THE AMERINDIAN

AMERICAN INDIAN REVIEW

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Indians Set New Record in Relocation To Large Cities

In the three years since the Indian Relocation Program was initiated by the Bureau of Indian Affairs, some 8,000 Indians have left their reservations for employment in the cities. In the past year, according to BIA officials, an all-time record has been set by Indians in accepting job-opportunities off the reservation.

Just what is meant by the Relocation Program? The BIA describes it as a new approach to an old problem. It grew gradually out of a 1947 project to relieve the plight of the Navajo tribe where 15,500,000 acres of arid land could not support the 75,000 people. At that time, an attempt was made to assist this group with temporary agricultural and railroad jobs.

But the Navajo tribe was not the only Indian group in need of help. Of the 1700 families on the Pine Ridge reservation in South Dakota, for example, only 200 are self-supporting. Not more than 20% of the Crow Indians in Montana, or the Shoshone-Bannocks in Idaho make a living from the use of their reservation lands. Similar situations are repeated throughout the country, for few of the reservations offer either subsistence or employment opportunity. The Menominees in Wisconsin, the Klamath in Oregon, and the Arapaho in Wyoming are among the more fortunate tribes which realize substantial income from property assets—timber, oil and gas, or other material considerations.

About 250,000 Indians live on reservation lands which are held in trust by the government. These are administered by the Bureau of Indian Affairs under Congressional directive, or under the limitations as provided by treaties drawn up by tribal leaders in the early years of Indian-white relationships.

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BIA TO START INDUSTRIAL PROGRAM

Carl Beck, special assistant to Indian Affairs Commissioner Glen Emmons, has been assigned to work toward the establishment of industrial plants on or near Indian reservations across the country.

Basically, the plan is to encourage Indians to work in industry. Before they can do this, they must be trained. To get a manufacturer to establish a plant in a territory where there is Indian unemployment presents an equally formidable handicap. There must be some special incentive and such areas, for one thing, do not have transportation facilities comparable to other industrial areas.

The success of the jewel-bearing plant set up by the Bulova Company near the Turtle Mountain reservation, employing about 80 Indians, sparked the present plan. Effort will be concentrated on the electronics industry which has few transportation requirements and which, last year, leaped into third place in the national picture to be exceeded only by steel and auto manufacturing. Indians are particularly adept with their hands, a necessary skill in this type of work.

Two such industrial projects have already been set in operation. One is at Gallup, New Mexico and the other at Winslow, Arizona. Two others are in the stages of entering into tribal agreement. With the end of winter, concentration on the program will be centered in Minnesota, the Dakotas and Montana.

The BIA has worked out some special incentives to assist in the program. A policy statement at the cabinet level has been made to the effect that the Defense Department prefers to award contracts to firms participating in the Indian employ-

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Tama Craft Project

In the fall of 1954, the University of Chicago, through its department of anthropology, initiated a program on the Sac and Fox reservation in Iowa called the "Tama Project." The program involves both community service and scientific research embracing leadership and citizenship training, educational activities, industrial promotion, and a ten-year intensive scholarship program.

The scholarship program provides tuition and maintenance to the extent of 72 student years. The object is to bring to full professional status, ten persons with an average of six years' schooling, and to provide assistance for others now partly educated. The Iowa Federated Women's Clubs especially have been generous in support of this.

Three Mesquakie students were enrolled for college work last fall under the

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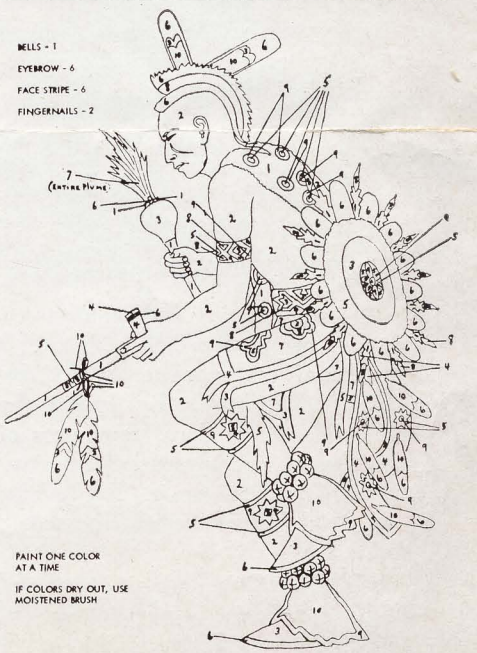

A "paint-it-yourself" kit developed at Tama, Iowa, in community program sponsored by University of Chicago.

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Guest Editorial

Contributed by Albert Stewart

INDIANS TODAY are justly proud of their traditional music, which developed through millenniums of the past. The haunting, moving tunes which they sang in unison and repeated over and over again to the throbbing beat of their drums and rattles formed a powerful message to the gods. The first Americans were masters of *melody* and *rhythm*. The European technic of *harmony* was not necessary to the greatness of Indian music.

Modern Indian musicians, in furthering the cause of their native music today, are facing a new situation. While melody with drum-rattle rhythm still makes very satisfying music to people in many parts of the world, including the Orient, our European-Americans are simply not accustomed to melody without a harmonic background. They are not satisfied with the performance of a singer or flutist, for example, unless he is accompanied by piano, guitar, or a group of other instruments playing harmony.

Indian composers and arrangers are adjusting to this situation. They are wisely inter-weaving their ancient melodies with modern harmony. They are adding English words. Thus today's large audiences are being enticed to listen to these stirring Indian melodies. Thousands rather than hundreds gain a better idea of, and more respect for, Indian musical culture. By fusing the ancient with the modern, composers of Indian descent and sympathy are creating a finer *American* music. And Indians of today have further reason to be proud.

Albert Stewart, Chickasaw, is considered the leading Indian singer on the concert platform of today. He is president of the Indian Council Fire of Chicago.

Industrial—continued

ment program. The Department will help the industry train key Indian personnel in the parent plant. Beck will search out firms to participate, pointing out the promotional possibilities of products manufactured by Indians.

Departmental assistance will not go beyond this, but the rest of the responsibility will rest with the community and the tribe who will work together to solve their mutual problems. In most instances, it will be necessary to offer an industry at least a building. This is being done by hundreds of towns seeking industry to locate, and is minimum in the program.

Tama Crafts—continued

scholarships, which are to remain within Iowa institutions. The primary aim is to serve the Indian community, rather than Indian individuals as such, University spokesmen say, for important interstate contacts helpful in maintaining ties with the Indian community can be advanced in this way. Where post-graduate work in some fields requires entrance to universities elsewhere, this will be worked out.

Currently underway is another major project which involves the development of an Indian-owned and managed cooperative crafts group to which the University field staff will give guidance, direct assistance and management service for as long as may be necessary. The underlying motive, however, is for the establishment of a functioning organization that will go ahead on its own momentum when University participation comes to an end.

The first product in this craft program is a Mesquakie "paint-it-yourself kit." The art work has all been done by Push-e-to-ne-qua, tribal artist, who is taking major leadership in the group. The project is to be known as the "Tama Indian Crafts," and those engaged in it will profit both from the earned wages in kit assembling, and from sales. Any Mesquakie will be entitled to the products of the group at wholesale prices and on consignment.

The paint-it-yourself kits consist of two complete pictures of Indian dancers which are keyed for coloring *(see picture page one)*; ten casein colors; two prepared mats for framing, and a brush. They will sell for $2.00 a kit, and the pictures when finished in color will be cherished by many an Indian hobbyist. They are now being marketed by direct mail and through dealers.

Canadian Indian Only Assemblyman

Calder

Far-reaching changes in the policies affecting Indians in Canada are predicted by Frank Calder, the first and only Indian to serve in Canadian legislative circles. Calder is a member of the Legislative Assembly of his native province, British Columbia.

Calder is convinced that the time has come for Canadian Indians to be given independence; that is, to assume Canadian citizenship. He has vigorously campaigned for the organization of a Canadian national congress of Indians, which would demand as a first step the transferral of responsibility for reserve Indians from federal to provincial control.

"Reserves breed inferiority complexes," Calder says, "and sap individual initiative. The Indian Act should be eliminated so that Indians receive equal treatment with whites. Self-government should be introduced to Indian villages in progressive steps with reserves abolished in a natural process for the easier assimilation of Indians."

After reserve schooling, Calder became the first such Indian to enter the University of British Columbia. He graduated in 1946 with a degree in theology, but his political interests diverted him from his intent to become a priest in the Anglican church.

The thrice-elected Indian has both white and Indian constituents in his area, one of the most rugged of Canada. It costs him nearly half of his legislative pay to make one trip around the borders of his district. During the summers, he works as a tallyman in a fish cannery.

"Indian troubles can't all be blamed on whites," Calder says, "but Indians can't shake off indifference as to their status alone. When a people tries to move up the scale of society, the whole society must help."

Production and procurement problems on 17 additional items are now in the working out stage. Greeting cards, ceramic tiles and enamelled etched copper jewelry are among them. It is anticipated that this settlement industry will make a significant contribution both economically and socially benefiting to the entire reservation population.

The Story of Round Rock and Its Growth

Continuation of a story begun in the January-February issue of The Amerindian.

The community work at Round Rock did not begin as easily as hoped for. Almost four weeks went by without a single Navajo coming to visit the school. Roessel did as much work outside as possible, to show how hard he was working, but to no avail.

Finally, Sam James, Navajo councilman, appeared on the scene to become a close and staunch friend. Dreams and plans for the school, then a small tar-covered building, were discussed through an interpreter. There was no running water, and no inside plumbing. Water had to be carried some 500 yards, and during the winter months it would freeze and there was no water until thaw set in.

Now, Sam James came frequently, and other Navajos followed in his wake. It was decided that a general community meeting would be held and on the given day, the people began to arrive by wagon, horse, foot and truck. The meeting got underway slowly, and "Navajos continued to loiter and talk outside, seemingly unaware of what was going on."

"I was nervous," Roessel says, "and when asked to speak, I saw only stern, unfriendly faces." At the conclusion of his talk, however, other Navajos got up and expressed their views. Everyone spoke warmly and offered advice freely and sincerely. "You are welcome and wanted. May you stay long enough to help us," one old man said. Since that memorable day, the community meeting has been an established monthly affair at Round Rock, with never less than 40 and sometimes as many as 100 in attendance. There is no problem too small for presentation and discussion at these meetings.

Some scoffers asked, "What can these meetings accomplish in a small 'two-bit' place such as Round Rock?" To these, Roessel answered: "Community work is possible only to the extent that the communtiy feels it has a part in the determination of matters affecting it. To assume an attitude that the people are incapable of judgment because of lack of special training is to divorce the school from the very people it is supposed to serve."

Nine Scholarships

Under their own tribal scholarship plan established in 1955, nine young men of the Warm Springs reservation have now entered college with scholarship grants. Recipients must be enrolled members of the Warm Spring tribes, but tribal aid will not be given if other educational assistance is available. The scholarship plan does not carry the entire cost of the education program, but students are expected, and must be willing to assume some of the responsibility.

Indian Relocation Program — continued

Indian Bureau administration of these reservations cost the taxpayers $91,112,400 in the past fiscal year. There are 11,715 permanent and 1,618 temporary employees in the BIA, which approximates one for every 30 Indians served. Many Indians, especially those living close to white urban communities are well assimilated into American life. Numbers of these had already made their way into the cities and to good jobs, even into the professions prior to the relocation effort. But those who were held to the reservations through ties of timidity, language difficulty, lack of employment skill, even mistrust and suspicion or lack of general "know how" represented an expensive waste of manpower. A loss in productiveness means additional loss in effective citizenship participation, for a stagnant pool will more generally be submerged by the landscape than it will be utilized constructively.

The average cost of relocating an Indian worker in all areas was statistically determined to be about $200. Minor in comparison with other expenditures, this seems to have proven to be a valid investment in both monetary and human values.

Various aspects of the Relocation Program, how it functions, where it operates, and its results and impacts, will be discussed in future issues of The Amerindian. Relocation, of course, is not the final and only answer to Indian needs, nor is it the answer for every Indian who tries it out. In some respects, the program has become pretty much of a controversial issue. It has been an important influence, however, in the development of opportunity for Indians, and in furthering social progress for a heretofore neglected group.

World Prayer Day

Cook Christian Training School at Phoenix, was chosen to write the program for the World Day of Prayer, observed in 134 countries and 20,000 communities in the United States in February.

The program included a prayer, spoken by Chief Yellow Lark; the Indian version of the 23rd Psalm; a prayer from the Dakota Indians; an Indian version of the Lord's Prayer; and a thanksgiving litany from the Navajos.

In Phoenix, Mrs. Rose Shaw, a full-blood Pima Indian, was named Chairman of the World Day of Prayer services for the entire Phoenix area, both Indian and non-Indian churches.

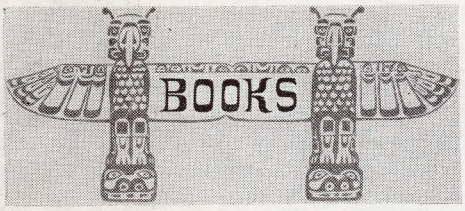
In Oklahoma, Chief Justice of the Supreme Court, N. B. Johnson, a Cherokee, was chosen to direct Brotherhood Week activities under the sponsorship of the local chapter of the National Conference of Christians and Jews.

AMERICA'S INDIAN STATUES

Courtesy City Hall, New Orleans

"BIENVILLE"

Incorporated as part of the Bienville Monument in New Orleans, is this Indian figure, symbolic of all Indians and representing the first human being that the city founder saw. The Indians were often helpful to Bienville and his followers. At least once, Indian assistance prevented Bienville and his men from death by starvation. The Indian is said to suggest a Bayougoula, though not representative of any specific tribe.



SAGEBRUSH SURGEON. *Florence Crannell Means.* Friendship Press. $2.75. This inspiring story of the work among the Navajo of Dr. Clarence Salsbury and his wife deserves more than one reading. The pair had not asked for a safe and quiet life, but one that called for high adventure and courage. They found it first in China, then in New Mexico, where they founded the Ganado Mission and Hospital. One of the best of Mrs. Means' many books, and a fine tribute to the Salsburys.

WHITE FALCON. *Elliott Arnold.* Alfred Knopff. $3.00. A young Kentucky boy is kidnapped by Indians and taken miles away. He is adopted by the Ottawa and finds trouble and glory.

BEAVER TRAIL. *Regina Z. Kelly.* Lathrop, Lee & Shepard Co. $2.50. Stranded on Mackinac Island in the year 1811, young Jimmy Russell embarks on a career of adventure that takes him through the Fort Dearborn massacre.

PRIMITIVE ART. *Franz Boas.* Dover Publications. $1.95. The book attempts to give an analytical description of the fundamental traits of primitive art. The treatment is based on the fundamental sameness of mental processes in all races and in all cultural forms, and in the consideration of every cultural phenomenon as the result of historical happenings. Much Indian material.

HEAP BIG LAUGH. *Dan Madrano.* Private printing. $5.00. No more can it be said that the Indian has no sense of humor! In this unusual book, the result of 20 years' collecting on the part of the author, hundreds of real Indian comic and humorous stories keep the reader constantly a-chuckle. Indian humor, it is apparent, is not only penetrating, but potent and devastatingly funny. Madrano, a Caddo Indian, is a successful business man who has served two terms in his State Legislature. Clever cartooning by Brummett Echohawk, a Pawnee, add much to the general fun.

Order Through The Amerindian, please.

Youth Conference

The second annual Indian Youth Conference, sponsored by the New Mexico Association of Indian Affairs, was held in Santa Fe in January. In attendance with members of tribal councils of pueblos and reservations were non-Indian educators and professional people.

Of the nearly a dozen young people who spoke, all placed emphasis on adjustment and adaptation. Subjects chosen included juvenile delinquency, Indians and college life, Indian adaptation to legislation, adjustment to prejudice and competition, and present-day attitudes.

Edmund Ladd, a Zuni, counseled other Indian youth thusly: "No race has ever risen above its leaders." Cultural conflicts were not a problem, Ladd, an anthropology student said. "Education is a tool. Select the tool you want to use in your own world."

From a humble beginning in a mission church on the Mohawk reserve in Canada, the Iroquois Mixed Choir has won widespread acclaim. From a rich repertoire, which includes the religious classics, the Choir has made a number of recordings. Among them is a hymn to Kateri Tekakwitha, the "lily of the Mohawks," who has been proposed for beatification. The records sell for $1.75 each, and may be ordered from the Mission of Saint Francois-Xavier, Caughnawaga, Quebec.

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