

# American Indian Libraries Newsletter



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## Yakimas and the Written Word

Gary Young



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The year 1979 may be a turning point in the relationship between the Yakima Indian people and the written word. The National Commission on Libraries and Information Science can, if it will, take an important step toward bringing Indians into the libraries of the country.

Changes in the policies and attitudes of those who run our libraries are necessary to encourage the Yakimas, and other

Indian groups throughout the nation, to begin using library services. These changes, simple and fundamental, will allow libraries to help Indian people become for the first time equal partners with their fellow citizens in access to, and use of, these vital information resources. Before a discussion of the new attitudes, first a review of the history of the Yakimas and the written word, a history that differs only in detail from that of other Indian people.

The Yakimas spring from an oral tradition in which ideas are transmitted by word and gesture. Today, Indians will usually say their important learning experiences were oral. Our history and culture, the traditional teaching domain of our elderly people, are passed on through the memory device of ideas threaded together in a story line. Memory methods are supported by the Time Ball, a roll of hemp string with a variety of spaced knots and colored beads that recall events. During discussions, one may watch and correct the effect of one's words and avoid offense or misunderstanding. The flexibility and sensitivity of oral community disappears when words are written.

The written word has been used to oppress our people. The white people have satisfied their need to justify their

ideas about us by writing these ideas. Our signatures on written documents, which we were in no position to understand, robbed us of our land. History texts presented untruths about Indians that seemed gospel to the student. These written inaccuracies are protected from obliteration by a sacred canon of the society of the written word—that book burning is evil. When a verbal agreement ends with “Let’s put that in writing,” humanity is obliterated and manipulation becomes a threat. Because of this experience, the Indian tends to be suspicious of the printed word in all its forms.

The unequal treatment of Indians in the world of information has contributed mightily to leaving them isolated in their social and economic poverty. This is evidenced by a stunted intellectual growth, which explains why Yakimas have an average grade attainment level of seventh grade, compared to eleventh grade for non-Indians in Washington State, and a rate of poverty, underemployment, and unemployment that undermines self-confidence, thereby perpetuating the conditions of deprivation. Yet in spite of all this, the intelligence and genius of our people have kept alive the knowledge of happiness divorced from things, and the treasuring of that relationship with the environment which protects both the environment and the individual.

The non-Indian majority has used generalization and stereotype to see and treat Indians as members of a group rather than separate individuals who all have at least one thing in common: their determination to remain Indian. In the past, to educate an Indian meant to “civilize” an Indian. The method of education was to suppress Indian culture and teach non-Indian values and ways. The goal was a “civilized” person of Indian extraction. Unfortunately, the actual result was the creation of what the non-Indian calls “the Indian problem,” i.e., that resistant minority that confronts the United States. For Indian people, the problem

represents continuing frustration, confusion, and anguish, but no loss of determination to maintain their ethnic unity.

Today, the tide of technology and information is at the flood and we must all move together nationally to begin taking advantage of the opportunities that technology presents. In that process, we must prevent the technocrats from shaping the library of future in their own image. Today, more than ever before, the collection, distribution, and use of information is the key to power, the basis for sound decision making, and the "open Sesame" to a better life. It is absolutely vital for Indians that the technology be controlled so as to assist Indian people in their quest for equal status in regard to information. As a Yakima Indian, involved in this momentous time of information systems, I welcome the opportunity to share my ideas about Indians and information. As one with an oral tradition, I worry even, as I write these words, that the non-Indian world may read and think, and say, "Oh, that is what Indians are like." Indians hearing this reaction turn angrily to the Indian writer, asking that he or she "stop appearing to speak for all of us." For Indian people, this is the trap of the written word.

To return to the discussion of the positions and attitudes of those who run our libraries: The first change would apply to public libraries.

The time-honored attitude toward Indian people in the best of the public libraries is as follows: "We are a storehouse of information. We would like you Indian people to tell us how we can better serve you." Hearing this statement in its various forms suggests a remark attributed to that very wise non-Indian Benjamin Franklin, who once summarized his view of education as follows: "Most of the learning in use is of no great use." He illustrated his point with the following story about the signing of an Indian treaty in 1774:

After the principal business was settled, the commissioners from Virginia acquainted the Indians by a speech that there was at Williamsburg a college with a fund for educating Indian youth; and that, if the Indian Nations would send down half a dozen of their young lads to that college, the government would take care that they should be well provided for, and instructed in all the learnings of the white people. . . . "We are convinced," the Indians replied, "that you mean to do us good by your proposal, and we thank you heartily. But you, who are wise, must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it; several of our young people were formerly brought up at the colleges of the northern provinces; they were instructed in all your sciences; but when they came back to us they were bad runners, ignorant of every means of living in the woods, unable to bear cold or hunger, knew neither how to build a cabin, take a deer, nor kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, nor counsellors; they were totally good for nothing. We are however not the less obliged by your kind offer, though we decline accepting it; and, to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take care of their children, instruct them in all we know, and make men of them."

Ben Franklin's advice is still sound today. Therefore, the first attitude change, which applies to all libraries, is

represented by this statement: "We (libraries) need your help to improve the quality of our storehouse of information." Implementation can take many forms, from the inclusion of Indians at the policymaking level of the library, to a regular display of books that truthfully represent Indian culture, history, and relationships with the non-Indian majority. Achieving this balance will take time, but the participation of Indians in this effort will, of itself, help in increasing Indian respect and confidence in the written word. Beyond this, what Indians want from a library is what all patrons want: the right to be treated as separate individuals with unique interests and information needs.

The second change in position involves the need for model Indian libraries, where Indians can meet and work in a library atmosphere that is predominantly Indian. Then, "with their wagons in a circle," Indian people can organize an Indian approach to use of information resources in a multicultural society.

The Model Indian Library should collect the existing records of the history and culture of the Indian community it serves. The process will consist of taping the wisdom of the elders; collecting a photographic record of those who remember; and filing and cataloging material that will be of interest to Indians and non-Indians. The work of the Model Indian Library will most certainly help the traditional public libraries in their task of achieving a balance. The Model Indian Library will be a center for education in the Indian community and be essential in guiding the Indian to be confidently Indian, while learning the skills necessary to walk in both worlds. The Indian will be able to relate to the resource of the written word in an Indian atmosphere, and then the transition to effective use of the wider resources of the public library can follow.

Among the Yakimas on our reservation in south-central Washington State, a Model Indian Library is now under construction and is scheduled to open in the spring of 1980. With new respect for the complications of the written word, this particular Yakima urges those in the library world, and those interested in the future use of information resources, to welcome the idea of model Indian libraries and to support the creation of a new spirit among all libraries and the people they serve.—GY (Yakima), director, Cultural Heritage Center, Toppenish, Washington, and delegate from Washington to the White House Conference.

The *American Indian Libraries Newsletter* is published periodically by the ALA OLSD Committee on Library Service for American Indian People, Virginia Mathews (Osage), Chairperson. The newsletter is sent free of charge. Newsletter editor: Dr. Cheryl Metoyer-Duran (Cherokee). Mailing list additions and address changes should be sent to Jean E. Coleman, Director, OLSD, 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-Duran, Ph.D., Editor, *American Indian Libraries Newsletter*, UCLA, Graduate School of Library and Information Science, 405 Hilgard Ave., Los Angeles, CA 90024.

## White House Conference

The White House Conference (WHC) on Library and Information Services will be held in Washington, D.C., November 15-19, 1979. Indians across the United States will attend as elected delegates and alternates to represent the interests of American Indians in the deliberations, which are expected to result in national legislation designed to affect library and information services for many years to come. For the last two years, many states have held state or governor's conferences at which delegates to the WHC were elected and resolutions regarding library and information services were passed. A special White House Pre-Conference on Indian Library and Information Services on or near Reservations was held October 19-22, 1978, in Denver, Colorado. This preconference generated much interest in library and information services to Indians living on or near reservations and in urban communities. Summarized below are some of the resolutions from the preconference held in Denver. (Copies of the full text may be obtained by writing to ALA/OLSD, 50 E. Huron St., Chicago, IL 60611.)

**Summary of Resolution:  
White House Pre-Conference on  
Indian Library and Information  
Services on or near Reservations  
Denver, Colorado**

1. *National Indian Omnibus Library Bill*: to include Titles on training; materials and dissemination of information in all formats; construction or remodeling of library/information/cultural resource facilities; technical assistance; etc.
2. *Establishment of National Indian Library Center*: to be established within the Department of the Interior to serve as a stimulus and focal point for the preservation, production, collection and distribution of materials of interest to Indian libraries; operate as a clearinghouse and referral center for materials (including oral history and language materials); etc.
3. *Depository Status*: to permit each tribal government or reservation to designate one library within its jurisdiction as a depository library for the publications of the U.S. Government.
4. *Indian Library Consortium*: (of organizations) to provide library/media/information services to Indian people on reservations.
5. *Criteria and Standards for Indian Libraries*: to sponsor the formation of an Indian Library Association.
6. *Support for Indian Writing and Publication*: to provide intensive funding in order to preserve and maintain aspects of Indian life, language, tradition and heritage.
7. *Continuing Communication with Indian Tribes and Organizations*: to develop a communications network . . . (to insure realization of the goals).
8. *Legislative Set Aside*: to provide a direct funding source to Indian communities, on or near reservations, for library services.
9. *Interagency Coordination of Library Services*: to ensure effective planning and funding for Indian

library/media/information programs to the greatest degree possible at all levels in the Federal Government.

10. *Focus on Library Information Programs by Indian Organizations*: to consider as a matter of priority interest and concern the role and needs of library information services on Indian reservations and assign some order of priority to their development.

**Resolutions from State Conferences  
Relating to Library and Information  
Services for American Indian People**

### Arizona

Resolved, that the state of Arizona grant funds for graduate training in librarianship for the Hispanic, Native American, and economically disadvantaged citizens who might otherwise not receive funding to continue their formal educations.

Resolved, that delegates from the Arizona Governor's Conference actively support the consideration for adoption of the American Indian Omnibus Library Bill at the White House Conference.

### Illinois

A Resolution on Library/Information Services to Native Americans, in multiple parts, reads:

The Illinois White House Conference recommends that:

- The White House Conference on Library and Information Services designate a special task force on Native American *urban* library needs as well as reservations;
- Native American institutions with unique collections should be given financial incentives for making their collections accessible to users other than their primary clientele;
- Adequate special services to Native American constituents should be provided, especially the unserved;
- The planning of urban Indian library services and flexible delivery systems should involve collaboration of librarians and lay individuals representing all economic, social, and educational segments of the Indian community and community agencies;
- Library resources will reflect the specific geographic information needs of various Indian groups, urban as well as reservation;
- Outreach programs should be initiated to recruit and finance Indian librarians in urban and reservation areas;
- All library materials on Native Americans should document their 20th century accomplishments as well as those of the past;
- Monies should be allocated for special workshops for educators in the use of Native American materials;
- Native American bilingual materials should be made available in those regions where the groups deem them necessary;
- General information banks should contain data on all Indian-White policies as a matter of historical documentation.

### Michigan

Whereas, Library, Cultural, and Information resources at a compensatory level are urgently needed by American Indians and Alaska Native peoples living on or near reservations; and

Whereas, There is at the present time no funding in any

agency dedicated to development or operation of library systems in Indian Country,

Now, Therefore be it *resolved*, that Congress be asked to enact an Indian library bill to be administered by the Department of the Interior, to include funds for constructing libraries and developing library systems in and near reservations and to support Indian studies programs in institutions of higher education; and

Now Therefore be it further *resolved*, that a national Indian library center be established within the Department of the Interior to provide services and information for the benefit of the Indian population with regard to health, social services, economic development, job training, and other services, with specific appropriation for funding apart from elementary and secondary education programs.

Whereas, it has been established that there is at present no criterion or standards applied to library services for Indians and no formal means of communication among organizations interested in or actually providing library, media, or information services, governmental or non-governmental, at the national, regional, state, or reservation levels to encourage cooperation in the delivery of information services,

Now Therefore, be it *resolved*, that an Indian library consortium be established consisting of those organizations interested in or providing library/media/information services to Indian people on reservations and sponsor the formation of an Indian Library Association which could develop standards for Indian libraries, and that initiatives in this be undertaken as part of the White House Conference follow-up.

Whereas, existing Indian library and information services are incapable of encouraging or supporting creative writing among Indian people and are completely lacking in the means for local publishing efforts or the preservation of oral or written histories specific to their tribes;

Now Therefore, be it *resolved* that several specific agencies concerned with the cultural life of American Indian people, including the Smithsonian Institution, the National Endowment for the Humanities, the National Endowment for the Arts, and others, be asked to make special short-term provisions (over the next decade) for intensive funding to preserve and to maintain aspects of Indian life, language, tradition, and heritage which may otherwise, with the passage of time, be lost forever.

Whereas, the term "on or near reservations" with regard to the location of libraries does not specifically designate a location,

Now Therefore, be it *resolved*, that the Solicitor of the U.S. Department of the Interior be requested to render an opinion on the definition of the term "on or near reservations" with regard to location of libraries.

#### *New Mexico*

Be it resolved that since adequate library resources have not been made available to Native Americans, the Federal and state governments should establish, as a priority, additional funding of libraries which serve Native Americans.

#### *Wisconsin*

Whereas Native American Reservation libraries have no legal access to public library networks, thus limiting their ability to provide patrons with a wide range of materials,

It is recommended that reservation libraries be included in area public library and inter-type library networks if acceptable to the governing boards of the reservation libraries, and that legislation be enacted to ensure access of reser-

vation libraries to public library systems with funding to accomplish this.

Whereas, the stereotype of the Native American peoples must be eliminated and replaced by a more accurate picture of their history and culture in the minds of the public (Civil Rights Act, 1964),

It is recommended that an Indian Educational Program be developed for Wisconsin libraries. This program should include both travelling exhibits and multi-media kits.

Whereas, the increasing needs of the rural population, including those enrolled in extended degree programs, institution populations, and Native Americans on reservations are placing new information demands on some area libraries beyond their present capabilities,

It is recommended that the state investigate and propose systems (including technological and computerized systems) for the provision of information in such a manner that all citizens, including those in rural areas, on reservations, and in institutions, have access to research and other information needed.

#### American Indian Delegates to the White House Conference November 15-19, 1979 Washington, D.C.

<i>Name</i>	<i>Status</i>	<i>State</i>
<b>Clinton Kealohapauole Akana</b> 41-546 Inca St. Waimanalo, HI 96795	Delegate	Hawaii
<b>Forrest Cuch</b> (Ute) POB 161 Fort Duchesne, UT 84026	Delegate Pre-Conf., Denver	
<b>Michael Flores</b> (Mohave/Chemehuevi) POB 78 Parker, AZ 85344	Delegate- at-Large	
<b>Betty Jo Fite Hays</b> (Cherokee) 419 Spruce St. Hope, AR 71801	Delegate	Arkansas
<b>Calvin Isaac</b> (Mississippi Choctaw) Route 7, Box 218 Philadelphia, MS 39350	Delegate Pre-Conf., Denver	
<b>Sally Eugenio La'I</b> POB 88 Wailuku, HI 96793	Delegate	Hawaii
<b>Dr. Cheryl Metoyer-Duran</b> (Cherokee) 8616 Second Ave. Inglewood, CA 90305	Delegate Pre-Conf., Denver (Librarian)	
<b>Robert Lee Navarro</b> (Karankua) 900 Levittz Blvd., Suite 103 Houston, TX 77006	Delegate	
<b>Dr. Mary Louise Nieball</b> (Apache) San Jacinto Junior College District 8060 Spencer Hwy. Pasadena, TX 77505	Delegate (Librarian)	Texas
<b>Dr. Joseph "Bud" Sahmaunt</b> (Kiowa) 5713 Melton Dr. Oklahoma City, OK 73132	Delegate Pre-Conf., Denver	

<i>Name</i>	<i>Status</i>	<i>State</i>
<b>Josie Shaw (Mrs.)</b> (Cherokee) 2523 Dover Ave. Fairfield, CA 94533	Delegate	California
<b>Gary Lee Tom</b> (Southern Paiute) South Utah State College SUC Box 365-351 Cedar City, UT 87420	Delegate	
<b>Gary Young</b> (Yakima) Director Cultural Heritage Center POB 151 Toppenish, WA 98948	Delegate	Washington

*NOTE:* These are the delegates that we were quite certain were American Indian, as the newsletter went to press and we were in the middle of checking the final list. There may be several others.

**American Indian Alternate Delegates  
to the White House Conference  
November 15-19, 1979  
Washington, D.C.**

<i>Name</i>	<i>Status</i>	<i>State</i>
<b>Nellie Buffalomeat</b> (Cherokee) Bureau of Indian Affairs Sequoyah High School Tahlequah, OK 74464	Alternate (Librarian)	Oklahoma
<b>Sister Kateri Cooper</b> (Papago) Route 1 P.O. Box 750 Laveen, AZ 85339	Alternate Pre-Conf., Denver	
<b>Lucy Covington</b> (Colville) Colville Tribal POB 451 Nespelem, WA 99155	Alternate Pre-Conf., Denver	
<b>Anthony Leo Genia</b> (Ottawa-Choctaw) 2024 Como Ave. St. Paul, MN 55108	Alternate	Minnesota
<b>Joseph Hardy</b> (Navajo) Director Navajo Small Business Development Corporation P.O. Box L Ft. Defiance, AZ 86504	Alternate Pre-Conf., Denver	
<b>Roslynn McCoy</b> (Delaware/Mohawk) 32124 Genessee Ct. Westland, MI 48185	Alternate	Michigan
<b>Deborah Morillo</b> (Salian/California Mission) Coordinator of Youth Programs Indian Center of San Jose, Inc. 3485 E. Hills Dr. San Jose, CA 95127	Alternate	California
<b>Matthew E. Pilcher</b> (Winnebago) 2247 N. Wayne Ave. Chicago, IL 60614	Alternate	Illinois

<i>Name</i>	<i>Status</i>	<i>State</i>
<b>Dr. Lotsee Smith</b> (Comanche) 2212 Pembroke Pl. Denton, TX 76201	Alternate Pre-Conf., Denver (Librarian)	
<b>Mary Alice Tsosie</b> (Navajo) Student Services University of Wisconsin- Stevens Point Stevens Point, WI 54481	Alternate Pre-Conf., Denver (Librarian)	

*NOTE:* These are the alternate delegates that we were quite certain were American Indian, as the newsletter went to press and we were in the middle of checking the final list. There may be several others.

## Letters to the Editor

Dear Dr. Metoyer:

We on the Task Force for the Learning Resources area of the proposed Community Learning Center in Warm Springs are looking for guidelines for spatial allocations particularly. Do you have any planning documents that would be of help? The building will house the Head Start program, Alternative and Vocational programs for school-children, particularly high school, and Adult and Community learning programs.

I have been receiving the *American Indian Libraries Newsletter* and sharing it with others in our community. It is well done, interesting, and helpful to us who have 30 percent of our children from the Indian community.

Joyce Drury, Library Coordinator  
Jefferson County School Dist. 509-J  
Madras, Oregon  
Task Force Member  
Community Learning Center  
Warm Springs Reservation of Oregon

Dear Dr. Metoyer:

I received your newsletter and your questionnaire some time ago. I'm sorry I can't answer your questionnaire as we don't have any such service in Canada that I know of. But you have triggered me—we are just opening up an alternative school for Indians and the idea is growing that you have implanted, that it would be possible to have such a library in the school. I myself have worked in a library and the idea is very appealing since our Canadian history texts are not true to the Indian role. I can see it as a resource of Indian material, a place where Indian as well as white can go for all the media on Indian subjects and as a place where storytellers can tell their age-old stories to Indian children sitting on the floor. I don't know whether it can be done but we have a lot of Indian resource people right here.

Thus, I would appreciate literature which you might have on setting up an Indian library containing the Indian subjects of history, philosophy, languages, the arts, and other library catalogs suitable to an Indian library. I would appreciate some literature on the various kinds of Indian libraries in the United States and if they are bicultural or serve only the Indian students.

I have approached the staff of our alternative school concerning this matter and it was agreed that I can go ahead and collect suitable material regarding other Indian libraries. Any information you can send would be appreciated.

Thank you for your attention and consideration.

Pat Waite, Advisor  
Calgary Urban Indian Youth  
Calgary, Alberta

Dear Dr. Metoyer:

We would like very much to receive your publication *American Indian Libraries Newsletter* and job roster. If you have back copies of your newsletter we would appreciate receiving those as well.

Please bill us if there is any charge.

Thank you.

Shirley Gish  
Information Resources  
Willdan Associates  
Phoenix, Arizona

## Special News

### *News Briefs from Arizona*

- The San Carlos (San Carlos Apache Reservation) library will be moving into their badly needed new building the first week of April.
- The Cibicue library (White Mountain Apache) on the Fort Apache Reservation also has a new facility, small, but very pleasant, in the community services building.
- The Colorado River Tribes Reservation (Mohave, Navajo, Chemehuevi, Hopi people) in Yuma County has a lovely library in the same building as the museum, but is bursting at the seams for space, as is the Supai (Havasupai Reservation) library, which is at the bottom of the Grand Canyon. Massive weeding projects will take place in the near future to alleviate the crowded conditions temporarily, but funding for new or additional space is being investigated in both areas. As with all the Indian libraries in Arizona, the greater portion of materials in these new facilities is on permanent loan from the Library Extension Service. A great deal of emphasis is being placed on multimedia materials.
- LSCA grants have been awarded for the fiscal year 1978-79 to the following areas:
  - Apache County—\$2,950: Indian library development, children's and YA materials (Navajo Nation)
  - Apache County—\$2,600: Indian library development, Navajo Nation technical services
  - Coconino County—\$4,540: Indian library development: Kaibab, Supai, Tuba City
  - Navajo County—\$5,000: Indian library development, Whiteriver (Fort Apache)
  - Navajo County—\$5,555: Indian library development: Cibicue (Fort Apache)
  - Navajo County—\$7,625: Indian library development: Hopi Nation

Tucson Public Library (Pima County)—\$2,375: Indian library development: Sells (Papago Reservation)

TOTAL—\$30,645

### *University of New Mexico American Indian Library Cultural Centers Project*

The University of New Mexico (UNM), College of Education, Department of Educational Foundations, Albuquerque, NM 87131, announces the American Indian Library Cultural Centers Project, funded by a grant from the National Endowment for the Humanities and administered through the Department of Educational Foundations, UNM.

*Project Goals.* The aims of the project are to make available through the pueblo libraries resources of historical and cultural value unique to each pueblo and, thereby, expand the concept of the pueblo libraries to that of pueblo library cultural centers; to improve adult use of the pueblo library cultural center; and to strengthen and broaden the skills of the pueblo libraries. While at this time the project will work with only nine pueblos out of the nineteen, in the future other pueblos and possibly Apache and Navajo communities may be involved.

*Programs.* The basic concepts upon which this proposal is based are the results of the National Endowment for the Humanities planning grant entitled "Improving the Adult Use of the American Indian Community Libraries on Selected New Mexico Reservations." Nine New Mexico pueblos will be participating in the project, with an expected audience of approximately 11,000 native American adults. A number of workshops, seminars, and research sessions will be held in New Mexico. New Mexico institutions and agencies that will assist in the workshops include: Museum of New Mexico; New Mexico State Library; the Maxwell Museum of Anthropology; the Institute of American Indian Art; and the Zimmerman Library, UNM. Training and research sessions will be held at Chicago's Newberry Library and the Smithsonian Institution in Washington, D.C. Materials and techniques acquired through the above activities will be the basis of a number of public programs that would involve adult participation. The public programs planned include a series of photograph exhibits, exhibits/displays of material culture developed by Pueblo librarians, collections of folktales, and a collection of documents relating to each individual pueblo. An Advisory Council made up of Native Americans will provide guidance and advice for the project staff.

*Project Staff.* The staff for the project will be headed by Benjamin Wakashige, project director; Timothy Troy, field coordinator.

### *National Center for American Indian and Alaskan Native Mental Health Research and Development*

White Cloud Center has an information clearinghouse that provides bibliographies on any subject within the scope of American Indian/Alaskan native mental health. More than 1,000 documents have been collected and indexed. A sizable book collection has been developed as well. The center is in the process of compiling a computer data bank, and in the near future requests from anywhere in the

United States will be answered with a computer search and a computer printout bibliography.

For further information, write: National Center for American Indian and Alaskan Native Mental Health Research and Development, White Cloud Center, Gaines Hall, 840 S.W. Gaines Rd., Portland, OR 97201.

### *Formation of the American Indian Library Association*

On June 27, 1979, the first steps in the development of an American Indian Library Association were held at the Annual Conference of the American Library Association (ALA) in Dallas, Texas, on June 23-30, 1979.

In a meeting sponsored by the OLSD Committee on Library Service for American Indian People (Virginia H. Mathews, chairperson), Indian librarians from across the United States gathered at the Baker Hotel to actualize the formation of an American Indian Library Association. The Indian librarians voted unanimously to establish the library association. Dennis Reed (Kickapoo) was elected president pro tem of the new association and he in turn appointed a five-member committee to draft a constitution and bylaws for a formal organization.

The five members of the committee are Velma Salabiye (UCLA), Rosalie Willie (UC at Berkeley), James May (Sonoma State), Sally Roggia (Stanford), and Cheryl Metoyer-Duran (UCLA). A copy of the constitution and bylaws will be published in the next issue of the *American Indian Libraries Newsletter*.

The constitution and bylaws will be formally adopted at the Midwinter Meeting of the ALA in Chicago on January 20-25, 1980.

## Notes from the Editor

### Cheryl Metoyer-Duran, Ph.D.

In preparation for the White House Conference on Library and Information Services, (WHCLIS), it seems appropriate to share with you some mutual concerns and anticipated benefits. An underlying principle of the WHCLIS is the expression of local community information needs. Therefore, I urge you to write your state and American Indian delegates to make your concerns known.



For example, you may wish to consider the following questions as a means of focusing your library and information concerns:

1. Are there adequate library and information services in your community?
2. If you reside on or near a reservation do you have a local community library? Is this library professionally staffed by American Indian people?
3. Who should be responsible for funding library services in urban Indian communities?

4. How can graduate library schools identify and recruit graduate-level American Indian students?
5. How can federal and state agencies actively support the production and distribution of materials written by and about American Indian people?
6. By what means can American Indian people ensure access to computerized and other highly specialized data bases?

While not exhaustive, the aforementioned issues can serve as a basis for communicating your ideas to WHCLIS delegates. Remember, that you cannot be heard if you do not speak. — CM-D (Cherokee), Editor, *Graduate School of Library and Information Science, UCLA*.

## Job Announcements

**ELEMENTARY LIBRARIAN, PERMANENT.** Issuing date: Immediately. Salary: Teacher schedule. Closing date: Open. Location: Turtle Mountain Community School—Media Center.

The Turtle Mountain Community School is located at Belcourt, North Dakota, on the Turtle Mountain Indian Reservation. The Turtle Mountain area is a progressive community with many recreational opportunities available. Housing may be available.

Job description: Should have a minor or more in Library Science/be able to be certified as a teacher in North Dakota. This person should have some teaching experience, like working with little children, and working with non-print materials (audiovisual) helpful. This individual will help evaluate present collection; order and catalog new materials—both print and non-print; teach library skills; conduct story-hour time; and perform all other normal duties of an elementary librarian, including working with teachers, media personnel, and students using the Media Center. This person will be under the supervision of the Media Director to carry out the functions of the Elementary Library and other duties so assigned.

How to apply: Submit a complete current résumé and other credentials to; or call for an interview by contacting: Mr. Harry Belgarde, Media Director, Media Center, Turtle Mountain Community School, Belcourt, North Dakota 58316; phone: (701) 477-3368, ext. 37.

**HEAD OF UNDERGRADUATE LIBRARY.** Rank: Senior Assistant/Associate Librarian.

Responsibilities: Administers the programs, services, and operations of the Undergraduate Library which has a total collection of over 69,000 volumes and appointed staff of four professional and four support staff. Specific responsibilities include: 1) long-term planning and conception of new activities; 2) budgeting and internal allocation of allotted resources; 3) formulation of major policies in all areas of Undergraduate Library operations and services; 4) recruitment, training, and supervision of all Undergraduate Library Staff; 5) representing the Undergraduate Library in the administration of the University Libraries in such matters as preparation of reports and memoranda and regular membership in the Libraries Administrative Council. Maintains ongoing contacts with a broad spectrum of teaching faculty and undergraduate students for the purpose of keeping the library's collections and services closely attuned to the needs of undergraduates. Provides reference services, both at the reference desk and through individual consultations; assists in collection development by assuming selection responsibility for certain subject areas; and participates in implementation of the library's bibliographic instruction program.

Qualifications: Master's degree in Library Sciences from an ALA-accredited library school. Three to five years of experience

in a public service area of a major academic/research library, with at least two years of administrative experience at the unit or department head level. Demonstrated ability and interest in working with students and teaching faculty. Some experience in collection development in a major academic/research library is desirable.

Employment conditions: Salary: \$18,500+ depending upon qualifications; TIAA/CREF Retirement Plan available; health and life insurance; 21 working days vacation per year.

Date available: Immediate. Please send letter of application and résumé including the names of at least three references to: Ms. Mary Ellen State, Assistant to the Director, 434 Capen Hall, State University of New York at Buffalo, Buffalo, New York 14260.

An Equal Opportunity /Affirmative Action Employer. No person in whatever relationship with SUNY/Buffalo shall be subject to discrimination on the basis of race, ethnic background, national origin, religion, color, age, sex or condition of handicap.

**HEAD, CATALOGING DEPARTMENT—LAW LIBRARY.** Responsible for supervision of operations which includes classifying, cataloging, and processing all books, serials, pamphlets, microforms and audio-visual materials in both English and foreign languages for the Law Library. All official catalog records are created and maintained by this department, including the public card catalog and official statistics of the library's holdings. The department is also responsible for establishing, upgrading, and updating serial bibliographic data and holding records. Staff includes two professional and three classified FTE's plus temporary service personnel.

Qualifications: MLS from ALA-accredited school, law degree, three to five years' cataloging department experience in a law library, including at least one year of serials cataloging, knowledge of and experience in applying AACR and LC cataloging procedures are required. Experience in OCLC or other shared cataloging system and a reading proficiency in one or more foreign languages are preferred.

Salary commensurate with qualifications; faculty status at the rank of Senior Assistant Librarian.

Please send letter of application and résumé including the names of at least three references to: Ms. Mary Ellen State, University Libraries Personnel Officer, State University of New York at Buffalo, 434 Capen Hall, Amherst, New York 14260.

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**PROJECT DIRECTOR—NATIVE AMERICAN INFORMATION/REFERRAL CENTER.** Responsible for development, coordination and supervision of materials collections relating to Native American history, culture and contemporary concerns at the Central Library and three branches. Referral information to be maintained in microcomputer format. Center being established through a two-year grant from the Illinois State Library. Background and experience in working with Native American groups desirable. MLS from an ALA-accredited library school required. Salary: \$14,196—\$19,044. Send résumé to: Mrs. Amanda S. Rudd, Deputy Commissioner, The Chicago Library System, 425 N. Michigan Avenue, Chicago, Illinois 60611.

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**AMERICAN LIBRARY ASSOCIATION**  
50 EAST HURON STREET  
CHICAGO, ILLINOIS 60611