Listening to Indians

KAREN PINTO, Navajo
October 17, 1975
Gallup, New Mexico

This transcript is one of a series of interviews with American Indian people throughout much of the United States by S. I. Myers of the History Department of St. Louis Community College at Florissant Valley, St. Louis, Missouri, 63135.

The purpose of these interviews is to bring the Indian peoples' own comments to students in classrooms, and to foster greater understanding among the peoples of the United States by providing Indians the opportunity to express their ideas and opinions to a wider audience.

This transcript has been edited for clarity and ease of reading, but every effort has been made to preserve the original feeling. Conversations and opinions were encouraged on any subject of interest to interviewees; questions and responses do not necessarily reflect the viewpoint of the interviewer, the National Endowment for the Humanities, or St. Louis Community College.

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October 17, 1975

Gallup, New Mexico

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Sam Myers:
Today I'm at the University of New Mexico here in Gallup, New Mexico, and one of the students is talking to me today. Her name is Karen Pinto. Is there any particular significance to that name?

Karen Pinto:
Well, we originally came from the Arviso family. Jesus Arviso, he was Mexican who married into the Navajo family. One of his daughters married a Pinto, and that is how we became Pintos, and now he was full-blooded Mexican, so we're about 1/16 Mexican.

SM: And the rest Navajo?

KP: Right.

SM: Navajo is a Spanish word, isn't it?

KP: Uh huh.

SM: Karen, were you born here in Gallup?

KP: Yes I was. I've lived here all my life.

SM: So you have never lived on a reservation, have you?

KP: No, but I know what it's like, because my mother comes from Tohatchi, and that's about 26 miles north of Gallup, and we go there every Sunday.

SM: You go up there every Sunday to see the family?

KP: Right. We have a ranch there, and we have two sheep camps in the mountains, and one is at the very top, and it's at the edge, and now
we have a sheep camp and we camp every summer, and we come down about the latter part of, I'd say, October, when it gets cold, and now we go down back to the ranch and there we have cows, horses. We also raise pigs and chickens.

SM: Any crops?

KP: Yes, we have that up in the mountain, a cornfield.

SM: Do you use the corn for feed for the livestock?

KP: No, we just use it for food. We grind it and make all kinds of Navajo foods.

SM: Do you grind it yourself?

KP: We use those grinders, the machines.

SM: You don't use the old stones anymore?

KP: No.

SM: But you do grind it for your own use?

KP: Um hm.

SM: That's supposed to be the most healthful way to eat food, to grind it for yourself and use it right away, isn't it?

KP: Right.

SM: So, two ranches out there.

KP: Well, one's a ranch and the other two are sheep camps. In the middle
of the mountain we have one that's a house, a one-room house, and my grandparents, my mother's father and mother, had built that place, and they also had built the ranch, and we have done a lot of ... re-touches on it.

SM: Remodelling?

KP: Uh huh.

SM: How many are there in your family? It would take quite a few people to do all this work.

KP: Well, in my family we have six, including my parents, and my mother has a sister and some nephews and nieces. She had a sister and she passed away and so my oldest aunt raised all the kids, and we all go there every Sunday, and we get the work done, all of us together.

SM: Have you ever herded some of the sheep yourself?

KP: Just once in a while.

SM: Do you like to ride horses?

KP: Yes, they're pretty neat.

SM: Do you have one of your own that you like best?

KP: No, not me, just the men. Like all my cousins barrel race, so they usually practice every evening after school when they get home.

SM: Have you ever done that?

KP: No.
SM: Well that must be kind of an interesting life out there.

KP: It is.

SM: Wide open spaces, and it gets cold in the winter, though, doesn't it?

KP: Well, we have heaters and stuff at the ranch, so it's not really that cold. The only problem is we have to go out and feed the livestock, and go out and haul water.

SM: Well, somebody does that every day, don't they?

KP: Uh huh. Every day they have to.

SM: But you live here in town. Do your folks, your whole family live in town?

KP: Right. Well, I have an older sister who lives in Page, Arizona, and I have an older brother who lives in Tohatchi, and he has a house there, and he goes out every evening to water the horses and all the livestock.

SM: You all go out on week ends so you all sort of keep in touch. That's kind of nice--a big family and the relatives and the place out there.

KP: Well, we have like about 60 of us, all on my mother's side.

SM: In your extended family?

KP: Uh huh. On my mother's side. And we usually have like a celebration every Sunday, a get-together. We're really close, all of us.

SM: Navajos build their whole social structure around the family, don't they? Like now some of the Pueblo people, they build it around a
community more than the Navajo people.

KP: Right.

SM: Do you ever talk about these kind of things, like the family structure as compared to the Pueblos and non-Indian people?

KP: No.

SM: But you're aware of it. You went to school here in town?

KP: Right.

SM: Kindergarten, elementary?

KP: And high school.

SM: When did you graduate from high school?

KP: Just this past May, 1975.

SM: How do you like living in Gallup?

KP: Well, it's not as good as living out in the country, that's for sure.

SM: You have never lived in any other city, have you?

KP: No.

SM: Gallup is called the Indian capital of the world, isn't it?

KP: Yeah.

SM: Do the Indian people feel that way, or is that just advertising from
the local merchants?

KP: It's just advertising. I would say the Indian capital of the world would be Window Rock, Arizona.

SM: At least for the Navajos. The Navajos are the biggest single tribe in the whole United States, aren't they? So that makes it a pretty important place. Your tribal chairman, Peter McDonald, lives there, doesn't he?

KP: Um hm.

SM: They call him the governor, don't they, or do they call him the chairman?

KP: Chairman.

SM: Yes. I heard that he's just so busy that it's hard to get to see him.

KP: Other tribes call their leaders the governor, but for us it's the chairman.

SM: It depends on the organization, I guess. Now then, you graduated last May. Were you a pretty good student in high school?

KP: Well, I tried to be.

SM: Did you work hard?

KP: Uh huh.

SM: Did you ever speak Navajo?
KP: Well, I speak very little, but I understand it.

SM: So that when you're out there with the family, and some of the older folks are talking Navajo, you know what they're saying. If they're talking about you, you can tell it, can't you?

KP: Um hm. But I can't talk back, that's for sure.

SM: Well, you can sort of make yourself understood though, with a word here and there, can't you?

KP: Um hm.

SM: Now you know you have an instructor here, classes right here at the university in the Navajo language, don't you?

KP: Um hm. Mr. Wilson.

SM: Have you ever taken one of those?

KP: No.

SM: Are you planning to?

KP: Um ... no, I think I could do that at home.

SM: Do your folks speak Navajo?

KP: Yes. Very.

SM: Well, is it a difficult language? It's not difficult to understand, because you're accustomed to that?

KP: No.
SM: You just don't practice it enough to say the words. Is that it?

KP: Well, I guess ... it's hard, it's hard for me.

SM: You have tried though?

KP: Um hm. I tried.

SM: Now this is the Gallup branch of the University of New Mexico. You registered here this fall?

KP: Uh huh.

SM: When did school start?

KP: It started August 25th.

SM: Are you going up to the ranches during the Christmas break?

KP: Well, we have our house in Gallup too.

SM: So you'll have to look after that too. Are all four of you kids girls?

KP: No, the oldest one is a girl, two brothers and one lives in Tohatchi and the other one and I stay with our parents.

SM: And you and your brother live here all the time. Is he going to school here too?

KP: He was going to the University of New Mexico, and he decided to come back home and work for a year, and then go back to the university.

SM: Are you the youngest?
KP: Uh huh.

SM: Do you have any other Indian people here besides Navajos going to school?

KP: Very few. There's just mainly Navajos. There's a few Oklahoma Indians are coming here, and I don't know of any Zunis.

SM: Did you say your mother does silverwork?

KP: It's her hobby. She works out in Gallup, at the social services.

SM: What does your dad do, besides all those ranches, the cattle and everything?

KP: Well, my father is a migratory worker. He goes out to Crown Point and other surrounding areas where he talks to parents about their children coming to school, and he's also county commissioner of Gallup, where they follow up on roads and all kinds of community services.

SM: You said migratory worker. You didn't mean in the sense of following the crops north, he lives here all the time, but he goes out to help the migrant workers?

KP: That's what I meant.

SM: Which is quite a different thing, because he's actually a county official.

KP: No. Well, he does that part time. Well, he's a teacher at the same time.
SM: What does he teach?
KP: Bi-lingual.
SM: Navajo and English?
KP: Um hm. Navajo and English.
SM: That must be interesting.
KP: And he's also a chapter officer. He's a secretary for a little community south of Gallup--Red Rock, New Mexico--and, oh, he's on a lot of committees.
SM: He's busy. And your mother's working too. You're all very active people, and then you've got your house here, and the work here, and you go up to Tohatchi every Sunday. You are registered in home economics here at the university?
KP: Um hm.
SM: Is this a four-year school?
KP: It's a two-year college.
SM: It is a two-year branch. That's like our college back in St. Louis.
KP: Yeah, I'm planning to go to Arizona State at Tempe.
SM: Have you been over there?
KP: To Phoenix I have, but not to that.
SM: Have you seen the university?
KP: Oh, I've seen magazines.

SM: The next time you get a chance, you ought to go over there. It's a beautiful place, and there are many more Indian students than there used to be, and it's increased greatly. Growing up and going to school in Gallup, did you run into any prejudice?

KP: Well, yes, I see a lot.

SM: Where does it come from?

KP: Well, like my classes.

SM: You mean when you went to school, elementary and high school, that you ran into prejudice?

KP: Well, elementary, you know, I could care less. But it started in junior high, then through high school. I think a lot of the students that I went to school with were prejudiced.

SM: Against Indians?

KP: Uh huh. They just put 'em down, just because they think they're Indians they're all the same.

SM: Well, Indians are just like everybody else. There are good ones, bad ones, tall ones, short ones.

KP: That's right.

SM: Are there quite a few Indians here in town?

KP: Oh yes, there's a lot of kids going to the high school, a lot of Navajos. Half of the majority.
SM: And you still ran into prejudice. Were the Indian kids ever prejudiced against the non-Indian kids?

KP: Um hm.

SM: Does that result in unkindness too?

KP: Um hm.

SM: What kind of thing happens?

KP: Oh well, let's see. In Gallup there's a lot of that. They call these people that wear boots, "cowboys," they call them "honkies."

SM: You mean the Indian kids call the white kids "honkies?"

KP: Uh huh. That or "cowboys." Like you'll go downtown, or you'll go ridin' around Gallup, you'll see them stop in front of Navajo people. Some of the times they're drunk, you know, they're laying down, and they'll just come and beat 'em up more.

SM: Who's drunk now?

KP: The Indian person on the ground.

SM: You mean an Indian person is drunk, and a "cowboy" or "honky" will come along and beat them up?

KP: And they'll just get a big kick out of it and take off and think they're cute.

SM: Does the law enforcement unit here move in on that sort of thing?
KP: Well, they could care less. Like the Gallup police, when they have to pick up Navajos, they treat them dirty. I think so. I worked for an alcoholism program in Gallup during the summer.

SM: Are all of the police non-Indians, or are some of the policemen Indians?

KP: There's just a few Indians, but I would say they're just about the same.

SM: Are they just as bad in their treatment of Indian people?

KP: Um hm.

SM: On this alcoholism program, who runs that?

KP: His name is Mr. David Damen.

SM: Is it private or government?

KP: It's run by the American Indian Commission in Arvada, Colorado.

SM: Then it's run by the Indian people themselves?

KP: Um hm.

SM: And you worked there as...?

KP: Clerk-typist.

SM: And then they try to rehabilitate people who have become alcoholics?

KP: Uh huh. People walk in every day, about five or ten, and they come
in wanting help, so what they do is they send them to the recovery centers in the surrounding areas like Lupton, Arizona, or Twin Lakes Recovery Center.

SM: Are these like hospitals?

KP: Rehabilitation centers, and they have one in Gallup called The Gallup Friendship House, and before they do that they take them and have them examined, and if they need to be detoxed, then they'll send them to McKinley General, and that really costs a lot of money, like $5,000, depending on the person.

SM: McKinley, that's the big hospital on the hill here by the university. By the way the university, just to set the scene, is just southeast of the town of Gallup, or is it south?

KP: Southeast.

SM: Pretty much straight south and a little east, up on a high hill here, where the hospital overlooks much of the country, and then the university is on the next hill to the south, isn't it?

KP: Right.

SM: O.K., so then they have a treatment program at McKinley hospital. There's a public health service hospital there too, isn't there? Or is that the same thing.

KP: That's PHS. They don't take care of that.

SM: They don't take care of alcoholics? Well, then, this program--they try to help anyone who comes in. Do most of the people come in on their own?
KP: Uh huh.

SM: Do the police ever refer?

KP: No. They have to come in on their own, because the counselors feel that it's the only way they can be rehabilitated.

SM: If they don't come on their own, there's no use trying to help them, because they won't accept it? Would you say that there are a larger proportion of Navajo people who get involved with drinking than non-Indian people?

KP: Oh yes, I would say so.

SM: Why do you suppose that is, Karen?

KP: Well, there's more Navajos living around Gallup, and Gallup is a town with mostly bars and jewelry stores. That's what it is mostly.

SM: Bars and jewelry stores. That's about it. And of course a few other stores, but those are the ones that you notice most. Then, lots of Indian people come in, and they start getting into bad habits with the liquor?

KP: They'll come into Gallup after a hard week or whatever, work, they'll come in just to have a drink, you know.

SM: Stay for three, four days or a week, then end up in jail or in your center to get help? Well have you got in your mind any reason why there would be more of these?

KP: Oh gosh, well... . .

SM: Is it because they are not treated with respect and consideration by
the other people, is that a factor?

KP: Uh ... yes, it would be. Gosh, I can't think.

SM: Have you seen any of your friends your own age get started drinking and get into a problem situation?

KP: Um ... well, just a few. They eventually get out of that.

SM: Do you think the young Navajos your age are a little bit wiser maybe, and not quite so inclined to get involved with liquor?

KP: They're more militant.

SM: Do you think of yourself as militant?

KP: No.

SM: Have you paid any attention to any of these militant movements?

KP: Um hm. There's the American Indian Movement.

SM: Yes. AIM.

KP: I don't care too much about them.

SM: Are they active here?

KP: They were for a while. Like when Larry Casuse passed away. He was a young Indian leader.

SM: Navajo?

KP: Um hm. And he was killed by one of the Gallup police about three
years ago, and that's when they started to get active, like they wanted to blow up Gallup, and all this.

SM: There were people from AIM here then?

KP: Um hm. There was a lot of them.

SM: Did you know any of them?

KP: Well, I've seen some of them, but I don't know any of them.

SM: Well, I gather from what you said before that you disapproved of their way of solving problems?

KP: Um hm.

SM: Is that sort of agreeing with your folks' position?

KP: No. They don't care too much about that themselves.

SM: They are against the violence approach too, same as you are? You kind of agree on that?

KP: Um hm.

SM: Well, AIM isn't active here now, is it?

KP: No. I haven't heard anything.

SM: Do you have very many young Indian militants around in school?

KP: Not at Gallup High, but in Arizona there's a lot of them. Window Rock, Fort Defiance, the whole school is almost all militant.
SM: Window Rock isn't very far from here?

KP: No, it's 20, 22 miles.

SM: Do they have a high school there?

KP: No, that's in Fort Defiance. It's three miles north of Window Rock, and it's called Window Rock High School.

SM: And they're a bunch of militant students up there?

KP: Well, I think so.

SM: Well, they're a little more militant than the kids in Gallup?

KP: Um hm.

SM: Do you get up there very often?

KP: Well, I have a cousin living there.

SM: Girl or boy?

KP: Men.

SM: He's not in school anymore?

KP: No. He works for the forestry at Fort Defiance.

SM: And you can kind of keep in touch with the situation through him?

KP: Um hm.
SM: Is he one of the members of the family that comes out to the ranch on Sundays?

KP: Oh yes.

SM: Do you look forward to every week end?

KP: Um hm.

SM: Sometimes you wish you didn't have to go?

KP: Yes, once in a while like when I want to do other things, like go to the movies. Going out there is more important to my parents.

SM: And you take that into consideration?

KP: Um hm.

SM: That's nice. Do you think Navajo kids listen to their parents a little more than non-Indian kids?

KP: I think so.

SM: Because it's traditional?

KP: Um hm.

SM: You're kind of taught that from the time you're born, aren't you?

KP: Um hm.

SM: And like, for example, on these week ends the whole family is there, and that reinforces this kind of feeling, doesn't it?
KP: Um hm.

SM: You're not all isolated by yourself?

KP: No.

SM: Well, that's pretty good, isn't it?

KP: I think it's wonderful. Like other families, they really don't have much to look forward to.

SM: You see that around you, don't you?

KP: And I'm glad that my tradition is this way.

SM: You're glad that you're a member of your family, too, aren't you?

KP: Right.

SM: Can you describe that a little?

KP: We're all so close, every one of us.

SM: And if you have a problem, you can go to your dad, your mother, your uncle, your aunt, your cousin, and they'll all listen?

KP: Um hm. They're always there, all the time.

SM: You can count on that. I've heard that lots of young Indian people are torn between two cultures, and that this results in a sort of a loss of identity. Is that true?

KP: I would say that for old people who are really, really traditional, like the older people, and they had parents who were like that. If
they were to marry maybe into another Indian race, or maybe say an Anglo, they wouldn't accept that, and that person would be stuck in the middle. I think it's for them, but our family is really understanding.

SM: Have you got any members of your family who married outside the Navajos?

KP: No.

SM: Would you consider marrying outside of the Navajos?

KP: I really don't think I would.

SM: Well, anyway, do you know any of the people who are suffering from this kind of loss of identity--I don't know who I am or where I'm supposed to be kind of thing? Any of your friends going through this?

KP: No. Most of my friends live in Gallup, and they really don't have their tradition, like they don't have a family that is as close as ours.

SM: And they don't have a family out there with land and always active where people always get together. So they're more like non-Indian families, they live in a house, they have a job, they go to work, come home, and so on. They have less family life than you do.

KP: Um hm, so I guess I feel really lucky.

SM: There's a lot of literature on this that, well, even the suicide rate is higher among young Indian people, alcoholism is higher, life expectancy isn't as long. Is this all true? From your observation it sounds kind of strange, doesn't it?
KP: It does.

SM: I mean from your own personal family experience. But do you see this around you among your other friends?

KP: Um hm.

SM: You do see it?

KP: I do see it.

SM: So that this makes you feel all the more fortunate to have a family like your own. In school do the Indian kids pretty much stick together and non-Indian kids stick together?

KP: Yes. They're like herds of sheep running around the halls.

SM: In other words, you don't often find a white kid and an Indian kid good friends?

KP: If you did, they'd consider you more of a red apple Indian.

SM: Both sides are kind of prejudiced against the other, and put pressure on their own group. And then pick on the opposite, the other group.

KP: The Mexicans.

SM: Is that a third group now? What is an Anglo?

KP: It's just being white.

SM: Well, this description that I read said anyone who was not an Indian, or not a Mexican, everybody else, whether they were black, white or
whatever would be an Anglo. Is that right?

KP: No.

SM: An Anglo is a white person. Mexicans, they're not Anglo?

KP: No, they're not.


KP: The Navajos, they call them Nakai.

SM: What does that mean?

KP: Mexican.

SM: So anyway, the Navajos use a term like that referring to Mexican people. Mexican people are part Indian by definition, they're a blend between the European and the native Indian population, weren't they?

KP: Um hm.

SM: But you have three main groups in town then. Or in school?

KP: Um hm. The Anglos, Mexicans and the Navajos.

SM: Of course now lots of the Mexicans and the Indians have about the same colorings. Can you tell them apart?

KP: Here you can because Navajos are smaller, and it's so hot out here they're so dark.
SM: You're not very dark.

KP: Well, that's because I've just a tiny bit of Mexican blood in me.

SM: Well, I think you'll find Navajos like many races, darker and lighter.

KP: A lot of people consider me as a Mexican, and that sort of bothers me. When people ask me what I am, I'll tell them I'm a full-blooded Navajo.

SM: And still I know some people from Mediterranean countries who are as dark as you are. So you could be most anything you want, but you're proud of being a Navajo, aren't you?

KP: Right.

SM: What else can I ask you now about the family, your parents?

KP: O.K. My parents, both of them have had a very hard life, and they have gone a long ways to what they are now. Like my mother, she had three sisters and a brother, and their mother died when the little brother was just a baby, and her younger sister was about two years old. Her two other sisters and her had to raise them. Like they had to weave rugs, and they'd go to the trading post and sell them, and once in a while bring them back maybe suckers and stuff. And my grandfather was always away working.

SM: Where did your mother live?

KP: She lived in Tohatchi.

SM: Does she still weave?

KP: Well, she's too busy, because she graduated from the University of New
New Mexico, so she was there for three years and she just graduated. I can't believe it. She's almost 50, and yet she thinks it's never too late to go to school, to learn. So she went on to school, and now she has her bachelor's degree in adult education. My father, he had a big family and he was the oldest so he had to take on all the responsibility. His parents were very rich, but they sold all their livestock. They bought whiskey and that's what brought them down, so he grew up from a very poor family, and he had to support his brothers and sisters, and he started school when he was about 16 years old.

SM: That must have been hard.

KP: It really was. He went through a terrible time.

SM: Where did he go to school?

KP: He went to school in Fort Defiance, Arizona, and from there he went to California and he went to a junior college, and he had to walk from that junior college to his house. It was six miles, and he walked every day, and after school he would go work in a factory, and after that he would go home. He came back to Gallup and he met my mother, they got married, so he decided to finish and get his BA degree, and when he did that, he went on to get his master's.

SM: From the University of New Mexico?

KP: Um hm. And he came back to Gallup and they built the house here. My father has gone a long way. He ran for county commissioner about four years ago, and he didn't get county commissioner, so he said he wasn't going to give up, so he tried again, and he went out into the community and asked his Navajo people to vote for him, so that's what he did.

SM: So your father was elected county commissioner then. Was he a
popular county commissioner then at first?

KP: Um hm. He won by like, say 2,000 votes.

SM: A big margin, but at first he was defeated.

KP: The town defeated him, so he went out to his Navajo people, and they all came in and they voted, so they overpowered.

SM: Well that's a victory for your people as well as your father.

KP: And so he became the first county commissioner of the Navajos, and after he ran, he persuaded his cousin, Tom Shirley, from Arizona, to run for county commissioner in his state, in Apache County, and he did that also, and they tried to sue him. They tried to do everything to get him out of office, and they did that to my father too, but he won his suit, and they didn't get away with it. Then his term was up so he ran again, and he got it. They have three county commissioners.

SM: There are only three county commissioners? Two were non-Indian and one was your father?

KP: So he had a hard time that year, so he decided to go out again and have another Navajo man run with him, so they teamed up and now they're doing pretty good, helping their community.

SM: So now there are two Navajo commissioners and one non-Indian commissioner?

KP: Um hm. And my father's planning to run for state senator.

SM: When is that going to start?
KP: Oh gosh, let's see, I think it's in two years. I'm not really sure. And he wants to run for chairman, but that's just too much.

SM: Chairman of the tribe? Who would that be running against?

KP: Well, Peter McDonald might run again.

SM: That would be the job that McDonald has now?

KP: Um hm.

SM: That's a pretty big job too. He is chairman or governor of the biggest tribe in the whole United States. And your father might run for that?

KP: He wants to very much, but my mother, she's tired, because we hardly get to see my father, he's never home.

SM: Sometimes on those week-ends he doesn't get to go with you then out there?

KP: Well, on Sundays he does, but we just never see him; we just can't see how he does it.

SM: You're very proud of your parents, aren't you?

KP: Yeah.

SM: That's nice to see. And how is your father's position in Gallup now? Where at first they were against him and they defeated him, now how would you say he stands in the community?

KP: People look up to him now.
SM: And now he might even run for state senator or for chairman of the Navajo Tribe?

KP: Um hm. Chairman of the council of the Navajo Tribe.

SM: Both of those would be important. What is his name, by the way?

KP: John Pinto.

SM: What's your mother's name?

KP: Joanne Pinto.

SM: How about the other kids in school? Do you have any friends who are not Navajo?

KP: Quite a few. I've grown up with them. I have classes with them, but then I don't associate with them in the halls and stuff. Mainly I'm with my own group.

SM: How's school going altogether?

KP: It's hard, plus I have that student study where I put in 20 hours a week, plus I'm carrying 12 hours.

SM: Do you like library work?

KP: I feel that I have to work in order to support myself, 'cause I can't really depend on my parents all that much.

SM: Are you on a tribal roll?

KP: Scholarship?
SM: No. Are you on the Navajo tribal roll?

KP: Census number. Um hm.

SM: Then you can apply for a BIA scholarship?

KP: Yes I can. I'm applying right this minute. They say the first time you apply you're almost certainly to get it.

SM: The reason you might not get it is because your folks are doing too well.

KP: That's the problem. I mean, I want to go out on my own and do something for myself, but then, my parents have already done all that.

SM: Is there anything else you want to get on this tape before you go back to the library?

KP: Well, it's ... really ... a pleasure. I'm trying to say I hope the students will respect the Navajo culture. I mean, they won't just think of them like the people here, as though the Navajos are drunken Indians.

SM: They know better I think. Karen, I want to thank you very much.

KP: You're welcome.