

# American Indian Libraries Newsletter



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## Library Service to American Indian Children

Jean E. Coleman

*Presented at the International Federation of Library Associations meeting on children's services,  
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Library service to the American Indian is a slowly developing activity within the United States. The problems inherent to the development of library service to American Indians have their basis in the political, educational, and social struggles that Native Americans have encountered in dealing with the policies and practices imposed upon them by the American society.

As an individual and as the director of the American Library Association's Office for Library Service to the Disadvantaged, I have developed some concepts of the current struggles of the Indian in the United States today. These concepts are based on reading, observing, and talking with Native Americans. I make no claim that I speak as an authority on American Indians. However, I believe that some of my observations provide insights into why library service to American Indians is a recent development in the United States.

Two phenomena that are unique to the status of the Indian in the United States must be explained at this point. The first phenomenon is the creation of "reservations" or areas of concentration of the Native American population. The second phenomenon is the concept of "Indian nationhood." In his *History of Indian Policy*, S. Lyman Tyler describes the development of a "separate Indian County" as an outgrowth of the "reservation policy after the 1850's" that had "Indians placed on isolated lands entirely surrounded by lands controlled by private land holders, by the states and territories or by the United States. Within these reservations, legally the tribes continued to be self-governing bodies. . . ." The United States negotiated treaties with the separate Indians groups. Theoretically each Indian tribe was a separate Indian power or nation with whom the U.S. government contracted by treaty.

Present-day Indians emphasize their "nationhood." Stan Steiner describes the concept of Indian nationhood as being "independent republic(s) of Indians [having their own language and education] . . . tied with the United States, and friendly to the United States, under treaties as a modern Indian state of small communities of kinfolk taking part in the present industrial economy of the world. . . ."

Modern American Indian nations are slowly evolving into a politically active conglomerate—linked together more by their history since the arrival of White men on their continent than by their cultural origins. The Indians of the Americas were and are varied linguistically, culturally, and physically. Indian-White contact resulted in a diminution of these variations—more in the eye of the beholder than in reality. Distorted perceptions of what and who the Indian was permeated American thought and action in every phase of the dealings between White Americans and the nations of Native Americans. Generally speaking, the American Indian was mistreated, misunderstood, deprived, neglected, cheated, and, above all, subjected to a variety of shifting campaigns and policies to control or reform the Indian's culture and place in American history and society. Today, however, the "New Indian" is a person unwilling to accept that which is imposed by others and relentlessly determined to seek Indian self-determination or control over one's social, political, racial, and cultural role within (or without) the American social order.

According to the U.S. statistics of the census taken in 1970, there are 792,730 (793,000) people counted as American Indians. Some 356,000 Indians are identified as living in urban areas, while 437,000 are identified as living in rural areas. Many American Indians feel that these figures are not accurate. Tribal identification and affiliation is a major problem among Indians who are actively seeking U.S. political recognition as separate nations with which to settle treaty rights and agreements. An authority, Frances Svenson, quoted in Guide No. 1 of the National Indian Education Association Series, *Library Service Guides*, says:

"Who, then is an Indian? Clearly, there are many answers dependent on who is asking and for what purposes. For the United States government, racial and to a lesser extent cultural (so far as reservation residence expresses a cultural orientation) factors are primary. For the Census, social definition is sufficient. From the point of view of most reservation people, even after several hundred years of attack by European society on the foundations of In-

dian communities, Indian identity is tied up in membership in a specific tribe kinship bonds among its members, familiarity with cultural traditions, appearance. . . . While probably few Indians could pinpoint the behavioral characteristics which define Indianness, virtually all Indians agree that such patterns exist. The fact that the existence of an Indian style of behavior is generally accepted . . . places limitations on Indian social and political behavior in the non-Indian world. He who acts in a non-Indian way risks losing his constituency. Therefore, in the political arena, it is not a racial or cultural identity which alone determines the Indian actor; instead, it is the complex interaction between these factors. At its heart, Indianness is a state of being, a cast of mind, a relationship to the Universe. It is undefinable."

Rosemary Christensen (Chippewa), author of NIEA's Guide No. 1, *Establishing Indian Library Service*, identifies Indian communities in a less complex manner. She states that:

"In most communities, (although not in urban communities) there is an elected or otherwise recognized Body politic who governs the Indian community. An Indian community can be a geographically enclosed community . . . governed by the tribal council with a chairman, or it can be a loosely affiliated group of people who share a common reservation upbringing or are enrolled in a tribe but live in an urban area . . . . Frequently there is an Indian neighborhood in cities, but just as frequently Indians are scattered throughout the city area"

Indian identity; Indian health; Indian legal jurisdiction; the conservation and preservation of Indian lands and languages; as well as Indian control of their education are some of the priorities expressed frequently in American Indian newspapers, journals, books, speeches, and activities. U.S. federal and private sector funds are supporting American Indian goals—slowly but surely. The library, particularly since the late 1960s, gradually is becoming a supportive unit of Indian education, cultural and self-determination goals.

U.S. library literature in the late 1960s and early 1970s carries articles which reflect the attempts of primarily non-Indian librarians to provide service to urban, rural, and reservation Indians. Some of these library activities still are being conducted. In 1972, for example, the Sioux City Public Library in the state of Iowa started a program aimed at providing materials of interest to about 3,000 Indians in the area. Justification for providing special services for Indian people in urban areas has been expressed by Marie Jones and Edith Casady, two ladies who originally implemented the Sioux City Indian Library Project:

"Many Indian people belong to a lower socio-economic sector, often are discriminated against in housing, education, employment, health services, and law enforcement. Away from the protections of their own cultures and repressed in the majority culture, they have a special need for re-enforcement of self-esteem. Information and referral services can help provide solutions to their everyday needs, which will assist them in becoming more productive members of society. The library can then provide materials on Indian history and culture, which help to give roots and a sense of belonging. The need for these special services becomes more pressing as Indian populations increase in the cities . . . ."

While many individual Indians have become successful

in American society, most American Indians find life in urban areas difficult to cope with. Michael Scheibach, in an article entitled "Urban Indians are the Forgotten Poor" (*Wassaja*, September 1976, p.15), reports on a needs assessment survey of Oklahoma City, Oklahoma. He says that according to the study, ". . . Indians are not aggressive enough to survive in an urban setting. Indians have the least understanding of how White society operates of all the major minority groups in the United States. . . . The problem of coping in an urban environment is compounded by governmental policies which treat the urban Indian as a non-Indian. . . ."

Indians living in urban areas are often unable to successfully use the resources of non-Indian community agencies. Cultural and language barriers inhibit Indian awareness and knowledge of agency services. A program that is not designed for American Indians, does not employ American Indians, and does not actively seek Indian participation will rarely be used.

Many Indians migrate in and out of urban areas frequently in order to participate in traditional activities. Tribal customs, religion, family life, or tribal policies draw Indians back to their home areas as frequently as is necessary. Transient activities often affect the adjustment to urban life made by adults and children.

The Native American child within the family unit is protected, respected, and deeply loved. Children are respected because they are seen as persons regardless of their age. This respect of the child as a person overflows from the single family unit to the entire Indian community. As a result, American Indians are not generally competitive. Everyone counts. Therefore, cooperation rather than competition becomes basic to family and tribal unity. The Indian child comes from a culture that is primarily an oral one. Some Indian tribes had developed, historically, a written medium of communication, but most Indians relate tribal history and traditions orally.

Indian children often have suffered as a result of the Indian-White struggles over the years. Native American children have been removed from parental homes to be placed in boarding schools or to be placed into non-Indian homes. Dropping out of school, becoming runaways from boarding schools, committing suicide, or becoming alcoholic have been some of the ways that Indian youth—on reservations or in urban areas—have rebelled against their plight. It is for their children that the American Indians fight so vehemently for their cultural identity and for the control of their educational and social life-styles.

The *American Indian Libraries Newsletter* is published periodically by the ALA OLSLD Committee on Library Service for American Indian People; Virginia Mathews (Osage), Chairperson. The Newsletter is sent free of charge. Newsletter editor: Dr. Cheryl Metoyer (Cherokee). Mailing list additions and address changes should be sent to Jean E. Coleman, Director, OLSLD, American Library Association, 50 E. Huron St., Chicago, IL 60611; (312) 944-6780. Manuscripts and letters pertaining to editorial content should be sent to Cheryl Metoyer, Ph.D., Editor, *American Indian Libraries Newsletter*, UCLA, Graduate School of Library and Information Science, 405 Hilgard Ave., Los Angeles, CA 90024.

The history of the education of the American Indian (according to Fuchs and Havighurst) moved from the hands of the missionaries during the period of the colonization of the United States to the hands of the United States government with the establishment of the Bureau of Indian Affairs (popularly referred to as the "BIA").

"The Bureau of Indian Affairs had been established first in 1836 as part of the War Department, but in 1849 it was shifted to the newly established Department of Interior. But not until 1892 were teachers and physicians placed under civil service. It was this Bureau, placed under the Department of Interior largely because of Indian lands, that became responsible for Indian education. . . . With minor exceptions the history of Indian education had been primarily the transmission of White American education. . . . The institution of the school is one that was imposed by and controlled by the non-Indian society, its pedagogy and curriculum little changed for the Indian children, its goals primarily aimed at removing the child from his aboriginal culture and assimilating him into the dominant White culture. . . . Assimilationist goals have currently given way . . . to a recognition for the unique position of American Indians in this country and their right to self-determination. . . ."

One outcome of the new self-determination policy has been that both U.S. government officials and the tribal councils of many Indian nations have begun to recognize that libraries and library information services are an integral part of the educational goals of the Indian communities. The Office of Libraries and Learning Resources of the U.S. Department of Health, Education and Welfare, Office of Education, has funded several projects to develop libraries in Indian communities and to train Indian library technicians to provide library services. The Office of Library and Learning Resources provided federal grant funds to the National Indian Education Association (NIEA) for a five-year library research and demonstration project. The NIEA Library Project has two specific aims: (1) to identify the information needs of American Indian people and (2) to establish library and information service demonstration centers whose materials and services would reflect the identified needs. Developing statewide plans for library service to American Indians (in states having large percentages of Indians and where library service for American Indians is minimal) became an additional thrust of the NIEA Library Project.

The three demonstration sites selected to study the information needs of the Indian community and to establish demonstration library centers were the Rough Rock community on the Navajo Reservation in Arizona, the Standing Rock Sioux Reservation in North Dakota, and the Akwesasne Mohawk Reservation in New York. One criterion for selecting a site was that 50 percent or more of the children attending area schools must be American Indian. The impact of the library service on Indian children became especially significant when Cheryl Metoyer (Cherokee), the first American Indian doctor of library science, wrote her thesis on the Akwesasne Mohawk Project. Her observations support the concepts that library programs for Indian children should (1) involve the children in book selection, (2) emphasize materials that support the values of the tribal group, (3) use film programs as an entry to other library activities, and (4) have

magazine and comic books that depict the history of other Indian tribes.

United States federal funds have also been expended to enable American Indian students to earn library science degrees. Lotsee Smith (Comanche) has obtained federal funds to administer programs to train Indians as library aides in the BIA schools. In 1975, she obtained a research and development grant to establish community libraries on eight Pueblo Indian reservations in New Mexico.

The evaluation of print and nonprint materials—by Indians or about Indians—is the primary objective of "Project Media," another federally funded project. Project Media is administered by the NIEA. The evaluators of the materials are Indians who belong to the same tribe identified in the print or nonprint publication. Rebecca Murray (Sioux), current project director, also conducts workshops on the use of the materials in curriculum development for Native American children.

New Mexico, Arizona, and Wisconsin are a few of the states where library programs for American Indians have been planned and implemented by non-Indians with Indian cooperation. Mary Tsosie (Navajo) is the director of the Wisconsin Indian Library Training Program—a program designed to train Indian library aides as the initial step in the statewide plan to provide library service to Indians residing in Wisconsin. New Mexico has for several years provided bookmobile service to Indians in rural and reservation areas. State library personnel in Arizona have made significant inroads trying to serve fourteen different Indian tribes on nineteen reservations located within state boundaries. The staff from the state library has conducted workshops to train Indian library staff members.

Most of the activities involved with establishing library services for American Indians attempt to follow some specific guidelines: (1) the involvement of Indian tribal authorities in accepting and planning library service, (2) the training and employment of Indian personnel to deliver the services, (3) the use or creation of materials by and about Indian materials that are accepted by American Indians as representative of Indian values. (Some materials are being developed—by Indians—in various Indian languages.)

The American Library Association is aiding the development of Indian library service by: (1) supporting federal legislation aimed at training more Indians to provide library service, (2) publishing the first newsletter in America that focuses on the activities of developing American Indian libraries, and (3) supporting recruitment activities to attract more Native Americans into the library profession. In addition, ALA members such as Virginia Mathews (Osage), Cheryl Metoyer (Cherokee), Lotsee Smith (Comanche), and Mary Tsosie (Navajo) are working with many non-Indian librarians to plan and implement two significant projects. The first project is the preparation of a long-range plan to improve BIA library-media/information programs serving American Indians; the second project is to hold a "White House" Conference for Indians from rural and reservation areas to focus attention on the library and informational needs of Indian people. The White House Conference is aimed at generating federal legislation to support the further development of library service to American Indian people.

Because of the conscientious, conglomerate activities of

many Native Americans and non-Indian Americans, significant numbers of Indian children will grow up more exposed to the windows of the world that are opened by print and nonprint materials provided through library services.—JEC, Director, Office for Library Service to the Disadvantaged.

## The Newberry Library Center for the History of the American Indian

Francis Jennings

Today, American Indians are turning in significant numbers to books and libraries for information about their peoples. A parallel movement has been that of preserving the oral history of the tribes on tapes and transcriptions. The anomaly is only apparent. In both cases, the motive force is the same—the desire to preserve and restore traditions and to maintain ethnic pride.

The Newberry Library has recognized and sympathized with this desire. Although the Newberry's name is synonymous with research by advanced scholars with formidable credentials, the library has founded a center—the Newberry Library Center for the History of the American Indian—in which Indians are encouraged to study their tribal histories, without prerequisites of formal education. Within the past year, Indians studying at the center have included representatives from the following tribes: Santa Clara Pueblo, Potawatomi, Rosebud Sioux, Creek, Penobscot, and Hoopa. Interest grew to such an extent that the center's grant budget for this purpose was exhausted and a waiting list established for next year's enlarged budget.

For the future, the center plans expansion of its direct services to the Indian community. It has cosponsored a project application by the American Indian Higher Education Consortium to conduct an annual seminar at the Newberry in the use of research libraries by the students of Indian-controlled schools and colleges. The center also is developing a plan for the internship training of Indian community librarians and archivists.

These programs are developing in response to new interests among American Indian people. The Newberry's center was founded in 1972 because of concern about the teaching of Indian history in schools and colleges. After consultations with the representatives of eleven major midwestern universities, the Newberry obtained funding from the National Endowment for the Humanities and several private foundations to improve the teaching situation. Its first program was one of support for pre- and postdoctoral fellows engaged in year-long research studies at the library. These fellows balanced their academic research with firsthand experience by touring Indian communities and interviewing these community leaders. The fellows' itinerary in 1976 included Pine Hill schools at Ramah, New Mexico; the Navajo Community College, Tsaile, Arizona; the Institute of American Indian Art at Santa Fe, New Mexico; San Juan and Santa Clara Pueblos; and the electric-power generating plants at Four Corners. During their year of residence, the fellows meet twice monthly in a seminar led frequently by noted

scholars. The meetings have been opened to interested Indians of the Chicago area. Almost all of the fellows have obtained teaching positions at colleges and universities.

Besides these academic fellowships, the center grants Chairman's Fellowships to Indian people for research in tribal history. The center also conducts a summer institute for high school teachers, many of whom come from schools with significant Indian populations. The institute is supplemented by a workshop in which graduates of the institute return to prepare curriculum materials for future publication and commercial distribution.

Along with the fellowship programs, the center sponsors and administers research programs and publications. One current project in process is the *Atlas of Great Lakes Indian History*, under the direction of Helen Tanner. The first of its kind, the *Atlas* is mapping and annotating the location and movement of Indian peoples in the Great Lakes region from 1615 to 1871. This work will include thematic maps on economic, political, military, and social topics. It will be published in approximately two years by the University of Oklahoma Press.

The center also commissions and edits the Newberry Library Center for the History of the American Indian Bibliographical Series, published by Indiana University Press. Five titles are in print, three are at press, and twenty-two more are currently being developed. Titles now available are as follows: Henry F. Dobyns, *Native American Historical Demography*; Robert F. Heizer, *The Indians of California*; June Helm, *The Indians of the Subarctic*; Peter Iverson, *The Navajos*; and Helen Hornbeck Tanner, *The Ojibwas*. A microfiche package of reproductions of the works listed in these bibliographies will be published by Research Publications, Inc.

Other publications sponsored and assisted by the center include: Francis Paul Prucha, *A Bibliographical Guide to the History of Indian-White Relations in the United States* (University of Chicago Press, 1976), and Sherburne F. Cook, *The Population of the California Indians, 1769-1970* (University of California Press, 1976).

Persons interested in the center's activities, including fellowship grant applications, are invited to write to Francis Jennings, Director, The Newberry Library Center for the History of the American Indian, 60 West Walton St., Chicago, IL 60610.—FJ, Director, Newberry Library Center for the History of the American Indian.

## Special News

University of the State of New York  
The State Education Department  
The New York State Library  
99 Washington Avenue  
Albany, NY 12230

E.J. Josey, Chief, Bureau of Specialist Library Services, informed the *Newsletter* that the New York Indian Library Bill was signed into law on August 1, 1977, by Governor Hugh Carey. According to the governor's press release of August 4, 1977, Senate Bill 3045-A, Chapter 476, is "an act to amend the education law, in relation to Indian libraries, making an appropriation therefor."

It is hoped that specific information regarding the law's

impact on Indian libraries, such as the Akwesasne Library and Cultural Center, will be forthcoming.

Hawaii Council of American Indian Nations  
American Indian Service Center  
P.O. Box 17626  
1414 Colburn Street, Suite 202  
Honolulu, HI 96817

The American Indian Service Center is in the process of developing a proposal for submission to the Office of Native American Programs for expansion of the Indian Center program in Honolulu. One of the major concerns for this island Indian population is an Indian Library. While it would serve the immediate community, it also would be available to anyone in the general public expressing an interest in American Indians. This would include the following: University of Hawaii students or Honolulu Community College students who are involved in research projects or class papers; high school students who are studying about the American Indian in civics classes; and the large American Indian military population based in Hawaii.

O-wai-ya-wa School  
5306 North Winthrop  
Chicago, IL 60640

The O-wai-ya-wa School is composed of Native American children aged five through fifteen from throughout the United States. The school's advisory board and staff are also Native Americans. The school will begin its fifth year of existence in the fall. The staff is presently requesting assistance in locating materials which give a factual account of all tribal groups. They are especially interested in material which is recommended by the tribes and which gives information from the tribe's point of view.

If you have any material available, or can make recommendations, please inform Karen Crowshoe, at the O-wai-ya-wa School.

San Jose Indian Center, Inc.  
3485 East Hills Dr.  
San Jose, CA 95127

*What Shall Our Children Read? A Selected Bibliography of Native American Literature for Young People.* The bibliography was prepared as part of the Indian Education Program, Title IV, Part B. According to Ruth Blank, librarian, "The titles have been selected to reflect current availability and criteria for nonbiased subject presentation and literary value. The books have been grouped broadly according to reading ability; levels are designated by the terms 'easy' (grades K-2), 'medium' (grades 3-5), 'high' (grades 6-12). American Indian authorship or sponsorship is noted by an asterisk (\*)."

## Letters to the Editor

Dear Cheryl:

I just recently received a copy of *American Indian Libraries Newsletter* and am quite impressed with the publication. American Indian communities are in

desperate need of vital information pertinent to their needs, and the vehicle of a newsletter will certainly bridge the gap of acquiring information about new developments in library services.

Our Clearinghouse will be submitting articles of interest concerning Indian education. We would also like to invite you to submit articles relevant to your concerns for our annual newsletter, *CRESS-CROSS*, and bi-annual *American Indian News*.

Nora L. Yazzie  
American Indian Specialist  
ERIC Clearinghouse on Rural  
Education and Small Schools  
New Mexico State University  
Las Cruces, New Mexico

Dear Dr. Metoyer:

The *Indian Libraries Newsletter* arrived in our office and was read with much interest! We are pleased to find out that this newsletter has been started and enthusiastically support your efforts in its continuance. We feel it will be valuable to the librarians in the nineteen pueblos and can be one important way in which information can be provided to these librarians who are at various stages in developing their libraries.

Tessie Naranjo  
All Indian Pueblo Council, Inc.  
Office of Education  
Albuquerque, New Mexico

## Notes from the Editor

Cheryl Metoyer, Ph.D.

I've switched. I've traded the banks of the Mississippi for the shores of the Pacific. Somehow, throughout the pitfalls of relocation, a steady stream of newsletter correspondence has happily managed to follow me to my California home. (My new address is noted at the conclusion of this editorial.) Upon rummaging through files and notes relating to Indian library services, I reread my editorial from the previous issue and found that I made a promise.

In the last issue's editorial, I considered the wealth of questions I had received concerning Indian library services. I promised to pursue the question of initiating tribal libraries in a forthcoming newsletter. Fall is a time which normally brings energy for renewed educational endeavors. Consider the challenge of developing a tribal library.

How does one initiate a tribal library? As monumental as the question may sound, guidelines have been written in the *Library Service Guides* of the National Indian Education Association. Tribal libraries, also called tribal resource centers, tribal information centers, community libraries, and oral history centers, exist to serve the information needs of the reservation community. Given that a reservation community has decided through its governmental structure to establish a tribal library, there are guidelines which can help insure its operational success.



The initial goal of the tribal library development process is to create an effective library plan.

1. Design a community-information-needs questionnaire to determine what types of information are desired by the people. This questionnaire need not be excessive in length or detail. The objective is to assess the subject interests, format preferences, and age levels of the community. The questionnaire would offer choices regarding levels of interest (high, medium, low) in various subjects: economics, politics, sports, history, how-to-do-it materials, GED preparation, Indian culture and language, etc. Offer a wide range of choices. Remember to query children and adults and to distinguish between their information interests.

2. Use the questionnaire results to form a Community Information Needs Profile. This will serve as the basic ingredient in your tribal library plan and also will function as ammunition in the quest for funding.
3. Conduct a survey of the local libraries which may be willing to assist in addressing the information needs of the tribal community. Is there a local school or public library offering bookmobile services, interlibrary loan, or professional assistance? What services do they or can they provide to the reservation community?

In some cases, the willingness and ability of these libraries will be a tremendous asset to the tribal library. In other cases, tax restrictions may not allow these libraries to provide such assistance. However, the contact should be made, if only as a means of obtaining accurate and thorough information for the Community Information Needs Profile.

4. Translate the information needs of the community into types of library services. Examples might include adult reference collection, oral history component, story hour, preschool audiovisual services, young-adult popular fiction in paperback format, or selective government documents. There are infinite possibilities.
5. Once the appropriate library services have been decided, the staff required to operate the facility must be determined. It is suggested that one plan for the ideal number of professional and paraprofessional assistance.
6. A significant component of the plan is the cost. Some of the major considerations which feed into cost are as follows:

- (a) Will a new facility be required, or can an existing building be remodeled? Which alternative is most effective and still least costly? What are the maintenance costs? It is advisable to consult both an architect familiar with library construction and a librarian.
  - (b) Will the tribe have a professional librarian? Or will the library worker be a paraprofessional who is able to continue her professional education? How much paraprofessional assistance (clerks, aides) will be available?
  - (c) Acquisition, cataloging, classification, and processing of materials (print and nonprint) will continue to be costly. Estimates from established jobbers should be investigated.
7. After these types of costs have been examined, adequate funding becomes the critical factor. Money is usually a problem in reservation communities. I have no privileged information on guaranteed funding sources. At this point, Indian librarians can only recommend the *Guide to Funding Sources for American Indian Library and Information Services, NIEA, 1974*, from ERIC ED 099 150 (Educational Resources Information Clearinghouse, Bethesda, MD 20014, \$3.32 paper, \$.76 fiche). It is hoped that this document soon will be updated.

These seven points are broad and hopefully will spark many more questions. Additional sources offering more detailed information are as follows:

1. *Library Service Guides*, available from NIEA, 1115 2nd Ave. South, Minneapolis, MN 55403. See especially Guides #1 and #2, "Establishing Indian Library Services."
2. Sinclair, Dorothy. *Administration of the Small Public Library*, ALA, 1965.
3. Myller, Rolf. *Designing the Small Public Library*, Bowker, 1966.

Having honored my promise by offering guidelines in initiating a tribal library, let me assure you that the steps have evolved from the experiences of both Indian and non-Indian librarians. Constructing the plan is time consuming, but the effort is necessary in terms of justifying costs. Any tribal group requesting more information and encouragement is invited to write to me at my new sunny California address: Cheryl Metoyer, Ph.D., Editor, *American Indian Libraries Newsletter*, UCLA, Graduate School of Library and Information Science, 405 Hilgard Ave., Los Angeles, CA 90024

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