ANNIE WAUNEKA, Navajo

October 19, 1975

Klagetoh, Arizona

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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ANNIE WAUNEKA, Navajo
October 19, 1975
Klagetoh, Arizona
Sam Myers:
    I'm in Klagetoh, Arizona, and I'm talking to Mrs. Annie Wauneka. We're at your home here on Sunday morning, and you were good enough to take the time to talk to us. You are a member of the council of the Navajo Tribe?

Annie Wauneka:
    That's right.

SM: You've been for a while?

AW: Twenty-five years.

SM: You're pretty famous, did you know that? Because I have pictures of you out of national publications where you were in Washington, things like that.

AW: I guess so.

SM: Have you been back there quite often?

AW: Not this month or last month, but I'll be goin' back again Monday.

SM: To Washington?

AW: Yes.

SM: In what connection are you going back there?

AW: With this organization, International Women's Year. They have a commission for about 35 people that are assigned to different jobs, and we're supposed to come back together and make our reports, and, of course, I'm on the committee called Special Problems for Indian
Women and Minority Groups.

SM: So you have to go back to Washington next month?

AW: I have to go back to Washington and submit my report to my committee.

SM: Now when you go to Washington from here, do you go down to Gallup or some place and fly from there?

AW: Well, you could fly out of Gallup, but I usually drive into Albuquerque, fly out of Albuquerque.

SM: Then you don't have to change planes?

AW: No.

SM: That makes it nice. Are you going to be there quite a while?

AW: I'll be there for about two days and, of course, flying in from here will take a day, and we'll be there for a two-day meeting, and flying back will take another day, so it will be about four days.

SM: You go frequently, don't you?

AW: Yes, I do. I've been to Washington many, many a time.

SM: Do you like going?

AW: Well, I used to, but not now. I'm beginnin' to feel that Washington's just another city, and you roam around there, and many a time you don't accomplish what you would like to accomplish; sometimes you don't find the people that you would like to find, talk business over with them. And Washington's kind of a . . . it's a disoriented
city, and a lot of turmoil goin' on, especially when these militants starts to appear in Washington for the last several years, and I kinda lost interest in that . . . 'cause Washington, D.C., it is a beautiful city.

SM: It's amazing how the buildings and everything are arranged.

AW: Yes, they are. It's a very, very nice city.

SM: But you don't like those militants?

AW: When the militants starts to hang around the . . . special places in Washington, I think a lot of people kinda lost interest in it, and it kinda ruined the feelin' of . . . certain people. And, of course, every time I get to Washington, I wonder what kind of society I will run into, whether I will be successful or not, or not, or whether I will be among the crowd where you couldn't get through, and that sort of thing. Fortunately I haven't run into that sort of a group yet.

SM: No real problem, but it's always there, sort of threatening.

AW: Yes. Maybe it's a threatenin' city. (laughter)

SM: I guess a lot of people feel that way.

AW: Yes.

SM: But you have had more experience there than most of us. Have you met any of the presidents?

AW: I have met the former President, Lyndon Baines Johnson. I have met him, and I have met President Eisenhower, and I have met President
Ford. Unfortunately I never met President John Kennedy, because he was the one that selected 31 individuals to receive Medal of Freedom, and I was one of them.

SM: You got the Medal of Freedom from President Kennedy?

AW: No, I was supposed to, but he was assassinated before he gave it.

SM: You were selected?

AW: I was one of the participants.

SM: Didn't Johnson follow through and give it to you?

AW: Yes, Johnson followed through and gave it to me. That was kind of a happy and a sad situation when we were receivin' our medals.

SM: Now you've had some terrific experiences, and the people around here think a great deal of you. Did you know that?

AW: I imagine so.

SM: We talked to a lot of them, and they do.

AW: Well, I don't like to praise myself, I don't. I don't like to talk about myself.

SM: But you worked hard for the people here.

AW: It was quite a big job. The problems are here, how could an individual abate these problems?

SM: So they stare you in the face, and you do something about it?
AW: That's right.

SM: Now the Indian women's association that you and Mrs. Dill are members of. That's one of your activities, that's only one though?

AW: There's only one and the latest one.

SM: The older one is the council membership, the tribal council. Over at Window Rock is the headquarters, isn't it?

AW: That's right. We call it the capital of the Navajo Nation. I imagine you have seen the beautiful window rock?

SM: Yes, I saw the rock and we saw the beautiful building over there too. It's octagon, isn't it?

AW: Yes.

SM: It's symbolic. . . .

AW: Of a Navajo hogan.

SM: I didn't see the inside, but the outside is dramatically designed, and the whole area is a very busy, bustling place. It looks like it's the capital of the Navajo Nation. Lot of official buildings. Twenty-five years you've been a member of the council?

AW: Twenty-five years is a long time.

SM: Are you going to run again?

AW: No. I have made up my mind that I would retire. I want to come home and spend my extra life at home with my family, grandchildren.
SM: Like your grandson here who's working on his schoolwork this morning?

AW: Yes, that's right. That's the way I feel. Many politicians feels that way.

SM: It would be nice to just get home, wouldn't it?

AW: Just get home, and be at ease. I imagine I'm just dreamin' this up, because they'll be after me to be a consultant to certain activities, colleges, that sort of thing. But that shouldn't be full time, but this is a full-time job. I understand Congress people work six hours a week, and we're doin' the same work--there's no week-ends for us.

SM: Did you mean sixty hours?

AW: Six hours a week. Like right now, at 10:00 o'clock, there'll be a meetin' in another area. There's a lot of disagreement goes on among the Navajo people about their land, and that's another thing that's so controversial. Who comes on to their land. I'm not talkin' about non-Navajos, I'm talkin' about themselves, because certain people would want to build a house closer to . . . their own homes, and then they disagree with that, and that's another one that we're gonna have to deal with this mornin'.

SM: Now the tribal government owns all the land in common, doesn't it?

AW: The Navajo Tribe owns the land, and is the trustee. The federal government has the authority over the lands, they hold it as a trust.

SM: Doesn't the tribe control it though?

AW: No. In a way, a very small way, yes.

SM: There was a man down there the other day said he wanted to get a
 permit to move over to a different area. Now that's because the land is held by the tribe in common?

AW: That's right.

SM: Could you explain to us how the tribal government is set up. Like you have a tremendous area here, don't you? Bigger than some of the eastern states.

AW: What do you mean?

SM: The Navajo Reservation.

AW: The Navajo Reservation is as big as West Virginia, as I understand, and is about 125,000,000 acres.

SM: And then this is divided up into sections or chapters?

AW: No, it's divided into land management districts of 18, and this carries along with the carryin' capacity of the grazin' units. Each land management district have a certain number of carryin' capacity for livestock, in that district. The Navajo tribal council is selected or elected to manage their affairs. There's 74 council members that are bein' elected every four years, including the chairman and the vice-chairman, which also holds office for four years.

SM: They have to be elected from the council members?

AW: No, they have to be elected just like the governor's bein' elected. By popular vote. And that's the way these people are elected. Every four years. They serve just like any state legislatures. They're elected by popular vote. That's the way these people are bein' elected, and I been put back for the last twenty-five years. And I've enjoyed workin' with these men. I'm the only woman that's on
the Navajo tribal council. I don't know why any other woman don't seem to interest in runnin' for this office. Maybe they feel that they're not qualified, or maybe they feel that their voice would not be heard. I think they're afraid to run for this office, because it is a problem, just like any politician that runs for an office, it's a problem. You're bein' criticized, they feel that woman is not capable of handlin' tribal affairs, so we have this problem among ourselves just like any other group they have problems within their area or during the campaign. Campaign is one of the worst ones that you run into, when you're runnin' for office, and I believe this is where the women folks feel that they're not capable of handling their affairs through campaignin' for office. Then, of course, we have another group that are selected at the chapter level. We have 102 chapters within the Navajo Nation, and in the chapter there's some more officials bein' selected to run the local affairs. They're called chapter officers. But I've noticed there's quite a number of Navajo women elected to the local affairs, which isn't as big as the tribal council. This is to take care of the local matters, and there's a few of them there, so I guess this is the part they like because that isn't too active anyway. And the tribal council, after they're elected, of course, they're inaugurated just like any other elected officials. After that the first group that is usually selected from within the 74 members is a very important committee, bein' called the Advisory Committee of the Navajo Tribal Council, which I am a member of. If you came to Window Rock, a meeting that you saw, it was the Advisory Committee of the Navajo Tribal Council, and they meet every month to take care of matters that are authorized to them by the tribal council, and there's a tremendous amount of work load that has to be carried out, like leasin' of our tribal lands to individual Navajos for homesite leases, and to business leases to non-Navajos and Navajos as well, and water problems. All kinds of problems is brought up to the advisory committee, so the meeting usually takes place about between a week and two weeks, it just
depends on what kind of business we have. And selection of personnel, top personnel within the administration, those are selected by the advisory committee, and many, many other things. And then, of course, within the tribal council, there are committees bein' appointed by the chairman, such as health committee, welfare committee, resources committee, law and order committee, judicial committee, and many other committees, which is usually between four or five members. Some of these individuals are a member of a great number of committees. Like myself, I serve on quite a number of committees. Sometimes I couldn't manage to attend some of these committees, so within the period where the tribal council is not workin', these committees are workin' whatever they are assigned to, and they do travel a lot back and forth to Washington too. Like I'm a member of the advisory committee, which don't travel like other committees does, unless it's necessary, then we're assigned to travel. But I'm on another committee--health, welfare and alcoholism committee--go through a lot of travelin' and they try to resolve what the problems are within their area. Of course we also jointly discuss these problems with the state legislature, the state of Arizona, and other state matters that are connected with Navajo activities, like health matters. We've had to try to coordinate some of our programs. So that's the way it's established as a tribal council. Of course there are many other things which I didn't mention, and then, of course, the chairman is establishin' its own office and acts like the governor of the state, although the authority does not really rest with the chairman, like the governor it does. The authority rests with the Navajo tribal council, and authorizes the chairman and the vice-chairman to do certain things. That's the only way they function, other than that they shouldn't try to manage or try to make a decision in behalf of the council, especially on big business, without the tribal council's approval, so they're limited too. And the chairman does not have the veto power. For whatever reason, it has been tried several times, and certain chairmen has tried to get veto power from the council, but they have never given
that privilege, so the chairman doesn't really have the veto power, so whatever the council votes on with resolutions, and if he likes it or not he'll just have to go along with it. That's the way it operates. Then, of course, the Bureau of Indian Affairs is right alongside of us. They're under our same roof. I imagine you saw them?

SM: The office there, yes.

AW: Yes. So we coordinate things with them. Of course, they're our trustees, so they have to be there. And then, of course, there's another federal organization there, Public Health Service, and it's called Division of Indian Health, and they are there too; they're one of the major health providers.

SM: Is that the same as HEW?

AW: Well, they're part of it. But this is called Indian Health Service because it is health services to Indian groups, so it has to be recognized in that fashion. So there's two big federal organizations that's right with us, providers for different things. The Bureau of Indian Affairs, they provide one of the major activities, boarding schools. We have about 68 boarding schools throughout the Navajo Reservation. And, of course, the hospitals. We have about eight of them on the Navajo Reservation. Those are a very busy place, and they're doin' what they can. Of course, the government--meaning Congress and its appropriations--don't seem to give us enough money to operate the way it should be operated. And so these are the problems that we have. The tribal council will have to deal with these problems, tryin' to get more money for our federal operation. I think this is true everywhere, wherever there's federal institutions of some kind. So this is the way we stand, and I'm just givin' you the small part of this activity that goes on from day to day.
SM: And there are lots of ramifications of that, other problems?

AW: Yes, that's right. I think this is true everywhere with other Indian tribes. Problems are similar with other Indian tribes, but the languages are different, and the approach to their problems are usually different, and their attitudes to their problem are usually different. So maybe that's the way it's supposed to be, different people dealin' with different problems. They're very interesting.

SM: But your organization has been quite successful, hasn't it?

AW: Yes, we have been successful in most areas, because we work very closely together. We don't try to, you know, really disagree among ourselves when we should be workin' together. We try to work together on our common goals.

SM: Non-Indian people that have stores down there, they have to get permission from the council too, don't they?

AW: That's right. That rests with the advisory committee. They have to get leases from the advisory committee. After it is approved, why they create their business on the Navajo Reservation, and the leases has a term of a certain number of years. It just depends on how many years they want to be on. So that's the way it goes.

SM: They have to abide by the rules?

AW: They have to abide by the rules that are established.

SM: Do you make your own hunting and fishing laws too?

AW: Yes, we have, but we have a little controversy with the state of Arizona and also the state of New Mexico. Mainly the surrounding states of the Navajo Reservation, and they have a great interest
in the huntin' on the Navajo Reservation. The Interior of Washington, that's one of their assignments. But the Indians feel that they can operate their own huntin', fishin' license and activities. I think we'll get it, I don't think we'll have too much problem with it.

SM: You have these schools you mentioned, but there are other schools, like mission schools and public schools also?

AW: Yes, there's Bureau of Indian Affairs schools, which are called dormitory schools because the children are placed there, they have dormitories and they stay there for the week, come home week-ends. Then we have public schools. I don't recall how many public schools we have on the reservation, and we have mission schools. I know of only one on the Navajo Reservation, which is St. Michael's, and, of course, others are outside of the reservation.

SM: Somewhat changed over from what it used to be.

AW: Yes.

SM: Then you have your own junior college up at Tsaile too, don't you?

AW: Yes, they call it Tsaile [Say-he-lee] Navajo Community College.

SM: How is that going?

AW: I understand it's going very satisfactory.

SM: Do they get a lot of snow up there?

AW: They get a lot of snow up there.

SM: More than here?
AW: Yeah, it's kinda in close to the mountain, and there's a lot of forest around it, so it's kind of isolated.

SM: I heard once that you have the biggest ponderosa pine forest in the world on the reservation.

AW: Yeah, that's what we understand it is. It's reported to us in that fashion.

SM: It is said that the Navajo Tribe is the biggest, the richest, the most successful and progressive in the whole United States. I suppose some other people would disagree, but . . .

AW: Well, it's true in a way, you know. Just as a total observation it's true, but since you said the richest tribe . . . yes, as a tribe. But when you come down to individual Navajos, no. They're not. Because their resources are pooled together and are being programmed by the Navajo tribal council. As a matter of fact, the Navajo tribal council assesses its own fiscal year budgets with its tribal funds, just like any other government does, so it does seem that the Navajo Tribe is the richest tribe.

SM: Now these are riches in natural resources, like coal, iron, oil. What else do you have here?

AW: Timber, uranium, oil is one of the major ones.

SM: Is the coal mining creating any problems?

AW: It does create problems within the local areas where people don't like to see their land torn up and that sort of a thing, but the Navajo tribal council will have to make a decision, because that's the income of the Navajo Tribe, so they'll have to kind of abide by the decision that's made by the tribal council. Many times they
don't like the decision, but it works in another way, that resources has to be managed, and has to be developed and so forth. We differ with our own local people.

SM: When some of these resources are used, and income comes into the tribal treasury from them, do the people themselves get any of that, or how is that used?

AW: It is used to help them in acquiring some materials for improvement of homes, and some are used to acquire clothin' for their Navajo children, but they request that they like to receive these. And then there is another area called public works which is sort of an emergency. And some more money is appropriated for where local chapter has their own activity where they would like to work on, and they're paid from these funds. Oh, they receive whatever we can. It's very difficult to define as to where these monies will be used effectively, where it will accomplish somethin' very meaningful, and it's pretty hard to define that, because monies have to be accounted for from our trusteeship, the Bureau of Indian Affairs, even the funds they have the trustees over it. So we do the best we can to spend it meaningfully where Navajos don't just have to spend that money because it's their money, and so forth, so we try to get themselves improved with these funds wherever it's possible. Of course, they don't pay taxes, and this is one of our problems. They don't pay taxes.

SM: The people don't?

AW: No, the people don't. So that means our resources are not replaced by tax funds.

SM: Do the outsiders who come on to the reservation pay a tax?
AW: Yes, that's right. Every business, they have to pay lease, rental lease, to the Navajo Tribe. Not a tax but a rental lease to the Navajo Tribe, and some areas they pay tax to the state, and that's another controversy we have, and we still have to straighten that out too.

SM: Do you have your own police force too?

AW: Yes, we manage our own police force.

SM: I've seen the nice truck, the cars they have with the troopers driving it, so you have that too. You're operating almost like a state, aren't you?

AW: Yes, correct. We almost do that. And then, of course, we get quite an amount, a sum from the federal government on request, so these things are run jointly with federal funds. Police force is a big outfit, and it takes a lot of money to operate it, so the Bureau of Indian Affairs gives us about $2,000,000 in addition to what we appropriate from tribal funds, which is $3,000,000.

SM: Is there quite a bit of oil up in the northern part?

AW: In the north, called Emmett Area, in Emmett, Utah, that's where all these oil wells are.

SM: Do you have a lot of wells up there?

AW: We have a lot of wells, but quite a number of them are depleted. I understand the life of an oil well is 25 years, and some of those are more than 25 years, so we don't have the kind of oil we used to have, and I guess they're goin' to make more discoveries if they can.
SM: Well you certainly all, the council as a whole, whoever is responsible, and I guess all of you share in it, have done a good job of getting things organized and running well.

AW: Well, we're tryin' what we can.

SM: And a new problem every day, I'll bet.

AW: That is correct. A new problem every day. It pops up from nowhere. This place I'm livin' here, the place we're sittin' here, used to be an old BIA school. They abandoned it because of water problem, they don't have too much water. So I asked the Bureau of Indian Affairs if they could turn this over to the Klagetoh community, and this also has to be approved by the advisory committee, so they turned it over to the community, and the houses were taken up by a selected group who have children to catch a bus from here to Ganado public schools, and they asked me to occupy this house here. This used to be a principal's house, and I've been here the last six years, I think. I have a ranch, a nice place about 12 miles from here, south, so I have kinda settled with this thing here. And then, of course, when you're a leader, people around you will watch you, and if you acquire more things for convenience—I don't know why, I guess this is true with every group that you represent—they start to criticize you for getting yourself a beautiful home, and you don't pay attention to them, that sort of thing. So I just keep it the way it is now. Lot of people come in here, and they look around, and they don't see any expensive things around here, I guess they're happy.

SM: You're wise.

AW: I could build a nice beautiful home that I would like, but I better stay this way, keep the people happy. Maybe after I retire, I can have a carpeted house, wall-to-wall. Then they can't criticize me. (laughter) So this is true with every group you represent, you know,
especially the poor group. We have a lot of poor Navajos. This interesting work that I was assigned to by this women's commissioners, is carryin' me from one area to another area, and, well ... maybe council members should be doin' this, but as a woman, this assignment just is given to me, and I've been travellin', and I guess you're blind to some of these things, even representin' these people. I go out and hold these meetin's, what are their special problems. At first they thought, "Well, what does she mean about special problems? What is she gonna do with us?" All this sort of a thing. So I explained it to them, that women must speak up now in their behalf; and maybe they never presented their problems to anybody within their chapter meetin's, and so forth, and finally they came through. And one of their biggest problem is inadequate housin'. And I go out there and look at them, and as you travel you see it yourself. And so this is one of the major areas that we're tacklin' now. And another area that I've noticed is unemployment. A lot of these young women, they want to work, but there's not enough work. Well, all these jobs with the federal government, they're held by educated people, you know. I'm talkin' about uneducated people, and they want to learn, they want to work. So there's another big area that we'll have to tackle that I really don't know how, but I guess we can try. You have to be at least trained first, vocational trainin' and so forth. And these are the problems that they're presentin', and they like to work, they don't want to receive welfare checks. And another area that, well, we all know about this, but nobody's really doin' very much about it. I, myself, I don't know how we're gonna tackle this problem, this alcoholism. Tremendous amount of alcoholism, and that they discuss. I'm glad they're discussin' it. And another area that they feel that should be discussed thoroughly is the health activities of Public Health Service. They do have hospitals and so forth, but they have limited personnel, so they don't get sufficient medical treatment that they need, that they're entitled to. This word "entitle" is comin' to them. "I'm entitled to this." "I have a right to this."
See, this is the area that I'm explainin' to them, and they feel, "I didn't know that was my right." I say, "Yes, this is your right. You're entitled to this, and you must do everything you can to get it," because they are so dependent on their elected officials, that's their spokesman, and they feel whatever their elected official acquires for them, they're their voice, but they forget they're entitled to this. So this is the area which is very fundamental to me and, of course, to them. Whether they're women or men, I think they're entitled to a certain amount of services, and it's very interestin', it's comin' to them now. And yesterday I was at a meetin' and it was kinda difficult for me to be at a meetin' yesterday over at Tuba City, that's way north of where I'm sittin' here now, because the men asked me to come over and explain the activity that was assigned to me by the commission. And I went over there, and I said, "Well, I'll explain this." When I left my home I felt no problem, but when I got into the meetin' there, then I was beginnin' to feel uneasy, because there were more men in that meetin'. All these elected officials that I'm talkin' about, from the chapter level up to the tribal council, they were there, and then I thought, "They're men, how could they understand what I'm sayin'?" Sure enough they didn't understand it. I explained to them what my assignment was, and some of them understood it, they said, "Well, maybe we ought to call a meetin' for the women." And one of the gentlemen said, the one that was chairin' the meetin' says, "Let's call a meetin' for the women." So I responded right back, and I said, "No. This is a man's meetin' and this is a Tuba City agent council's meetin', and most of you are men." I said, "No, I'd rather have the women call their own meetin', because it will be inappropriate, and my assignment would not go along with it." So I just told them that you cannot call a meetin' for women of this area.

SM: They'd need preparations too, don't they?
AH: Yes, they have to, but for the men to call a meetin' for the women, no. So this is very interestin'. So one of the men said, "Well, what's wrong with callin' them in?" I said, "No, this assignment is a little bit different from your meetin." I told them Tuba City women already is making plans for their meetin' because Tuba City is closer to the area, so with that I left it there. And after I left the meetin' two gentlemen caught up with me in the hall and says, "We wanted to ask you questions." Of course, the chairman of that meetin' just did not permit to have questions. I guess he had tight agenda or somethin' of that sort. So he told those people, "no questions." So they caught up with me out in the hall, and they said, "What do you mean havin' these women's conference?" I said, "It means just that." "What are they supposed to do?" I said, "They talk about their problems! Women are supposed to speak up about their own problems, not the men's problems, their problems," and these two gentlemen doesn't seem to understand why women are supposed to talk about their problems. One of them says, "Women have no business talkin' about themselves. They have no business talkin' about their problems. We men, we take care of their problems." I said, "Hopefully you do, but they must talk." So they just absolutely disagreed with me. I had fun with them. I don't know ... I guess this is natural for everybody wherever there are people, but majority of them, they feel that woman should talk about their problems. It is a very significant meetin', and I'm beginnin' to learn myself as to how the women felt about our tribal operation. I try to keep them out of politics, but sometimes I run into it. Very interestin'. I enjoy it very much. It's my new assignment, I don't know how long it'll take me to be active in that particular area, 'cause I'm beginnin' to find more problems than I ever did the past 25 years. (laughter)

SM: The problems are growing.

AW: They're growing.
SM: Well, your work with the women's organization has helped you as a council member too, hasn't it?

AW: Yes it does.

SM: Because you've travelled more and you've seen the things in sort of a new light?

AW: Yes. Just like this poor housin' or inadequate housin'. Most of the women says, "How can you be at ease with yourself and with your mind, when you have poor housin'? And lots of children, crowded hogan, whatever you have." I'll have to sell this fact to the tribal council. They think that's not so.

SM: If they'd get out and travel like you do they'd find out.

AW: So, I guess that's life.

SM: And your life. You were at a council meeting, and then you drove way up to Tuba City to that other meeting, and then back here, and now you're taking off for Washington Monday.

AW: It's interestin'. I enjoy it very much.

SM: You have a good time at it, but at the same time you're struggling with problems?

AW: Yes, that's right. I enjoy my work.

SM: Anything else you'd like to comment on this morning, or are you running out of time?

AW: I'm runnin' out of time. I hope that the people throughout the nation will understand that there are people called Indians that are still
existin' and resolvin' their problems. We're not savages. The students are told that there are savages on the Navajo Reservation. There is no such a thing.

SM: That's what we're working at correcting right now.

AW: I don't know why publications are sent out like that, to other nations, or throughout the United States, in books, sayin' that Indians are savages. Maybe it was in the early, early years, thousands of years ago, but not any more. Now we're tryin' to educate ourselves, we're runnin' into more problems with education, tryin' to resolve what is best for human bein's, that is what we're tryin' to do.

SM: Thank you very much.

AW: O.K.