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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Sam Myers:

I'm talking today to Marcus Sekayouma, Hopi Indian, continuing our conversation. Marc, you're giving us a lot of good information. We were talking about the Bureau and its functions and its attitudes and its dedication to the Indian people. And people argue both sides of that, but you've been inside and you've been outside both, haven't you?

Marcus Sekayouma:

Yeah, Hell, I've been outside. I've worked on the outside, part-time jobs here and there, and just talking with people, and just my background.

SM: You talk with lots of Indian tribal councils too?

MS: Yeah, I get around.

SM: You know their feeling and their attitudes?

MS: Well, yeah. You go to these Indian conferences and you sit over a beer or two, and you start philosophizing as many of us will, and you get a pretty good feeling toward the attitude in the Southwest here. I haven't been to an NCAI meeting, National Congress of American Indian meeting yet. There was one in Portland last month. But the feeling I get from people here is that, by and large, the Bureau is serving a need. In other words, at least there's a Bureau of Indian Affairs that they can at least throw rocks at for lack of anything else to do, right?

SM: There's something there that they can get to or see or talk about. One man summed it up who, like yourself, is in an important position in the Bureau. He said that they have a Bureau and it's not perfect, but it is doing some good things, and if they destroy it, what are
they going to get? Something better or something worse? Chances are, worse.

MS: Well, yeah. Worse from the management standpoint. Many tribes don't have the depth of management that they should have, the experience and training and management. One of my bags is management. I enjoy it. I like to run a well-run office. I'm not German about it, I'm not fanatical about it, you know.

SM: You're not a Prussian general?

MS: Yeah, right. I like things in an orderly manner. I go to the tribal office, I see that they have some very fine people over there across the street, but if you scratch a little beyond that, you find you're running out of talent pretty doggone quick. There are a couple of reasons for this. One, they don't have the training, and many colleges stress education more than they stress anything else. When I was going to the University of Arizona, I can't recall that there was one person in the business department, except for myself, and the rest were in education or maybe they were in agriculture. But I didn't see anybody in the mining department, in the economics department or the marketing department, or computer programming over there. Most of them were in education.

SM: Do you mean Indian people?

MS: Indian people, right. 'Course this goes back to your training or your growing up in the schools, going to Haskell. You say, "Well, when I get to go to college, or when I grow up, I'd like to be a teacher, because I think Indian people need to be taught things that will allow them to get along in two cultures, the Indian culture and the white culture. Which is fine; I think this is very well needed. There are many educators that aspire to this, people that aspire to
that. There is a need, a great need for people who know how to handle resources; who know how to handle accounting, because you're getting into vast sums of money on the reservations. You're getting people like the Uintah and Ouray Reservation up in Utah. They're getting $1,000,000 a month in oil royalties right now. They've done wonderful things up there with their money, but maybe they're not using that money as well as they possibly could. Here on the reservation the business manager is white. He is a hell of a nice guy.

SM: The tribe hired him?

MS: The tribe hires him, but there have been rumblings and some of the council members said, "Well, we'd like to get some Indian in there. Why can't some Pima make $20,000, $30,000 a year, whatever they're paying him over there? And the reason they can't get anybody is probably there's nobody trained that can handle all the intricate details of management, of handling those funds, and handling every piece of minutia that comes down the road.

SM: Isn't there a tendency toward more people getting into all these trained areas though from the Indian people? A lot of young people are in a lot of schools now.

MS: Yeah. I still think it's skewed on the social or educational programs, personally. I haven't seen any figures lately, but I betcha if you take a look at most of these people that are going to college right now, I think you'll probably find a lot of them are in education, a lot of them are social work, a lot of them are in psychology.

SM: Quite a few have spoken of going into law.

MS: Yeah. But I took a look at the list up in the area office, and I thought most of these guys were all going to the University of Arizona,
ASU or in Arizona schools, but many of them were going out of state, but most of them were in education.

SM: They were not going into business management?

MS: Right. But how many people will graduate out of college? There's a hell of a lot start out, but how many people finally get that piece of sheepskin at the end?

SM: At Provo, Utah, they said they graduate over 24% of the people who begin, and they're aiming at 45% and the national average is 4%. The national average of the young Indian students who start college and graduate is 4%.

MS: I knew it was under 10%. It's pretty sad.

SM: However, they're very proud of the fact that they have reversed that. It's a little different situation.

MS: Of course, some of the colleges--I know U of A used to do this, I don't know if they still do, but, hell... well, I can't say that about my alma mater, it's probably ASU--but they were graduating Indians just to say they graduated an Indian.

SM: Another point in that sense while we're on it. A few years, like ten years ago, a very, very tiny percentage of the Indian population was in any school of higher education, whereas now, in this area, it's rapidly approaching the point where the same proportion will be in college as relates to the total state population.

MS: Of course the Hopis have always been an exception. They always had a higher percentage of graduates from high school, a higher percentage of graduates from college, a higher percentage of tribal members going to college and those who graduated.
SM: It's an ironic thing too, it's almost a paradox.

MS: It certainly is.

SM: They have maintained their basic culture better, but still have seen the advantages in this new education better.

MS: And many of the people who do graduate go back to the reservation on a regular basis and still take part in their ceremonies. There's a guy graduated from law school at the University of Arizona. His name is Emory Sekaquaptewa, but he still takes part in the ceremonies up on the reservation. He's a member of the clan up there, and he does the Kachina Dances and whatever. But there are many other people like that too that maintain their cultural ties and go back to the reservation. There's a fellow here that takes part in the dances. A couple of people do that, and they go back, and they talk Hopi, and they still maintain their old ties, and there are many other tribal members do that. It's kind of interesting from the standpoint of the Hopi Tribe. Some of the reasons for the big split between the village of Old Oraibi was that some of the people didn't want to send their children to school, to boarding school or to day school, and there are some obviously that did, and they had almost a revolution or tug-of-war. Some people had to leave the village as a result of it.

SM: Did they move down to New Oraibi?

MS: Well, no, no. They moved over to Hotevilla. My people were one of the people that got pushed out. My people were from Old Oraibi, my father's people, and they lost.

SM: That was in the last two, three years?

MS: Well, I think it was 1908 when it happened.
SM: Oh, that long ago?

MS: Yeah. But it is kind of interesting from the attitude over education that you have a higher percentage of Hopis graduating from high school and going out to college and getting out of college than any other tribe. Many Hopi people are not in a traditional educational role or classes, but they're going into different areas like myself and Emory and some master's programs, Ph.D's. There's a couple of Hopi Ph.D's running around now. And then, of course, many have bachelor's degrees, and are teaching on the reservation. There are, to me, too many people stressing the education bit at the expense of other disciplines which would be of more benefit to the community in the long run than in the short one.

SM: Somebody should learn more about irrigation and land management, that kind of thing?

MS: Right. The big thing right now is Public Law 93-638, which is the Indian self-determination bill. Now the principal provisions of the bill . . .

SM: What's the date of that bill?

MS: Well, I can't recall. It just passed the 93rd Congress, I think it was this year it was signed into law, this year or early part of last year. I don't know what it is offhand, but I know it's 93-638. We had a series of meetings on that. But the principal provisions of the bill are: that the tribes can examine any function of the Bureau with monies provided by the Bureau to see whether that program is fulfilling the needs of the tribe or the group of people. For instance, they can hire somebody, either themselves or maybe a consultant group, come down and look at real property management, to see whether we're maximizing income, or whether our records are in shape, or
whether the corps in my office pleases the tribe. Something, anything. And they can do that, and they can study it, and as a result of their study, if they feel that they want to assume any or all of the function, they can do it and the Bureau has to allow them and provide the funds and the staffing for them to assume the program. Whether they assume the program, keep me on, or whether they fire me, is at their discretion in effect. Or they can add more people, they can cut my salary if they take the program, take it over. And probably the most important part, which I'm a little dubious about, is the fact that if, after the tribe takes over, say the reality function, and they feel that, "Hey, we can't do any better job than the federal government can," or, "We're doing a worse job, our leases are all messed up, we can't keep track of our rental payments schedule," or, "We're just not used to dealing with this fractionated land, let the Bureau do it again." Theoretically the government, the Bureau of Indian Affairs, is bound to take that program back over, but there's a kicker on that. Let's say that this thing happens seven or eight years later on, and let's say that we're in a hell of an economic recession as we are right now. The Congress can always come back and say, "Well, I'm sorry, but we can't authorize personnel to fund that position, to staff that position. We have to cut back on funds, but we'll keep you going at the same funding and the same staffing that you have right now," and as a result, your program gets mired more and more into problems and difficulties. To me, the tribe has to look at it very, very carefully, in terms of the long run. Right now it might sound great, because we can get rid of that old son of a bitch that's not doing the job over there. We kick him out, put our own people in there, but in the long run they may not be able to do the job. They might not have the technical-managerial abilities that I'm talking about, or the desire to do that job. And although the law says that these authorities and these duties can retrocede back to the federal government, will the funding and will staffing be there in the future? Congress giveth and Congress taketh away, you know. So here again, this is fine. I
endorse that idea, and I think that any bureaucrat that is worth his salt will endorse the same idea. That's what it's all about. That's what the Indian Bureau was created for in the first place—to help the Indians achieve a level of self-sufficiency, self-utilization of their lands and their rights, to allow them and the Bureau would phase out over a period of time. Of course, the Bureau's been around since 1824, they're still going strong, they got a bigger and better budget and nicer offices, and all this electronic hardware they got sitting around here, but many people feel, "Hey, this threatens my job." That's a real concern. Obviously it has to be, to a person say that's 48 or 50 years old. He needs five more years to go before he can retire with full annuity, and he sees this if the tribes take over—we had a staff meeting yesterday, and rather than endorsing or embracing the idea of, "this is a good idea, I think we can help the tribes if they so desire to take over programs, I think we can sit down and talk with them, explain the functions and help them with their examination, and if they want to take it over, well, fine, we can phase out." But they're looking at it, "Well, what will this do to my retirement? Do I have to work for the tribe? Will they cut my salary, will I have a job, do I retain my Civil Service retirement benefits, do I take my longevity with me if I go somewhere else?" All these things are personal. Of course it has to be. I mean, a person looks out for himself first. He's gotta cover his bases before he has a secure base, then he can start venturing out. But this is the main concern of many of the Indian Bureau personnel, and as a result, the morale is weakening. I don't think it's weakened the desire of the Indian Bureau personnel to help the Indian, but it certainly is having an effect on their output or their desire, if they see this four or five years later on down there they're not going to be having a job.

SM: That's kind of a frightening thing to someone who is getting along to the point of retirement, and the net result of all this, though, is
that you're technically working for the Bureau, but practically you have to please the Indian council too.

MS: That's right. And, yeah, I have Civil Service benefits, or I can't be fired unless I do something drastically wrong, like ruin a GSA car, which is probably a real, real baddie.

SM: Well, can't the tribe get rid of you, though?

MS: They can ask for my transfer. In fact, many superintendents have gone that way as a result of their not getting along with the tribe. My boss out at Papago was transferred. He's an Indian man, very aggressive, very bright person, used to dealing with a group of people on the Cheyenne Reservation that want to take the ball, develop their properties, and do all kinds of programs, and he went down and worked with the Papagos. Papagos are very measured, very weighty as far as their thinking. They like to consider something. Of course they have a political structure that works on the basis of an idea, a proposal being presented first to the village and the area that's being affected, then it goes to the district council, then it goes to a tribal council. And sometimes the orderliness of communications takes a long time. But he was pretty gung ho about getting things done down there, and as a result of his aggressiveness he wanted an answer overnight. And he ran loggerheads against the tribal chairman and the tribal council and the tribal attorney, who in many tribes is a very, very important element in the tribal-Indian Bureau relationships. And as a result, the council passed a resolution, sent it to the commissioner asking that this fellow be removed from the job. There was a big to-do, the commissioner came down to look into it, and pretty soon this guy is at another agency. Although we do have tenure, it's not above ... it's been done where the Indians have not liked a person or felt that they'd get along without him and passed a resolution asking that he be removed. If you're high up enough in the organization, well, of course, you start running out of room. You start bumping your head
against the ceiling, so what they do is put you in the area office or Washington, in some dead-end job, special projects, or some special thing like that. Of course, with me they'd probably ship me, God knows where. But I think my relationship is pretty good with the community here.

SM: Well, I think so too, because people here have been asking to talk to you personally. They must have faith in you. Another reservation superintendent who was from a completely different part of the country than where the reservation was said that he went there because the people asked for him. In other words, the superintendent is no longer forced upon the people—they have a say in deciding who he is?

MS: Yeah, that's been turned around. There have been instances that I know of where the tribes have felt that a certain individual would be more beneficial to them in their working relationship than the present incumbent or anybody else that they know about, but now when an Indian Bureau's superintendent is vacant, of course, in the federal service way of doing things, the job is advertised through a method called Promotional Opportunity Bulletins that are circulated through the whole Indian Bureau and outside the Indian Bureau, and if people are interested in applying for the job, then they submit an application. I would assume people wanting to get a superintendency—four or five—would submit their names, and these names are presented to the tribal council and to the government of the tribe, and the tribe's allowed to select, in effect, or they have a voice in selecting. I don't think that's the final word. The area director might have somebody he'd like to have in there as well, but there have been instances, as I said, where the person has some specific talent or particular ability to get along with a group of people, or they feel that he would work better with them than somebody else. Although I don't know too many people who are crazy about being superintendents any more, or who are in their right minds being crazy about being superintendent. It's a very hard job. It's a very demanding job. You
don't do a lot of paperwork like I might do, perhaps. They're diplomats, they're compromisers in effect. There are things the tribe wants to do that may not be all that great when you really analyze it, but they want to do it, and the superintendent--of course he is representing the trustee--and he has to be in the position to say yes, no, or maybe, and of course, he has to look at the picture from not only the practical economics--the dollars and cents side--but also from the political side. I think you'll probably find more superintendents are going along with tribes than are not going along with tribes from the standpoint that there may be some things that have dubious elements, but the superintendent goes along because he feels this is part of self-determination, and the only way that you can ride a bicycle is to get up on the doggoned thing. You're gonna fall off two or three times, but if you learn how to ride the bicycle well, then falling off was good for you.

SM: That old idea, that old image of the typical Indian agent or superintendent in the post-Civil War days, where he bought the job because he could make so much money, that's pretty much out of the window now, isn't it?

MS: Oh, thank God, yeah. It was awfully hard to work under those conditions for the Indian employees. There was a fellow that works here right now. He said that when he was here in the agency in the '40's, during the war, there was this old superintendent who had a dictum that no Indians could live within the compound of the agency, especially Indian Bureau employees. They had to live outside. This was just for the white people in the area, and this house across the way was the administrative manager, or what they called the chief clerk. And the superintendent lived next door, and all the other branch chiefs lived around him in these houses, but he was very adamant about that for a long time that no Indian Bureau Indians could live on the compound. We had a big fence around it to keep the Indians out--of course that was more for the cows or horses than anything
else, but you had some Indian superintendents that dictated what you were gonna do. I know up on the White River Reservation up north here, there was one superintendent, and I was told this by the ex-tribal chairman up there, who had wanted to go to a lumbering town to do some work, to work in the lumber mill. And he took his family and moved into this little town. The superintendent found out about it and said, "Hell, so and so's supposed to be a farmer." And he sent a truck up to McNary and got this guy and his family and moved them back down to the reservation. That's the way these guys operated. They had the cartel, they had the power that they needed, and they had to do it, and they had, of course, the police, or back there in the early period of time, the military to carry out their dicta. But, thank God, you don't have that kind of superintendents any more, but if you do, I never heard of one yet. Even when I was starting out with the Indian Bureau, you had some superintendents that maybe were old military officers that would go around and check your trash cans to see whether you had beer bottles or wine bottles or whiskey bottles, and if you did, well you were sent a stern letter of censor that this is a dry reservation, and you were supposed to maintain a detached attitude and not supposed to give in to the worldly vices. But it was until fairly recently, until the '60's you had these kind of superintendents.

SM: Still that recently?

MS: Oh yes. The attitudes haven't changed all that much, until the last 10, 15 years or so, with the advent of the Great Society and the OEO things. Now this is probably one of the views why the Bureau became more responsive or honed their responsiveness, was the fact that you had OEO people, the Vista people, and OEO types out here; you had the OEO lawyers looking over your shoulder, and as a result, they had to tighten up their practices and maybe had to be a little more liberal than they would liked to have been, and so you find in this era in
the last 10 or 15 years the Indian Bureau being really responsive.

SM: It's been changing then?

MS: Well, here again I can't say things at the Indian Bureau are 95% good or 5% bad, but I know they're a hell of a lot better than when I first started out, because, gee, there was no way in the world that many Indians could aspire to a branch chief's job like I have now, 'cause by virtue of the fact that many people went to Haskell and that's as far as they got. They may have had the native ability, and had all the competency in the world if they had the training, but you guys coming out of college with master's degrees, Ph.D. in some cases, and heck, a guy'd get a job sheet, P.O.B. out and ten people apply for it, one Indian with maybe two years of college and maybe seven or eight years of experience. You got some guy from Harvard Business School with all kinds of credentials and who is the superintendent gonna hire? The guy might not know a doggoned thing about Indians, Indian affairs or Indian land or any Indian problems, but because he has superior academic training he's the man that's gonna be hired. Now with Indian self-determination and Indian preference in hiring in the Bureau of Indian Affairs, you have a lot of people that are getting into the upper echelons of the Bureau. Now this has worked to the detriment of the Bureau on the other hand, in the fact that you have many non-Indian peoples see that their jobs are dead-end jobs. Here dedicated people see that their chances are very limited, because the way the Indian preference works--if an Indian and a non-Indian apply for a job, and even if the Indian is marginally qualified and the non-Indian is superior in his qualifications, well the Bureau is bound to take the Indian over the non-Indian. Of course this is not only for promotion, but for initial employment, for training, well, mostly it's for consideration of advancement, and of course the Indian people feel, well, this is great. I think it's great. It has hurt in the fact that you're
losing a lot of good people, non-Indian people, by transferring out of the Bureau or retiring early, but I personally feel that here again this is gonna operate with a lag. As we get more people out of college, more Indian people interested in working with the Indian Bureau, not seeing it as the bad guy that he thinks it is, then we're gonna get a lot more trained people, and, of course, the salary is not all that bad, the retirement benefits, everything else is not that bad. But the fact that you're out working with the people, you're helping maybe not your own tribe, but Indians in general, you're getting people trained in these different disciplines. Hopefully more are being trained in these different disciplines, will seek federal services and opportunity to help Indian people, and I think in the long run you'll have more Indians applying for these jobs; whereas now, it's kind of you're scratching around for people who are qualified, and we're hurting in our branch. But I think in the long run it will be good.

SM: Young students at various schools and universities are going into law, medicine, and consumerism, that kind of thing, and planning, they say now, to go back and work with their people. There's just hundreds and hundreds of them now.

MS: See, that's an important consideration, too, that people are going back to the reservation, because there are opportunities on the reservation. Ten or fifteen years ago, as I said, this tribe was looking at the pump storage project because it would provide an adequate source of income. Now they've got funding from HUD and from HEW and from the Bureau of tribal programs, and you're paying guys as much as $25,000 a year, so a guy can go back to the reservation, or go to a different reservation and get good housing, get employment benefits. Sure he's gonna look at it with a different view, rather than going back and to have to work on Coolidge as a mechanic, or work as an irrigator on the farm or some marginal job like that. With your training that's
a marginal job. You don't want to do that. And where other jobs would be, Los Angeles, Seattle, Tampa, wherever they may be, but these jobs are being created on the reservation, so there is an influx of new Indian talent. And this brings up another point too. You have new Indian talent or new Indian people coming back with different values, different attitudes, different ideas as a result of their living and being trained off the reservation, and displacing people who have been on the reservation all their lives, and may have a job because he was the only one there that could take that job at the time. You can see this in the voting. The voting is going a different way. You're getting people who are asking questions. You're getting a younger voter. I think the median age on the reservation is 22 or 23 right now. Which means that there are more younger people than there are old people, right?

SM: And they do feel that they can get in there and participate more if they want to?

MS: Yeah. Of course, you're getting younger voters, but there's still a great deal of apathy among the people. Like I would imagine a total of the last election maybe 1,000, 1,500 people voted in the election, maybe there were 4,000, 5,000 qualified. Well, this is not indigenous to the reservation. You see this elsewhere, but I think the figures are significantly higher than they used to be before.

SM: So it isn't quite as hopeless.

MS: Oh no, no. It's not. People are getting a sense of awareness of what it's all about, ecology, environment, the Indian-ness bit too is really high. You get more self-esteem, I think. People are aware that they're Indian, they're proud to be Indians, like you were mentioning before. There is still an old stigma attached, about the Indian being a drunk, and all he wants to do is get something to
drink. Of course, I drive around the reservation and I go to some of these trading posts or downtown, or some of these off-reservation stores that sell booze, and you'll see eight or ten or twelve guys sitting under a tree, and they're passing the bottle around, or a couple of guys are passed out on the ground. Of course, that's what you see when you drive up, and it just burns me up to see that kind of thing, but there's nothing I can do about it, obviously, but there's still that stigma attached; because there one or two people are so doggone evident, more so than guys, say like me, or people across the way, the tribal office, or some Indian guy on a tractor out here, working his butt off eight hours a day, using some knowledge that he has, and then you try to be proud of it, and all of a sudden an Indian passes out under a tree or along the road, and you see in the paper, "Indian run over in the road," or something like that. And it's "Ah, ha, they're still getting drunk out there." I guess maybe they're more visible than the non-Indian drinker. You have your drunks in society, but it's a different type of drinking that they do. Let's say if I go downtown Phoenix, I don't see drunks passed out under a booth in, let's say, Mountain Shadows, or Double-tree Inn, or at the Holiday Inn or whatever. They might go and pass out in their room, but they're not gonna pass out on the sidewalk or inside the bar. But the Indian, if he goes out and gets drunk, he's gonna go out and sleep wherever he's gonna sleep or pass out. He'll pass out at the bar even. But I think they're less visible. The non-Indian drinker, to me, is less visible, and of course, the non-Indian has always accepted that there's gonna be a bad part of town, Skid-Raw, where the winos are gonna go, but that's not indicative of the non-Indian drinker. Whereas the Indian, you know, they go out and drink and pass out wherever they may be. Patterns are established, thought patterns, processes are established.

SM: It's a sort of image building, and unfortunately down through the years it's been built somewhat inaccurately and unfairly. And a lot
of other people have contributed to that too. For example, in the city of Phoenix, the Commission on Civil Rights said that 25% of the alcohol-related arrests of men were Indians, and 50% of the alcohol-related arrests of women were Indians, and the population of the city is 1% Indian.

MS: That sounds rather high.

SM: That's staggering if it's true.

MS: I don't know.

SM: I remembered it because it was such a shocking figure.

MS: I would have thought it was maybe the Chicano, since they have maybe 15% or 13% of the population. Maybe 15%. I go into Phoenix--I don't go down to south Phoenix too much, and just reading the paper, like today, I read about a couple of guys got in a fight and one of them shot somebody, and they're Chicanos, and many of the natives are Chicanos. That seems rather high to me, but if it's true, it's rather an astounding figure.

SM: It's published by the Commission on Civil Rights. I think that if you talk to others in Phoenix you'd get a different figure, if you'd talk to the various centers that are there for Indian people you'd probably get another figure. But still, even if it's half right, it's still terrible.

MS: Yeah, right. Even if it's 25%.

SM: And why is it now?

MS: I really don't know. You read all these anthropological tomes about
Indians being caught between two cultures. I don't know. Maybe some people are anxious or have an anxiety complex, or feel lack of self-esteem, or, "Since I'm an Indian, hell, I might as well go out and get drunk and pass out, that's what everybody thinks I'm gonna do anyway." I don't know. I don't like to think so personally, 'cause I can't accept it personally. Whether the figures are true or something else here again, but I don't know whether there's a syndrome because you're an Indian you have to get drunk and have a good time. To me, going to the dances I belong to, and the Indian people I've known around here, it seems to me more often than not that being drunk is somewhat of a by-product of having a good time. And rather than getting drunk just to get drunk--there are people that do that, I don't know if there are a lot of Indian people that do that--but I know that I can go out to these dances, and these guys will have a case of beer or some wine, and they'll go out and they'll dance and they'll go back and have a drink, and pretty soon the bottle gets empty and they're staggering around, but they were out there to have a dance, and drinking is an accepted part of the dancing bit, or sitting in a bar and they get drunk and they pass out. When I do it--and every now and again I'll go out with a bunch of guys and say, "Let's have one more," it's not with the purpose of getting drunk, but I'm gonna have a damn good time, I just hate to cut it off. So also, to me, yeah, I'm hung over the next morning, I feel bad, but I look back at it and say, "Boy, I had a great time last night. We danced and we talked." To me getting drunk was just a by-product.

SM: Well, yes, except suppose that someone then, if they happened to see you, they'd say, "Ah ha, there's one of those drunken Indians again."

MS: Yeah, right. But I don't know whether it's being caught between two cultures, or the fact that you have low self-esteem, or whether that enters into it. I'm sure there are people that do. Maybe they feel their self-worth is not very high. I'm sure there are more problems
to them. Maybe they can't get a job. Maybe they have problems at home with the relatives or the wife. I don't know. It could be a thousand and one things that enter into it.

SM: Of course there are thousands of well-adjusted, happy, successful Indian people too, aren't there?

MS: Oh yeah. Without a doubt. To me there are more so than there are not. Some article I read about, maybe 10% or 15% of all housewives are secret drinkers, or something like that.

SM: I want to tell you how much I appreciate your time, because you've added a lot of good information.

MS: Well, maybe we can continue this while we're talking at the house there.

SM: O.K. Thanks very much, Marc.