I said... regionally we are very different, in attitudes, toward people, and life and also with nature.
- Q. What about on the Navajo level, how organized is it?
- A. WELL, presently I would say there are just a couple of organizations involved..... and one is Southwest Indian Development and Oh..... other... that is about....Organization of Native American Students...those two are really so called Red Power Indian power movements....
- Q. Are they mostly college students?
- A. Yes, they are, and ONAS is high school.

Q. It is then in the high school?

A. In the Shiprock area.....Southwest Indian Development is presently a college student.....

Q. And are they making any efforts to go out and talk to the other students in other high schools?

A. Yes, we are in the process of doing this...there are alot of people and I think the dissimination of materials and even Indian Power buttons do play a very big part in it, and I think the attitude of youth right now.....are changing, let's say, trying to be a whiteman, now they want to be an Indian.

Q. Well, what do the old people think of the Red Power movement?

A. Okay..... there is a generation thing involved here, the very old people I would say above 40 are very for it, because they are traditional, not touched in any manner by the dominant society, they are very for us, and they are very glad that somebody had enogh guts, let's say, to the whiteman, and tell him actually what is going on or what..... and between, let's say 25 or, 25 and 40, those are the people who were at the peak of the mass production of Indians to be white people let's say, they were brainwashed more than the other two...

Q. What are you doing here on campus to....implement, get Red Power started here on campus, are the Indian students here

very organized?

A. Okay, the Indian students in general...whatever, Univ. of New Mexico, U of A..... don't matter, when they come in here usually most of the students that do make it to college are "apples".....you know... red on the outside, white the inside....generally speaking again, but I think they are turned off by their Christianity religion or what the values that they got from the whiteman and I think that they do realize as late as their sophomore or second year that we do have something, and we have to fight for it in whatever manner we can do it..... and as, maybe in their junior year, they would become very active.....but okay another situation is that how to get these people motivated, and it is one of my problems as president of the Kiva Club..... motivate people in direction I think is right..... and well, alot of people just throw around rhetoric, just talk about problems, philosophy, about problems, like National Indian Youth Council. They talk about it nothing constructive, no answer, say in the sense for the problems just raise hell, and demonstrate, and that's their thing as regular college students will..... we realize this when you try to speed up this process of, let's say..... be getting aware, they call it..... and get down to the nitty gritty of working for constructive changes....

- Q. What are some of the consturctive changes that you are working for?
- A. Okay, the university... the constructive changes that we are working for... Okay, we've already made one breakthrough to the administration.....
- Q. Which was what?
- A. Letting Indian students with low grade point average to be sponsored by the Native American Studies and the Kiva Club, or to the program to say, come on campus on a trial basis... .... therefore we..... we have got one Indian student on campus now with a 1.35 grade point average, or will come to school next semester, and we will be sponsoring him because we do feel that there is alot of potential in him, but never been developed and so in that manner, their grade point average I don't think it really matters now..... as long as we know who we are dealing with... Let's, a few other things have to be worked with like the registration part... and admit requirements, and a few things, and hopefully doing away with tuition... for Indian students because I think the amount of Indian students per, compared to the amount of scholarships available right at the moment are, let's say exceedingly high.
- Q. Okay, what about constructive changes out in the reservation what do you hope to do?

A. Well, there is quite a few things involved....like I could say factors.....there is a law case, presently being tried... in the federal court concerning our sovereignty and our sovereignty, our definition what they are trying to prove, is what governmental functions can be classified as this way.... The big issue is education and government functions of the tribal government just as the tribal and governmental function of the state.....federal government and that is the way we want it, and I hope we do win the case because if we do win, this complete sovereignty for us there.....

Q. Right, well if you do win the case do you suggest, do you want all Navajo teachers and the whole thing?

A. WELL, let me say from the beginning, well I can't say all Navajo, all white, whatever..... okay, basically I believe that the whiteman can be used on the reservation, for let's say, for their money and expertise, until we get this mutual friendship, understanding, respect..... we can trust them I guess in a sense..... not until then, but before then we can use this money and his expertise, because that's what we want and what we need, and if an individual comes up to me and says, I don't know, maybe I will say what can I do for you.....there are two things... the expertise or your money .... they are very offended but we have been, let's say, used by anthropologists, researchers, and other people, and we are just tired of it, and that it sounds bad....but I know

we have got reasons to justify the answers.

- Q. What other constructive changes... I think you mentioned something about the traders and also about the co-ops, are they being set up out there?
- A. The traders....goes back a long ways, and when their trading posts were set up on the reservation to supply the Navajos with goods, whatever they are, and they were originally and up to now in full control of the Bureau of Indian Affairs .....but unfortunately I guess the whiteman's greed or something, they charged higher prices and actually control the economic stability of the community so that the traders in a sense, I am not saying that they are all bad....I know some good traders and so forth, but there has to be a change. They were good friends and the Navajos needed them for forty years or fifty years ago, but now I think we have realized that we can get lower prices, let's say, in Albuquerque in the super market.... and instead of paying maybe fifty percent mark up... and so there is alot of things involved in the traders because it effects everything and everybody on the reservation, whether they like it or not, it effects the health of the people because you can't buy as much food for your dollar..... as they would have, say in Albuquerque... or had let's say more access to more vegetables or you know that kind of stuff. And it does effect our economic basis, because most of the traders are say, out of the reservation,



they never spend it on the reservation, their income goes out, off the reservation, we never see it.... and it is not, let's say, your definition of economic growth..... always going around the whole reservation a couple of times would help the economic basis, but our dollar just go one place and goes out, so actually it is still.....

- Q. So what do you suggest to have happen?
- A. The good things I guess that are coming out are Nixon's bill on Indian Affairs and one of the few things that he ever done ..... for the Indians which is really gives the tribal government full control over the traders....From the Bureau of Indian Affairs, because the Bureau of Indian Affairs will not, is not doing anything about it..... and I think if we put in the tribal government we will have at least the access or a voice in saying and doing something even though they might not do something about it.....
- Q. What about the co-ops that you are trying to establish out there?
- A. The co-ops when we started in Torreon, which is about 60, 90 miles from here.... and we started it because people got tired of the traders, the high prices and so they thought the whole community got together with it.... and said we got to do something and so they got in touch with people with expertise and knowledge of, to start the co-op and in this area and people now do now have the co-op going for them, at a full

rate, and it's really destroyed the traders because the people....there is just a big drastic difference in a say, a loaf of bread here and at the traders.....

Q. And so the co-op serves for all sorts of good,....just supermarket goods or automobiles?

A. Food and we are presently in the process of starting an automobile co-op in the Chinle, Arizona area.....we worked it, I worked with it personally, I went to Detroit to see Chevrolet.....

Q. Who paid for your trip, the tribe?

A. The same organizations, (Navajo) , or the DAI.... Southwest Indian Development and Youth for the Prevention of Delinquency.....those are the three contributors....

Q. Do you want to talk about the co-op?

A. Well, I think the people realize that is a drastic difference, let's say in going to Farmington, Gallup, Holbrook, Winslow, Flagstaff, and compare the prices.....and see the mark up of the prices but working on the co-op basis, it would be just the cost of the automobile and small covering mark up of the price.... which would actually compare to nothing....And I think they would realize beside that this would be Navajo run and Navajo owned..... so you know, they would consider it.... theirs.

Q. What about the five books that you and some friends wrote? I

AA. was told about those.

A. OH, it's not five books.....I just completed writing a book and I entitled it Federal Funding On The Navajo Nation, or public school system on the Navajo nation.....and this was initiated primarily through the NAACP survey which I did last May, and also working with the school board all summer, and the results of what happened and the situations that I ran across and sometimes the funny things that happened to me...

Q. Are you going to publish this book?

A. Yes, we will.

Q. And who are you going to be sending the book to?

A. Mostly to.....we are in the process of directing it at the Navajo people.....and because we want them to know actually what their educational system looks like and what they are doing to us and also how they are using their money and the ~~attack~~, we attack everything, not just the money but the teaching, the administration, school boards, so forth, even the people we attack, the communities.....

Q. Communities of the Navajo?

A. Yes.

Q. Why?

A. The reason is I think they really are sitting back too much and expecting too much. They still have the attitude of the whiteman this is their school, they should know more about the

school, therefore, they should run it.....

Q. what do you think about the design of the schools, as far as equipment they have..?

A. Okay, I can cover everything in one sentence, why the structure of the school. First of all, public school systems are a part of the Arizona public school system, and they are based on downtown Phoenix, or whatever you want to call it, middle class American school....I don't think it should be, or I hope not, be on the reservation because we are not white class middle Americans or...man, their system is structured around this whether they like it or not, even though they say we are not.....

Q. I see..... why did you choose to run for student senate?

A. I think that there are many problems facing the Indian people, many problems... I know that I can not work on the problem on the reservation or on the school, or what they run off like the area, whatever, and I realize that one of the problems was that not enough Indian people were going to college.....and getting education, and I said why..... unless the administration wasn't receptive, not sensitive to their needs, and not enough scholarships, not enough tutoring help.....not enough counselling help and so forth .....and I said, well at least I can make a small change, if I can help my people in some way, change the University

to be more receptive, sensitive, and to give more scholarships, start tutoring programs, and give more counseling to Indian students I think we would have a better survival rate of Indian students and would, let's say, effect these people and would graduate from college, and end up back on the reservation helping us, their own people, and that is one of the primary reasons for helping the Indian students, and also I am not looking at the Indian students primarily.....also to I hope that I can relate something back to the whole campus, not just to my Indian students.....

- Q. Do you think you will be able to, in the student senate, be able to effect these goals of yours...?
- A. Okay....something that I have really realized.....is the whiteman has progress. As an Indian, we have our culture, our land, our religion, our philosophy, and our lifestyle is very unique, I think, but the people are just going in this general direction now, and I think I realized through working with the people that the whiteman still is the majoring, and he still has the upper hand because he has the mass and very most importantly, the power.....This is basically what it comes down to, because first of all I said no;.....I can't, because it sounds too radical, too militant and the more you work with the system, you realize that the whiteman does have the power and only way....for the Indian people to, let's say, get off their behinds and get somewhere or help themselves, or get ahold

of that power....and I think you really, people do realize this and I think some of the bureaucrats do realize this, and if they don't like to use the word power..... I don't know what because people use it I guess in the wrong way..... and but that is what essentially it comes down to.....

Q. why did you choose to run in this coalition party with the Chicanos?

A. I think as an individual, that I wouldn't have succeeded because that....I think the people on campus wouldn't have realized that I was running, it would be just another name on the ballot, and to make them realized that I was Indian..... and you know, I have had good ideas and experience, and therefore, I think they realized that, and also they still have that little conscious behind their heads, was one of the reasons.....

Q. Did you organize members of the Kiva Club to vote for you?

A. Yes we did, and I think that generally speaking I think that 750 was the average for the amount of Indian students, black students, chicano students voted for the coalition block and so that was a good percentage, a good one fourth.

Q. Which is much more than any of the white students that turned out, right?

A. Yeah.....I think they did.

Q. Percentagewise, that there were more of the minority students that voted than the white kids.

- A. And I think we showed them that we do want the power, and I think that we are in the process of struggling for it.....
- Q. How long do you think that you want understanding of friendship between the whites and the Indians....how long do you think that this is going to take before you have this mutual trust?
- A. If we can't go as a group, or it is the same....you know like whites vs. Indians.....okay, I think it has to go across an individual basis.....and I believe that your..... assume somebody before you are white...but I am always on my defense against racists remarks or whatever, so I am not saying that I am all Indian, because I think, I believe, in individuals whoever they may be...whatever color they are... and I respect the person for what he is, not what color he is.....
- Q. So how long do you think it is going to take for everybody else to have this attitude?
- A. It depends up to them....I think the Indians are ready and other people.....should be ready by all the time the pollution, and everything else gets to us, but I think that it will take time....
- Q. It will take time, and you think that other Indians you said are ready and so you think other students will be willing to work with you and on your kind of projects?

- A. Not all students, unfortunately, other students are very .....you know, hate whitey attitudes....and they got reasons to justify it, and I guess this is the way that they believe, and it is hard to change, and alot of people believe that,.....okay, believe what the poem has to say .....I just can't remember word for word, but it goes something like this....."We are Indian people, the Indian people were once very proud people, but when the whiteman came he brought his diseases, his greed, soforth, and we went down to his level, and we finally got integrated as we went along. And we have realized finally after being used by the whiteman that the only way we can succeed or to help ourselves is to make a better people, is to use the whiteman's tool, use the whiteman's knowledge, use the whiteman's machinery, use the whiteman's education.....to better our people. But one thing should be understood and that is, that we are still Indians.."
- Q. Do you think after going through this...BIA school or public school out on the reservation that an Indian student would come out prepared to cope with Anglo life as well as being able to go back to the reservation?
- A. I think that....okay, Window Rock Public School....okay... the majority of the Indian students that do graduate from high school go back on the reservation or never leave it.....
- Q. They are accepted when they go back and can adjust to reser-



vation life and are not hung up by their education?

- A. I think that is on an individual basis cause I can't really say.....some people would be more affected by the dominant society's teachings more than others....but one thing... I think that in boarding schools or whatever you call them, destroys or let's say, isolates our love for our land, because our land is our religion, our culture, our philosophy .....and if you ever realize or compare, chicanos, blacks, and the Indians I think you would actually see what we have more than what they got because we got our land, our religion, culture, philosophy, language, to relate to while chicanos, do not have none of these things to relate to, the blacks do not....even though they say they are from Africa....but the few things that we do have, advantages over the blacks and the chicanos, and I think they do realize it, and I think that is one of the reasons, primary reasons why they are more militant or more aggressive, whatever you call it, you know, Black Panther orientated than the Indians, because the blacks and the chicanos call us sell outs....because they say we have been screwed more by the whiteman than anybody else....we realize it, but we have got something more important I think....we have got our land, religion, culture, philosophy, and languages....they do not have, not even a whiteman has..... A whiteman has only thing he can relate to is hamburgers and hotdogs....., other than that, I think we do have an advantage....and I think according to Apple in

a sociology class, Sociology 216, Race Relationship, and people did realize why we were not more aggressive, more violent....than the blacks and chicanos. They just realized that we just had a better deal, and better things, and better things going on outside.....and they realized this you know, just to use it.

Q. Do you know of any other schools, while you were going to school, that had work programs, to, or what I mean by programs, is a program to the student would go to school half day and would work for a half day in the Anglo world and in this way could learn how to work in the system? Do you know of any schools that have that kind of thing going?

A. I don't think so.

Q. Do you think it would be useful?

A. I guess this kind of thing would really depend on what kind of work that you are doing because the work you would be doing would be using the system, the whiteman's world or system to better his people in the first place, I think that should be kept in mind whatever job he has he should be using the whiteman's system to better the Indians, and I think that in that way he wouldn't know how to use the system for what purpose, that purpose to help his own or her Indian people....

Q. Do you find that most Navajo students want to go back and help their people?

A. I think right now the trend is that we want to go back to

our reservations.....

Q. What was the trend before?

A. OH no...

Q. And do you think that it is just....well, what do you think has changed in the Navajo trend?

A. WELL, I think is the one of the basic things that this so called Red Power,.....which has, let's say, has actually made them proud to be Indians....and let's say, afraid to be called a cigar store Indian.....and I think actually they are getting their dignity back, they are not the same common Indian....that can succeed in the whiteman's world .....so what, I can go back to my people and still help them, from what I have learned.... One thing I should say .....that in the past and generally now speaking, the Indian students have always been somebody or students that are done to, not with....and I hope whatever this tape recording is going to be used for, I hope it does with, the Indian students and not to the Indian students.

Q. How do your parents react to your being in Red Power?

A. My mother realizes somebody exploiting, like I said..... Indians for one and my dad realizes this also, and they really support me for everything I do, because everything they believe that everything I do is essentially right.

They raised me, and I think they did, and I give my parents credit for that, for getting both sides of the story and one good interesting comment I could make on that is that in the Catholic religion...and I was brought up in both sides of the story, I think when I came back out of the service I realized that my traditional ways of life was more meaningful to me, and also had more answers than Catholicism and Christianity.. religion....because when I got out of the service, I denounced my membership in the Catholic church, and so I think that that was one step in the right direction. I think my mother hassled me, in the general direction, but I can never, told me what to do, you do this and this...and I think she really did a good job on me.

- Q. Good, could you tell me about the orientation for the teachers?
- A. At window rock, the whole orientation took two days, well the first day, the first morning of the first day consisted of an assembly of the new teachers, everybody, the principal, the administrators and the students.....actually watched the students, and had lunch and they divided up into their own schools you know, and the principal spoke to them about administrative procedures, and okay..the second day in the morning...they had, they met with the prospective principals, and they were shown through rooms and checked out AV equipment and looked over the classrooms, and I guess started preparing their planning....books or whatever and the after-

noon the second day another assembly of all the teachers began and they said, well we hope you enjoy your stay here, stay here, and also a talk by an insurance agent, and that is all, if they wanted to go back to the classroom they did.. and that was it.

- Q. They didn't say anything about Navajo culture, now to....?
- A. Well, they didn't even touch it, like this is very good comment, I'm not going to quote the man, his name is George E. Burns, superintendent of Window Rock School system with a salary of \$23,000 over a four school system which consists of one thousand, five hundred students... and I think he's overpaid, and at one school board meeting we talked about initiating or why had the school not initiated Navajo culture programs....and his answer was we don't have qualified Indians .....okay....and what Indians by qualified Indian what, paper work thing, just have this Joe Blow had his degree. That's what he wanted. Okay, we wrote to, that accrediting association here?
- Q. Southwest? Or is that it?
- A. NO. North Central accrediting association, and he said non-professional people with no degrees can teach Navajo culture. Okay he said.... we return to answer and his next excuse, I guess you would say, he is very good at this, was that he didn't think that Navajo history or culture could fill one semester of work....and actually, that is very untrue, I

think we have enough history, culture, religion, our philosophy, languages....to fill a library...and actually what he thinks about the Navajo culture and people with this racist attitude should be teaching or administering the funds for our people or my people.....

END OF TAPE