Listening to Indians

TERRY WILSON, Potawatomie
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Sam Myers:

    I'm talking with Dr. Terry Wilson at the University of California at Berkeley, and you are the coordinator of the Native American Studies. Is that division or program?

Terry Wilson:

    Yes. Well, Native American Studies at the University of California at Berkeley is a program, that's university jargon at least. That means that it exists within a department of ethnic studies, so we are one of three programs, along with Asian studies and Chicano studies. However, we have a virtual autonomy as far as the way in which we conduct our classes and the way our curriculum is developed, and so forth. I guess it might be best just to begin with a basic over-all description of what we're trying to do here. To give a little history, perhaps, might be appropriate. In 1969 the Native American Studies Program, along with the other ethnic studies programs were begun, resulting from a student strike. This was a strike, not directed against any particular part of the academic community, but rather to call the attention of the administration to the needs of the ethnic minorities on this campus. The results of the strike was the initiation of this program and the other programs and the whole Department of Ethnic Studies. I might say right here, as long as we're talking about the past, we'll jump to the future just a moment, and let me indicate that our long-range goal is to have a third-world college, which will incorporate not only our three ethnic studies programs, but the Black Studies Department, which is in another branch of the university at the present time. This will probably be in the nature of a ten-year plan, and so forth. But at any rate, at the present time our studies program consists of eight faculty persons, a counseling unit—we have a full-time recruiter, a full-time counselor, and several field worker assistants. The counseling unit does everything, including recruiting students for our program and for the university at large—Indian students. Of course, we accept
Indian and non-Indian students into our classes and into our program as majors. To my knowledge, Cal is the only university in the country that offers a major in Native American Studies, which is taught within a Native American Studies program, completely by native Americans. Now all of our faculty, with the exception of one, are native Americans.

SM: That's good.

TW: Right. We are very proud of our faculty because I think we probably have the largest percentage of Indian Ph.D's in the country in one very small locale. Of course the number of Indian Ph.D's is very small.

SM: Terry, our listeners would be very much interested in you as a person, not just as the coordinator of this program. Can we go back to your beginnings and get a little biographical sketch?

TW: All you have to do is just ask. Everybody likes to talk about themselves, I suppose.

SM: Where were you born?

TW: Well, my father is a Potawatomie Indian, and was born in Kansas, as I was myself. He was born on a reservation in Kansas; however I was born in the town of Eldorado, Kansas. This is some distance--my family had moved from the reservation for economic reasons and other personal matters. However, I was reared in Oklahoma, which was, I suppose, a fortunate circumstance in some cases, considering the type of work I do today. I grew up in a small town in western Oklahoma which at one time was the headquarters of the Southern Cheyenne and Arapaho Reservation.

SM: At what town?
TW: El Reno. It's just about 30 miles west of Oklahoma City. It was a town of about 10,000, and just outside of town is one of the larger existing government boarding schools, and the students come in from all over the western half of the United States, and for that matter from the eastern too, but primarily from the west to go to school there. And I spent a good deal of my time as I was growing up at the school and the surrounding area, which is still owned by the government and administered by the government for the Indian tribes.

SM: Called the El Reno School?

TW: No, it's just called the Concho Indian School. El Reno has a very large Indian minority as do most Oklahoma small towns in the western part of the state. Now this is not to say that there are not a lot of Indians in the eastern part, it's just that the percentage of population is higher in the western part. Oklahoma Indians are in a rather peculiar situation, I think. When people around the country think about Indians they think about Oklahoma as being the Indian state, and we do have the largest or second largest Indian population. We seem to be neck-and-neck with Arizona in that respect. However, the peculiar part of this is that we have no reservations, with the exception of the Osage Tribe, of which my wife is a member.

SM: That's only a semi-reservation, too?

TW: Yes, that's a very peculiar reservation, in that there are no recognized boundaries. That is, if you were driving through, there's not a big sign that says Osage Territory or anything of this nature, as are Montana or other places that have recognized reservation limits. But they do own the mineral rights, which is all-important, of course, because the Osages have a lot of oil lands. Unfortunately not all of the families still have retained the wealth which they once had. My wife's family, for example--on both sides, both the mother and father being Osage--had oil lease land, and lost most of
their wealth during the depression years. And, as I say, it was a big joke among the Indian people that if you married an Osage you were marrying for money, but I can assure you in my case it was certainly not the situation.

SM: People often say the Osage are rich in oil. Is that true?

TW: No, very few.

SM: Just a few dozen, a few hundred, maybe?

TW: A few dozen would be closer to it.

SM: A few dozen really got wealthy off oil?

TW: Right. There were hundreds that had a lot of money, but when you give vast quantities of money to a people who are totally unprepared to deal with large amounts of money—you read in the newspaper all the time about, oh a roughly poor family, socio-economically speaking, received an insurance settlement, for example, maybe $200,000, and the article was being written three months later and they had spent all the money. Well, this was the case with the Osage. They simply had no real concept of money per se, and as a result, many of them lost it. Now my wife's family, this was not the case. They invested it. My wife's maternal grandfather owned several farms, he was vice-president of a bank, he owned stock in three or four banks, but the depression wiped out all the banks, the farms turned into part of the big Oklahoma dust bowl, and he lost virtually everything, as did many other families. This was not an Indian situation, this was a nationwide situation resulting from the '30's depression.

SM: That was unfortunate.
TW: Right. I was in quite a quandry growing up. Being mixed blood is not the most pleasant circumstance.

SM: Was it a problem then?

TW: Very definitely. It's a problem today, yes, in this respect that now, physically—I hate to use this phrase—I could pass for white if I so desired, and if I did not tell people I were Indian, probably many people would not realize this. Of course, a lot depends on whether it's summer or not. I get extremely dark very rapidly in the summer, and people usually ask me if I'm Indian then, and in the wintertime they don't. But at any rate, it was largely up to me if I wanted to be an Indian. Well, as it happened, I did want to be an Indian and identified as one. But the problem came with community identification, because it seemed like my early years were spent either fighting whites who were making some uncomplimentary statements about my ancestry—"half breed" or "breed" is a common word in the West, but usually considered an insult by Oklahoma Indians, at least. Now this is not the case in some of the northern states. When I was working in Montana last year, "a breed" was a very common expression, and if Indians used it for other Indians, it wasn't necessarily uncomplimentary. Now I had to get used to it—it kind of sent me into a quick culture shock there the first time. I hadn't heard that particular word used except as an insult or epithet directed towards me since I'd been very young.

SM: The term has been changing through the years, too.

TW: Right. But the polite word, the word you'll see in most scholarly works is "mixed blood," and it's the term I use because that's the one I was brought up using. And most Oklahoma people are very sensitive about this and we use the term "mixed blood" or "mixed ancestry," or something similar. But at any rate, I really would have
to say, as far as racial prejudice is concerned, I probably was the recipient of more from Indian people than I was from white people, in my early years at least. Certainly I had enough physical confrontations from both sides. I think I was in my early teens before I realized that you simply couldn't batter your way physically through a problem like this—it would have to be with mental attitude, and I came to grips with the problem, and I wouldn't want to say I reached a final solution because the thing still arises occasionally, but hopefully, with the years, you get mature enough to handle it in a non-physical way. Usually when you get to be in my position or something, you don't get as many direct insults as you do when you're younger, as kids can be very cruel to each other. But as a toughening process maybe it has its uses at that. My education came about almost as an accident, in one respect. I had a lot of Indian friends, of course, growing up, and I spent a lot of time at what used to be the reservation, and people still refer to it as the reservation, even though it's technically not, it's simply government agency land. But at any rate, I spent a lot of time in that region, and me and my friends were Indian and I expressed a desire very early to go to a boarding school, and my mother's white, and absolutely refused, as mothers have a way of doing where their sons are involved. And to make a long story short, I didn't go to the reservation school, and went to public school instead. I was very unhappy. Now there were other Indians going to the public school, and it was the custom, long about the 7th or 8th or 9th grade for those who had been going to the boarding school to be sent into the public school. It was felt that this would help the educational process—the coming together of the races and so forth—and there's a certain amount of truth in that, I suppose. But I went all the way through the public school. Probably if I had not, I would have gotten a second-class education that most government boarding schools offer. It's an extremely lucky Indian boy or girl that gets what I would call a really first-class introduction into the type of study situation which is going to enable
him or her to go on to college. I was fortunate enough to receive some scholarships out of high school to go to a small church college in Enid, Oklahoma, Phillips University. I was one of three Indian students on campus, and interestingly enough, just recently when I attended the National Indian Education Association in Oklahoma City just a few weeks ago, I ran into both the individuals. One of them is a lawyer now, Charles Tate, who just recently lost an election to become chairman of his tribe, Chickasaw, and the other individual, Katy Scott, works in a variety of Indian programs in Tulsa, Oklahoma. It was fun to see them. At any rate we were the only three, and we were very identifiable as such on campus, but I suppose perhaps because we were somewhat of a novelty we never had any problems that I had in my younger years in school during college, at least my first four years. Then I went on to graduate school at the University of Oklahoma. I majored in history and political science, and I didn't make up my mind between law school and graduate school until about two weeks before school started. And at that time the University of Oklahoma had an extremely strong western history department. Several individuals—only one of them is still there, Dr. A. M. Gibson, who's published a lot in Indian history—were there. They had the fine Phillips collection, which has a lot of Indian sources and so forth, and so I went there and I majored in western history, and got my master's degree in 1965, and was working on my Ph.D. when Uncle Sam decided that my services were required in the Army. So I spent a couple of years there. I came back and I started teaching at a school in the southwestern part of Oklahoma, Southwestern State University.

SM: You were teaching a college class?

TW: Right. College classes. And while all this was going on I taught there for four years at Southwestern Oklahoma. And then I was in the history department, of course, and I was asked by the Indian students on the campus—there were about 160 normally—if I would
sponsor an Indian student organization. And I said, "Yes, I'd be happy to," and it turned out to be somewhat of a struggle to get that started. However we managed to convince the administration this would be a worthwhile effort. And then I was led from that into teaching a course in Indian history, and from there I got together with some people in the sociology department, and we introduced three courses on an inter-disciplinary nature on the American Indian--kind of set up a series, you know, and we team-taught two of the courses and then did one on Indian history. Actually it's a very exciting thing. Of course we had a lot of Indian students took the class--I try to be very careful to get a mixed group, because it seemed to me that the interaction of different points of views would be most conducive to getting the greater amount of knowledge imparted. When we're teaching classes in ethnic studies--take the Native American Studies--it's such a wide field and encompasses so many subcultures, one can simply not talk about Indians, one has to talk about different types of Indians, and so forth. Not an Indian culture, but rather the Indian cultures, plural, and this makes it very difficult. There aren't any experts in native American studies. At least, I don't feel as if I qualify as one, and I'm sure nobody on my staff would presume to do that either. Everybody has their area of specialization. We were trying to present an over-all viewpoint, and we were trying very desperately. Of course, I was the only Indian faculty person at the school at the time who could present the material from an Indian's point of view, which I tried to do, with some difficulties involved with this, because most of the research materials that are written were developed by non-Indian people. Which is not to say that they aren't worthwhile, that would be very ethnocentric to do.

SM: But they come from a different point of view?

TW: Surely, right. So the task as Indian scholars, as we see it today,
is to take the materials, both Indian and non-Indian oriented, and try to present them within an Indian's framework, a viewpoint to both our other Indian students and non-Indian students. Now here at Berkeley the vast majority of our students each quarter are non-Indians. Now part of this is due to the fact that it seems like things Indian are very much an "in" expression of living right now. Everybody's wanting to become a part of it somehow, and people are copying Indian designs, and so forth. There's nothing wrong with this, certainly. The nice thing about it is that it has developed an interest in our particular program, and enabled us to get a fairly large faculty. We have only about 140 Indian students.

SM: At the university?

TW: Right. And this relatively small number, considering that we have the largest Indian faculty in the country, is due to two facts. One is that there are a number of campuses in California--a large number of schools to begin with--and a large number of those schools offer some Indian studies courses, so there's a lot of competition for students, California Indian students. And secondly is that the out-state tuition has been so high, coming into California, that it's been almost impossible to recruit from outside the state, unless the student has tremendously good financial backing.

SM: What is the tuition at the university?

TW: It's pretty steep. It's $500.00 per quarter.

SM: That $500 per quarter, is that for residents?

TW: No, that's for non-residents.

SM: How about the residents of the state?
TW: The residents of the state? Well, actually I'm not really sure. I'd need somebody from my counseling program to give you the precise figures.

SM: It used to be no tuition, didn't it, and now it's been changed?

TW: Oh yes, that was changed during Reagan's administration, and now everybody pays tuition. It's not anything really . . . that most of them couldn't raise the money. Now we have a Chickasaw-Cheyenne who's a Harvard law school graduate, and he's on our staff, and he just recently prepared a lengthy brief argument that Indians should not be subject to out-of-state tuition. We have presented this to the proper authorities on campus, and they have, just the day before yesterday, indicated to us that they will submit this to the board of regents for approval, and they indicated it probably would get approval. So it's very possible that we can have a tremendous influx of out-of-state Indian students, because they would be exempt from the out-of-state tuition payment. We certainly hope for this.

SM: Right now the BYU campus down at Provo, Utah, has the largest number of Indian students, and they're mostly brought in by the church there.

TW: Yes, yes.

SM: You have a different situation here. This is a state college?

TW: Right. BYU is kind of interesting. I know some students who go there, and I've had students here and other places that have gone there and transferred here or something of this nature. They do have the largest number of Indian students at any institution of higher education. They even have more Indian students than Navajo Community College. But it's kind of peculiar they don't have a native American studies program. That is, they don't have any culture classes, at least to my
knowledge. The last catalog I saw didn't list any, and to my knowledge they don't have any Indian faculty, which was a little strange to me. Apparently they are more interested in gaining Indian students to go in a different field, which is a worthwhile goal, but it surprised me, you know. It seems it is a logical place to have a large native American studies program.

SM: They call it an Indian education program and an Indian placement program, and an Indian services program, but as native American studies, they don't accent that. We forgot one thing. Where did you get your Ph.D. then eventually? You must have gone back to get it somewhere.

TW: Yes. I married one of my own students, the Osage girl that we spoke of earlier, and we both went back to school. I decided if I got much older I wasn't ever going to get my Ph.D., which happens to a lot of people when they get involved in teaching and so forth. So I switched schools. I stayed within the state. I went to Oklahoma State University for my doctorate degree, and the reason for this is...

SM: You have hang-ups when it comes to the football games?

TW: Very definitely. My wife, before she came to school in Oklahoma, went to Kansas State, so when Oklahoma State played Kansas State and OU during the Big Eight race, we had somewhat divided loyalties there. But, at any rate, we decided to go to Oklahoma State because the University of Oklahoma had phased out the biggest part of the western history department, and Oklahoma State, in the meantime, had been building theirs up by Dr. Odie Faulk and Dr. Joseph Stout and Dr. LeRoy Fischer. Those three have been publishing a tremendous amount in western history, and I spoke to them, and they were very cooperative in setting up a program for me. I only spent one year there since I had actually already done all my classwork that was necessary for my Ph.D. at the University of Oklahoma, and they were kind enough to
establish a program where I could finish in one year. I spent one semester on campus, so they could get an idea what kind of a student I was like in the classroom, and I spent the next semester doing research for my dissertation, which I wrote during the following summer.

SM: What did you write on?

TW: Well, I had intended to follow along my master's thesis, which was concerned with the education of the Southern Cheyenne and Arapaho, the tribe with which I was most familiar, since I'd grown up with a large number of them. I took them from the reservation period beginning in 1868, and brought them up to the time of statehood, and was talking about the problems of acculturation and assimilation and so forth, in regards to the reservation schools. And I intended to bring that up to the present time, try to present an over-all picture of acculturation for these two allied tribes. However, money concern intervened, and I received a rather substantial grant from the Oklahoma Heritage Association to become part of a series of biography-writing which they are doing, trying to bring to attention and publicize the efforts of a variety of Oklahoma pioneers, and they are trying to get representatives of each ethnic group. And, as luck would have it, and rather ironically, I was given a Jewish Oklahoma pioneer, Sylvan Goldman, to write on, and that is my dissertation, and is going to be published in somewhat revised form by the University of Oklahoma Press. Probably about the middle of next year it should be out.

SM: The work you did on the Cheyenne education and acculturation problems should be valuable and interesting.

TW: Yes. I've been adding research materials to that in preparation for a dissertation. Now rather than go along with a book on the subject,
I have decided to publish parts of the thesis as articles, and I'm in the process--in fact I've already sent two off to different publications right now.

SM: I'd like to know about them when they come out.

TW: Surely. There's a very fine publication, The American Indian Quarterly, which just recently started publication. I've done some book reviews for them, and I'm sending one of my articles in to them for publication. And then The Chronicles of Oklahoma, the historical journal of the state of Oklahoma.

SM: You don't know yet which they'll be in?

TW: No. It will be in coming issues.

SM: Sometimes it takes a few months for them to get to them.

TW: Definitely. I just recently had an article published on the delegates of the Five Civilized Tribes to the Confederate Congress. It's a kind of an interesting story, because these were the first Indian Congressmen in the United States, elected and serving with a white legislature, and these were in the Confederate Congress, and this was really an interesting research project for me. I had a lot of fun with it. I even found pictures of the three gentlemen in question, and so forth.

SM: After your doctoral work, Terry, did you come right here?

TW: No, I spent about a year as coordinator of the program in Eastern Montana College in Billings, Montana, which has fantastic natural advantages for Indian studies, because the campus is within driving distance for students from both the Crow and Northern Cheyenne Reservations. Their boundaries begin just outside the city of Billings,
not to mention the large Indian population centered primarily on the reservations in the state of Montana, and also the neighboring state of Wyoming, and we got a few students from the Dakotas. So interestingly enough, even though the campus had only 3,000 students, we had over 200 Indian students, and this year I understand from correspondence with people I worked with last year, they're going to have over 300 Indian students, which means they have one of the largest percentages in the country; that's over 10% of their total student body is Indian, and they have capabilities of attracting 500 or 600, if they get additional staff to service those people. So it's an exciting place to work. I came here to Berkeley in July of this year, and basically we're interested in consolidating our program, and we're right in the midst of trying to get approval for some certain changes in direction of our major program. We're trying to split it into three different parts where people will be able to concentrate either on community development-type work, or more academic-type work, or in going on towards teaching at the lower levels in education. I should have already mentioned this, and I didn't, and it was an oversight on my part, but we have a very extensive native American studies library.

SM: You have your own?

TW: Yes, we have our own library for the department, and this is kind of a peculiar situation on this campus, in that most of the larger departments have their own libraries. Anthropologists have their own library, and so forth. There's, of course, a main library and a research library.

SM: And then you have the Bancroft Library.

TW: And the Bancroft Library, right. And the Special Collections Library. And ours began developing about three, four years ago, and we maintain a full-time librarian and a staff of several part-time people who
assist her. Then we have the Bureau of Ethnology Reports, and the
government publications, and, of course, all the secondary books that
come out, and then we subscribe to most of the Indian newspapers and
pamphlets and so forth that come out.

SM: Do they work with a card file system.

TW: Yes. It's fully indexed. When I was at the NIA convention, I men-
tioned earlier, there was a man there whose name I've forgotten, I'll
give you his address. The gentlemen did work for a publisher, but
now he's in business on a private level, and he collects all the
titles concerning the American Indian that are brought out by every
publishing company in the United States each year. He publishes a
list of these and provides them for libraries, so they can use them
as a check list, and they can order everything, or a part of it, or
select a thousand, or however they want to do it. This is a really
important aspect, I think, of Indian studies programs across the
country--building up the library facilities. UCLA has a cultural
center--their academic staff isn't very large, but they have a well-
developed cultural center, and they do collect materials from all
over the country. We automatically send all of our course syllabi,
for example, to UCLA. This American Indian Quarterly is doing a
fantastic job as far as bibliography is concerned, of locating the
major, primary source material collections all over the country
in the major libraries like the Bancroft Library, and lists, at
least generally, the topics that are covered under the main heading
of The American Indian. Very valuable.

SM: I'll check that out.

TW: It's a real good quality journal, probably will be the number one
journal in a year or so. It's one of the few that concentrates
completely on the American Indian.
SM: This is good information. Terry, would you add something about your own personal feelings about these native American programs in the various schools?

TW: Yes. It's an interesting phenomenon. Of course, ethnic studies programs of all types, whatever ethnic group we're talking about, have really mushroomed in the last dozen years. It all began, of course, in the late 1950's and early 1960's, with the black studies programs. And those of us who have been involved in native American studies have been going through a kind of self-analysis to determine whether we seem to be heading in the right direction, or whether we should, in fact, continue to exist. Should we simply close our doors and say, "Well, this is not a good thing that we're doing," or what? And the first thing we noticed in our analysis is that the number of black studies programs which were begun in the early '60's for the most part across the country has dwindled dramatically in number, so that not nearly as many do exist. The one here at Cal, however, happens to be a very flourishing program, and it's the largest ethnic studies program of its kind, I would imagine, or one of the largest at least, in the whole country, if not the largest. We then determined that there must have been a reason for this, and in checking the history of the black studies programs, we discovered that several times they simply were spread too thinly, that there were not qualified personnel to actually teach the students about black culture. There was a problem of black students themselves who would not accept non-blacks teaching their classes--with some justification, I think, here. Secondly, there was a problem that so many schools were trying to offer full-scale major programs in black studies, that there was simply no market for those who were graduating with this type of degree, and we've been trying to endeavor not to fall into this type of trap in the development of the native American studies. But, considering the amount of competition in higher education today for students, and considering the fact that ethnic studies, as an academic
program, is one of the very few in academia today that is a growing process—most of the departments, English, history and so forth are losing adherents, whereas ethnic studies still is a growing one. Of course, when you start from zero, you're bound to go up for some time. We know that today the study of the American Indian is very popular, as we mentioned earlier. However, we're trying not to get caught on the crest of a wave movement, and suddenly get dropped at some future time, perhaps near future time, when Indian studies are not simply a popular thing. We want to have a solid academic base. As I indicated earlier, one of the problems is these things are growing up rather haphazardly across the country. Virtually every school in the western part of the United States offers some courses concerning the native American, and many are trying to institute minor programs, majors, or whatever. At the present time, the University of California here at Berkeley offers the only major program which emanates completely from a native American studies department run by native Americans. The University of New Mexico, I believe Arizona State, perhaps one or two other places, do offer an opportunity to get a major in native American studies. However, these are interdisciplinary. Our studies are inter-disciplinary here, but by inter-disciplinary there I mean that they are handled by several different departments and taught primarily by non-Indian people, which does not exclude them from being good courses, but we think there should be Indian input on the teaching side of the desk here. But, at any rate, we are trying desperately to get enough communication between the various native American studies programs, the ones that are fairly well along, like our own, and others that are just developing, and try to create some minimum standards, trying to not make every one just exactly alike, because obviously you would have different classes, depending on which part of the country you are from. For example, last year when I was teaching in Montana, we instituted Crow language classes because we had a large number of people that we knew wanted to take courses in the Crow language. Crows themselves wanted
more advanced Crow, and people who were married to Crows, or who had business dealings with them, liked to pick up at least a smattering of Crow, you know, because they're a completely bi-cultural tribe. Obviously, a Crow class in California would be ridiculous, because there wouldn't be anybody who would enroll, so here we're trying to build classes in Sioux, in Navajo—we have large contingents of both those tribes in the Bay area. But this is the type of problem we're running into, so we're trying to do something about that, and then, of course, there's the question which is facing a large number of college graduates today—"Well, now I have a college degree, where's my job? Where's the job that was promised me by the society which urged me to go to school in the first place and better myself as an individual?" The answer to that, right now, of course, is rather pleasant, because most of our graduates have a variety of jobs to choose from, for a number of reasons. One of the main ones being, of course, that Indian studies, being so popular and so many schools trying to start them are wanting somebody that can teach at least a couple of courses and perhaps a couple courses in a different discipline as well, and are hiring people with a master's degree, and if they have an undergraduate degree in native American studies and a master's in something else, they can get jobs because of their undergraduate degree primarily. Now none of the people on our staff, for example, had degrees in native American studies, including myself, because it simply was not available.

SM: It didn't exist?

TW: Right, and there was nothing we could do about it. But now there is, and we're trying to institute a master's program here in native American studies. It takes a certain amount of time, planning and so forth. We have compiled a report specification for master's program, and probably about a year and a half from now we'll be able to announce it publicly and ask for students. We're trying to get special funding
to provide stipends for the first three or four groups that come to the program. Public health program hires a large number of Indians. They're begging for Indian graduates. We have a public health program on this campus, the school of public health, and there are about 8 or 10 Indians, several who have majored in native American studies at the undergraduate level, have gone on to get a master's degree, or are in the process of getting a master's in public health.

SM: Is that the local public health program, or HEW out of Washington?

TW: That's HEW. Right. California just recently passed some legislation setting up some urban Indian health programs specifically to aid the urban Indian. There's already a rural Indian health program here in the state. A wide variety of Bureau of Indian Affairs jobs are open to people, and to me, what better background than to have a course of study and experience—you see many of our courses are community-oriented. We have a native American penal program, which is involved with outreach work with convicts and ex-convicts. We also have a tutoring program—people can earn credit by tutoring native American young people in the public school system in Oakland. We have a large Indian population in Oakland, and people in Oakland itself are not aware of this—we have 25,000 to 30,000 Indians in the Bay area, and most of them are in Oakland. Very few of them here in Berkeley. Most of our students live in Oakland and commute to Berkeley, and of course there's a pretty good number in San Francisco, but the greater proportion are in East Oakland. We have our major cultural center in Oakland, Friendship House. But at any rate we're trying to make it a practical educational experience. We have regular academic courses, but at the same time, we have these community outreach programs which you receive credit for. You keep journals, you write papers on your experiences, but you actually get out and work in Indian community projects, of which there are an infinite variety—state, federal and privately financed, that's all types of things. Now some of our professors have been instrumental in getting grants for various Indian
programs. We have a child-care center there in Oakland, the grant for which was written by one of our faculty persons, but we work very closely with the Scientific Research Institute which does a tremendous amount of Indian research development. One of their publications is entitled *The Native American Families in the City*. This is almost the rough draft you have there in your hands. I just gave it to you—they probably wouldn't appreciate me showing you that actually, because they've got a few errors they need to correct before it comes out for sale, but this is probably the most important piece of research which has come out recently, and several of our students were involved in it, because all the research was done by native Americans, and it concentrates on an area which has been very widely ignored by people who would ordinarily be interested—that would be the cultural anthropologists and sociologists—because they simply were not able to speak with Indian families. And, of course, being Indian the researchers in this particular project were able to get the families to open up and to compile useful statistics and draw some conclusions concerning a social phenomenon, the urban Indian. I might point out here that most of the Indians that live in urban areas obviously are transplants from somewhere else. California has a large number of Indians from out of state, in addition to a pretty large indigenous Indian population, due to the fact of the Bureau of Indian Affairs's program in the 1950's of relocation. In fact, we have a lot of older students who originally came out with their families on relocation and worked at other jobs, and so forth, and decided to come back to school in their late 20's or early 30's. In fact, some of my students are older than myself. It's interesting, speaking of age, that brings this to mind—our entire faculty is under 35, which is a little unusual, until you realize that there were very few Indian Ph.D.'s, which is a requirement to be a ladder-rank faculty person in the University of California, as they won't hire you in that capacity. You can be a lecturer, but you cannot be an assistant professor or associate or whatever without the degree. They didn't exist in large enough numbers to be
hired as faculty people. So that explains why it's mostly young people, or relatively young, if I may classify myself that way. But the native American studies programs in general across the country are, I think, aware of the problem of teaching our particular subject, because it has no list of textbooks that you can go to to choose from for your classes. You have to make up your own courses, and I don't mean make up in a bad sense. You have to construct the course from existing materials. You have to start from scratch because, as I indicated, there are no models to build from in the past, because the courses did not exist anywhere ten years ago or even five years ago in most instances. So we, my predecessor and the people, put together a majors program. We had just finished revising that a while ago. The revision is attempting to get rid of some of the over-lapping material which occurs between the courses, which I think was almost automatically going to happen, given the different types of instructors and so forth, and how they viewed a particular subject matter which they were assigned in a particular course. We've also tried to eliminate some that didn't work out too well for one reason or another, and to add others where the need was felt. We're, of course, pretty high on the program ourselves, and are extremely eager to get it formally initiated by the university, and get a new pamphlet out which will describe it in full.

SM: Now this '74-'75 Native American Studies Division Catalog is the result of this elimination?

TW: No, it was the existing product. Actually, probably about 60% of the courses listed in the catalog will still be taught basically as they're outlined there. About 40% will be dropped, and of course, their places taken with others. Some of them are simply combining two courses. Others are breaking up an existing course and making it in two parts, if we found an interest by people in certain areas and a lack of interest in other areas. Of course, a part of any program
depends on the faculty you hire, and we have some different types of people working in different disciplines than we had in the past, so this makes a difference as well.

SM: I hope we can get the new catalog when it comes out.

TW: Sure, we'll send you a bunch. We like everybody to know we're here, and what we're doing, and try to be of help to other programs.

SM: You do have about the most extensive program of any university in the country.

TW: Yes, to my knowledge. Well, I'm fairly certain of that, because I'm sure we'd have heard of the others.

SM: And in that catalog there, the old one that you're in the process of revising, there are a tremendous number of courses.

TW: Yes, a large number, perhaps a little bit too large. I think some of us, myself included, feel stretched a little bit thin in some areas. I feel that way because I have an administrative responsibility in addition to teaching, which is a little frustrating at times.

SM: About 40% of them are going to have something done to them?

TW: Right. There will be a pretty extensive revision. The university has been fairly receptive to most innovative things that we wanted to do. They're very encouraging about that.

SM: Well, the school has that reputation.

TW: Yes. Deserving.
SM: We will look forward then, Terry, to getting that new catalog, and we'll advise people of your program. I want to thank you very much today for your time. You've added another dimension to the information we're gathering.

TW: Well I hope so. I've certainly enjoyed talking to you, and I think your project is very intriguing. I mentioned it to my wife during the noon hour when we had an interruption, and she said, "Well, why didn't you think of that?" Wives are always that way, I suppose.

SM: Well, you're past this point already, but nevertheless this information will be available to you.

TW: I think probably, if we could get copies of all your tapes, purchase them for our own collection. This is one of the things that I indicated we are trying to get—better communication between the programs—and there should be some sort of central clearing house, a bibliography somewhere, that everybody could go to and say, "Look, this school has this, and we need it for our program," and you could write to the school, you know, if you just knew about it. There are a lot of things that we could use, I'm sure, that other schools have, and vice-versa, if they simply knew they existed, and I think perhaps the next two, three years, there ought to be some sort of convention—I hate to use that word, it always conjures up different images than I had in mind—a working convention which would be established primarily for the purpose of exchanging ideas, give the status of native American studies report, set up a central clearing house for information, and for jobs. There's so many people looking for instructors in the native American studies departments—I get queries constantly from all over the country—and it's just more or less by word of mouth up to now about how we can locate people and try to get them together with prospective employers.
SM: Well, this has been very interesting. I do want to thank you again for your time, and wish you luck in your program, which is already the best of its kind.

TW: Well, thank you very much for those kind words.