

## RURAL PUBLIC LIBRARY SERVICE TO NATIVE AMERICANS

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"Indian people have a deep and innate respect for knowledge and for the wisdom distilled from the combination of knowledge and experience together. They have a very deeply imbedded instinct for passing along knowledge and experience from one generation to another."<sup>1</sup>

When the first European settlers came to this country, its native inhabitants numbered about two million. By 1900 disease, starvation, and the deliberate genocidal policies of the federal and territorial governments had reduced that population to 200,000. Today, although "Native Americans on a national average have the shortest life span of any ethnic group; the highest infant mortality rate; the highest suicide rate; the lowest per capita income; the highest unemployment; the highest high school dropout rate; the poorest housing and the most inadequate health care . . ."<sup>2</sup> their population has rebounded to an estimated 1.4 million.<sup>3</sup> While this represents a mere .06 percent of the total U.S. population, 49% of the Native Americans counted in the 1980 census reside in four Western states (New Mexico, Oklahoma, Arizona, and California)<sup>4</sup>, and within New Mexico they constitute between 8 to 10 percent of the state population. (It is generally accepted by legislators in the West that Indian residents were undercounted in the census, which accounts for the range in these percentages.) In certain counties within the first three of these states 25-75% of the population may be Native American.<sup>5</sup> In Arizona, New Mexico, and Oklahoma most of the Indian people live on or near their reservations, and as a glance at a Southwestern map will show, most of these reservations lie at a significant distance from any of the few major metropolitan areas in the states. In short, Native Americans make up a significant segment of the rural Southwestern population, and for the public librarian in these regions, Indians represent a large community of library users.

Unfortunately, although American Indians have a high regard for education and have frequently requested that the Federal Government assist them in setting up libraries on reservations and within Indian communities, rural Native Americans are infrequent users of public libraries within non-native townships. Perhaps more unfortunately still, this lack of use is not generally because of the presence of active Indian-run libraries within their own communities. (If these facilities did exist where needed and with adequate funding, it would be a cause for celebration and this paper would not have been written.) Rather, there is a general perception among Indians, as among many other U. S. minority groups, that "Anglo" community libraries are not for them, that these facilities will not contain materials relevant to their lives, their history of their contemporary concerns and, furthermore, that the library neither seeks nor welcomes their presence. Marcia Nauratil addresses this problem in her excellent book: Public Libraries and Non-traditional Clienteles:

"While the doors of the public library, like the park gates, are not closed in the face of any citizen seeking entrance, certain segments of the population have traditionally found the library unwelcoming and indifferent to their needs . . . They include the less educated, the less affluent, the non-white and the no longer young."<sup>6</sup>

I would like to examine some of the interests, needs, and concerns of rural Native Americans which arise out of their socio-economic and cultural position in the United States today and propose some positive steps that librarians could take in order to serve and respond to their Native American patrons. I must add, however, that I regret speaking as though there were one set of circumstances, one social environment, one culture which can be referred to as "American Indian," and I realize that any observations or proposals made in this context may be justifiably labelled generic. As Michael Dorris said:

"Few non-Indians truly realize what every Native American knows absolutely: that historically, culturally, philosophically, legally, and in many other respects, tribes really are distinct and it is in their unique qualities that their strengths and traditions reside. Indians are not a single ethnic group and show no signs of becoming one."<sup>7</sup>

As previously mentioned, most American Indians residing on tribal lands struggle to raise their families, educate themselves, and maintain their cultures from within the lowest economic stratum in U.S. society. The poverty and social despair seen on some reservations is a type that white Americans usually

associate with third world countries. Even within my home state of New Mexico where mineral, timber, and recreational resources have contributed to a slowly rising standard of living among at least some of the tribal groups, there is a high percentage of unemployment and nutritional and other health disorders associated with poverty. Far worse, in these tribes and many other tribes throughout the United States, there are the overwhelming symptoms of psychological turmoil among young people which manifests itself in the high drop-out rate from school, in abuse of alcohol and drugs, and in an escalating suicide rate. The situation among those tribes that have been deprived of their culture, their language and, correspondingly, their self-esteem, as well as any opportunities to improve their socio-economic status, is extreme. As expressed in the Atlas of the North American Indian:

"Many factors account for these conditions: unproductive land; lack of capital; lack of education; a cycle of poverty difficult to escape; and cultural dislocation and depression caused from an existence as a conquered people within a historically alien culture."<sup>8</sup>

On certain levels, the socio-economic factors impacting negatively on Indian reservations simply reflect the situation which affects much of rural America. In a less statistically verifiable way, the problems are indicative of pervasive social bias and a historical and contemporary pattern of oppression, repression, and neglect imposed both consciously and subconsciously on the original inhabitants of this country. This has opened the widest abyss between the white and the Indian cultures. Consequently, librarians wishing to reach out to Native Americans in their area should be willing not only to provide books, materials, and services that will answer practical needs for information and educational skills development, but they must also be willing to examine their collections, programs, attitudes, and pre-conceptions for signs of racial and cultural bias and condescension. In addition, public libraries situated in areas that include reservations or other large communities of Native Americans should attempt to hire Indians when staff openings occur, they should build as large, accurate and comprehensive a collection of materials on local tribal histories, arts, customs, and languages as space and budget permit, and they should regularly survey the Native American community, including tribal council

members, educators, and individuals active in social organizations within the tribe, regarding particular information needs of the people.

The survey or needs assessment, based on input from tribal members, is the essential first step in creating a library program responsive to Indian concerns and interests. Charles Townley, a Native American librarian, states:

"Only Indian people can realistically evaluate the potential and actual effectiveness of alternative delivery systems, and the community is the only source of information on the opportunities and limitations imposed by its culture. Library services established without community input and approval will be rightly regarded as an insult."<sup>9</sup>

The survey within the Indian community should focus not only on social, educational, job-related and health concerns of the people, but also on the desire of tribal members to have access to materials documenting the history and contemporary activities of their people. It should ascertain the need for large print, easy adult reading, and audiovisual materials in English and when possible, within the native language for persons who have difficulty with reading or for whom English is a second language. It should consider the possibility of the use of non-print presentations in various formats which could facilitate educational efforts, and provide both entertainment and information in an appealing and non-intimidating manner to those members of the community who may be uncomfortable with receiving their information in printed form

"Audio-visual materials are extremely important because of the literacy problem . . . older members [of the tribes] enjoy and learn from this type of media and it is also a great aid in teaching the children since the oral culture still exists and will for some time to come."<sup>10</sup>

Attempts should be made to isolate particular subject areas in which collection development would provide critically needed practical or educational information to Native Americans: materials on career guidance and job skills descriptions; test and preparatory exercise booklets for the G.E.D., S.A.T., and G.R.E. or Civil Services examinations; medical books on diabetes, hypertension, etc.; books discussing health and healing from a holistic, herbal, meditative perspective; straightforward and easy-to-read books and brochures on sexual relations, family relations, child care, depression, etc. Again, publications should be made available, whenever possible, in a variety of formats. While libraries may not be able to provide direct access to specific information in all

these areas, they can strive to obtain pertinent materials in some, offer referrals in others, and perhaps organize workshops or classes in the rest with the help of tribal agencies and social services. A Minnesota survey of Indian communities showed that:

"Indian people want information on how and where to find employment. They want to know about vocational training opportunities. They are very concerned about their legal and civil rights. There is a strong desire for information which will help solve the problems of health and social relations in their personal lives . . ."<sup>11</sup>

The 1983 Task Force on Library and Information Services to Cultural Minorities echoes this finding:

"Cultural minorities need special information regarding housing, health and welfare assistance, educational opportunities, jobs and career counseling, legal rights, consumer and political affairs, and family counseling."<sup>12</sup>

When the librarian has ascertained which information and services are most needed by the Indian community, he/she must then consider the logistics of making them available to the people. Reservations may be a considerable distance from the library, and many Indian people do not have access to a reliable form of transportation. Vocational counseling programs (arranged ideally with the cooperation of local businesses and industries), literacy classes, group tutoring sessions for students planning to take the G.E.D., story hours, audio-visual presentations, and oral history taping sessions should, if possible, be conducted on the reservation in tribal council meeting rooms, or at day-care or senior citizens' centers, or at an inter-tribal council center.

If, as would be likely in the typical rural library, there is a need for additional funds for transportation, equipment, and materials in order to implement these outreach programs, the librarian should approach the county commission, the State Library, and the library's regional office in an appeal for support. A well coordinated plan, devised with the cooperation of the tribal authorities, which can be shown to have as its aim the educational and vocational advancement of the Native American people could also provide the basis for a grant from the LSCA for the library program.

Securing or reallocating funding is an essential first step (after the needs assessment of the Indian community), so that the library does not find itself in

the position of initiating a program, putting into operation, and then having to abandon it just as it is beginning to produce some positive results. Good intentions, without the support and monies to turn them into realities, could ultimately turn into just another variation of the betrayal of trust that the American Indian has been experiencing for over 200 years.

The limited access to books and periodicals experienced by rural mothers with young children, the homebound, and the elderly, is exacerbated on the reservation by the physical and psychological distance that the residents must travel in order to make use of the non-Indian community library. Although some reservations do receive bookmobile services or are depositories for circulating collections, these services, because of time and space constraints, can only provide limited connections between Indian patrons and desired informational or recreational reading sources. The rural librarian should work with tribal officials to set up a phone link between the Indian community and the library, so that individuals can relay requests for tapes, printed materials, periodical articles, or answers to specific reference questions. Then the desired information can be conveyed over the phone, or materials can be taken to the reservation on a weekly basis or whenever programs are scheduled to occur.

Those libraries which own or have access to a microcomputer and printer might further assist the American Indian patron in using the library's collection by the generation of subject-specific bibliographies. (This would require the use of a word processing package or bibliography-building software such as "Bibliography Writer" for an Apple or "Pro-Cite" for an IBM PC.) Titles in certain areas of the collection which are consistently used by students during the school year for term papers or science projects, or which are searched often or used in a reference context by adult readers (medicine, local history, and natural history) could be entered on disk and indexed by subject so that the librarian could easily create topical bibliographies. These could be made available to teachers and students in reservation schools or could serve as a way to inform the tribe about materials that are available at the library on the tribal history, Native American culture in general, current publications which touch upon government relations with tribal peoples, on titles in the children's

collection which give a positive and accurate view of Indian culture and history, etc.

Because of the need of Native Americans for access to Federal and State publications which discuss issues impacting on their lives and their lands, rural public libraries near Indian Country should investigate the possibility of setting up a cooperative network linked to whichever state institution (usually the State University or State Library) functions as a depository for government documents. The depository librarian should be able to make arrangements to provide the rural libraries with lists of those publications issued by Federal agencies which would be pertinent to Native American affairs, and he/she can also provide information on how the documents can be made available to the librarian and to the tribe (e.g. ILL, TELEFAX, direct purchase). The rural librarian might also contact State legislators from the district as well as the congressman, with the request that they provide the library with selected government publications as a service to their constituents.

If access to Federal publications is expressed as a high priority by tribal officials, a rural library network might decide to purchase the equipment necessary to establish an online link-up with DIALOG for the purpose of searching The Monthly Catalog. (Acquiring a password to DIALOG costs \$25 per year, the cost for accessing The Monthly Catalog is \$35 per hour.) This might be feasible only for libraries or networks which already own an appropriate computer terminal and modem. However, evidence that there would be heavy use by federally recognized tribes might form the basis of a request for a Federal grant for the necessary equipment.

It cannot be emphasized enough that these documents are of great importance to a people whose everyday lives are so profoundly affected by government policies. Department of the Interior, B.I.A., B.L.M., Department of Agriculture and the Department of Health and Human Services publications provide information on issues such as: water, mineral, timber, and grazing rights; challenges to tribal sovereignty; changes in the health, education, and welfare services offered by the Federal government; and results of environmental studies. Public libraries receiving State support will have on hand the updated State Statutes which are essential information sources on

issues of taxation and law. Lotsee Patterson Smith (speaking to a Congressional committee about the American Indian need to establish and run their own libraries), communicated tribal officials' desire that they might have easy access to State documents ". . . to refer to when we are discussing matters of interest to the tribe. We want copies of the State laws so that we can see what they say and we don't have to take somebody else's word."<sup>13</sup> When tribes do not yet have their own libraries, it is surely part of the mission of the public library serving the community to provide access to these documents in keeping with the Office of Library Outreach Service's goal ". . . to promote provision of service to the urban and rural poor of all ages including minority persons who may experience discrimination . . . [and] those isolated by cultural differences."<sup>14</sup>

The funds for the acquisition and classification of these books and documents and for the publications of newsletters alerting tribal groups to their existence should be made a permanent part of the rural library's budget. This is in line with the "equity at Issue" statements made by the Committee on Minority Concerns to the ALA council in 1987 which encouraged ". . . the incorporation of minority programs and services into the regular library budgets in all types of libraries."<sup>15</sup>

Insofar as the rural public library operates as a community information center for its patrons, maintaining files on local community agencies, health, medical and social services, special interest organizations, and local government offices and officials, it should provide tribal groups with access to these records and with a system for providing referrals to needed services and information sources. Again, communication lines between tribal agencies or individuals active in Indian community affairs should be established, so that the library knows which people on the reservation should be contacted about new or changed programs, and so that representatives of tribal senior citizen, day-care, family-counseling, and health-maintenance centers are aware of the extent to which they can obtain information on community services through the library. Updated lists of phone numbers and addresses of agencies, government offices, hot-lines and crisis centers should be supplied to reservation officials on at least a yearly basis.



This provision of practical information and programs to the Native American community is just one type of service the rural public library can perform for the Indian people that it seeks to serve. Perhaps more important, in terms of the traditional mission of the public library, is the library's decision to become a repository of books, manuscripts, tapes, periodicals and other materials documenting and reflecting the history, the biographies, the spiritual, artistic, and cultural legacies and the contemporary achievements and socio-economic status of Native Americans from the region. This information is essential not only to Indians who are seeking to broaden their knowledge about their tribal heritage or about their historical connections with other tribal groups, but also to all of the library's patrons who may be uninformed or misinformed about the history of European and American interactions with the Native Americans on this continent or to those who wish to learn more about the rich plethora of traditions, customs, languages, and beliefs of the more than 260 (recognized) tribes in the United States.

Access to accurate information about their own and related tribal cultures serves more than an educational purpose for Indian people.

"Information related to what is variously termed 'cultural reinforcement' or 'cultural identity' is integral to the struggle for racial equality and self-determination. In a society where the educational system and media are dominated by whites, people of color often receive a biased and limited view of their own culture and history."<sup>16</sup>

Viewing contact with literature of one's culture from a more personal standpoint, the "Task Force on Library and Information Services to Minorities" says:

"Cultural minorities need a body of literature (archival materials, legal documents, books by and for minority groups members) of their own, and a knowledge of their cultural heritage to fortify pride in their heritage and to boost their self esteem."<sup>17</sup>

In order to best develop a core collection of Native American literature, librarians should seek guidance on acquisitions from local tribal members, from current bibliographies (the bibliography in the 4th edition of The Reference Encyclopedia of the American Indian might be a good place to start) and from other librarians in the region who have already developed a quality collection of

titles by and about Native Americans. Initially, emphasis should be placed on acquiring: 1) reputable scholarly works which discuss the pre-historic origins and ancestors of local tribes, 2) works which describe, accurately and respectfully, Indian dances, music, arts, crafts, and literatures, 3) translations (and original texts when available) of folk tales and legends, 4) accounts of rites and ceremonies which do not trespass on the private and sacred nature of the rituals, 5) studies of plant and animal lore and of traditional medicines, 6) analyses of current issues in education and social welfare, 7) analyses of government policies affecting tribal status and lands, 8) any works--fiction, poetry, biography, essays, etc.--by local Indian authors, and 9) works expressing the opinions and the activities of activist Indian groups. When local materials have been acquired on a comprehensive level, the library should begin collecting important works by and about Native Americans throughout North America.

An essential program for any library attempting to serve a Native American population is the recording of oral histories--the memories, the collective and esoteric knowledge of the appropriate, in English. Obviously, in order for this to succeed, the librarian must demonstrate to the tribe and the individual that he/she respects and honors their traditions and culture and that the interest in preserving their histories is based on a shared concern that this legacy might be lost to future generations. It is also important that any individuals who express a wish to commit their stories, observations, and reflections to tape be assured that the content of the recording will be determined by them and that their wishes to avoid reference to certain topics will be respected absolutely.

If the librarian has researched the person's culture sufficiently to guide the recording session with insight and sensitivity, and if she provides a comfortable and non-inhibiting environment for the session (the home of the individual or of the librarian, perhaps), he/she may discover that the Indian neighbors have an incalculable contribution to make to the library collection and the region's history. The Native American, in turn, may find that the library will provide a safe and enthusiastically maintained repository for the vital records of his or her culture. Indians are universally concerned that critical elements of their ceremonies, traditions, language, and spiritual heritage that

exist within the memories of the elders of the tribes could be lost unless they are recorded in print or on tape.

"All of them want to get their oral history recorded by video and audio methods . . . it should be a priority so we can preserve this culture for posterity."<sup>18</sup>

When developing a special collection of Native American materials, the librarian should pay special attention to the quality of the materials in the children's section which depict the American Indian. Unfortunately, children's literature, which addresses the lives and histories of minorities is often guilty of stereotyping and, therefore, fostering racial and ethnic prejudice in vulnerable minds. Sometimes the librarian finds it difficult to recognize the lack of understanding or bias which may underlie a colorful story (written, perhaps, with the best of intentions and a large portion of naivety). Luckily, a superb periodical called Interracial Books for Children, exists for librarians to consult. It reviews books and nonprint materials, makes recommendations, and alerts the librarian to works which convey erroneous, condescending or denigrating messages about Native Americans and other minorities.

The rural public librarian who seeks to institute a program to serve the Native Americans in the community may find it necessary to attempt several different outreach efforts before receiving any response. The librarian may have to develop new projects or alter old programs in order to provide services useful and acceptable to Indian patrons. Inevitably the question will arise as to how to meet the information requirements and program needs of this segment of the user community without drawing limited funds and staff time away from established programs and areas of the collection which have been developed with the long-time "traditional" user in mind.

Obviously, no one wishes to undermine a program which has produced comfortable results for one which has questionable likelihood of success, especially during the era of mandatory cost/benefit analyses. The librarian must be prepared to defend requests for budget increases and realignment of priorities. The attitude to foster should be that outreach efforts to minority communities are an essential extension of the Public Library's mission to provide service to children and adults from all economic, political, racial, and ethnic groups in the community.

Regarding the obligations of the state to support libraries in their efforts to provide information to the entire community, the Wisconsin Native American delegation to the 1979 "White House Conference on Library and Information Services" referred to the inability of many rural libraries to meet the needs of their various communities of users, and stated:

"It is recommended that the state investigate and propose systems (including technological and computerized systems) in such a manner that all citizens, including those in rural areas, on reservations, and in institutions have access to research and other information needed."<sup>19</sup>

As indicated in the article "Public Library Service to Native Americans in Canada and the Continental United States," it is essential that libraries work toward the acquisition of permanent increases or line item allocations in their annual budgets or apply for long-term grants when they are developing outreach programs to Native Americans or any other minority or non-traditional users of the library.

"It is clear . . . that a stable source of funding is needed for libraries providing services to Native Americans. Too many of the existing programs, especially in the United States, are built on soft money or depend on larger libraries for services."<sup>20</sup>

Even when operating with a generous and flexible budget, the staff will probably have to be reconciled to a certain amount of alteration in the procedures and priorities of operation in the library. When existing programs are evaluated, that some have long ago become fossilized appendages, retained out of habit, making little or no contribution to the library or its patrons. Others are the pets of one or two patrons or staff members. Still, excising these from the system may not be easy unless the library staff, board, and members of the Indian community have worked together during the formulation of the goals and objectives for serving the Indian population. The library staff should have elicited a substantial body of opinion and specific suggestions on proposed services from tribal members, and they should have visited community agencies, attended council meetings, and distributed information on the existing and proposed programs to the community.

After communication lines have been opened and after the first programs have been introduced, the rural librarian and members of the Indian community

who are participating in the library project should discuss the next steps in creating information equality for the tribe.

Until there are representatives from the tribe on the public library boards and Indian staff members within the libraries, the needs and interests of the Native American community will inevitably be subject to the usual interpretations and judgments of the white society. One of the primary recommendations of the 1987 ALA "Committee on Minority Concerns" was that libraries actively recruit minorities as employees.<sup>21</sup> Marcia Nauratil emphasizes that:

"Members of groups that have been traditionally underrepresented on library boards--the poor, the undereducated, racial minorities--should be recruited as trustees and for local advisory councils."<sup>22</sup>

It is imperative that the library board and the staff of the public library reflect the racial and ethnic composition of the community served if it is to maintain its integrity of purpose and its credibility in the eyes of its patrons.

Finally, and in some ways most importantly, the service that the rural public library can render Native Americans is to aid the people in the establishment of their own libraries.

Indian communities need facilities with their own particular needs as the organizing influence and run by persons from their own tribes, places where documents for, by, and about Native Americans will be collected as a first priority, where programs can be created and run by individuals who understand not only the needs but the social context of a group.

Many Indian libraries were set up over the past decade with grants from Title IV and V of The Library Services and Construction Act, but sometimes there have been difficulties keeping them in operation. Of four Pueblo Libraries that opened during the mid 1980s in the Sandoval County area of New Mexico only one, at Pueblo de Cochiti, is now mentioned in the ALA Directory (with only three other Indian-run libraries listed in the entire state).<sup>23</sup> In a few of the cases libraries have closed because they have lacked firm support from the tribal councils, in other cases the libraries have succumbed to the problems which accompany insufficient funding: inadequate facilities, collections or staffing, and funding.

Frequently the rural librarian will have had some experience in applying for grants in an effort to shore up her own shaky budget. Having had to struggle through the paper work involved when seeking a grant and the headache of articulating and formulating an acceptable proposal, she will be in a position to offer some assistance to her Native American counterpart who may be confronted with this overwhelming task for the first time. At the very least, she can provide moral support as they plow through one of the "how-to" manuals that purport to make the process of applying for a grant painless and even comprehensible.

When an existing tribal library is attempting to upgrade or expand its services, the rural public library may suggest a workshop presentation on the writing of a "collection development policy" or a library "mission and objectives" statement. She may be able to assist in planning the layout of the physical facilities, in training staff members in cataloguing or reference work, in setting up a literacy program, or in choosing methods for promoting the library within the Indian Community.

The establishment of the Indian library should be regarded by the rural librarian as providing the opportunity for an exchange of ideas and, possibly, programs and sources of information. Certainly the library in the Native American community should not be seen as a "competitor" but rather as an information resource with a particular mission to the Indian community and with the potential of extending and enhancing the body of knowledge and the concept of human service to all ethnic and racial groups. For his/her own people, the Native American librarian will be able to provide the most appropriate responses to those needs which arise out of the social and cultural context of the Indian person's life and she can expect immediate and relatively unrestrained feedback on the library materials and programs which address job, education, and health-related issues, in a way that a person from outside the Indian community never could.

It seems certain that Native Americans will continue to press for their right to create their own information resources and educational bases. In 1979 the "National Advisory Council on Indian Education" stated that they support

" . . . the determination that Indian people of all ages must have realistic access to every kind of information through community library/information centers and that such services are part of the trust responsibility for education that has been for part of the trust responsibility for education that has been for too long neglected by all government agencies, whether they be concerned with lifelong learning and literacy, job and professional training, health care, economic development or any other aspect of personal or social need."<sup>24</sup>

And in 1988, Virginia Mathews and Lotsee Patterson spoke of the heightened consciousness of the importance of tribal libraries that occurred during the period when both Title IV and Title V funds were making the creation of these facilities a possibility, with the result that:

" . . . American Indian people now see library service as the vital factor it can be in their education, social, and economic well-being. They have seen for themselves the benefits of library support, of early childhood literacy, employment, adult education, aid to the elderly and dozens of other programs. Most likely they will not allow themselves to be deprived of it ever again."<sup>25</sup>

It may seem that this paper makes an absurd and self-defeating proposal: that the rural librarian make a concerted effort to reach out to Native American Communities in his/her area, that he/she set up programs and a collection specifically designed to meet their needs and that she then expend as much effort as possible to ensure that these programs and materials will not be needed by encouraging the Indian communities to establish libraries of their own. However, the reality is that, at this point, the information needs of these rural Americans are scarcely being met at all.

Having long ago discouraged Indians from pursuing their traditional ways of educating their children, of seeking a living, and of expressing and passing on their cultural histories and systems of belief, the dominant culture has offered them precious little in the way of replacements. It is through access to adequate information--about job opportunities, options in schooling, civil and property rights, programs which exist to assist the elderly and the handicapped, etc.--that Native Americans can work to improve their quality of life. This information, and referral services to other resources, is available now within our public libraries. Until it also exists in accessible forms in each Native American community, it should be the mission of the rural public librarian to make this information available in every way possible.

Likewise, as the guardians of the documentation of human civilizations and actions, librarians have a responsibility to help ensure that records of traditional beliefs and ceremonies, social customs, arts and languages of the Native Americans are preserved for future generations, that their past and contemporary literatures and social commentaries are included in the general library collection, so that we can provide an accurate and comprehensive view of their rich and diverse and besieged cultures. Charles Townley puts it plainly:

"Library information services cannot solve the pressing problems of reservation [or urban Indian] life but they can provide knowledge as one problem-solving tool and at the same time serve as the repository for a cultural heritage that may otherwise be gradually lost."<sup>28</sup>



## NOTES

<sup>1</sup>U.S. Congress, House, Subcommittee on Postsecondary Education of the Committee on Education and Labor, Oversight hearings on the Reauthorization of the Library Services Construction Act, 98th Cong., 1st sess., 15, 16, 17, March 1983.

<sup>2</sup>Carl Waldman, Atlas of the North American Indian (New York: Facts on File Pub., 1985), 201.

<sup>3</sup>Marcia J. Nauratil, Public Libraries and Non-traditional Clienteles (Westport, CT: Greenwood Press, 1985), 102.

<sup>4</sup>Waldman, 201.

<sup>5</sup>U.S. Bureau of the Census, County and City Data Book 1988 (Washington, D.C.: U.S. G.P.O., 1988), 30, 342, 407.

<sup>6</sup>Nauratil, 12.

<sup>7</sup>Michael A. Dorris, "The Grass Still Grows, the Rivers Still Flow: Contemporary Native Americans," Daedalus 110 (Spring 1981): 43-69.

<sup>8</sup>Waldman.

<sup>9</sup>Nauratil, 121.

<sup>10</sup>U.S. Congress, Oversight Hearings, 1983.

<sup>11</sup>Serving Citizens with Special Needs . . . A Background Paper for the White House Conference on Library and Information Services. (National Citizens Emergency Committee to Save Our Public Libraries, 1980), 28.

<sup>12</sup>National Commission on Libraries and Information Science, Task Force on Library and Information Services to Cultural Minorities, Report of the Task Force on Library and Information Services to Cultural Minorities. (Washington, D.C.: U.S. G.P.O., 1983).

<sup>13</sup>U.S. Congress, Oversight Hearings, 1983.

<sup>14</sup>Ann Knight Randall, "Library Services to Minorities," in The Bowker Annual of Library and Book Trade Information (NY: R. R. Bowker, Inc., 1986), 89.

<sup>15</sup>Nauratil, 121.

<sup>16</sup>Nauratil, 121.

<sup>17</sup>NCLIS Task Force, Library and Information Services, 1983.

<sup>18</sup>U.S. Congress, Oversight Hearings, 1983.

<sup>19</sup>"White House Conference," American Indian Libraries Newsletter 4, no. 1 (Fall 1979).

<sup>20</sup>Richard G. Heyser and Lotsee Smith, "Public Library Service to Native Americans in Canada and the Continental United States," Library Trends (Fall 1980): 367.

<sup>21</sup>Randall, 89.

<sup>22</sup>Nauratil, 164.

<sup>23</sup>American Library Directory, 41st ed., 1988-89, Vol. 1. (New York: R. R. Bowker, Co.), 1988.

<sup>24</sup>"American Indian Libraries Resolution," American Indian Libraries Newsletter 4 (Winter 1980): 12-13.

<sup>25</sup>Virginia H. Mathews and Lotsee Patterson, "American Indian Libraries," in ALA Yearbook of Library and Information Services 1988. (Chicago, IL: ALA, 1988).

<sup>26</sup>Serving Citizens with Special Needs . . ., 28.